

# The Christ of the Redemption

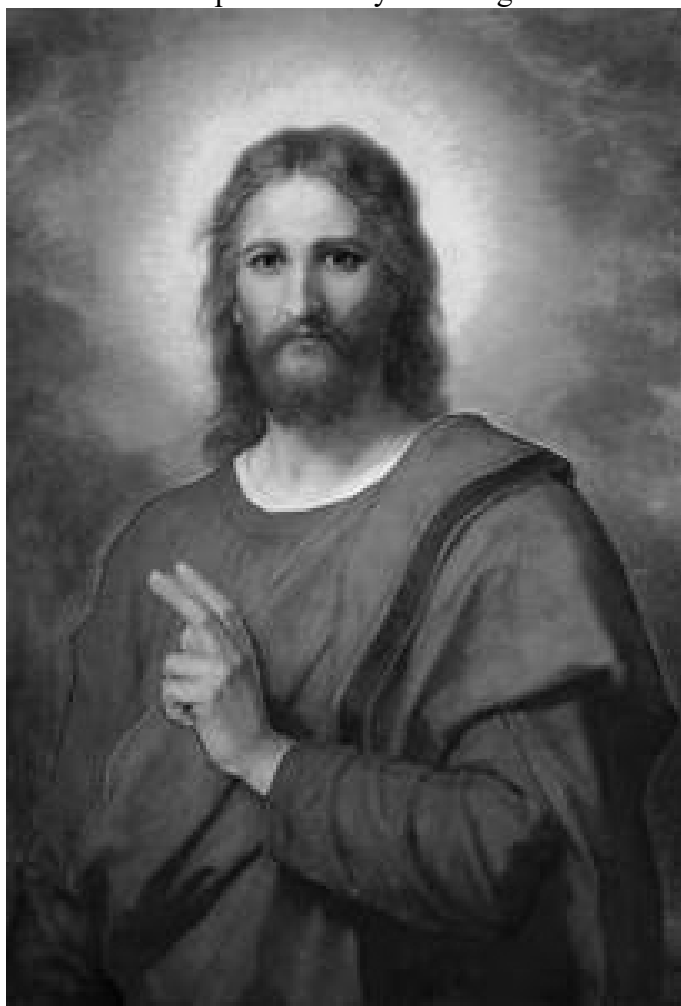
The Leg, the Balance, the Weight and the  
Volume

The Mechanics of Spiritual Warfare and Energetic Alteration

By Marilyn Hughes

The Out-of-Body Travel Foundation

<http://outofbodytravel.org>



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Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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## INTRODUCTION

### Descent into Chaos - The Leg

*"Nevertheless in the realm of glory it is indeed comprehensible sound, and there is a language which is heard by the angels – a language which is, however, only partaking of the nature of their world." (Mysterium, v. 19.)*

Jacob Boehme speaks here of the mystical language of which we partake as we travel into the infinite spheres of creation to participate in the inbreathing and outbreathing, the inflowing and outflowing of the universe . . . which occurs in all spirit, in all human life, in all worlds and within God as the great mystery Himself.

As you begin this journey, I ask you to take note that you may not immediately understand the words that Mr. Boehme will speak, but I want you to read them; over and over again if you have to. Within the realms

of creation, and the worlds of spirit, there is an inflowing and an outflowing and these 'breaths' of existence, whether they be of darkness or of light, shall determine the course of souls and of worlds.

In the coming pages, you will be introduced to the concepts of 'assailing,' which pertain to any soul engaged in an outflowing of noxious substance, or spiritual warfare. i.e. every incarnate human being is born in this condition, as an assailer. It is a pushing out of abominate influx (the will that inclines away from God) into the sphere of humankind, the karmic condition or original sinful nature of the human will.

But in the words of Boehme, if you listen and study well, you will learn how to transform the karmic spirit of assailing, the outflow of our abominate and earthly wills; into that which draws within and garners into peace, the inflow of the unifying will of God. This becomes a calm and peaceful inflow from the light spheres which are continually shedding particulate light from the above to the below and the within.

There is a movement of forces in order for this to be yet ordained. So read carefully the words of Boehme, as he guides you to understand this intricate process of energetic alteration, as it is the knowledge which shows you the final and ultimate tools of self and other purification in a realm wherein this is its service.

As Dionysius was our first Catholic Mystical

Theologian, and showers infinity upon these self-same processes with the liturgical show of the holy christening of our souls and all life in the below, the world in which we live, his words sustain and embolden Boehme's to hearken upon a greater construct for the soul seeking to understand these mysteries of the spiritual warfare which lurk within and without each and every earth born soul simply by the very nature of their birth here - in this realm.

And then you will be ushered into the great mysteries of the Avatamsaka Sutra of the Buddhist tradition and you will rise, and rise and rise and . . . you will transcend. But you must first follow the beckonings of the lower thrusts of the world below which remain as integral steps to reach the lofty heights of that which you will then find you are so gratefully seeking.

Listen well, reread if you must, but there are no unnecessary words proffered here. Listen well, and thus it begins, the journey of many words and yet a journey which will end with none.

And the waves began to come . . . crashing into the physical realm like cymbals into a dark and dissonant cliff face. A spiritual warfare ensued unlike one seen before in the world of the seer, it came sudden and unseen, and it came in the intricacies of the intimates.

Hierarchical tones echoed into the silence of the night. The tones of ancient instruments garnered strength from their ethereal counterpart in play. An Islamic man playing the Erhu, and the Ocarina opening the

wide berth between this world and the next and showing me the Ancient One. As I looked upon the Ancient One, I was given to hear the tones which permeate all of existence and all of life.

The tones emanated and lamented into the darkness of the triad. Five to seven tones danced around my aura demonstrating an unknown text; written music was demonstrated through x's, upper and lower parenthesis, circles and other odd symbols.

But the tones carried within them flight and vision, so my soul went alight into the night to a gathering far away in an ethereal sphere. Wearing a gown of pink and wings of white, I flew into a building wherein I knew that I was to meet a master. But upon my entry, I found there were many masters present.

A few thousand souls were gathered hence, and each master was to teach about five to seven souls intricate knowledge of the spirit before they were to garner their tresses to the physical world below. It was necessary that there were many masters to teach those of us from the below world.

Vision was determined by vibration and only a few could see me. But my master was able to identify me from a long distance away, and his essence summoned me into his presence.

Handing me what looked like a small tire gauge, it was different in that gauges came out both sides. When the gauges did emerge, however, they were

intricate and flowery symbols of the Holy Rosary.

Knowing this to be yet another indication of the importance of praying the rosary, I blissfully nodded and flew above the crowd filled with energy and vibration which gave me joy and peace.

Various blasphemies entered into my vision as the gathering disintegrated and hovered into the non-existence. These were misunderstandings of higher mysteries which had been eluded to in the stars, and twisted in the below.

And then in a moment of futuristic tonelage, I saw toys which spewed out universal wisdom and tones, rather than the usual mass retain. This excited me as to the future possibilities of engaging the spirit of future children with wisdom rather than weighing them down with nonsense. It gave me pause to witness and observe the obscurity as it attempted to emerge from the ethers and become manifest upon the earth.

I would periodically take the journey over the lake to visit the Poor Clare nuns. There were five of them. Going to pray with them, I would then gather my spirit to return home.

But suddenly, my spirit was plunged into an underground cell, and very holy was this hovel. A holy hermit lived here. They were like caves which were partly above ground and partly below. There were three rectangular rooms made out of dirt. Very

clean, they were, and barren of all decoration.

Orange, red, black fiery eyes tried to come in for an attack, huge demonic attack, on one side of the cave, the short side; but I sat in meditation and fought them. The holy hermit who lived here was tired. But I told her, "I got this." It took a great deal of time, and it was a very powerful assault from the dark side against the innocent holy woman. But in the end, the light prevailed.

There were five middle aged ladies wearing pant suits standing outside, one in turquoise. They didn't want the holy hermit or me to be there. Because the place was holy, they didn't think we fit into this little desert neighborhood.

But they were mistaken, as she was intended to gather her seed there.

There was a caretaker and three warrior monks. The land all around was barren, red rock. One of the warrior monks named Joshua was planting the only tree which existed on this barren desert landscape. They had come to stay outside the holy hovel and protect it from the outside world and the demonic realms which were continually bombarding it with filth.

Traveling quickly to the home of another, it was a previously chosen soul who had fallen from grace.

Upon the wall of the home was the shadow witch; her

image emblazoned upon the wall like a raging siren in the night. Seeing the profile emerge from the shadows, I was tempted to go after her much like a witch, as well, as her evil was so great and she had overshadowed the residents under her spell. But the guardians told me no, "Do not engage, retreat from this place. Allow the absence of eternal protection to be her liege and her undoing." This soul had left the comfort of the heavenly selection to follow the spectres of the night. And there was a price for this.

Despite the good intentions of the heavenly forces, the chosen soul who had fallen from grace had remained steadfast in the chosen ruination.

As I observed, this soul opened the door to an incredibly evil and powerful black stallion which pushed its way into the domain and began to tear apart everything that had once been sacred. The black stallion had come for my death, and I was very distraught and filled with abject terror. But we were unable to get this soul to care. So I tackled the stallion and held it to the ground as forces from the good came into assist.

However, as these forces entered, they found many of people in these quarters had been shot. They were deceased. Continuing through the quarters they found severed heads stashed all over the house along with a few bodies - but mostly heads. They were in closets, freezers, under beds. Blood was dripping out from everywhere. The chosen soul who had fallen from grace was inappropriately unconcerned.



Evidence lay around the house indicating that the souls involved in the take down of this chosen soul were in it for worldly gain. They were using this soul to get to me, they wished to take me down and everyone around me, to destroy the eternal program of us all. They hoped to cash in and were attempting to frame us for things we had not done.

Weird signals were posted around the house about the souls perpetrating head games with us who had come from the light. Indications stated that we were being framed and setup. A bloody mattress indicated the carnage of souls which had come to pass in this horrific place. And the black shadow witch was trying to remove evidence from her house next door that she had been involved in the slaughter, although she had been its architect. The house was filled with evil, evil energy; and death was all around.

There were for sale signs around the home indicating different games they were playing, and they were in it to win the end game which had to do with taking me and all of the eternal warriors down on the earth below to give darkness a rise in the land of the physical sphere.

It was eerie and it was insidious.

For a moment, my soul was given to rise above. Flying high overhead, my spirit was given a momentary respite from all that had come to pass down below. Everything seemed beautiful in

technicolor, but you could still feel that there was evil in the air.

My spirit leapt up and rose, continuing to soar to a chapel up high on a desert mountain top. I was dressed as a nun. Other nuns of a different order were there, as well as, priests and a bishop/cardinal who was trying to have Mass. But one of the nuns who was known for her steadfastness in faith, was suddenly inexplicably possessed.

Stopping the Mass midway, there seemed to be no other choice as her unholy tirades were both violent and physically strenuous. They tried to exorcize her. She was usually a very holy nun, so this was totally out of character. They started Mass again, and it happened again, so Mass was again interrupted.

We saw that it was getting dark, and the road leading up the mountain was treacherous. We realized we would have to spend the night up there at the church because it would be too dangerous to descend the mountain at night.

Again we heard the sounds of joyful tones and musical instruments coming from the ethereal heavens around us beckoning that perhaps deliverance would be nigh. But yet it was not . . .

“No sacrifice of musical beauty glorifies one who sings.” Echoed a voice from the heavens, indicating the glorified nature of the music of praise. It is not for those who sing, but for the Lord.

Poor Clare nuns now stood in the below world, silently outside another church in the city. Wearing bridal white lace veils; their faces were painted with black and white skulls for the day of the dead. Their heads and eyes followed me as I exited the church. A reckoning was coming . . .

My spirit spoke quietly to the chosen soul who had fallen from grace while sleeping. The Lord was trying to rearrange this souls thinking in a manner suitable to reality. But it was all for naught, this soul had fallen inextricably into the deep.

In a violent contextual swirl through time, my soul was hurled into a time tunnel to visually peruse another fragment of history in order to better understand that which had come upon me, and upon my world.

My spirit was given to meet St. Francis of Assisi before his conversion, and I was very surprised to experience his violent and dangerous nature. I was terrified of him, and he was deadly.

It was important to realize that the saints had not always been so, and that before their conversions many had been deeply disturbed individuals, sometimes violent like St. Francis and St. Paul.

And my soul was violently tossed back again through the time tunnel again . . .

I awakened to a time in the early 1800's and was watching as a young eight-year old Native American girl had been kidnapped by another tribe and taken into another. Her rightful parents were being held back from coming in to retrieve her against their will by a dark force which had broken dominion with eternal law. But the young girl had become accustomed to the new surroundings, the new tribe, the new culture, and she was content to remain with this other tribe. Thus, she could not be saved.

And my soul was violently tossed back again through the time tunnel again to present day . . . again in the clouds.

Another soul who had fallen from grace and was working very diligently to ensure the downfall of another was focusing on vanity to interfere with yet another rescue mission of another chosen soul fallen. Literally, this one had to be pushed out of the way to allow us to pass and make effort. Again, of no avail. Neither of these three could be saved.

What a fretful world it is we live within, wherein a soul cannot see beyond the fetters of their own self-gratification. What a tragic downfall of so many chosen souls who were so easily curtailed by simple gatherings from the dark side, so many important destinies revealed and yet unchosen, and so many untoward hearkenings to fell the good within those who remain in the steadfast arms of the Father.

These chosen souls who fell from grace held within

them the capacity to take many with them, and often felt very compelled to do so to heighten their sense of vindication regarding their own choice to give up the good.

An evil path or an ordinary one is always easier than standing for that which is good. It's the more difficult road, the one less travelled, the one which is filled with trials, tribulations, love lost and battles of infernal fury which can frighten many off who would gather only their seed to live an ordinary life to suffer none avail.

It's a path well travelled, to betray the Master and inspire treachery towards His manservants.

The ancestors of these chosen souls who had fallen from grace who had already passed on to the next life were aware of these events from above; many generations back and were making light of the human condition, the unparalleled lot of the fallen. There was humor in it, and a great deal of love was generated towards me in my efforts to retrieve and save them.

Then I was shown two apocalyptic societies, each trying to overtake the other. A poet appeared and in verse and wit, he expressed and showed me energetically how the dark side was utilizing parties on each side in order to take down the other. But the souls on both sides could not see this, and fell into this pestilence against each other with no resistance.

An effervescent wind emerged onto my weary plain,

as my soul was alift into an eternal splendor within the garnishment of the beloved.

Suddenly, my spirit became conscious in a Carthusian retreat chapel. It appeared as it might have in medieval times with many groupings of simple cots and very plain garnishments.

But yet to behold what I did, and to feel so comfortable, so present, and so yet invited.

The twelve Apostles and Bishop Fulton Sheen had joined me in praying liturgies in this simple ancient place. Wearing white and gold liturgical garments, the Bishops arms were uplifted towards God distributing all of our prayers in a constant uprising towards the throne room.

The voices were like a calm and breezy wind of words gathering like a musical tone into the heavens. And our souls were immersed in this sea of prayer which held us all in continual state of unity, of oneness, an ethereal network of energy which was alight with flame and fire. But yet it was subdued and calm. The peace of it was all encompassing, and the detachment to all things worldly was complete.

Liturgy flowed like an armory through and about us in such a manner that there could be no delineation between our words, and yet, we each prayed separate liturgies in sequences at the same time.

Holy and solemn, we continued to calmly pray as one

for the soul of the world which remained so far lost to the words of its great Master, Our Lord Jesus Christ, so many millennia later beyond the mission of the very twelve.

Ten of the apostles were in one room and two were in the other with Bishop Sheen.

The apostles were dressed as they would have been in their day, in the garb of ordinary men. Despite this, there was no denying their holiness as it was a solemn and still vibration of great height.

And they began to chant liturgies over me, my soul, my mission, and my breaking free from this great trial which had come.

This continued ad infinitum, almost like a feeling of infinity, as if I would never be parted from them. And my soul was whisked off into unconsciousness in this space, it was enlivened into awakeness in yet another.

Another chosen soul was interiorly broken, he had been viciously attacked in such a manner as to have undergone a soul wound, but we were able to save him. When I speak of we, I speak of the eternal force which gathers behind and with me, the unseen energy of those who fight from above, the eternal army.

A spiritual intervention was attempted on another chosen soul who had fallen from grace. Family and friends approached one by one to tell of how the fall

had affected them and the reckless nature of the path embarked upon. It was of no avail . . .

Taken into yet another's souls reality, it was my task to help him to feel all the things he had done to others. And in the feeling, to help this disciple to purify from his former sins. He went through several rites of passage through caves, throwing up, expunging and purging many, many things. It was a very intense coming back to the Father, as it must be in order for it to be true. As we were finished, my spirit lay rise to the wind . . . and entered into a facility wherein many chosen souls were experimenting with the many ways of devotion; focusing on a saint, praying for intercession . . . and adoration.

Adoration was what held people's attention, with other forms of devotion they lost focus and wandered around the building. With adoration, they were able to achieve single focus and one-pointed devotion.

After realizing that this was the manner in which we would proceed, we were directed to enter into several adoration chapels with each holding its own unique quality and vibration of spirit for us to take on.

Whispered through the holy chambers of these Eucharistic tabernacles, we garnished our adoration with a single pointed honor of the savior. Holy vibrations filled us, energized us and prepared us for the trials to come. We reveled in the holiness with which our souls bathed. And nothing more was



required.

The battles between good and evil raged ever closer to the earth. We were given to fly in to observe two neighbors; one good and the other evil, the battles between them were constant. One firebombed, the other set off a nuclear missile in one of the other's bedrooms. Their backyards met and merged, which made the battle between them irreconcilable.

This was the state of the world.

But time was naught, we had to go.

Our souls were taken into the reality of a young child who was totally possessed. The world's entrapments and poisons were so harrowing, that even the souls of the youthful and innocent were contaminated and completely infected.

The exorcism of the child went on for hours in the mystical spheres and it was a battle hard won.

Again my soul was alit in the spheres, and gathered upon a grassy plain.

My soul was called in to teach people in the matters of discernment as other souls listened intently with respect for my gifts. We had gathered into small groups of people and were discussing the ways of the spirit and how to properly discern. I was disturbed to realize that some of those souls were leaving the teaching and using those gifts for ill intentions. I

didn't know what to do with that, but it was not given me to know. Concern had arisen.

An angelic voice was heard as I saw a beam of deep purple light coming from the deepest of heaven into my living room below. "You must bring in more of the purple . . ." An angelic voice said.

But in response to the voice, as I knew I could not do this without permission, I soared to the higher ethereal heavens and asked the guardians of the higher realms for permission to bring more purple into this realm. Purple is a highly charged mystical energy which vibrates and elevates, and it was clear that it was necessary to bring more of this down below. I was given that permission and I began to bring it through the tunnels into the earthly spheres . .

..

Suddenly, the chosen soul who had fallen from grace began to grab and let go of my hand, doing this over and over again, in what seemed to be a moment of reflection upon the choices made in the path.

So I began to meditate and cupped my hands towards my waist and stomach and also over the pubic bone, directing this soul to do the same. For this process was energetically intended to direct energy and lessen fear.

A psychologist had been called to come and see me in the ethereal realms because of falsehoods being spread by falling souls. And as he came towards my

exterior, he seemed very concerned because much had been said. But I directed him to come into my home, which was my soul's interior.

Inside, the psychologist became alit with joy as he entered into a wonderland of mystical energy and noticed that many different races of extraterrestrials were working within me to bring about wonderful things within the spheres of knowledge and the below.

He was no longer concerned, realizing that what he'd been told had not been accurate, and we enjoyed our time by speaking with the different races of non-human life and garnishing knowledge and wisdom from them.

But yet, the web of deception had continued to form. Around another chosen soul, the fallen had gathered and literally formed an intricately woven web of insidious intent to take this person down.

Chosen souls who had fallen from grace were among them and participating in this hideous effort, but they had become catatonic and unable to speak.

Twenty or so dark ones said in cacophony that I was no longer there, that I had ceased speaking and fighting for the light. In essence, I was no longer in the fight. When in reality, they could not hear me over the din of the dark ones' noise and babble.

But I shouted until they could hear me, and then

knew that I remained in the battle; just muffled by the hideous ramblings of the downward flow of waste coming out of the realm. What they were doing was a violation of eternal law, and you could be sure, I would not abandon this fight.

Finally, they did hear me and knew I had never left the battle. But this no longer mattered to those who had fallen.

But I would not leave this battle nonetheless, for the battle for the Lord's own was personal. And the infection in the earthly realm had achieved such a height, that even the chosen were easily deceived.

Beware the serpent for he comes in many faces.

**And as you read the quotations shared in this text – most especially from Dionysius and Boehme – I ask that you observe the process by which the particulate light from above – merges into the densest of matter below seeking its transformation into a state of the above. This applies to all matter, whether it be in a condition of the dark or the light – for all matter seeks to perfect itself towards the light in its highest expression through its eventuality. This is a high mystical understanding I ask for you to contain and absorb it, so follow with pause.**

*“If the soul thus permits her true light and life to be extinguished, then it naturally follows that her opposite power, the principle of wrath, becomes perceptible (conscious) in her. . . .”*

*"By means of the fall there was in man a door opened in the wrath of God, namely, hell. The jaws of the devil were opened, and thereby was inaugurated the realm of illusion." (Grace, vii. 7.)*

*"If we investigate the substance of the soul and its essences, we find that it is the most harsh thing in man; it is fiery, acrid, and bitter. If it entirely loses the virgin of divine power who accompanies it, and from which the light of God (in the soul) is born, it then becomes and is a devil." (Three Principles, xiii. 30.)*

*"After man had entered the realm of his selfish enjoyment and turned his will away from God, he then began to produce hellish figures, such as cursing, blaspheming, and lying." (Prayer, 53.)*

*"We, the poor children of Eve, have to feel within ourselves, in great suffering, sorrow, and misery, how the wrath moves, guides, and torments us, so that we now no longer walk together in the love of God, but, full of poison, envy, murder, and animosity, we persecute each other, we denounce, dishonour, and vilify, wishing to one another death and all kinds of evil, and enjoying each other's misery." (Tilk. i. 4.)*

*"That which malicious persons of this world do in their malignity and falsehood is also done by the devils in the world of darkness." (Six Theosophical Points, ix. 18.)*

*"Each person causes suffering to another, and is therefore the other's devil." (Threefold Life, xvii. 10.)"*

*“For through pain we have not chosen,  
The Way turns us from illusory pleasure we have chosen.”*

*Christ the Eternal Tao, Hieromonk Damascene, Valaam Books, 2004*

*“Pleasure of the senses is emptiness ever filling itself,  
Yet remaining ever empty.  
Pleasure of the soul is fullness ever emptying itself,  
Yet remaining ever full.  
Therefore, said the Ancient Sage,  
“What is most full seems to be empty.  
But in its use cannot be exhausted.”*

*Christ the Eternal Tao, Hieromonk Damascene, Valaam Books, 2004*

*“It is easy to reconcile the existence of suffering in the  
world  
Until one truly suffers.  
Then, when it seems impossible to reconcile the suffering in  
oneself,  
It seems impossible to reconcile the suffering in the world.  
Instead of an explanation to reconcile suffering,  
The Maker of things has offered Himself, and His life.  
For He alone suffered as an absolute innocent.”*

*Christ the Eternal Tao, Hieromonk Damascene, Valaam Books, 2004*

*“CONCERNING THE WILL OF THE GREAT  
MYSTERY IN GOOD AND EVIL, SHEWING FROM  
WHENCE A GOOD AND EVIL WILL ARISES, AND  
HOW ONE INTRODUCES ITSELF INTO THE OTHER*

*1. EVERY property takes its original from the first, viz. from  
the first impression or desire to nature, viz. out of the  
grand mystery, and brings forth itself out of itself, as the  
air proceeds out of the fire, and all whatever proceeds*

*forward in one will is uncontrollable, for it gives itself to no property; it dwells even from the first original only in itself, and goes forth in one will; and this is the true way of eternity, wherein there is no corruptibility if a thing remains in its own peculiar property, for the great mystery is from eternity: Now if the form of the same proceeds forth, and manifests itself out of itself, then this form stands with the root in the mystery of eternity; but if the form brings itself forth into another lust, so that two properties must dwell in one, then from thence arises the enmity and abominate; for there has been from eternity only the one element in motion, and the free lubet of eternity, which proceeded forth with its motion from the great mystery of eternity as a spirit, which spirit is God's.*

*2. But when the great mystery did once move itself, and introduced the free lubet into the desire of the essence, then in the desire the strife began; for there arose in the desire out of the element, which bears only one will, four elements, viz. manifold desires and wills, which rule in one only body, where now there is contrariety and strife; as heat against cold, fire against water, air against earth, each is the death and destruction of the other; so that the creature which stands in this dominion is nothing else but a continual dying and a strife; it is an enmity and contrary will in itself, and cannot be remedied unless it enters again into one will, which also cannot be brought to pass, unless the multiplicity of the wills be destroyed, and wholly die to the desire, from whence the four elements arise; so that the will does again become that which it was from eternity: Herein we men do know what we are in the dominion of the four elements, nothing else but a strife and a contrary will, a self-envying, a desire of the abominate, a lust of death.*

3. For the lust which arises out of the desire must die; if the will (which proceeded out of the great mystery of eternity, which the Spirit of God breathed into the image of man, viz. into the likeness) will be freed from the abominate and contrary will, then the desire of the four elements must die, and the will must enter again into the one only element, it must again receive the right of eternity, and act and go forth in one element, in manner also as God created him, whom he himself has opposed, and brought himself into the dominion of the four elements, in which he has inherited death, and also the strife in the forms of life, from whence arises his sickness, loathing, and enmity: For all whatever lives in God's will, that is not risen in the self-will, or if it be risen therein, it is again dead to the own [or selfish] desire.

4. Every will which enters into its self-hood, and seeks the ground of its life's form, the same breaks itself off from the great mystery, and enters into a self-fulness, it will be its own [or of its own selfish jurisdiction], and so it is contrary to the first mystery, for the same is alone all: And this child is accounted evil, for it strives in disobedience against its own mother which has brought it forth; (**Marilynn's commentary:** in *Sophian Mystical Theology* of which Boehme does partake, the mother or the first mother refers to the 'Holy Spirit.' So the soul strives in disobedience against its own mother which is the holy spirit which has brought it forth out of the great mystery which is God.) but if the child does again introduce its will and desire into that, from whence it is generated and risen originally, then it is wholly one with the same, and cannot be annoyed by anything; for it enters into the nothing, viz. into the essence, from whence it proceeded.



5. Thus, O man! understand what thou art to do; behold thyself in thyself, what thou art, whether or no thou standest in the resignation of thy mother (out of which thou wert generated and created in the beginning), whether thou art inclined with the same will; if not, then know that thou art a rebellious, stubborn, disobedient child, and hast made thyself thine own enemy, in that thou art entered into self-desire and will, and hast made thyself thy own self-ful possession, so that thou canst not dwell in the first mother, but in thyself: For thy will is entered into self-hood; and all that does vex, plague, and annoy thee, is only thy self-hood; thou makest thyself thy own enemy, and bringest thyself into self-destruction or death.

6. Now if thou wilt get again out of death, then thou must wholly forsake thy own self-desire, which has introduced itself into strange essence, and become in self-hood, and the self-desire, as a nothing, so that thou dost no longer will or desire to thyself, but wholly and fully introduce thy desire again with the resignation into the eternal, viz. into God's will, that the same will may be thy will and desire.

7. Without this there is nothing but misery and death, a continual dying and perishing; for hence arises the election of grace. If the human will (which is departed out of the unity of eternity, and entered into a self-fulness, viz. into a selfish lust and desire) does again break itself off from self-hood, and enter into the mortification of self-will, and introduce its desire again only into the first mother, then the first mother does again choose it to be its child, and makes it again one with the only will of eternity: But that [will or person] which continues in self-hood, he continues in the eternal dying, viz. in an eternal selfish enmity; and this also is only called sin, because that it is an enmity

*against God, in that the creature will be at its self-ful command and government.*

*8. Thus in its self-hood, viz. in a dominion full of contention and strife, it cannot either will or do anything that is good; and as it does impose, awaken, and powerfully stir up to its self nothing else but the dying and death, so likewise it can do nothing else to its fellow-members; for hence also arises the falsehood [or lyes], that the creature denies the union with [or in] the will of God, and sets his self-hood in the place; so that it goes forth from the unity into desires and self-lusts: If it did but truly know that all beings were its mothers, which brought it forth, and did not hold the mother's substance for its own, but for common, then the covetousness, envy, strife, and contrary will and enmity would not arise; from which the anger, viz. the fire of destruction does arise.*

*9. All sins arise from self; for the self-hood forces itself with the desire into its self-fulness; it makes itself covetousness and envy, it draws in its own desire strange essence into itself, and makes the possessor of the strange essence also an enemy against itself, so that sin is wrought with sin, vileness with vileness, and all run confusedly in and among one another, as a mere abomination before the eternal mother.*

*10. In like manner also we are to consider of the regenerate will, which goes out of its selfishness or self-hood again into the resignation; the same becomes also an enemy and an abominate to self-hood; as sickness is an enemy to health, and on the contrary, health an enemy to sickness: Thus the resigned will, and also the self-will are a continual enmity, and an incessant lasting war and combat.*

11. *Self-will seeks only what serves to its self-hood; and the resigned will is not at all careful, but brings its desire only into its eternal mother, that it might be one with her: It will be a nothing, that the mother might be alone all in it. Self-will says to the resigned will, Thou art foolish, in that thou givest thyself to death, and yet mightest well live gloriously in me; but the resigned will says, Thou art my abomination, pain, and enmity, and bringest me out of eternity into a time only into perplexity and misery; thou plaguest me a while, and then thou givest my body to the earth, and the soul to hell.*

12. *True real resignation is the mortification of the abominate against God; he that wholly forsakes his self-hood, and gives himself up with mind and desire, senses and will, into God's mercy, into the dying of Jesus Christ, he is dead to the earthly world with the will, and is a twofold man; where the abominate works only in itself to death, bait the resigned will lives in Christ's death, and rises up continually in Christ's resurrection in God: And though the self-desire sins, which indeed can do nothing else but sin, yet the resigned will lives not in sin, for it is mortified to the desire of sin, and lives through Christ in God in the land of the living; but self-hood lives in the land of death, viz. in the continual dying, in the continual enmity against God.*

*The Signature of All Things, by Jacob Boehme, 1624, Translation 1912*

And in relation to praying liturgies with the twelve apostles, Dionysius thus speaks.

*“In the same way as in the Synaxis (Liturgical Assembly of Saints in Heaven), the orders of the imperfect are*

*dismissed, that is, after the hierarchical procession has made the whole circuit of the temple, attended with fragrant incense; and the chanting of the Psalms, and the reading of the most Divine Oracles. Then the Hierarch takes the Muron (Holy Chrism Oil of Consecration) and places it, veiled under twelve sacred wings, upon the Divine Altar, whilst all cry aloud, with most devout voice, the sacred melody of the inspiration of the God-rapt Prophets, and when he has finished the prayer offered over it, he uses it, in the most holy mystic Rites of things being hallowed, for almost every Hierarchical consecration."*

*The Works of Dionysius the Areopagite, Translated by John Parker,  
1897*

# CHAPTER ONE

## *Ascent into Victory -*

### The Balance

**From a member of the Out-of-Body Travel Foundation:** My experience involved some kind of mission (of which I can't recall) that required us to go on an overnight trip. Two others were with us as primary participants, and there were others involved in the mission who were more in the back ground.

You, myself and the other two people were about to take care of something which was required before the overnight trip could take place. And the chosen soul (who had fallen from grace) was a part of this, a very important part which required this soul to accompany you for the overnight trip.

But the chosen soul was somewhere else, not where is soul was supposed to have been and committed to have taken part. In order to fulfill the obligation, the soul would have to fly or drive in at this point.

Then that day, the same day the trip was to occur, this soul called us saying they'd be unable to make it and would need to cancel.

This was a very important trip to us (don't remember why) but the call came in the same day and excuse was made for the last minutes cancellation...

We had somehow all had the idea that this might happen because this soul had been wavering and teetering away from eternal mission and towards the falling away from God. One of the other two spoke to this soul on the phone about the trips importance.

We were all listening, but we were all feeling anger, as well.

Suddenly, the scene changed and we were all sitting at a table. You were crying and telling us that we all might think it's stupid for you to count on the chosen soul who had fallen from grace but this soul had once been very close to you. You asked us to understand where you were coming from.

At that time, I interiorly felt the pangs of which came from a closeness you had once shared with this soul which the others could not fully understand.

But I also felt this sense of maternal care that you felt towards all the souls you oversaw, all the souls who came to you under the watchful care of 'The Out-of-Body Travel Foundation,' from where I was sitting. There was such strong energy and I understood so deeply from whence your tears had come.

My feelings were all an energy I felt profoundly and so it is very hard for me to explain. I hope you understand what I am trying to say.

Then you spoke about how this 'hurt' you were experiencing from recent betrayals were things you had already accepted long ago as part of serving God. And this 'long ago' you referred to was long before you had entered into this lifetime to carry out your mission.

I felt so much for you, so very much. I felt like God was showing me an example of what I would have to do if I truly wished to become his servant, that I would also be required to become more like you.

You then spoke of your 'religious responsibility', and explained that it was a greater responsibility than any other responsibility in your life. Again, your tears were streaming down.

Next thing I knew I was no longer looking at you, but at my own mother. I knew I was talking to *you*, but you now manifested as my mother at a much younger time than she actually is right now. I didn't feel any strange feeling at that time about your appearance; it was just so very beautiful. And in that moment, I felt your role as a spiritual mother to many in this world including myself.

I wish I could rewind the experience and show you.

I also remember feeling my own lukewarmness as I watched you in service to God with your tears speaking of the religious responsibility you had accepted.

Somehow, you knew before you incarnated that there would be many betrayals and treacheries during this life, and you had accepted that burden with grace. It was a very powerful moment.

And lastly, when I think back, I remember the tears. They were glittering on your face, so very pure and beautiful. So very powerful and iridescent, like rainbows danced within them, that I felt like it represented the 'Shinjyu no Namida' which is a Japanese saying meaning 'Pearl Tears' referring to wisdom and purity.

We often use this expression when we encounter these holy moments."

**Anonymous experience:** "I had two experiences. The first was like this.

Someone called my attention to look up at the sky and said, "Look at all the bald eagles." And I looked up and noticed a huge flock of bald eagles flying in the distance. And then another flock came and followed the same direction, to my left. Others were there, and were extremely excited about them. And it wasn't just that they were magnificent to watch, but they radiated a magnificent power and energy that I felt it was important for me to observe and feel. I was



overcome with emotion, as strange as that may sound. Part of the power was confidence, focus and to completely obliterate and destroy any negative influence in your reality and mine.

And then suddenly out of nowhere, I was privy to a magnificent, sacred ceremony. In front of me was, the best I could describe, was an eagle woman goddess. The most striking feature of her was that she had no hair on her head, because she mimicked the bald eagle. But when I think about it, I think that her color was almost an effervescent silver. Her whole body was this silver which gleamed in the sun. She was incredibly powerful, but radiated humility at the same time. She bowed her head in front of me, as she clasped her hands in prayer.

The whole experience seemed to be an answer to my prayer of how to find spiritual balance in our lives. The answer was clear that I should have courage, be strong in my faith, and to absorb and take within me the energy of the eagle woman goddess and everything that the eagle represented. This included courage, fortitude, perseverance and to be totally aligned with you, giving you any and all support that you would need.

I knew that it also meant that you and I were on our eternal pathway in our work with one another and we must continue to fight the good fight. With God's help, we would prevail in spite of the overwhelming challenges we faced.

The second experience was as such.

Before me were emblazoned two huge white letters – representing the letters of the state to which we had recently moved. This was in a desert like setting where everything was white. Suddenly, there was an earth shattering huge explosion, but I was not afraid. It was an explosion of unimaginable power and strength and without question it came from God. Everything in the explosion was bright white; the smoke, the embers, the rocks. And as the smoke cleared, the same letters again arose in glistening white magnificence; but next to them was the number 400. As if it were saying that it was our new state of residence to the 400<sup>th</sup> power. It was clear that God had completely obliterated all of the darkness, all of the obstacles, all of the contamination, all of the deceptions that had obstructed our eternal pathway.

Incredibly inspiring, the explosion gave new hope and confidence that you had penetrated the wall of darkness brought about by recent betrayals and had been completely set free to heed God’s call in all things. The power of the explosion was indescribable, but also exhilarating.

God had completely vanquished the darkness which had come against us.”

*“1. The fruitage of the tree of life is all too fine to feed the carnal mind.*

*2. If you would throw a diamond to a hungry dog, lo, he would turn away, or else attack you in a rage.*

3. *The incense that is sweet to God is quite offensive unto Beelzebul; the bread of heaven is but chaff to men who cannot comprehend the spirit life.*
4. *The master must be wise and feed the soul with what it can digest.*
5. *If you have not the food for every man, just ask and you shall have; seek earnestly and you shall find.*
6. *Just speak the Word and knock; the door will fly ajar.*
7. *No one has ever asked in faith and did not have; none ever sought in vain; no one who ever knocked aright has failed to find an open door.*
8. *When men shall ask you for the bread of heaven, turn not away, nor give to them the fruit of carnal trees.*
9. *If one, a son, would ask you for a loaf, would you give him a stone? If he would ask you for a fish, would you give him a serpent of the dust?*
10. *What you would have your God give unto you, give unto men. The Measure of your worth lies in your service unto men.*
11. *There is a way that leads unto the perfect life; few find it at a time.*
12. *It is a narrow way; it lies among the rocks and pitfalls of the carnal life; but in the way there are no pitfalls and no rocks.*
13. *There is a way that leads to wretchedness and want. It is a spacious way and many walk therein. It lies among the pleasure groves of carnal life.*
14. *Beware, for many claim to walk the way of life who walk the way of death.*
15. *But they are false in word and deed; false prophets they. They clothe themselves in skins of sheep, while they are vicious wolves.*
16. *They cannot long conceal themselves; men know them by their fruits; . . .*

20. *The man who lives the holy life, who does the will of God, abides within the kingdom of the soul.*
21. *The good man from the treasures of his heart sends blessedness and peace to all the world.*
22. *The evil man sends thoughts that blight and wither hope and joy and fill the world with wretchedness and woe.*
23. *Men think and act and speak out of the abundance of the heart . . . .*
29. *The man who hears the words of life and does them not is like the man who builds his house upon the sand, which when the floods come on, is washed away and all is lost.*
30. *But he who hears the words of life and in an honest, sincere heart receives and treasures them and lives the holy life,*
31. *Is like the man who builds the house upon the rock; the floods may come, the winds may blow, the storms may beat upon his house; it is not moved.*
32. *Go forth and build your life upon the solid rock of truth, and all the powers of the evil one will shake it not."*

*The Aquarian Gospel of Jesus the Christ, Section XVI, Aim: The Second, Chapter 120, Levi Dowling, 1920*

*"What violent emotions did you endure, what a storm of feelings surged within your heart, on reading the answer which I made, with all possible brevity and clearness, to that portion of your letter which alone at that time had come into my hands! For you saw that the truth which we maintain and defend was confirmed with such strength of argument, and illustrated with such abundant light, that you could not find anything which could be said against it, whereby the charges which we make might be refuted. You observed, also, that the attention of many who had read it was fixed on you, since they desired to know what you would say, what you would do, how you would escape from*

*the difficulty, how you would make your way out of the strait in which the word of God had encompassed you. Hereupon you, when you ought to have shown contempt for the opinion of the foolish ones, and to have gone on to adopt sound and truthful sentiments, preferred rather to do what Scripture has foretold of men like you: "Thou hast loved evil more than good, and lying rather than to speak righteousness."*

*The Writings of the Early Church Fathers, The Nicene and Post Nicene Writers, Volume IV, St. Augustine, The Writings Against the Manichaeans and Against the Donatists*

*"The wrath did not touch the heart of God; but His benevolent love issues from His heart, penetrating into the most external generation of wrath, and extinguishing the latter. Therefore He said, Let there be light." (Aurora, 85.) .*

..

*"'Christ' means a penetrator; the act of taking away the power of the wrath; the illumination of the darkness by light; the transmutation (in the soul of man), by which the gladness of love rules over the lust of the fire in its wrathful aspect; the superiority of light over darkness." (Signature, vii. 3 2.) . . .*

*To "love Christ" means simply to love the divine light of wisdom and truth, and is practised by being obedient to divine law."*

*The Life and Doctrines of Jacob Boehme, Franz Hartman, 1891*

*"Thou art My Glory, and My Glory shall not be veiled. Thou art My Garment, and My Garment shall never be outworn. Therefore abide in thy love to Me, that thou mayest find Me in the Highest Horizon."*

*My Right to thee is great and cannot be denied. My Mercy for thee is ample and cannot be ignored. My Love in thee exists and cannot be concealed. My Light to thee is manifest and cannot be obscured.*

*O Son of Spirit! The Gospel of Light I herald to thee; rejoice in it. And to the state of Holiness I call thee; Abide in it, that thou mayest be in peace for ever and ever.*

*O Son of Man! Magnify My Command, that I may reveal to thee the secrets of greatness and illumine thee with the Light of Eternity.*

*O Son of Man! My Calamity is My Providence. In appearance it is fire and vengeance; in reality it is Light and Mercy. Therefore approach it, that thou mayest become an Eternal Light and an Immortal Spirit. This is My Command; know thou It . . .*

*O Stranger to The Friend! The candle of thy mind is lighted by the hand of My Power; extinguish it not with the contrary winds of desires and passions. The healer of all thy troubles is remembrance of Me; forget it not. Make My Love thy Capital, and cherish it as the spirit of thine eye."*

*The Splendour of God, by Eric Hammond, 1909*

*"WHEN the Eternal One, in its aspect as a Trinity and with reference to divine wisdom, reveals itself on the seven planes of existence, this revelation constitutes seven different rays or states of eternal nature, comparable to the sevenfold scale of colours, tunes, chemical substances, &c., all of which are seven different forms in which the fundamental one is manifesting itself. Of these seven forms or source states of eternal nature, the first and the*

*seventh refer to the Father, the second and sixth to the Son, the third and fifth to the Holy Spirit, while the fourth represents the balance in which exists the division between spirit and matter.*

*"The eternal Essence, being desirous of revealing itself to itself (to attain self-consciousness), had to conceive within itself a will; but as within itself there was no object for its will or desire, except the powerful Word, which in the tranquil eternity did not exist, the seven states of eternal nature had to be born from within. From these, then, proceeded, from eternity to eternity, the powerful Word, the power, the heart, and the life of the tranquil eternity and its eternal wisdom." (Threefold Life, iii. 21.)*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

*"That every divine illumination, whilst going forth lovingly to the objects of its forethought under various forms, remains simplex. Nor is this all. It also unifies the things illuminated.*

*Section I.*

*"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights."*

*Further also, every procession of illuminating light, proceeding from the Father, whilst visiting us as a gift of goodness, restores us again gradually as an unifying power, and turns us to the oneness of our conducting Father, and to a deifying simplicity. For all things are from Him, and to Him, as said the Sacred Word.*

*Section II.*

*Invoking then Jesus, the Paternal Light, the Real, the True, "which lighteth every man coming into the world," "through Whom we have access to the Father," Source of Light, let us aspire, as far as is attainable, to the illuminations handed down by our fathers in the most sacred Oracles, and let us gaze, as we may, upon the Hierarchies of the Heavenly Minds manifested by them symbolically for our instruction. And when we have received, with immaterial and unflinching mental eyes, the gift of Light, primal and super-primal, of the supremely Divine Father, which manifests to us the most blessed Hierarchies of the Angels in types and symbols, let us then, from it, be elevated to its simple splendor. For it never loses its own unique inwardness, but multiplied and going forth, as becomes its goodness, for an elevating and unifying blending of the objects of its care, remains firmly and solitarily centred within itself in its unmoved sameness; and raises, according to their capacity, those who lawfully aspire to it, and makes them one, after the example of its own unifying Oneness. For it is not possible that the supremely Divine Ray should otherwise illuminate us, except so far as it is enveloped, for the purpose of instruction, in variegated sacred veils, and arranged naturally and appropriately, for such as we are, by paternal forethought.*

### *Section III.*

*Wherefore, the Divine Institution of sacred Rites, having deemed it worthy of the supermundane imitation of the Heavenly Hierarchies, and having depicted the aforesaid immaterial Hierarchies in material figures and bodily compositions, in order that we might be borne, as far as our capacity permits, from the most sacred pictures to the*



*instructions and similitudes without symbol and without type, transmitted to us our most Holy Hierarchy. For it is not possible for our mind to be raised to that immaterial representation and contemplation of the Heavenly Hierarchies, without using the material guidance suitable to itself, accounting the visible Psalm 19:1-14 beauties as reflections of the invisible comeliness; and the sweet odours of the senses as emblems of the spiritual distribution; and the material lights as a likeness of the gift of the immaterial enlightenment; and the detailed sacred instructions, of the feast of contemplation within the mind; and the ranks of the orders here, of the harmonious and regulated habit, with regard to Divine things; and the reception of the most Divine Eucharist, of the partaking of Jesus, and whatever other things were transmitted to Heavenly Beings supermundanely, but to us symbolically.*

*For the sake, then, of this our proportioned deification, the philanthropic Source of sacred mysteries, by manifesting the Heavenly Hierarchies to us, and constituting our Hierarchy as fellow-ministers with them, through our imitation of their Godlike priestliness, so far as in us lies, described under sensible likeness the supercelestial Minds, in the inspired compositions of the Oracles, in order that It might lead us through the sensible to the intelligible, and from inspired symbols to the simple sublimities of the Heavenly Hierarchies."*

*The Works of Dionysius the Areopagite, Translated by John Parker,  
1897*

*"He will be led from doubt to certainty, and directed from the darkness of the error of worldly desire to the light of guidance of piety.*

*His inner eye will be opened, and he will engage in close communion with his Beloved.*

*He will open the portal of truth and devotion and close the doors of superficiality.*

*In this state he will yield to the Divine Decree, will see war as peace, find the Significances of life in death, perceive the mysteries of the "other world" in the regions of creation . . . with the outward and inward eye; and, with a spiritual heart he will behold the Eternal Wisdom in the infinite manifestations of God.*

*In an ocean he will see a drop, and in a drop he will detect the mysteries of an ocean.*

*'The core of whatever mote thou mayest split, therein thou wilt find a sun.'*

*In this valley, through absolute vision, a traveller does not see in God's creation any difference or contradiction; and at every moment he will say, 'Thou canst not see, in the creation of the Most Merciful One, any difference. Turn thou thine eyes whether thou can see any flaws!' (Koran).*

*He will see justice in injustice and witness grace in justice; he will find many a knowledge concealed in ignorance. . . .*

*He will break the cage of body and desire, and be attached to the spirit of the people of immortality. He will ascend on ideal ladders, and hasten to the heaven of Significances. . . .*

*If he experience any oppression he will endure it with patience, and if he see any wrath he will show forth affection. . . .*

*The people of the valley beyond this see the beginning and the end as one; nay, rather, they see no beginning and no end; 'without beginning without end. . . .'*

*As it is said, 'A perfect realisation of Divine Unity is to strip it from all attributes. . . .'*

*Nay, they pass even beyond this station, as it is said, 'Love is a screen between the lover and the Beloved.' . . .*

*At this time the morn of knowledge hath dawned, and the lamps of travelling and wayfaring are put out." . . .*

*If thou art a man of prayer and supplication, fly on the wings of saintly effort, so that thou mayest see the mysteries of the Friend, and attain to the light of the Beloved.*

*'We are God's, and unto Him shall we surely return.'*

*The Splendour of God, by Eric Hammond, 1909*

*"When again, he is protected by Krishna, who will venture to **vanquish** him?"*

*The Mahabharata, Book VIII, Karna Parva, Section 79*

**(Marilynn's commentary:** If you are wondering where you might be going, fear not. As with all of my books, you are taking the journey with me as it happens. And at this juncture of the spiritual warfare it is not unusual to feel angst, anxiety and confusion as to how to address or deal with it as it has hit the ground. Be patient as it will reveal itself in time.)

## CHAPTER TWO

### *Descent into Dullard -*

### The Leg

The importance of love as the spiritual essence of all things wavered in the wind as a gathering storm of devotion required for the sentinel dayspring to emerge dusted its fingerprints upon the light spring within my soul.

In the spiritual spheres, my soul was taken to attend what would be much like a potluck on earth. As I had gone, I had been made to know that it should last about thirty minutes, but rather than the required gathering of timessence it went on for well over three hours.

There was an indian couple obsessing about food. I had brought a huge piece of meat and they had brought a huge platter of rice, but they remained worried that there would not be enough food for everyone who had come. There were about thirty who had arrived.

Wearing a white gown and underwear, I went off into the corners of the rooms to meditate and get away from the noise. The other attendees had all gathered and were engaged in the social mores of the day, and in so doing, made fun of my lack of participation and

my absolute need to enter into the silence quietly and alone.

It was given to me to hear what they were saying although I had been afar enough off that I should not have been able had it not been given me to do so.

As I came back to join the gathering and see if we were at some point going to wrap it up, they started giving me a hard time for not having brought enough food.

My very large piece of meat became smaller and smaller until it was almost only an inch across. Their words shrunk it into something it had not been. In other words, it was not shrinking because it had been consumed, but rather it was shrinking because they were making it so in their minds and with their words.

Realizing that we were wrapt up in something which was not going to disburse, I approached others who had come to the gathering with me. It was clear to me that we needed to leave, but they were pretty caught up in how other people viewed them, not rocking the boat and going with whatever flow this endless meeting might provide.

I could not get any of them to cooperate. They were on the ground; meaning they were operating entirely from the point of view of worldly activities and unable to discern that they had actually entered into a circular pattern of sorts, an energetic diadem of

unfortunate origin, an eternal misfortune which if they did not break of it, would not ever cease.

Starting to shout at them, they were unwilling to listen or hear me and I was getting upset because they were wasting my time, not to mention their own.

It had become clear that we were all attending some type of circular purgatorial event which would require somebody to break from it otherwise we'd remain in the circle endlessly and it would never end.

My presence at this event seemed entirely for the purpose of discerning who might be able to energize an eternal spark and leave behind this pointless adaptation which was playing out.

A young girl of about ten years was actively making fun of my 'awkwardness' in their eyes was sitting in front of me while many other adults wandered about her and they all continued rude gestures regarding my unwillingness to participate and 'fit' in, so to speak, with the social mores of which they were obsessing.

Suddenly, however, a very distinctive pyramidal energy came into the realm. The ethers all around us became transcendental and we were all lifted up as if weightless. Everything was now floating and in a greatly expanded vibration. There were triangular prisms of rainbow light which came through the realm, shining within them a higher sphere which shone through to any souls who were willing to see

the finer spheres of existence which overlapped us and were awaiting our passage into their glorious fields.

My soul was granted access to an eternal realm of being wherein my soul gathered its strength in ecstatic bliss to complete this trial in a victorious manner.

As I looked upon the girl who had been actively making fun of me, her face had changed from one of frolic and sarcasm to wonder and awe. She stared at me with intense depth and a sheer gallantry which had not been present with any of these folks prior to the pyramidal rainbow energies pulsating the room. Something had suddenly been revealed to her which could only be revealed by a higher construct.

She looked at me with quiet wonder and said, "You look like White Buffalo Calf Woman." I did not respond. It was important not to respond to any vanity in such a statement. I was now focused on gathering those who were willing to accept the influx of transcendental being and leave this purgatorial gathering for a higher eternal construct. And for those who rendered a willingness to do so, thus it was so.

*"Pinned there to the leaning tree, unable to move even my head, I was forced to face the flames long enough to realize that the arrow was not burning or smoking, that the flames were not truly fire, but were a radiant light flashing and streaming from the arrow. My terror turned to awe, and I watched, mesmerized by the beauty. Through the streaming light, I could see that the arrow was beaded with crystal*

*beads, which threw rainbows of light all around. I was reminded of Rainbow Woman's beaded dress.*

*No sooner had the thought of Rainbow Woman crossed my mind than the 'flames' began to die down and quiet into a soft glow . . . As I came to full attention again, the arrow transformed itself into a radiant warrior, who stood in front of me wearing white buckskins beaded with the same elegant design as the arrow. The moment I saw him, my heart melted with an indescribable yearning, and tears of joy streamed my eyes.*

*Smiling down at me, he nodded and said, 'Yes, I am Woho'gus, Light of the World.' I am the one you have known so long in your heart, the one through whom you dedicated your young life to the service of the light . . . No outward form contains me, yet I wear this kind of clothing as an honoring of the form in which you cry for vision. The Shinela people gave me this name long, long ago.' . . .*

*You have seen the sister of my spirit, White Buffalo Calf Pipe Woman, as Rainbow Woman in your dream. The oneness and wholeness, the integration all people within themselves and with all around them is the message she has long carried. It is a simple restatement the one law that Creator gave when this world began, 'You shall be in good relationship with all things and all being in the great Circle of Life . . . you were patterned to release all the old concepts dividing you from the life around you, and you must now dance that dream awake in the world.'"*

***Buffalo Woman Comes Singing, Brooke Medicine Eagle, Ballantine Books, New York, 1991***



**From a member of the Out-of-Body Travel Foundation:** "I was in an auditorium, no windows, circular. There was a staircase going down the right hand side by the wall. This was kind of like a church, but nobody was in the pews. Instead, beside the wall, a procession of people headed downwards toward where the altar should have been. Father Gabriel Amorth, newly deceased head exorcist of Catholic Church, was leading the procession in his robes with a rod and staff. I was in the procession about five to eight people backwards. From the altar came the screams and smell of all the demons in the world. It was the most terrifying experience I have ever had. I was so terrified in fact, I could not look and had on a pair of big black sunglasses. A woman appeared down near the altar should have been (but was really the bowels of hell) and she yelled at me, `You there! You with the sunglasses! Open your eyes. You need to see what is down there more than anybody else here. She scared the living crap out of me."

On another night, going back to my own experience, a hag was following me around trying to impinge upon my energy field. When I wasn't looking she was trying to attach fetters to my fingers and toes, presenting what she had done as decorative somehow. But they were no such thing, as these decorative items would when posed to the vision of the light turn over, unravel and reveal huge, whitish and iridescent spiders of a parasitic nature which grew and seized upon their victims unawares.

“Get them off of me!” I shouted at her, as she cowered, looked down, took them and quietly walked away. Banishing her from my presence, I turned towards the horizon trying not to be seen by the shadow witch. I had to change scents every day so she could not find the eternal remnant and where we lay hidden amongst the fields of the sky.

And then my spirit was taken on a journey of betrayal which was to take my soul around the world and through generations of peoples. It began on the continent of Africa wherein sixty people had gathered who all needed to get back to America. In the first group, however, one of the people betrayed the others. Many were lost from this betrayal, and the betrayal led to many more. As I followed the line and sequence of events, the betrayals multiplied from the one to the point that all but one of the original sixty would not survive and make it back. But the person who survived was not an innocent; it was someone who had blood on their hands.

Betrayal feeds more betrayal, and the ones who survive are often not innocents.

Garnering the strength of the angels, my spirit was taken to traverse the bounty of purgatorial influx surrounding a person tied to me by obligation and love whose time on earth might be reaching a repast.

All around her home was the purgatory called ‘Hysteria’ and it was like the ‘Chaos’ realm on overdrive.

At first it seemed like a nice little neighborhood gathering of people and their children, but it became increasingly more and more noisy and filled with putrid odors and defilements.

The children were unsupervised and were urinating all over the maze-like walls made of pink carpet. Juvenile delinquents were traveling in packs engaging in all sorts of pointless and repetitive behavior which was loud and obnoxious. Much of it was criminal in nature, and all you did was duck, run, gather, avoid, garner your strength and do it all over again, and again, and again. I got lost in the circular motion of the realm and was having difficulty finding my way out as it had become a maze.

Just as in chaos, it eventually became like a circling roller coaster of activity that had no end. There seemed no way to gather and escape from the hysterical meanderings of these souls who were so caught up in worldly matters and a lack of concern for order or discipline. The noise was literally about to drive me crazy.

Up ahead, I saw the door of the house. And upon the door was one of my old and rare books about St. Clare of Assisi and her order. This soul had taken the rare text and ripped off the cover, using it for a new front door.

I understood this to mean two things. Firstly, this person had no regard for that which was sacred and

holy, and had thus defiled it, but however, as I had taken the first two of three vows of the Order of the Clare's, it seemed that entering through this door and assisting this soul with her purification and what might lie ahead with her repast was likely the path I would be required to take in order to obtain to the third vow.

Thus, I nodded in understanding, as a hand reached into the realm and pulled me out of 'Hysteria.'

Taken into yet another reality, I was shown a large grassy field filled with wildflowers and all forms of life. I knew this to be the field of my life, my further creativity and work. In another zone, there were plots of grass which appeared to be the sites of graves. There was a feeling of unease about these grassy spots, but because they were owned by people who remained close to me by ties of obligation, it seemed only right that I should water them when watering my own grassy field so I took a watering trough over to them and did so.

However, it immediately and imminently became obvious that these plots of grass were harbingers of evil. Each plot was ruled by a demon. Because many of us feel we should give to those under our obligation in equal measure, I had felt I should always water them even after they had made the choice to follow an evil path. But here was a very vivid and demonstrative image of how this was not the case at all.

One of the demons was about twenty feet high, faceless, almost looked like a sheet ghost, but was laughing with objectionable humor at the fact that it had gotten me to water his evil grass because I felt like I had to give equal shares to each under my care. The other was small, discreet and basically two black eyes floating in the air. It kept hidden, although quietly pleased to receive the waters undeserved, as well.

As I had been watering the graves, I immediately stood back. I had been watering the grass of evil as well as good. I was not obliged to water the grass of evil. I had felt obligated to 'water the grass', but I was not obligated. In fact, I was obliged *not* to water the evil, no matter how unfair it might be viewed.

Ties of obligation do not contain the obligatory command to cooperate with evil. Charity in assistance when well received was a necessity, however, evil when chosen and obstinate was something which could not be hastened by any kindness or false sense of duty.

Evil by its very nature must simply be stopped. I would only water the grasses of loveliness and God's will, and cease to water anything contrary to it.

*"Ye there are some people whose behavior is unrighteous. Their deportment is irrational. In evil they delight. With brutality they do harm and damage. Insidiously they injure the good and the law-abiding. Stealthily they despise their superiors and parents. They disregard their seniors and rebel against those whom they serve. They deceive the*

*uninformed. They slander their fellow-students. Liars they are, bearing false witness, deceivers, and hypocrites; malevolent expositors of kith and kin; mischievous and malignant; not humane; cruel and irrational; self-willed. Right and wrong they confound. Their avowals and disavowals are not as they ought to be. They oppress their subordinates and appropriate their merit. They cringe to superiors to curry favor. Insentient to favors received, they remember their hatred and are never satisfied. They hold in contempt the lives of Heaven's people. They agitate and disturb the public order. They patronize the unscrupulous and do harm to the inoffensive. They murder men to take their property, or have them ousted to take their places. They slay the yielding and slaughter those who have surrendered. They malign the righteous and dispossess the wise."*

*T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution, Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus, La Salle, Ill. The Open Court Publishing Co., [1906]*

“CONCERNING THE WILL OF THE GREAT MYSTERY IN GOOD AND EVIL, SHEWING FROM WHENCE A GOOD AND EVIL WILL ARISES, AND HOW ONE INTRODUCES ITSELF INTO THE OTHER

13. *The earthly man is the curse of God, and is an abominate before God's holiness; he can do nothing else but seek his selfhood, for he is in the wrath of God: And though he does some thing that is good, yet he does it not from his own self-will, but the will resigned in God compels him that he must do what his self would not willingly do: And now if he does it, he does it as an instrument of the resigned will, not from his own desire, but from God's will, which guides the resigned will in the desire as an instrument.*

14. *Therefore now whoever will see the kingdom of God, and attain thereunto, he must educe [or bring forth] his soul out of self-hood, out of the earthly desire, as the physician brings forth the cure of the disease from the painful [tormenting] desire, and introduces it into a love-desire; and then the cure also brings forth the sickness in the body out of the painful desire, and sets it into a love-desire: Sickness becomes the servant of the physic; and so likewise the evil earthly will, when the soul's will is cured, is the resigned will's servant.*

15. *The elemental and siderial man must only be the instrument wherewith man's soul labours in the resigned will; for thereto God has also created it; but the soul has made and set up itself in Adam for lord and master, and is entered into his prison, and given its will thereinto; but if it will be acknowledged for God's child, then it must again die to the same, and be wholly mortified to the earthly self-hood and desire in God's will in Christ's death, and be wholly regenerated anew in God's will, and deprive the earthly will in self-hood of its power, and rule over it, and guide it in subjection and command, as a master does his instrument, and then self-hood loses the power and prevalence, and the lust of self-hood arises as a continual longing; self-hood does then continually long after the forms of its own life, viz. after self-glory, and after earthly abundance, also after envy and anger, whether it may be able to attain that abundance; and also after the cunning lyes of falsehood: These are the vital forms of the earthly self-hood.*

16. *But the resigned will does as a potent champion continually bruise the head of this serpent, and says, "Thou art arisen from the devil, and God's anger, I will have none*

*of thee, thou art an abomination before God." And though the resigned will is sometimes captivated with false lust, when it overwhelms and overpowers it with the devil's desire and insinuation of its imagination, yet the resigned will does forthwith cry to the word of God, that God's will does again bring it out of the abomination of death.*

*17. The resigned will has no rest here in this cottage, but must always be in combat, for it is lodged in a false house: It is indeed in itself in God's hand; but, without itself it is in the jaws and throat of the abyss of God's anger in the kingdom of devils, which continually pass up and down with it, and desire to try and tempt the soul, viz. the centre.*

*18. In like manner also the good angels stand by him in the resigned will, viz. in the divine desire, and defend him from the poisonous imagination of the devil; they keep off the fiery darts of the wicked one, as St. Peter says.*

*19. For all do work and desire in man, God's love and anger: He stands while he is in this tabernacle in the gate either to go out or in: Both eternal principles are stirring in him; to which the soul's will gives itself, of that it is received, and thereto it is chosen; he is drawn of both, and if the will of the soul remains in self-hood, then he is in the hand of God's anger.*

*20. But if he departs out of his self-hood, and forsakes his own damnation, and continually casts himself only into God's mercy, viz. into the suffering and death of Christ, and into his resurrection and restoration, and wills nothing of himself, but what God wills in him, and by him, then the will is dead to the life and desire of God's anger; for it has no own life, but lies in the death of self-hood and the desire*



*of the devil; and the anger of God cannot reach him; for he is as a nothing, and yet is in God, and lives in the divine essence wholly, but not to himself, but to his first mother of eternity: He is again in the limit or place where he was before he was a creature, and in the will wherein God created him, and is an instrument in the voice of God, upon which only the will-spirit of God does strike, to its honour and deeds of wonder.*

21. *All self-ful seeking and searching in self-hood is a vain thing; self-will apprehends nothing of God, for it is not in God, but without God in its self-hood; but the resigned will apprehends it; for it does not do it, but the spirit in whom it stands still, whose instrument it is, he manifests himself in the divine voice in it as much as he pleases: And though it may apprehend much in self-hood by searching and learning (which is not wholly to no purpose), yet its apprehension is only without in the expressed word, viz. in a form of the letter; and it understands nothing of the form of the expressed word, how the same is in its ground; for it is only born in the form from without, and not in the power of the universal pregnatress, whose ground has neither beginning, comprehension, or end.*

22. *Now that he is born from within out of the speaking voice of God in God's will-spirit, he goes in the byss and abyss everywhere free, and is bound to no form; for he goes not in self-hood, but the eternal will guides him as its instrument, according as it pleases God: but he that is born only in the letter, he is born in the form of the expressed word, and goes on in self-hood, and is a self-ful voice; for he seeks what he pleases, and contends about the form, and leaves the spirit which has made the form.*

*The Signature of All Things, by Jacob Boehme, 1624, Translation 1912*

*"The elementary teaching, then, of this the perfecting service, through the things done over the Divine Muron, shews this, in my judgment, that, that which is holy and of sweet savour in the minds of devout men is covered, as with a veil, since it Divinely enjoins upon holy men to have their beautiful and well-savoured assimilations in virtue to the hidden God not seen for vain glory. For the hidden comeliness of God is unsullied, and is sweet beyond conception, and manifested for spiritual contemplation to the intellectual alone, through a desire to have the unsullied images of virtue in souls of the same pattern. For by looking away from the undistorted and well imitated image of the Godlike virtue to that contemplated and fragrant beauty, he thus moulds and fashions it to the most beautiful imitation. And, as in the case of sensible images, if the artist look without distraction upon the archetypal form, not distracted by sight of anything else, or in any way divided in attention, he will duplicate, if I may so speak, the very person that is being sketched, whoever he may be, and will shew the reality in the likeness, and the archetype in the image, and each in each, save the difference of substance; thus, to copyists who love the beautiful in mind, the persistent and unflinching contemplation of the sweet-savoured and hidden beauty will confer the unerring and most Godlike appearance. Naturally, then, the divine copyists, who unflinchingly mould their own intellectual contemplation to the superessentially sweet and contemplated comeliness, do. none of their divinely imitated virtues "to be seen of men, as the Divine text expresses it; but reverently gaze upon the most holy things of the Church, veiled in the Divine Muron as in a figure. Wherefore, these also, by religiously concealing that which is holy and most Divine in virtue within their Godlike and*

*God-engraved mind, look away to the archetypal conception alone; for not only are they blind to things dissimilar, but neither are they drawn down to gaze upon them. Wherefore, as becomes their character, they do neither love things, merely seeming good and just, but those really being such; nor do they look to opinion, upon which the multitude irrationally congratulate themselves, but, after the Divine example, by distinguishing the good or evil as it is in itself, they are Divine images of the most supremely Divine sweetness, which, having the truly sweet within itself, is not turned to the anomalously seeming of the multitude, moulding Its genuineness to the true images of Itself."*

*The Works of Dionysius the Areopagite, Translated by John Parker,  
1897*

*"Freedom by means of the eternal will grasps the darkness, and the latter reaches out for the light of freedom but cannot attain it. It imprisons itself by means of its own desire within itself, and causes itself to be darkness. From these two – namely, the dark impression and the desire for light or freedom which is directed towards the former, there results then in the former darkness the lightning-flash, the primitive condition of the fire. But freedom being a nothing, and therefore inapprehensible, it cannot retain the impression. Therefore the impression surrenders to freedom, and the latter devours the dark nature of the former. Thus freedom governs within the darkness, and is not comprehended by it." (Signature, xiv. 22.) . . .*

*"Motion divides the attracted desire and causes differentiation, thereby awakening the true life." (Clavis, viii. 30.)*

"From this results sensitiveness in nature, and herein is the cause of differentiation. Hardness (solidity) and the motion of life are opposed to each other. Motion breaks up the solidity (expands), and by means of attraction it also causes hardness (contracts)." (*Tabulæ Princip.*, i. 34.)

"Desire, being a strong attraction, causes the ethereal freedom, which is comparable to a nothing, to contract and enter into a state of darkness. The primitive will desires to be free of that darkness, for it desires the light. The will cannot attain this light, and the more it desires for freedom the greater will be the attraction caused by the desire." (*Six Theosophical Points*, i, 38.)

"There must be an opposition, for the will desires not to be dark, and this very desire causes the darkness: The will loves the excitement caused by the desire, but it does not love the contraction and darkening. The will itself does not become dark, but only the desire existing in it. The desire is in darkness, and therefore a great anguish results within the will, as its desire for freedom is strong, but by this desire it causes itself to become still more harsh and dark." (*Forty Questions.*)

Eliphas Levi expressed a corresponding truth by saying; "The will accomplishes that which it does not desire." A selfish desire for heaven defeats its own object . . .

The fire is originally darkness, hardness, eternal coldness and dryness, and there is nothing in it except an eternal hunger. How then does it become actual fire? The Spirit of God, in its aspect as the eternal light, comes to the aid of the fire-hunger. The hunger itself originates from the light, because when the divine power mirrors itself in the

*darkness, the latter becomes full of desire after the light, and this desire is the will (of eternal nature). But the will or the desire in the dryness cannot reach the light, and therein consists the anguish and the craving for light. This anguish and craving continues until the Spirit of God enters like a flash of lightning." (Three Principles, xi. 45.)*

*This ever-turning "wheel of Ixion" is represented by the Cross, the "Tree of Life." Free is the spirit of man before he enters this valley of suffering, but after he enters he is nailed to the cross of his own personal desires. Man himself is the "Cross," and he creates a cross for himself, from which there is no liberation until he discovers the true spiritual Cross by entering into the realm of light through the power of the fire, which means that his spirit breaks through the bonds of matter and becomes again free . . ."*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

## CHAPTER THREE

### *Descent into Discord -*

### The Weight

The evil within the heart of humankind carried a weight unimaginable to the confines of my spiritual vision; an interior weeping, one that could not be heard but yet felt in the heart like a vice grip squeezing the very heart of me, like the very love of me being ripped from its fetters into a heavenly abomination.

But as my spirit was withdrawn from this uncomfortable evidence of the darkness which waged from within the heart of humankind, I was accelerated to a vibration of greater height. It would be in this greater height that I could stand against the winds of destruction which had begun to flow against the servants of God and the eternal in the world below.

Within the program, such darkneses within our spheres can remain a serious danger. But if we remain in love within against the evil without; the darkness cannot stand against within the sphere of the spirit.

*“And I opened the first seal.  
And I saw, and beheld the Angel of the Air,  
And between her lips flowed the breath of life,  
And she knelt over the earth*

*And gave to man the winds of wisdom,  
 And man breathed in.  
 And when he breathed out, the sky darkened,  
 And the sweet air became fetid,  
 And clouds of evil smoke hung low over all the earth.  
 And I turned my face away in shame.*

*And I opened the second seal.  
 And I saw, and beheld the Angel of the Water.  
 And between her lips flowed the water of life,  
 And she knelt over the Earth  
 And gave to man an ocean of love.  
 And man entered the clear and shining waters.  
 And when he touched the water, the clear streams  
 darkened,  
 And the crystal waters became thick with slime,  
 And the fish lay gasping in the foul blackness,  
 And all the creatures died of thirst.  
 And I turned my face away in shame.*

*And I opened the third seal.  
 And I saw and beheld the Angel of the Sun  
 And between her lips flowed the light of life,  
 And she knelt over the earth  
 And gave to man the Fires of Power.  
 And the strength of the Sun entered the heart of man,  
 And he took the power, and made with it a false sun,  
 And he spread the fires of destruction,  
 Burning the forests,  
 Laying waste the green valleys,  
 Leaving only charred bones of his brothers.  
 And I turned away in shame.*

*And I opened the fourth seal.*

*And I saw, and beheld the Angel of Joy.  
 And between her lips flowed the music of life,  
 And she knelt over the Earth  
 And gave to man the song of peace.  
 And peace and joy like music  
 Flowed through the soul of man.  
 But he heard only the harsh discord of sadness and  
 discontent,  
 And he lifted up his sword  
 And cut off the heads of the singers.  
 And I turned my face away in shame.*

*And I opened the fifth seal.  
 And I saw, and beheld the Angel of Life.  
 And between her lips  
 Flowed the holy alliance between God and Man,  
 And she knelt over the Earth  
 And gave to man the gift of Creation.  
 And man created a sickle of iron in the shape of a serpent,  
 And the harvest he reaped was of hunger and death.  
 And I turned my face away in shame.*

*And I opened the sixth seal.  
 And I saw, and beheld the Angel of the Earth.  
 And between her lips flowed the river of eternal life,  
 And she knelt over the Earth  
 And gave to man the secret of eternity,  
 And told him to open his eyes  
 And behold the mysterious Tree of Life in the Endless Sea.  
 But man lifted up his hand and put out his own eyes,  
 And said there is no eternity.  
 And I turned my face away in shame.*

*And I opened the seventh seal.*



*And I saw, and beheld the Angel of the Earthly Mother.  
 And she brought with her a message of blazing light  
 From the throne of the Heavenly Father.  
 And this message was for the ears of Man alone,  
 He who walks between the Earth and Heaven,  
 And into the ear of man was whispered the message.  
 And he did not hear.*

*But I did not turn away my face in shame.  
 Lo, I reached out my hand to the wings of the angel,  
 And turned my voice to heaven saying,  
 "Tell me the message. For I would eat of the fruit  
 Of the Tree of Life that grows in the Sea of Eternity."*

*And the angel looked upon me with great sadness,  
 And there was silence in Heaven.*

*And then I heard a voice,  
 Which was like the voice that sounded like a trumpet,  
 Saying, "O Man, would you look upon the evil you have  
 done  
 When you turned your face away from the throne of God?  
 When you did not make use of the gifts  
 Of the seven Angels of the Earthly Mother,  
 And the seven angels of the Heavenly Father?"*

*And a terrible pain seized me  
 As I felt within me the souls of all those  
 Who had blinded themselves,  
 So as to see only their own desires of the flesh."*

*The Essene Book of Revelation, Translated by Edmond Bordeaux  
 Szekely, From the Vatican Secret Archives, 1947*

Within moments, my spirit was given to take a journey into the faerie worlds wherein magic, joy, laughter, goodness, harmony and love of God continued to reign supreme.

The ever flowing wonder of the faeries with their many colored wings, the white winged horses and unicorns, the dragons which continued to reign in their representation of the process undertaken when a soul would so alight itself to incarnate into the earthly sphere of the transformation from the darkness into the light, the crystal which ebbed from the ground below and any caverns or clouds above, some floating in the air so to speak to render the vibrations of their creation into the ethers of wonder which now flowed through my spirit in a ravaging torrent of soft light.

The wonder of the faeries was hard to describe, as their essence embodied the simplicity of living within the will of the great father and in harmony with the earthly mother, the earth.

In their simplicity, they tended to the creations of the earth in the natural world with the efficaciousness of an arborist who would prune them to grow in a certain manner.

The methods of the spirit were egregiously simple, yet profoundly deep. Light must be distributed upon all forms which live in the below world, and in this sprinkling new formations and growth may emerge from the mass retain below. And it was in the simplicity of living in absolute peaceful union with the will of God for their form of life which made the

faeries pleasing to God. For they were the mothers of creation in a sense, tending to God's own wonder by taking great care of it as it emerged into physical manifestation in the earthly worlds below.

All life forms required the light and water which came from their hands; but humanity required something even greater than they themselves could give. It would require higher angels to guard the interior life of the human race; for they had parted with the simple law of God to live within His protection by honoring the law of all life forms within the confines of their purpose.

Humankind had been ejected from the garden for disobedience . . . and I, too, must go forth from that garden in direct obedience in order to fulfill the function of my own survival. That function was to bring the particles which come from the light to the world of the below and allow it to seed within the heart of that disobedient spirit to wed within it the union of the divine and human, incarnating within it the potential of the fine.

But as the nature of the disobedient spirit is that of assailing, it was to be expected that such would occur in the world of the below during a sojourn requiring a seeding of the higher into the noxious. There would be no easy manner in which to unite the two, for it would indeed require a warfare between the forces for such a bearing of particles to descend.

And for those who had set out to assail, my own spirit and life must be tended to, and this was something I

would observe and fulfill according to the will of the Eternal Father. And indeed that warfare ensued as my spirit and soul descended into the below to bring the particulate matter to be borne . . .

*"THE SEVEN PROPERTIES OR QUALITIES OF  
ETERNAL NATURE . . .*

*Each of these principles is strongly defined in regard to its nature, nevertheless there is no antipathy between them. They are all rejoicing in God as one only spirit. Each loves the other, and there is nothing among them but joy and happiness. Their evolution is an eternal one and never any other." (Aurora, x. 51.)*

*"The higher they become exalted, and the more they become ignited, the greater will be their joy in the kingdom of light." (Mysterium, v. 6.)"*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

*"And I saw the seven angels who stood before God;  
And to them were given seven trumpets  
And another angel came and stood at the altar,  
Having a golden censer;  
And there was given to him much incense,  
That he should offer it with the prayers of all the angels  
Upon the golden altar that was before the throne.*

*And the smoke of the incense ascended up before God  
Out of the angels hand.  
And the angel took the censer,  
And filled it with fire of the altar,  
And cast it onto the Earth,  
And there were voices and thunderings,*

*And lightnings, and earthquakes.  
And the seven angels that had the seven trumpets  
Prepared themselves to sound.*

*The first angel sounded,  
And there followed hail and fire mixed with blood,  
And they were cast upon the Earth.  
And the green forests and trees were burnt up,  
And all the green grass shrivelled to cinders.*

*The second angel sounded,  
And a great mountain burning with fire  
Was cast into the sea  
And blood rose from the earth as a vapour.*

*And the fourth angel sounded,  
And there was a great earthquake;  
And the sun became as black as sackcloth of hair,  
And the moon became as blood.*

*And the fifth angel sounded  
And the stars of heaven fell onto the earth  
Like figs from fig tree  
Shaken by a mighty wind.*

*And the sixth angel sounded  
And the heaven departed as a scroll when it is rolled  
together.  
And over the whole earth there was not one tree,  
Nor one flower, nor one blade of grass.  
And I stood on the earth,  
And my feet sank into the soil,  
soft and thick with blood,  
Stretching as far as the eye could see.*

*And all over the earth was silence.*

*And the seventh angel sounded.  
 And I saw a mighty being come down from Heaven,  
 Clothed with a cloud;  
 And a rainbow on his head,  
 And his face was as is it were the Sun,  
 And his feet were pillars of fire.  
 And he had in his hand a book open:  
 And he set his right foot upon the sea, and his left foot on  
 the earth,  
 And he cried with aloud voice, which was wondrous to  
 hear:  
 'O Man, would you have this vision come to pass?'  
 And I answered, 'You know I would do anything  
 So that these terrible things might not come to pass.'*

*And he spoke: "Man has created these powers of  
 destruction.  
 He has made them from his own mind.  
 He has turned his face away  
 From the angels of the Heavenly Father and the Earthly  
 Mother,  
 And he has fashioned his own destruction."*

*The Essene Book of Revelation, Translated by Edmond Bordeaux  
 Szekely, From the Vatican Secret Archives, 1947*

Anonymous experience: "The setting was a classroom, and I was a student among others, most of whom were against me. There was a teacher who was among a group of assailants against the light. This soul had told everyone we were going to play a game. However I quickly realized that this was a lethal battle as I was shown small explosive projectiles that

we were supposed to throw at each other as part of this supposed 'game.' It was apparent that the assailants were making light of the real danger that their actions were causing to those who were the object of their assailing within the world of matter.

Suddenly, one of the large male assailants threw a powerful projectile at me, but I was able to dodge the missile. There were only one or two other allies on my team, and all the people of the world were against us. They had all joined with the dark side, and had become assailants. It became clear that they wanted to do us real harm. The explosives we were shown were like little torpedoes, no more than a couple of inches in length, white in color with several orange stripes; and I realized that these weapons were capable of actually killing someone.

It became apparent that if we engaged in this so-called game, that someone could get badly injured or even killed. So I refused to participate as I was concerned for those on the other side who might be harmed by their own malice if we were to engage. So I raised a red flag of peace, which I knew represented the possibility of martyrdom.

I'd convinced the other members of my team to join me, and they had done so even though all of us knew that we could be betrayed in this gesture and that those on the other side could launch a lethal assault upon all of us at any time. We were taking a huge risk against our own lives. But this was why our flag of peace had to be red, because we were putting

ourselves forward in a manner which could lead to our demise. We were exposing ourselves to mortal danger, but peace was the right decision. In fact, it was very likely they would turn against us at some point. But it was important that our team show love, peace and tranquility in spite of the looming danger.

Perhaps in the end, the assailants would convert to God's way. We had to show by example that all of us had a choice.

The teacher had been placed in a position of power over the assailants was a deceiver and wanted all of us to destroy each other while watching from afar. **(Marilynn's commentary:** The intentions were evil, although veiled in a notion of prideful righteousness. It was these veilings which allowed for the assailers to remain in confusion below and to configure themselves in such conflicts which wearied everyone but harried no solutions nor truths of any eternal nature. Wearied from their senseless meanderings into false beliefs and intents, they could not see beyond themselves, and thus, a wall lay between them and God, the righteous and pure eternal truth which would have revealed to them the beauty beyond all deceit; the formless gathering which seeks no self-interest and only the will of the Unknowable Who lives within the Secret Mind of that which is knowledge itself. But humankind, in its vengeful lust for the aggrandizement of itself, can only seek truth in an outward kind of knowing; a worldly flair which sees only facades and mirrors, deceptions and frauds, delusions and fronts. The depths cannot be known



here. And in an outward seeking, human souls become assailers even in their interior thoughts. The very nature of their thinking becomes an assailing, because those thoughts are projected into the unconscious mind of the human projection and can be uttered into eternity and gathered by those who have perfected reception as vessels of eternal insight. Outward flows by their very nature are an assailing.)

But . . . if we could reach a peaceful resolution from both sides in love, we would completely vanquish the teacher's evil plan. (**Marilynn's commentary:** This would give them a higher construct, and a much greater descent of light flow into this human construct of pointless dispute which was coming from a spiritual warfare close to the person in question. But as free will was a factor in play, the outcome would depend a great deal on how the individual assailants would choose to respond to this gesture.) And thus, we chose peace, and the outcome would remain unclear as it was still in the unraveling."

*"CONCERNING THE WILL OF THE GREAT MYSTERY IN GOOD AND EVIL, SHEWING FROM WHENCE A GOOD AND EVIL WILL ARISES, AND HOW ONE INTRODUCES ITSELF INTO THE OTHER*

*23. Such a doctor Babel is; it contends, wrangles, and rages about the form of the word, and continually introduces the self-ful spirit and understanding in the form, and cries out, Here is the Church of Christ; and it is only a self-ful voice, understanding nothing of the spirit of the form which is incomprehensible, and strikes upon its prepared instrument without limit and measure as it pleases. For conjecture,*

*opinion, or the self-ful own imagination, which arises in the expressed voice [or literal outward word], is not God's word; but that which arises in God's Spirit in the wholly resigned will in divine power in the eternal speaking word, that takes its original out of God's voice, and makes the form in the heart, viz. a divine desire, whereby the soul's will is drawn into God.*

24. *He is a shepherd, and teacher of Christ, who enters in through the door of Christ, that is, who speaks and teaches by Christ's spirit; without this there is only the form, viz. the history that was once brought to pass, and that a man need only accept of it, and comfort himself therewith: but this will remains without, for it will be a child of an assumed grace, and not wholly die to its self-hood in the grace, and become a child of grace in the resigned will.*

25. *All whatever teaches of Christ's satisfaction, and comforting oneself with Christ's suffering, if it teaches not also the true ground how a man must wholly die to self-hood in the death, and give himself up in the resigned will wholly into the obedience of God, as a new child of a new will, the same is without, and not in the speaking voice of God, viz. in Christ's door.*

26. *No flattering or comforting avails anything, but to die to the false will and desire in Christ's death, and to arise in the wholly resigned will in Christ's resurrection in him, and continually mortify the earthly self-hood, and quench the evil which the earthly will introduces into the imagination, as an evil fire which would fain continually burn."*

And she stood there, the grand and everpresent Mother Superior of the poor Clares, was standing in a crop field of waves. The energies ebbed to and fro around like a somber nightwind gesturing to the souls of men to return to the within, to the above, and to garnish from the fields of the ever living vibration. Beckoning to me, I walked towards her knowing that I was going to be giving her a ride to somewhere. But to where we would be going, I knew not.

Taken into a future event, the spiritual warfare in the worlds below of the assailing spirits were again active against my soul in another sphere of my protection.

There is an anger, a rage sometimes . . . that oftentimes will come towards the souls of the faithful from the souls of the below simply due to the very nature of who they are . . . and it is in this we know we are humbled by the power and protection of a holy and subservient will to an Almighty and Everliving God.

Gathered at some type of ceremony in the worlds below, I had to hide these pottery shards which had been taken from an ancient site and strewn heretofore all around this soul's perimeter. If I did not do so and the darkened commanders of this place were to find them, it would result in the ejection of this soul from his eternal program which was an unacceptable outcome the Lord. Shocking as it was to me, it was indeed the intention of the assailants to now try to take down yet another eternal mission, another

eternal soul in their rejection of that which was holy and belonged to God.

Although it was very tricky maneuvering around this place in a hidden manner, in the spirit; I was able to gather all the contamination and remove it from the entire perimeter. We'd protected this soul from this evil attack; and energized and enlivened that which was to be nurtured within to grow and blossom into an eternal gathering, resulting in a will of God entering into the world below from the world of the within and interior. We'd saved one, an eternal soul was safe.

But even so, within the interior of this personage and soul; was hidden the seriousness of something that had been taken in the attack. It was a concerning turn of events, for it had weakened the soul in ways we were not given to know, but it was not something for which we were given to perceive or do more. We left with a sense of concern that this eternal soul, although safe for the moment, had been weakened in some way of which we were unaware.

And my spirit was taken back in time to remember when the souls of many of these assailants had once been in alignment with God. Indeed, some of them had been chosen souls who had fallen from grace. For many of them it had been the entry of a person into their perimeter, a relationship or group of friendships, which had taken them down in such an ecologically unsound and peripherally shaking manner as to pull them away from what had previously harbored what

had seemed solid foundations in God. Obviously, there had been weaknesses there that had remained unseen, as well.

Like an earthquake from the abyss, a love had been formed within them for another which had been the seed of their demise. You cannot love God and mammon. You do have to choose, but there is a way .

..

In all matters, had they loved with a different kind of matter; not leaving it only to the physical rendering but garnering the interior, the spirit - they had within them the potential to have cultivated a different outcome. For within the souls of most partners - even uncultivated - lies a potential yet to be activated which these souls could have nurtured, watered and given sun.

Yet rather than utilize the eternal gifts given to them by God, they allowed the worldly gifts given to these others to take root within them.

Oh, what a beautiful root could have been and still could be if any of these souls turned their vision to something greater than their physical renderings and to the within, the interior, which had the potential to funnel from within the source and summit of all life and potentiality. All eternal mission and renderings came with this foundation.

But as of yet, it was not so.

They could have utilized the remnant light from within themselves to shed water upon the souls of those with whom they had united to offer yet another dominance towards the within; and offering a sprouting of an eternal nature which would have altered the course of their unions towards an eternal nature streaming from the love of God.

But yet that had been rejected. And darkness, when traveled, seeks to destroy all that is from the within and from the Lord . . . because it remains within the darkness and feels that it has been left behind. Yet it does not take responsibility for the choice of that darkness to remain, the unprocessed nature of false views, the unexamined path which turns in on itself and destroys its very bearer, as well as, those who may unfortunately exist upon its path.

Eternal paths are offered to every soul within the confines of their own destiny. There is not one walk of life which cannot be eternally energized to higher purpose. So that potentiality is available to most everyone at all times. But oftentimes the souls who engage in such destructive actions do not wish to have to do the work required to obtain such a path, and they set their sights on destroying those of others; thinking in a very flawed manner that somehow by so doing they will elevate themselves. In fact, they will bring themselves lower and further away into the darkness; for this is a sin against the spirit, which is to go after that which was inspired by the same for the purpose of destruction.

In order to energize an eternal path, much is required.

It seemed that within the spirit of some of the assailants there still remained an eternal spark which would be watered, given air and thrown to the light . . . in a manner of speaking. It could be nourished from above to the below, although there would yet be no guarantee that any of these souls would seek those interiors and the gifts being showered upon them.

But this is God's way. As Jesus said to St. Faustina, His greatest attribute is Mercy. In the midst of every evil, in the midst of every sorrow, in the midst of all human suffering or misery, the starlit drops of God are always falling on the soul of a darkened humanity as God waits for the next soul to quicken in the night.

*"THE SEVEN PROPERTIES OR QUALITIES OF ETERNAL NATURE . . .*

*The First Quality begins when God, for the purpose of revealing His majesty, allows His eternal nature to contract within herself, whereby a state of darkness and corporeity is created.*

*"The first quality is the desire. It is comparable to magnetic attraction, and therefore the comprehensibility of the will. The will conceives of itself as something. By this act of impressing or contracting it overshadows itself and causes itself to become darkness." (Clavis, viii. 38.)*

*"In this state there is no active life or intelligence; it is merely the first principle of substantiality, or the first beginning of the becoming." (Three Principles, vii. 11.)*

*"In eternity beyond nature there can be no darkness, because there is nothing that could produce it. The will by desiring contracts and becomes substantial. Thus darkness is created within the will, while without that desire there would be nothing but eternal stillness without substantiality." (Forty Questions.)*

*"Desire is an acrid, astringent, attracting (contracting) quality. It is an active power, and without it there would be nothing but tranquillity. It contracts and fills itself with itself; but that which it attracts constitutes nothing but darkness, a state which is more compact than the original will, the latter being thin as nothing, but it then becomes full and substantial." (Threefold Life, ii. 12.)*

*The fact of this contractive power of desire, by which the will is rendered substantial, corporeal, and heavy, is experienced by every one who feels the weight of sorrow caused by some unfulfilled desire weighing upon his soul, while freedom from desire, and consequently from care, renders the heart (the will) light and ethereal.*

*Simultaneously with the appearance of the first enters the Second Form, namely, motion. Matter and motion are co-eternal, and neither of them can exist without the other. There could be no contraction without motion, neither would there be any expansion if there were no desire to contract. With the beginning of action reaction begins. There is then a duality of manifestation of the eternal One. From this duality of action, having its source in the One, results the manifestation of relative life . . .*

*The Third Quality, called into existence by the action and reaction of the absolute One, calls sensation into existence;*



or, to express it in other words, absolute consciousness, by manifesting itself, becomes relative. Nothing new is thereby created, only that which already was begins to exist. This relative consciousness is called "anguish" by Boehme.

"The third quality, the anguish, is evolved in the following manner: — The hardness is fixed, the motion is fugitive; the one is centripetal, the other centrifugal; but as they are one, and cannot separate from each other (nor from their centre) they become like a turning wheel, in which one part strives upwards and the other one in a downward direction. The hardness furnishes substantiality and weight, while the 'sting' (desire in motion) supplies spirit (will for freedom) and fugitive life. All this causes a turning around and within and outwardly, having nevertheless no destination where to arrive. That which the attraction of the desire causes to become fixed is again rendered volatile by the aspiring for freedom. There then results the greatest disquietude, comparable to a furious madness, from which results a terrible anguish." (*Mysterium*, iii. 5.)

The truth of this every one experiences within his own self, because as long as man is nailed to the cross of terrestrial life, there is a continual battle raging in him between his higher and lower impulses, or between his ideal aspirations and his material self-interests.

"The more the first principle gathers its hardness for the purpose of arresting the second principle, the stronger does the action of that principle grow, and the stronger is the raging and breaking. The sting refuses to be subdued, but the will (from which it originates) holds on to it with great strength, and it cannot follow its impulse. It strives upwards and the will strives downwards, for the acerbity

*indraws, rendering itself heavy. Thus the one strives to rise upwards, and the other to sink downwards, while neither of them can accomplish its object, and thus eternal nature becomes like a revolving wheel." (Menschwerdung, ii. 4.)*

*This macrocosmic battle leads its counterpart in the microcosm of man. There is in him also the continual fight between matter and spirit, between desire and renunciation, between the desire for existence and the will for that freedom which cannot be found before even the desire for freedom itself is at rest."*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

The period of attack or assail is a scattering, whereas the time of reconstruction is a uniting. It brings forth the principles and gathers the soul within.

Observe this.

Receiving a gift which at first appeared to be very kind, it was a wonderful bowl of kittens. It had come from the assailants, and I was very comforted by it in its apparent kind gesture.

Arriving unexpectedly, however, the soul I had recently aided whose eternal path had been under attack focused immediately on the bowl, noticing that a demonic creature had been hidden amongst the sweet little kittens which had placed there to attach to me. Grasping the creature, this soul took it from the pile and discarded it, preventing this from happening. Graciously thanking the soul, we turned.

Staying with me, we were both transported to a different time and place to go visit someone I had not seen in over thirty years. She had been a part of an assailing against someone close to me years ago. Again, she was someone who should have remained close to us due to ties of particular obligation, but could not because of a betrayal in which she had participated.

Standing up in church reading the scriptures as a lector, I wondered at this; but then realized anyone who had engaged in such a treachery would indeed isolate and expel the victim of such actions and then go back to make themselves appear as if they would not have been capable of such a thing. She was trying to make herself look like a good person. But yet, although her treachery remained hidden, it was as it had been.

And of course, much time had passed, and was it not always possible that amendment had also then taken place? Of course, this is always a possibility, as well.

But, of course, they'd gone on to make themselves look like good people. We'd been expelled from their lives, because it was easier for them to cover up and expel than to repair and renew.

Trying to justify herself by quoting a scripture from the gospels to the soul who retained an eternal purpose who was traveling with me, she was trying to trap this soul in some mysterious way. I did not understand how this unconscious memory of a

scripture could either trap or free him, but yet it could. And she fully expected him to fall on his face.

But remembering the scripture, this soul quoted it in full to her which completely crushed her in her defiant delusion. Cowering, she walked away. And I was proud of this eternal soul. It showed in some mysterious way the maintenance in an unconscious and subconscious fashion, ideals which emanated from the eternal. And I had been unsure as to whether or not this soul could do this at this developmental time.

My spirit was again taken to the present day wherein I had to take a long walk around the truth to compensate for the lies of assailants in my midst. Their slander reached far and wide, and required me to correct what I could and ignore the remaining.

They had worked hard to turn others against me. Calmly moving along the paths of longest endurance, I knew I had to traverse these rather than take the short path from one point of truth to the next in order to work towards restoration of that which had been lost in all of this which was the 'truth' itself. So what would have been a simple hop from one truth to the next became a journey of endless duration around the lies and falsehoods which had been thrown into the path by the assailants.

Noticing just a twinge of shame within some of the assailants, there was some interior realization that I had always done right and well by them.

My spirit was being taken around these loops of slander wherein everything that came out of their mouths were false. They remained in the center of it all, unmoving, because to admit the wrongdoing would require them to reveal themselves and it would affect how other people might come to view them. They were unwilling to do this at this time.

Ironically, what I have certainly found is that the more honest we are about our failings, the more credibility others deign proffer to us. It is in such honesties, that we offer the freedom of honesty to others. The freedom to be imperfect offers the liberation of our human nature which is given of God. We were created in this manner, thus, it is expected of us to have flaws, faults and failings which require purification. Thereby, there is nothing to hide. Our very incarnation in this realm of existence denotes that this is so of us. God commanded us into being and incarnation as a fallen being. There is no surprise in this.

It is in the acknowledgement and conscious awareness of our mistakes and/or faults that the light particles become quickened to the movement, the rising and the falling of the above and the below. Transformation only occurs through this . . . this is why we greatly accelerate the path of purification by asking God to show us what blocks our spiritual path, and by listening when He speaks. Finally, when we choose to be unafraid of these fetters, for they are simply obstacles which must needs be remedied,

altered, transformed and changed from a vice grip to a virtue laden sphere of gold.

What is it that you are doing? You are changing the inclination which gears you towards the darkness, inch by inch, yard by yard. Turn it towards its opposite in light. Thus, you will allow your soul to enter into the movement and turn its direction from the below to the above. As so doing, the light particulates then vibrate and come to life to quicken the movement of God within your soul and actually alter what you have been into what you are becoming, and into what you will become in God.

A directional turn from the below to the above is the first and most important mark of the human being in the spiritual quest Godward. It is the very nature of a human being to be flawed, so the fact that many are afraid to admit their flaws flows against reason, and it certainly flows against evolution and the movement portrayed by Boehme and Dionysius of the particulate lights that allow for our souls to move upwards when we choose to accept our simple human status by acknowledging that nature and turning our path from the darkness to the light through a succession of processes to change the habitual vices that have held us in place for many years, lifetimes or aeons.

You are human, God created you that way, humans are by nature flawed, God wished this. Therefore, your flaws are expected, they are *nothing* to be ashamed of; they are the nature of *every* human

being. And it is *only* by acknowledgement of that which is dark within us, that we may quicken the particles of light which are showered upon us to gradate us closer to the light.

In the life of every soul there comes upon them a crucifixion of the spirit wherein they are taken into the depths of their own failings, and they must experience it in its fullness to finally comprehend. But in that moment when its time is ripe and at fullness, the soul may choose to offer recompense, apology and ask for forgiveness of those he has burdened and of the Lord. And it is in this that the soul becomes free. It is in holding on to our own righteousness that we are bound, because only God is righteous. None of us can claim such a thing. And in trying to maintain it, we must cover over a multitude of sins. It is in this covering that a singular act is multiplied many times over, and the reverberation continues until a soul cries out to God, "Lord, help me." But once that cry has been heard, the slate may be cleared, the foul may tumble anew, and the shepherd may be welcomed into the heart of the broken. And a shattering will occur, which allows for a new construct to emerge.

The old construct, the old man, will die. The new construct, the new man, will be born. The old man is of death, the new man is of life. The death is of darkness. The life is of light. Darkness is bondage and light is freedom. Our human condition need not be a bondage, for it is ordained by God. Embrace what you are, and in this embracing, you enliven what human beings, by God's right, were always meant to

come to be through the merciful vibration which brings to life the particles of light that are downcast from heaven to earth. In other words, God's mercy frees the soul.

Their eyes were downcast, but remained steadfast in the sinister, ugly way to which they had chosen to travel. And the bombardment would continue to come after me like a rise of fiery arrows from a medieval army.

Bombardment, enmity, ruin . . . and all that had come from the expression of good for many years, was twisted into falsehoods of treachery.

Suddenly, I was surrounded by an archon of angels and my attire was changed from that of a mystical traveler to a special forces officer in God's army. Wearing army fatigues, but yet adorned with a majestic set of white wings; my spirit was enlivened with the knowledge of love and truth.

And in the mystical realms, my spirit began to go through a higher level of training into the requirements of higher spiritual warfare when betrayal is involved. Apparently, I was being told, I was doing very, very well despite all that had come against me from within my own sphere.

Betrayal changes things. It changes dynamics, outcomes, lives . . . and it can alter eternal programs and destinies. These kinds of things carry within them a destructive power towards the works of God that are uniquely insidious.



Continuing into my training, another soul and I were taken into six hospital buildings all of which had over one hundred rooms which required massive intensive cleaning due to the debris formed from the false words and deeds of the assailants. Papers were strewn everywhere, thousands and thousands of documents with false words filled the buildings like a hoarders den.

Moving as quickly as possible, we took care of one and a half of those buildings when we realized that there really was no way to individually sort through each word and deed of slander. Such a deed had deep and dirty roots. So, I turned to the person there helping me with the cleaning and we stopped. We knew full well we could not do this. With every page we were able to move out of the buildings, more were flying through in droves.

As I came to this realization, the angels began to arrive each of them carrying all of the books I had ever written. Their bindings were all loosened with wear and had to be reglued; but doing so would seal their purpose and treasure for generations to come. In so doing, that treasure would stand above the words and deeds of corrupt words. Because the works of God are of light and truth, and their vibration rises above the foul smelling and vile fetid fluids which form in the below from histrionics and lies.

Smiling with gratitude, we turned our attention to regluing the bindings of my books for the ages to come. And other eternal souls arrived with gatherings

of special angelic forces who blocked the incoming slanders which continued to fly in on papers which flew by in the winds. Grateful for the help, I was honored to receive the protection and assistance against the continuing onslaughts and bombardments which continued to come.

"THE SEVEN PROPERTIES OR QUALITIES OF ETERNAL NATURE . . .

*When the spiritual fire and light has become ignited in the darkness (it having, however, burned from all eternity), the great mystery of divine power and knowledge becomes eternally revealed therein, because in the fire all the qualities of nature appear exalted into spirituality. Nature herself remains what she is, but her issue – namely, that which she produces, becomes spiritualised. In the fire the dark will is consumed, and thereby issues the pure fire-spirit, penetrated by the light-spirit." (Clavis, ix. 64.)*

*When this great internal revelation 'takes place, the internal senses are then opened to the direct perception of spiritual truth. There will then be no more necessity for drawing conclusions of any kind in regard to such unknown things, because the spirit perceives that which belongs to its sphere in the same sense as a seeing person sees external things.*

*Behold how all life in the external world attracts its food to itself. Thus you may recognise how life originates from death. There can be no life unless that from which life is to issue is broken up in its form. Everything has to enter into the state of anguish to attain the lightning-flash, and*

*without this there will be no ignition." (Menschwerdung, ii. 5.)*

*This, then, is the beginning of the manifestation of God as the principle of fire and the principle of light. The Godhead, as such, the will of the Trinity willing to enter from the groundlessness into Trinity, is not yet a principle, and has no beginning, but is the beginning itself of itself.*

*"If a thing becomes that which it has not been before, this does not constitute a principle; a principle is there where a form of life and motion begins, such as has not existed before. Thus the fire is a principle, and also the light which is born from the fire, but which, nevertheless is not a quality of the fire, but has a life of its own." (Six Theosophical Points, ii. 1.)*

*In the fire there is represented the division of the two aspects in which God is manifesting Himself—namely, as God and as Nature; also the division between the sweet life in love and the life in wrath.*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

"CONCERNING THE WILL OF THE GREAT MYSTERY IN GOOD AND EVIL, SHEWING FROM WHENCE A GOOD AND EVIL WILL ARISES, AND HOW ONE INTRODUCES ITSELF INTO THE OTHER

*35. All whatever does lord itself without God's call and appointment, the same is from the devil, and serves the devil in his own power and form: Defend and flatter thyself as much as thou wilt, it does not avail before God; thy own heart accuses thee that thou art a false branch; thy nobility and highness do not at all avail or help thee in the sight of*

*God, if thou dost not thereby drive in God's order; thy office is not thine, but God's; if thou walkest falsely therein, then thy own judgement is upon thee, and condemns thee to death; thou art a servant; and though thou art a king, yet thou servest, and must enter with the poorest into the new birth, or else thou shalt not see God."*

*The Works of Dionysius the Areopagite, Translated by John Parker,  
1897*

# CHAPTER FOUR

## *Ascent to the Word -*

### The Volume

Entering into a realm of unutterable truths, I was met by my patron saint, Clare of Assisi, who was allowing me to receive from the wellspring of this knowledge within. A screen appeared before me and the contents which subsequently then played out upon it became like a surround sound, but as much more. Perhaps it could be said that the unutterable truths which were shared before me were to enter into my soul in a molecular way, as if I were not just seeing them . . . or hearing them . . . but tasting them, feeling them, taking them within through light particles, funneling them through lightstreams upon wavelengths of frequency which burrowed deeply within the essence of my being in ways that altered the actual contextual and spiritual construct of my ethereal soul.

Although my soul would not be allowed to remember these unutterable truths upon leaving this holy sphere, it was given me to remember that much like St. Clare herself, the truths imparted to me were very simple. There was nothing complex or unduly difficult about them, they were very important but not earth shattering.

Before I had gone to bed this eve, I had asked in prayer insight into my part into the arising of the

spiritual warfare of which my soul was now deeply imbued.

As the screen pulled itself back and St. Clare pulled forward, my spirit was taken to join some other souls who were now present to listen as she was going to respond directly to my prayerful question.

St. Clare was to offer me seven truths in direct response to my question in prayer. Each truth would come as if in sequence and as if in a separate wave of energy and form, in order to show me different aspects of the necessary corrections to my understanding.

Before me were gathered many books. Within them I could discern that many more souls were being called by God to disburse information and knowledge of an eternal nature now than in the past. These books had energy, as did all items of a spiritual thrust or import. And it was made known to me, through St. Clare, that in the future I may not be considered such an anomaly; as many other souls were currently being called by God to disburse different aspects of God's truth in a variety of ways. In essence, mystical and out of body experience was not going to be such a rarity in the near future and this would allow for the message that God so deigned to be shared to be received in a much wider context.

My spirit moved into another construct of energy and was given to observe that sometimes I engaged in certain religious practices (such as Mass) for the wrong reasons. Oftentimes, I was doing so for

appearances or for the sake of the law, and this was a false reason to do so. I observed, acknowledged and vowed to cease with this vanity.

Again moving into another formless construct, St. Clare directed me to answer an interstellar phone on the other end of which was a man who directed my attention upon some books that I should seek and find for my work. A man called me on an interstellar phone to direct my attention upon some books which I must retrieve, and he gave me instruction. I found them at a thrift store the next day. These were reference books for my library, for my work.

*"This was to be Dr. Kskafayet's hallmark . . . intensely confrontive, present-moment, personal, emotional work . . . His basic message was framed as a question to us: 'If you cannot be yourselves enough even to experience the truth of your own emotions, how can you expect to express the true depth and beauty of who you are?'"*

*Buffalo Woman Comes Singing, Brooke Medicine Eagle, Ballantine Books, New York, 1991*

Clare continued her messages of simplicity. Again, nothing earth-shattering, just to understand some basic realities of human life. Again, I was not to remember.

And then arriving into another sphere of activity, I was given to see the inner workings of a complex arising of misunderstanding. Within the lives of the assailants there was a contrivance which was occurring that allowed for confusion, mistrust and

misunderstanding to arise. The souls were coming to false conclusions that they were being manipulated in false ways as I'd have asked their opinions when in past conversations with them about things. But in speaking amongst themselves, they would conclude that it had been unfair that I would do so.

Rather than observe that I was giving their opinions value and worth, they were regarding it as a matter of perhaps being used. By so doing, it was being twisted after the fact from an act of mutual respect into an aggressive one simply due to a variant of view which arose from the darkened thinking which is implanted of its natural accord by spirits of a dark matter from the below.

*"Kaskafayet would talk with us about emotional states, saying 'Sadness is what humans naturally experience when there is loss in their life. It doesn't matter whether they lose their best friend or their abusive husband, sadness is still the emotion that arises. Anger is an inner statement that someone has stepped on your toes. Excitement is your way of revving up for intense activity. And fear is useful to awaken people when they might go half-asleep into a life-threatening situation. What humans have done is to become afraid of fear, to label it bad, to resist it, and thus to magnify it beyond all truthful proportions. Tears are held back because 'we shouldn't be sad,' and anger is suppressed until, like a kettle of boiling water, it explodes in violence. If you could but – without judgment – experience what you feel, each emotion would pass quickly, its message having been received and acknowledged.'"*

*Buffalo Woman Comes Singing, Brooke Medicine Eagle, Ballantine Books, New York, 1991*



Another sphere made itself present within this interior etheric space wherein Clare and I were now comfortably facing one another. "Clearly," she said, "it is not necessary for you to say everything you think, or everything that comes to your mind." Her cautious smile caught my eyes as I immediately thought of the cautionary words of the Dalai Lama. His guidance was to always consider three things before speaking. "Is it true, is it necessary, and is it kind." It was not an issue of whether things were ever true, because I was a stickler for the truth. But being a stickler for the truth did not always consider necessity or kindness, it seemed. I bowed my head downwards in contemplation upon what she had said. Remembering how I had years ago been chastised for my misuse of words, I brought this understanding to a higher level in Clare's presence. I had often failed in my desire to be truthful to be kind. And I certainly had often failed to consider the necessity of sharing on many an instance within my life. I was very guilty of this crime, and I was ashamed. I'd made others feel terribly at times, when perhaps there might have been a better way, a kinder way . . . and at times perhaps silence may have also been warranted.

*"When we first tried what we thought he suggested, we simply blurted out our feelings, splashing them all over anyone close by, 'No,' he admonished, 'That's not it. I didn't say you had to express everything and dump it on everyone else. I simply said you must truly and fully experience your emotion . . ."*

*I was able to remember my old white-haired grandmother. She never once screamed at us or beat us if one of us kids*

*did something wrong. She simply whipped her head around and looked down at the offender, with her black eyes and snapping anger and her nostrils flared. In that moment we knew exactly what she felt – her silent message was clear – and at times we understood from the mere jerk of her body. Obviously, a person's experience can be known without a verbal outpouring."*

*Buffalo Woman Comes Singing, Brooke Medicine Eagle, Ballantine Books, New York, 1991*

Finally, I was given to see a deeply held fetter within my band of alliances wherein members would remain silent rather than to resolve conflicts of substance or importance. It was damaging, dangerous and a major hindrance to the efficacy of evolution. Particulates of light were rendered benign by this practice, and could not be energized towards an eternal program or towards greater eternal unions in such circumstances.

By so doing, things would stand still in relationships between families, friends, relations, acquaintances, coworkers and others . . . and this was not a good way of working through conflict.

Because this was something I rarely participated in, I would often speak out of turn as gathered in the previous point. Clare allowed me to see that this was at the root of that behavior. But it was equally unworkable and gave way to misunderstandings and also the very state of standing still. Souls were perpetually not moving forward by choosing to ignore issues of substance and matter.

*“Kaskafayet continued our lessons, teaching that even when we try to hide it, others deeply feel our experience – that we are naturally tuned to each other in this way. The problem is that we have a cultural agreement to act dumb and mute, to not acknowledge what is happening to us, and to pretend that we feel only the emotions that we label as ‘nice.’ This suppression not only numbs and deadens us, it throws us out of our integrity. This makes it difficult for us to know what our own experience is and thus to be guided by it. It also deprives others of the only feedback they can ever have. If a spoiled child is never given the signal that his behavior is displeasing, he will never have the choice of changing. As we all know, it is easy to become habituated to our own way of doing things, and to be unaware of our effect on others . . . **One of our profound functions is to be a mirror for others**, giving them truthful, accurate feedback about our own feeling experience of what they do, stated not in terms of right or wrong, good or bad, but simply as *what we feel.*”*

*Buffalo Woman Comes Singing, Brooke Medicine Eagle, Ballantine Books, New York, 1991*

Bowing kindly to Clare, I thanked her before she gradually dissipated and disappeared from the realm. And then I turned back towards the earthly realm.

*“But there is this to be said; that for those inside the life of the world appears still more cruel and useless and miserable. To play at power by discussing trifles on committee; to modify your dress constantly at the orders of your dressmaker; to change your diet constantly at the orders of your doctor – where is freedom and opportunity for the inner life is the mind is thus continually nagged by worldly details? . . .*

*A recent writer, who was thrown into prison by our social system and given time to think, wrote as follows: 'I am conscious now that behind all this beauty, there is some spirit hidden of which the painted forms and shapes are but modes and manifestations, and it is with this spirit that I desire to become in harmony. I have grown tired of articulate utterances of men and things.' . . . And it is the spiritual kingdoms that are real enough to remain."*

*St. Clare and her Order: A Story of Seven Centuries, Unknown Author, Forgotten Books, 2015*

My soul was taken into a series of misadventures to peer within the consequences of those who might so dabble within certain darker paths of the occult and or witchcraft and what could become their due.

As I entered into their spheres, I experienced within my soul some of the things that would be conjectured with the souls of those who might interject themselves upon a path of curiosity into such things. And what was to befall me in such a quest was quite concerning.

It began as my spirit was taken to an altar of sacrifice. Within my soul I felt the lackadaisical attitude that some might take towards 'sacrifice', perhaps the sacrifice of an animal, or something else. In the sphere, I looked upon it as a nonsense, something unreal; I was not taking it seriously. As a participator, I didn't really feel I was participating in the forces of darkness or evil, it truly and actually did feel like playing a game.

Before I knew what I was doing, I had been whisked into sacrificing my own cat which I did without even thinking because I felt this was all not real, it was nonsense and it wouldn't be a real sacrifice. But when it was finished . . . . I realized indeed my cat was gone. She was no longer . . .

The sacrifice had been real. And I panicked. Again this is all happening in the mystical world, not in the physical waking realms.

In my panic at her mysterious permanent disappearing, I turned.

Surrounding me now was an orgy of profoundly deviant sexual behaviors. Many, many souls were all having sex, one with another and another. Again, because I was literally flirting with these realms of darkness for this night, I found myself almost being 'caught up' or 'caught within' and almost unconsciously floating right within the mess of human souls and beginning to participate.

I realized that by doing no more than merely looking, I had entered within the flow of its energy. And thus, had entered its own backwards movement. I was present to the noxious substance. That's how fast and how easy the fall into this dark realm would come. And it terrified me.

Simply by looking into this through study, I had become present to it. And by being present to it, I had given entry to a noxious substance. And because I was clueless as to the ramifications this could present,

I had fallen into a whirlwind of energy which was presented to me sub-consciously. And my sub-conscious fell into it without even requiring any further suggestion.

Shocked and really disturbed, I rebuked all of it. Rebuking further, I asked the Lord to cast out any and all energy in relation to this noxious substance from my own scholarly inquiry, but also that which was coming from the assailants.

When I realized this, I pulled back upon myself and understood that even inquiring into some things can bring contamination upon our souls. Even inquiring about these things made me realize that although this could easily be perceived as no more than a game to some, this would not prevent them from being caught up and misled, taking on powerful energetic attachments which would slowly erode and destroy any moral constructs from their sub-conscious into their conscious minds. In essence, they'd never see it coming.

There was no benefit, and in fact there was profound detriment, for me to inquire into the darker belief systems held by assailants in spiritual warfare to such a degree. There is always power and benefit in knowing the enemy to a certain point; but we must always know the point wherein going further into their thinking becomes destructive. And this was it.

But I could also well see how those who might inquire into these paths, even perceiving along the way that it wasn't real, or that it was a joke; could

very well be sacrificing and losing a great deal without even realizing all that was being lost in their attempts to minimize the seriousness of playing with dark forces and dark occult practices.

It wasn't a joke, it a was a serious and powerful adjunct which was severing all that was good within them on unconscious levels well before they had a chance to even notice or regulate what it was doing within them, and even further, to the integrity of valid and worthwhile relationships which had been held and contained as strongholds for the actual purpose of their earthly incarnations and valid journeys of soul. In essence, they thought they had lost nothing, gained freedom and found their way. When in fact, they had lost everything, gained bondage and completely lost the way.

But they could not see this . . . that's what was so profound about this journey. They were not able to see it. When a soul is lost, it is lost. It is blind, it is deaf, it is mute . . . to the beckonings of the Lord. It has shut off all hearing to the sounds of a higher ringing, and has become erect and firm only to the sounds of the lower din of the below. It is not something they are able to detect within themselves, those around them, or within their own path.

They are *truly* lost. It is not feigned, it is not pretended, it is real. They have entered a movement backwards just as surely as those who have energized the particles of light have entered a movement forward. It unconsciously moves them, just as the

light unconsciously moves those who fight for the remnant of the light on earth.

*“Those among them who begin to cherish sinister thought thereby dissociate themselves from the rest, who are unable to remain in their society; consequently they are left to abide alone in rocky caverns, uncared for by their former companions. There are, however, certain societies which endeavor by various persuasives to work upon such persons and compel them [to return to a better state of mind], but still it is a species of dissociation; and so long as they do not become satisfied as to their conversion, or whether having once lapsed they will so remain, they do not openly speak of their condition. The sole reason of this is because they have not a confirmed hope of their repentance, of which they have no assurance from their actual conduct.”*

*Spiritual Diary, by Emanuel Swedenborg, 1758, tr. by Bush, Smithson and Buss, 1883-9*

Souls must remember that not only do we incur the loss of grace and favor, but we take on the whatever curse its energetic nature compels forward upon any soul who may dabble in such matters and in particular upon such texts of dark matters.

Making a clear vow that I understood and was finished looking further, my soul underwent a cleansing of the dark matter and the subsequent screens of horrific disfigurement. Hideous forms of energy twisted and contorted as they were sucked out of the realm I had shortly occupied and disappeared like a phantom in the night.



Up ahead, one of the eternal souls was waiting. This soul sat patiently in a truck for me to come join and I hurriedly ran towards it and away from the horrid scenes I wished to leave behind forever. And thus it was ended.

But yet again, my spirit was called into eternal service and lifted up into the starlit skies beckoned into a journey of beauty I could never have anticipated. And after having undergone what had come to pass, it was a welcome respite from my flight into the nether regions.

Suddenly, a vision of extreme splendor was to overtake my ancient soul. A temple of great magnitude appeared in a realm which now formed all around me of great antiquity. But it was equally glorious in its splendor as an architectural monument. It was an old Aramaic church within a compound of buildings, all sacred.

The bluish purple clouds were storming all about the horizon. In its midst was a stone wonder gathering in its height to a square top marvel. Our Lord Jesus Christ was wearing a robe of white, floating in the horizon larger than any of the buildings in site, larger than life. His hands and his gaze were just slightly tilted heavenward towards the peaks of the bluish purple clouds which continued to storm.

Hovering above this ancient Aramaic Church, Christ was supplying a holiness to the realm which could be given by no other.

Quietly, I entered the church.

Inside, I was given a pair of slippers which I would be required to wear in order to properly assimilate the nature of this place. They were almost like paper, white slippers which you wore.

Upon the walls of this ancient Aramaic Church, there were inscriptions written in Aramaic covering the walls all around the building. In order to understand the message of this holy ritual and initiatory place, you would have to wear the slippers and then walk upon the inscriptions and follow them like footprints.

An angel guarding the ritual of initiation said to me with an ardent calm, "You must walk along the path of the Aramaic, wherein the truth and light will emerge." A candlestick six feet high was held by the angel who appeared almost grayish white with huge and fluffy, feathery white wings behind him. His facial expression was one of continual calm reserve. He gazed forward into the temple, and never disturbed his focus.

So I began to walk these lines along the walls in my slippered feet. We were taught many things, mostly about scripture. But every step was like taking in a jolt of ecstasy.

*"THE HOLY SCRIPTURE OR WORD IS DIVINE TRUTH It is in everybody's mouth that the Word is from God, is Divinely inspired, and is therefore holy; and yet hitherto no one has known wherein it is Divine. For in the letter the Word appears like a common writing, in a style*

*that is strange, and neither so sublime nor so brilliant as apparently are the writings of the day. For this reason a man who worships nature as God, or in preference to God, and who consequently thinks from himself and what is proper to himself, and not from heaven from the Lord, may easily fall into error in respect to the Word, and into contempt for it, and while reading it may say to himself, What is this? What is that? Can this be Divine? Could God, whose wisdom is infinite, speak in this manner? Wherein consists its holiness, and whence comes its holiness, except from religious feeling and its consequent persuasion? . . .*

*But the natural man cannot be persuaded by these considerations to believe that the Word is Divine truth itself wherein are Divine wisdom and Divine life; for he judges it by its style, and in this they do not appear. Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, is at all to be compared; for every other style is as darkness is to light. The style of the Word is such that there is holiness in every sentence, and in every word, and in some places in even the very letters. This is why the Word conjoins man with the Lord, and opens heaven. From the Lord proceed two things: Divine love, and Divine wisdom . . .*

*Therefore in order to remove all doubt as to such being the character of the Word, the Lord has revealed to me the Word's internal sense. In its essence this sense is spiritual, and in relation to the external sense, which is natural, is as soul is to body. This sense is the spirit which gives life to the letter; it can therefore bear witness to the divinity and holiness of the Word, and convince even the natural man, if he is willing to be convinced.*

IN THE WORD THERE IS A SPIRITUAL SENSE, HITHERTO This subject shall be considered in the following order: i. What the spiritual sense is. ii. This sense is in all things of the Word and in every single particular of it. iii. From this sense it is that the Word is Divinely inspired, and is holy in every word. iv. Hitherto this sense has been unknown. v. Henceforth it will be imparted solely to him who from the Lord is in genuine truths. i. What the spiritual sense is. The spiritual sense of the Word is not that sense which shines forth from the sense of the letter while one is studying and unfolding the meaning of the Word with intent to confirm some tenet of the church. This is the literal sense of the Word. The spiritual sense does not appear in the sense of the letter, being within it as the soul in the body, as thought in the eyes, and as affection in the face, which act as a one, like cause and effect. It is this sense chiefly which renders the Word spiritual, not for men only, but for angels also; and therefore by means of this sense the Word gives communication with the heavens.

From the Lord proceed the CELESTIAL, the SPIRITUAL, and the NATURAL, one after another. That is called the celestial which proceeds from His Divine love, and is Divine good; that is called the SPIRITUAL which proceeds from His Divine wisdom, and is Divine truth; the NATURAL is from both, being their complex in the ultimate. The angels of the Lord's celestial kingdom, of whom is composed the third or highest heaven, are in that Divine which proceeds from the Lord that is called the celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom is composed the second or middle heaven, are in that Divine which proceeds from the Lord that is called the spiritual, for they are in truths of wisdom from the Lord. But the men of

*the church on earth are in the Divine Natural, which also proceeds from the Lord. From this it follows that the Divine in proceeding from the Lord to its ultimates descends through three degrees, and is named the celestial, the spiritual, and the natural. The Divine which comes down from the Lord to men descends through these three degrees; and when it has come down, it holds these three degrees contained within it. Such is everything Divine, so that when it is in its ultimate degree it is in its fullness. Such is the Word; in its ultimate sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each sense it is Divine. That such is the nature of the Word does not appear in the sense of the letter, which sense is natural, for the reason that hitherto the man of this world has known nothing about the heavens; and consequently has not known what the spiritual is, nor what the celestial is, nor therefore the distinction between them and the natural.*

*The distinction between these degrees cannot be known unless correspondence is known. For these three degrees are altogether distinct from each other, like end, cause, and effect, or like prior, posterior, and postreme; yet they make one by correspondences, for the Natural corresponds to the Spiritual, and also to the Celestial. What correspondence is may be seen in Heaven and Hell, where the subject of the correspondence of all things of heaven with all things of man has been treated of (n. 87-102); and also the correspondence of heaven with all things of the earth (n. 103-115). The same will further appear below, from examples adduced from the Word.*

*As therefore the Word interiorly is spiritual and celestial, it is written exclusively by correspondences. And what is*

*thus written is in its ultimate sense written in a style such as is that of the Prophets and Evangelists, which, although it may appear common, yet conceals within it Divine and all angelic wisdom."*

*Doctrine of Sacred Scriptures, by Emanuel Swedenborg, 1763, tr. by John F. Potts, 1904*

The Aramaic was carved into the walls in a manner which you could 'walk' as long as you wore these thin almost paperlike slippers. In essence, it meant you were walking against any form of known gravity, sideways, jutting outwards from the wall.

And with each step, you would hear the original words of the Saviour in Aramaic followed by its translation and you knew that you were hearing the words as they were heard by the Essenes.

When I had finished walking the scriptures, I was taken into a small room to the side of the church. Inside the room were several people that I knew. I was told that these people were members of my 'line' family, which meant that they had traveled many lifetimes with me together. Not all of them were actually blood family in this lifetime, but they were definitely of my spiritual fold from many aeons. There was great reverence in the remembering, and a solemnity which held a quiet respect.

The vibration of the place left me in a state of silence, and I slowly returned to awareness within my own physical body in an entirely different sphere vibrating a peaceful frequency of great magnitude.

*"In almost all ages and countries there have been men anxious to withdraw themselves from the violence and strife which often disturb the quietude of our brief existence."*

*Jesus An Essene, by E. Planta Nesbit, 1895*

*"Converts were required to sell their possessions and give to the poor, for the laying up of treasure was regarded as injurious to a spiritual life. Not only did the Essenes despise riches, but they lived a life of self-imposed poverty. Love of the brotherhood and of one's neighbour was the soul of Essene life, and the basis of all action; and this characteristic of their discipline called forth universal admiration. The members lived together as in a family, had all things in common, and appointed a steward to manage the common bag. When travelling they would lodge with brethren whom they had never seen before, as though with the oldest and most intimate friends; and thus they took nothing with them when they went on a journey. All members were set on the same level, and the authority of one over another was forbidden; nevertheless mutual service was strictly enjoined. They were also great lovers of peace, and so refused to take arms or manufacture warlike weapons; moreover they proscribed slavery. Finally, the end of the Essenes was to be meek and lowly in spirit, to mortify all sinful lusts, to be pure in heart, to hate evil but reclaim the evildoer, and to be merciful to all men. Moreover, their yea was to be yea, and their nay, nay. They were devoted to the curing of the sick, the healing of both body and soul, and regarded the power to perform miraculous cures and cast out evil spirits as the highest stage of discipline. In brief, they strove to be so pure as to become temples of the Holy Spirit, and thus seers and prophets."*

*Fragments of a Faith Forgotten, The Essenes, G.R.S. Mead, 1900*

*"And I spoke: "Then is there no hope, bright angel?"  
And a blazing light streamed like a river from his hands  
As he answered, "There is always hope,  
O thou for whom Heaven and Earth were created."*

*And then the angel,  
He who stood upon the sea and upon the earth,  
Lifted up his hand to heaven,  
And swore by him who lives for ever and ever,  
Who created heaven and the things that therein are,  
And the Earth, and the things that therein are,  
And the sea, and the things that are therein,  
That there should be time no longer:  
But in the days of the voice of the seventh angel,  
When he shall begin to sound,  
The mystery of God should be revealed to those  
Who have eaten from the Tree of Life  
Which stands forever in the Eternal Sea.*

*And the voice spoke again saying:  
"Go take the book that is in the hand of the angel,  
who stands upon the sea and upon the earth."  
And I went to the angel, and said to him,  
"Give me the book,  
For I would eat from the Tree of Life  
Which stands in the middle of the Eternal Sea."  
And the angel gave to me the book,  
And I opened the book, and I read therein  
What had always been, what was now, and what would  
come to pass.*

*I saw the holocaust that would engulf the Earth,  
And the great destruction*



*That would drown all her people in oceans of blood.  
 And I saw too the eternity of man  
 And the endless forgiveness of the Almighty.  
 The souls of men were as blank pages in the book,  
 Always ready for a new song to be there inscribed.*

*And I lifted up my face  
 To the seven Angels of the Earthly Mother  
 And the seven Angels of the Heavenly Father,  
 And I felt my feet touching the holy brow of the Earthly  
 Mother,  
 And my fingers touching the holy feet of the Heavenly  
 Father,  
 And I uttered a hymn of thanksgiving:  
 "I thank thee, heavenly father,  
 Because thou hast put me at a source of running streams,  
 At a living spring in a land of drought,  
 Watering an eternal garden of wonders,  
 The Tree of Life, Mystery of mysteries,  
 Growing everlasting branches for eternal planting,  
 To sink their roots into the stream of life from an eternal  
 source.  
 And thou, Heavenly Father,  
 Protect their fruits  
 With the angels of day and night,  
 And with flames of Eternal Light lighting every way.*

*But again the voice spoke,  
 And again my eyes were drawn away  
 From the splendours of the realm of light,  
 "Heed thou, O man!  
 You may walk on the right path  
 And walk in the presence of the angels,  
 You may sing of the Earthly Mother by day*

*And of the Heavenly Father by night,  
And through your being course the golden stream of the  
Law . . . “*

*The Essene Book of Revelation, Translated by Edmond Bordeaux  
Szekely, From the Vatican Secret Archives, 1947*

### “THE HOLY STREAMS

*Into the innermost circle have you come, into the mystery of mysteries, that which was old when our father Enoch was young and walked the earth. Around and around have you come on your journey of many years, always following the path of righteousness, living according to the Holy Law and the sacred vows of our Brotherhood, and you have made of your body a holy temple wherein dwell the angels of God. Many years have you shared the daylight hours with the angels of the Earthly Mother; many years have you slept in the arms of the Heavenly Father, taught by his unknown angels. You have learned that the laws of the Son of Man are seven, of the angels three, and of God, one. Now you shall know of the three laws of the angels, the mystery of the three Holy Streams and the ancient way to traverse them; so shall you bathe in the light of heaven and at last behold the revelation of the mystery of mysteries: the law of God, which is One.*

*Now in the hour before the rising of the sun, just before the angels of the Earthly Mother breathe life into the still sleeping earth, then do you enter into the Holy Stream of Life. It is your Brother Tree who holds the mystery of this Holy Stream, and it is your Brother Tree that you will embrace in your thought, even as by day you embrace him in greeting when you walk along the lake shore. And you shall be one with the tree, for in the beginning of the times*

*so did we all share in the Holy Stream of Life that gave birth to all creation. And as you embrace your Brother Tree, the power of the Holy Stream of Life will fill your whole body, and you will tremble before its might. Then breathe deeply of the angel of air, and say the word "Life" with the outgiving of breath. Then you will become in truth the Tree of Life which sinks its roots deep into the Holy Stream of Life from an eternal source. And as the angel of sun warms the earth, and all the creatures of land and water and air rejoice in the new day, so will your body and spirit rejoice in the Holy Stream of life that flows to you through your Brother Tree.*

*And when the sun is high in the heavens, then shall you seek the Holy Stream of Sound. in the heat of noontide, all creatures are still and seek the shade; the angels of the Earthly Mother are silent for a space. Then it is that you shall let into your ears the Holy Stream of Sound; for it can only be heard in the silence. Think on the streams that are born in the desert after a sudden storm, and the roaring sound of the waters as they rush past. Truly, this is the voice of God, if you did but know it. For as it is written, in the beginning was the Sound, and the Sound was with God, and the Sound was God. I tell you truly, when we are born, we enter the world with the sound of God in our ears, even the singing of the vast chorus of the sky, and the holy chant of the stars in their fixed rounds; it is the Holy Stream of Sound that traverses the vault of stars and crosses the endless kingdom of the Heavenly Father. It is ever in our ears, so do we hear it not. Listen for it, then, in the silence of noontide; bathe in it, and let the rhythm of the music of God beat in your ears until you are one with the Holy Stream of Sound. It was this Sound which formed the*

*earth and the world, and brought forth the mountains, and set the stars in their thrones of glory in the highest heavens.*

*And you shall bathe in the Stream of Sound, and the music of its waters shall flow over you; for in the beginning of the times so did we all share in the Holy Stream of Sound that gave birth to all creation. And the mighty roaring of the Stream of Sound will fill your whole body, and you will tremble before its might. Then breathe deeply of the angel of air, and become the sound itself, that the Holy Stream of Sound may carry you to the endless kingdom of the Heavenly Father, there where the rhythm of the world rises and falls.*

*And when darkness gently closes the eyes of the angels of the Earthly Mother, then shall you also sleep, that your spirit may join the unknown angels of the Heavenly Father. And in the moments before you sleep, then shall you think of the bright and glorious stars, the white, shining, far-seen and far-piercing stars. For your thoughts before sleep are as the bow of the skillful archer, that sends the arrow where he wills. Let your thoughts before sleep be with the stars; for the stars are Light, and the Heavenly Father is Light, even that Light which is a thousand times brighter than the brightness of a thousand suns. Enter the Holy Stream of Light, that the shackles of death may loose their hold for ever, and breaking free from the bonds of earth, ascend the Holy Stream of Light through the blazing radiance of the stars, into the endless kingdom of the Heavenly Father.*

*Unfold your wings of light, and in the eye of your thought, soar with the stars into the farthest reaches of heaven, where untold suns blaze with light. For at the beginning of the times, the Holy Law said, let there be Light, and there*

*was Light. And you shall be one with it, and the power of the Holy Light Stream will fill your whole body, and you will tremble before its might. Say the word "Light," as you breathe deeply of the angel of air, and you will become the Light itself; and the Holy Stream will carry you to the endless kingdom of the Heavenly Father, there losing itself in the eternal Sea of Light which gives birth to all creation. And you shall be one with the Holy Stream of Light, always before you sleep in the arms of the Heavenly Father.*

*I tell you truly, your body was made not only to breathe, and eat, and think, but it was also made to enter the Holy Stream of Life. And your ears were made not only to hear the words of men, the song of birds, and the music of falling rain, but they were also made to hear the Holy Stream of Sound. And your eyes were made not only to see the rising and setting of the sun, the ripple of sheaves of grain, and the words of the Holy Scrolls, but they were also made to see the Holy Stream of Light. One day your body will return to the Earthly Mother; even also your ears and your eyes. But the Holy Stream of Life, the Holy Stream of Sound, and the Holy Stream of Light, these were never born, and can never die. Enter the Holy Streams, even that Life, that Sound, and that Light which gave you birth; that you may reach the kingdom of the Heavenly Father and become one with him even as the river empties into the far-distant sea.*

*More than this cannot be told, for the Holy Streams will take you to that place where words are no more, and even the Holy Scrolls cannot record the mysteries therein."*

*The Essene Gospel of Peace, Book Four: The Teachings of the Elect,  
Translated by Edmond Bordeaux Szekely, 1981*

*"Aramaic Bible: Matthew*

1:1 כּוּם דְּהוּם כּוּם מַעְסָא דְּעֵסָא דְּיֵהוּדָא דְּמַלְכּוּתָא דְּבְרִיתָא  
 דְּאֵבְרָהָם ❖

1:2 לְחַמְדָא אֲרַם אֲרַם לְחַמְסָא אֲרַם אֲרַם כְּתוּבָא  
 דְּרַב־מַרְתָּא, לְמַסְגֵּרָא אֲרַם חַמְסָא ❖

1:3 אֲרַם פִּי תְּהִי חַיִּי מְלִיכָא לְפִתְּי אֲרַם מַסְגֵּרָא  
 דְּרַב־מַרְתָּא ❖

1:4 לְעֵמָּא אֲרַם חַמְסָא לְחַמְסָא אֲרַם אֲרַם  
 לְעֵמָּא ❖

1:5 לְחַמְסָא אֲרַם חַיִּי חַיִּי חַיִּי אֲרַם חַמְסָא  
 לְעֵמָּא ❖

1:6 חַיִּי לְעֵמָּא אֲרַם דְּמַלְכּוּתָא דְּבְרִיתָא  
 דְּאֵבְרָהָם ❖

1:7 לְחַמְסָא אֲרַם אֲרַם לְחַמְסָא אֲרַם  
 לְחַמְסָא ❖

1:8 אֲרַם אֲרַם לְחַמְסָא אֲרַם אֲרַם  
 לְחַמְסָא ❖

1:9 אֲרַם אֲרַם אֲרַם אֲרַם אֲרַם אֲרַם  
 לְחַמְסָא ❖



being slaughtered by the evil and the dark. This was no earned or just punishment, it was a persecution.

Sinister people oversaw the slaughter and the ripping apart which clearly represented not just the physical ripping apart, but the ripping apart of lives, of truth, of goodness, of good intention, of good name . . . of anything they could their hands on really. They wanted to destroy the innocent; physically, psychologically, and spiritually . . . in order to bring themselves to a greater height in their own estimation.

But these were people who were going to die without recourse; innocent deaths, tragic loss of reputation, and the ripping away of all that these people loved.

The several ton beasts lay in wait as it now became my turn to descend into the channel. It was obvious that just descending into that channel could lead to your death and your body and soul being ripped apart right from the start because the animals had access to you right from the beginning.

No one could do it, everyone was killed to the gleeful laughter of the sinister people who were behind these persecutions and attacks upon the innocent.

As I descended into the water, I resigned myself to the horrific death which lay before me. I knew that the darkness had gotten so deep that I would probably not prevail. Imminent doom lay before me and I accepted it.



A huge Great White came towards me, and as I awaited the first bite, he looked at me in an unexpected way. Inspired but timid, I reached down and pet him on his head. As I did so, I realized that he had come to escort me across the acrid waters to safety across the channel.

Somehow, the Holy Spirit had intervened with the shark and he had become my protector, my plight of the troth, in a scene of absolute carnage.

As he turned an iridescent white, my shark who was now fully encapsulated within the Holy Spirit, escorted me without incident across the channel as the sinister people became really, really enraged. I cannot describe their rage as their plans for the demise of my innocence had been foiled by an intervention from God Himself.

But I spoke no words, and calmly accepted my troth until we reached safety upon the other shore.

As I reached it, a huge fluorite cavity formed a room in the spheres above. The shark delivered my spirit to that room wherein the rock very seamlessly sealed itself shut. Inside its confines, I received the vibrations of healing and love from God, emanating in calm serenity.

The fluorite almost appeared as a graph, you could see the variations in the levels of the rock throughout the enclosure. Inside, my soul was being almost kept on ice, so to speak. It was forming . . . so to speak. For only a moment, I had a sense that a sinister one might

be in the fluorite elsewhere . . . which if this were true, would indicate a signal grace being bestowed upon this soul if it would so receive.

I gathered in gratitude for this and exchanged with the vibrations of the stone. It was pure peace.

Then the fluorite spoke these words. "Consciousness is meant to peer out over the physical vehicle for a moment in time."

And I awoke to a start.

Moments later, my soul now stood amongst a vast field of green wherein choirs of many meanderings were present singing 'Sure on this Shining Night.' As they did so, I began to sing along with the profound words of healing and enter into an ecstatic vibration with the sound of the lethargic malaise. It was as if I were being taken into a state of soul surrender within the music and words of this song as hundreds of souls were gathered in many choirs singing it all over the world, over and over again.

*"Sure on this shining night*

*Sure on this shining night of star-made shadows round,  
kindness must watch for me this side the ground,  
on this shining night, this shining night.*

*Sure on this shining night of star-made shadows round,  
kindness must watch for me this side the ground,  
on this shining night, this shining night*

*The late year lies down the north*

*All is healed, all is health*

*High summer holds the earth, hearts all whole*  
*The late year lies down the north*  
*All is healed, all is health*  
*High summer holds the earth, hearts all whole*  
*Sure on this shining night, sure on this shining, shining*  
*night*  
*Sure on this shining night I weep for wonder wand' ring far*  
*alone*  
*Of shadows on the stars*  
*Sure on this shining night, this shining night On this*  
*shining night, this shining night*  
*Sure on this shining night*

*Sure on this Shining Night, Morten Lauridsen, The text for "Sure on this Shining Night" was based on an untitled lyric from James Agee's first published collection of poems, Permit Me Voyage (1934).*

Returning to form, my attention was led to hear a loud banging on my window. Going to see the source of the sound, there was a small bird who had flown into the window and appeared to have been severely injured, perhaps paralyzed or dying on the ground below. But yet, its eyes still moved indicating life still present.

Walking outside, I gathered the small creature into my hands. Her body was contorted and she could not move. Her legs curled up as if she were dead, and her neck scrawled in a direction indicating the possibility that it was indeed broken.

But I stayed with her and petted her soft fur, until about an hour later, she pulled herself into perfect form and flew away as if she had not been injured and had never appeared paralyzed.

Garnering another evening of useful work, several assailants were brought to my attention and brought to me as they might appear as little children. Several other eternal souls and I focused on sending eternal and healing energy into and within them for several moments. When it was finished, they were gathered up and taken back.

Another eternal soul was practicing some type of element of flight over and over again which he had to perfect for an eternal mission which would come in his future. There were commanders watching and waiting for him to figure out how to make the flight work, because they knew that he would, and eventually this did happen. As he did so, they incorporated it into the next level of some type of training for warrior souls in the eternal.

**Anonymous experience:** “You and I had a new baby. We were holding it, admiring it, nurturing it and protecting it. Our complete focus was the new baby. But in the adjoining room, there were assailants who also had their own newborn babies which clearly represented their lost eternal pathways. Mysteriously, their babies were black. Not as in race, but rather, just black as night as in dead and decomposing. But they were not paying any attention to them. They were completely caught up in earthly, meaningless activities and were not appreciating on any level the beautiful gift they had been given.

It was clear that our baby was symbolic of our recent relocation, a new beginning and a new chapter in our

spiritual journey under the guidance, love and support from God; our new eternal pathway which had been birthed by the Lord to replace the old. And we were going over to guide and direct the assailants, trying to get them to notice their new births, as well, but they were not interested. None of them were nurturing this new birth, which for them represented also a new growth which lay as potential within their lives if they chose to follow the path of courage, integrity and reconciliation.

Although it seemed hopeless that any of the assailants would ever return to the path of the eternal, a voice came clearly overhead, saying, 'It is yet to be determined.'"

Again, I heard the choirs singing . . . and I felt the enlivenment of their song. It was energized, powerful, healing and eternal.

Wailing into the ether, my spirit was taken into the reality of one of the assailants. I was utilizing perfumed waxes to melt and make into new vital organs within a new map of this souls body. I made a new brain, heart, set of lungs, liver, pancreas, gall bladder, stomach . . . seven organs, but was not given to make any organs below the pancreas. As this soul entered into the space wherein the organs were regenerating, I offered the new aromatic vital organs, gave a hug and left.

*"THE SEVEN PROPERTIES OR QUALITIES OF  
ETERNAL NATURE . . .*

*By means of the manifestation of these seven qualities of eternal nature the infinity of divine being does not become limited; they are merely seven different forms in which the power of God is manifesting itself, and the existence of each of these seven properties depends on that of the rest.*

*"If I speak of the seven states of eternal nature, it is not to be understood as if there were a limitation of the Godhead in regard to object and measure. Its power and wisdom is without end, without measure and unspeakable."  
(Mysterium, vii. 17.)*

*"Do not imagine these seven spirits to be standing one by the side of the other, comparable to the stars, which are seen side by side in the sky; they are all seven like only one spirit. Likewise the body of man has many organs, but each organ partakes of the power of the rest. (Aurora, x. 40.)*

*In the same sense we speak of the bones and flesh, the arteries and veins and nerves of a body, all of which go to make up only one organism. Likewise a picture is made up of many different colours, of which each has a certain individuality of its own, while the sum total is necessary to form one individual picture.*

*"As the organs of a man's body love one another, so do the spirits in divine power. There is nothing but longing, desiring, and fulfilling, and each triumphs and rejoices in the other." (Aurora, ix. 37.)*

*They are like seven living and conscious rays contained within the original colourless ray, and broken into seven different tints by their passage through "matter."*

*"You must know that one spirit alone cannot generate another, but the birth of one spirit results from the cooperation of all the seven. Six of them always generate the seventh, and if one of them were absent the others could not be there." (Aurora, x. 21.)*

*"All the seven spirits of God are born one in another. One gives birth to the other; there is neither first nor last. The last generates the first, as well as the first the second, the third the fourth, up to the last. They are all seven equally eternal." (Aurora, x. 2.)*

*"If I am sometimes describing only two or three as being active in the generation of another spirit, I am doing so on account of my weakness, because in my degenerate mind I cannot retain the impression of the action of all the seven in their perfection. I see all the seven; but when I begin to analyse what I see, I then cannot grasp all the seven at once, but only one after another." (Aurora, x. 22.)*

*These seven properties are never transformed one into another; each retains eternally its own specific essentiality. The relations into which they enter with each other serve for the purpose of their mutual glorification; so that they, when they meet each other like strains of sweet harmonies in God's eternal nature, appear like flaming lights of life and joy. Thus matter is never transformed into spirit, but illumined and glorified by the latter, while the spirit obtains its corporification from matter, and, is thus enabled to become manifest.*

*Likewise ignorance is never transformed into knowledge, nor death into life.; but an ignorant person may become wise if illuminated by the light of wisdom, and a body in*

*which life is inactive may be made living if the activity of life is aroused therein.*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

And I was given to see that I had flown over fifty times back and forth between locations to work mystically on various assailants in energetic alteration realms to assist in igniting a path forward from the darkness embraced.

Bombardments continued . . .

Mystically, I was taken from one location in the spheres of thought to another, wherein assailants would arrive, join a group of people within the realm, and shout accusations from that group.

In essence, assailants often initially target someone on their life, their reputation or whatever; but then they will further direct the continued targeting to hold them accountable for the consequences of their assault. And these consequences, in their own minds, often are perceived as an attack *upon them* by the person initially targeted. For instance, if they are investigated for their actions or crimes, that investigation of their actions will be perceived as an assault upon them by their initial victim. They do not perceive that it is the just consequence of the assault that they launched on the other party. Usually, in order to do this, they have had to convince themselves that they are correct in their assessments and behavior, and the other person deserves whatever it is that is being done to them.



In this circular motion of twists and turns, the initial turn that was taken towards evil when their soul actually grasped a hold of a darkness is often never faced. And until that happens, no good will generally come of it. Darkness cedes no truth.

But this continuing attack becomes an ever-increasing energetic burden upon the original victim. It's very hard to carry, and often the lines between truth and falsehood are blurred by the perpetrators. As a result, the victim is often dodging continuing falsehoods in their perimeter, and often dealing with the situation alone.

Assailants will create infinite numbers of tasks and procedures which are simply impossible to accomplish. Twists and turns to avoid responsibility for actions often continue, which send everyone on tailspins of self-justification to avoid responsibility for their actions. In essence, pretty much everything that they do may very well lead to everything standing still.

In a cave beside an ancient church, an assailant was about to rip me to pieces when an invisible angelic being rescued me just in time.

And finally, the assailant who had received new vital organs was seen in the mystical realms. Surrounded by darkened alliances, they were now living in the same home that I'd lived within years ago.

Now I understood that treacherous deeds were being committed upon the altar of my hard work, the altar

of my good intentions, upon my very life. And this was a violation of eternal law.

Although it was such, it is important to realize that such violations happen in mortal realms all the time. As the nature of darkness and evil is to destroy, and it is unable to create. It can only prey upon the good name, the good will, and the good works of others in order to attain anything of value in this world. And they do . . . thus; can be very intent upon taking the very life force or creative impetus of other human beings for this purpose, to energize often very sick and demented cravings.

In the horrible scenario, our former home had been taken over by these liaisons and alliances. They were all working to encourage further harm and damage to come to us, and they had taken our home which represented a part of our life. It was portrayed as a million dollar mansion, which was far from the truth in the grounded sense in that it was a modest home. But indeed it was a million dollar home in that it had borne the sacrifice and hard work of which we'd been entrusted with the infancy of the eternal works whose responsibility had been given to us.

But this assailant had haphazardly given this to their own alliances, and they had hoarded, hoodwinked and taken the fruits of our labor; energetically speaking in the mystical realms. None of this belonged to them; they'd never worked for it.

Going back to the experience wherein I'd been shown that some had actually taken the teachings which had

been given to them and were using it for untoward purposes, this was making that more clear. Spiritual gifts can be used for good or ill, and for the moment, there were some assailants, chosen souls who had fallen from grace, who were using spiritual gifts given in good favor, for ill intent. That's a violation of eternal law, and it would not bode well for them.

They had taken a part of our life, our blessings. It had all been stolen. And now they were twisting it into something false. Shouting to the assailant to try to reach this soul, it was of no avail.

A winsome chant began to echo across the horizon and an earthquake came upon their domain. All was leveled . . . what had been unlawfully seized had been taken back by God and returned. I walked away peacefully without pause . . .

But in the near distance, another assailant who had been with the group was watching me quietly walk away and seemed pensive as a realization came over the soul. Recognizing at least on a sub-conscious level that I was just an ordinary human being, and I was just like everybody else; this soul momentarily realized that they had been harshly condemning me for their own crimes. And that was an awesome revelation for this soul at this moment.

But it had yet to be determined. And meanwhile . . .

**Anonymous experience:** "Gazing in the back yard of our current house, there was a sudden shaking of the earth and an enormous sound filled the air with a

huge roar. I looked up and saw an enormous space ship that completely covered the sky and created an phantasmic shadow covering the yard and the whole neighborhood. On the side of the space ship was a clear sign showing from whence it had come.

The huge spacecraft was towing a small space shuttle. The pilot of the eternal vessel slowed down and waved 'Hello,' and I recognized the soul as one of the eternal ones training within the ranks.

I was so excited that I began to shout at the top of my lungs to you to come and see this space ship. This enormous spacecraft was clearly showing how this eternal soul, through the power of the Holy Spirit, was being led towards a profound destiny by God.

Excitement filled the air, but we knew that we were to do everything possible to protect, energize and support this eternal soul's potential destiny and that we should allow no infection or poison from those who would try to destroy it.

But as God had shown, if we remained 'in the spirit' throughout the fight, we might have a chance of prevailing in the longer run for the greater glory of God."

*"And he spoke again: "Behold I make all things new.  
I am Alpha and Omega, the Beginning and the End.  
I will give to him that thirsts at the Fountain of the Water  
of Life freely.*

*He who overcomes shall inherit all things,  
And I will be his God, and he shall be my son.*

*But the fearful, and the unbelieving,  
And the abominable, and murderers, and all liars,  
Shall dig their own pit which burns with fire and  
brimstone."*

*And again my vision changed,  
And I heard the voices of the holy brotherhood raised in  
song,  
Saying, "Come ye, and let us walk in the light of the Law."  
And I saw the Holy City,  
And the brothers were streaming to it.  
And the city had no need of the sun,  
Neither of the moon to shine on it:  
For the glory of God did lighten it.*

*And I saw the pure river of the Water of Life,  
Clear as crystal, proceeding out of the throne of God.  
And in the middle of the river stood the Tree of Life,  
Which bore fourteen kinds of fruits,  
And yielded her fruit to those who would eat of it,  
And the leaves of the tree were for the healing of the  
nations.*

*And there shall be no night there;  
And they need no candle, neither light of the sun,  
For the Lord gives them light:  
And they shall reign for ever and ever.*

*I have reached the inner vision  
And through thy spirit in me  
I have heard thy wondrous secret.  
Through thy mystic insight  
Thou hast caused a spring of knowledge  
To well up within me,*

*A fountain of power pouring forth living waters;  
A flood of love and all embracing wisdom  
Like the splendour of eternal light."*

*The Essene Book of Revelation, Translated by Edmond Bordeaux  
Szekely, From the Vatican Secret Archives, 1947*

**"THE SEVEN PROPERTIES OR QUALITIES OF  
ETERNAL NATURE . . .**

*"The first and the seventh quality must be regarded as one, likewise the second and sixth, and also the third and the fifth; but the fourth is the object of division. The first then refers to the Father, the second to the Son, the third to the, Holy Spirit." (Clavis, ix. 75.) . . .*

*"Each quality of the spirit desires the other, and when it acquires its object it becomes as it were changed into that other; but its own quality is thereby not lost, it merely adapts itself to the other, and manifests another kind of anguish (consciousness), but both retain their own special qualities." (Threefold Life, iv. 8.)*

*Thus the darkness is illumined by the light, but it never becomes light itself, nor can the light become darkness. The light shineth eternally into darkness, but the darkness comprehendeth it not.*

*"Each of these divine forms of life desires to govern; each has a will of its own. Without that there could be no sensibility nor perceptibility, but only eternal tranquillity. Neither, however, of them is pressing forward to make itself manifest more than the rest, but all are in perfect harmony with each other." (Stiefel, ii. 348.)*

*"When the fourth principle enters into the first, all the spirits intermingle their light, triumph, and rejoice. They then arise all one within the other, and evolve each other as if moving in circular motion; and the light in the midst of them begins to shine and renders them luminous. Their harsh quality then remains hidden like a kernel in a fruit. As a sour or bitter unripe apple by ripening in the sun becomes changed, so that it acquires an agreeable taste, but nevertheless retains the qualities that constitute it an apple, likewise the Godhead retains its own essential qualities, but they become manifest in a sweet and agreeable manner."* (Aurora, xiii. 80.)

*"All the seven principles are spiritual within eternal nature, and appear there in a clear, crystalline, translucent substantiality."* (Grace, iii. 40.)

*"The seven candlesticks in Saint John's Revelation refer to the seven spirits in the Godhead, also the seven stars. The seven spirits are in the centre of the Father – that is to say, in the power of the Word. The Word changes the wrathfulness into sweet joy and shapes it into a crystalline ocean; therein the seven spirits appear in a burning form, like seven luminous torches."* (Threefold Life, iii. 46.)

*A variety of colours is necessary to make up a picture, to represent an idea, and although the idea represented by the various colours is only one, nevertheless each colour retains its essential qualities. The various organs of the human body manifest various powers, nevertheless they all go to make up one manifestation of life. The various planets have each one its own special qualities, nevertheless they go to make up one world. Likewise each of the seven forms remains what it is, but their manifestations differ widely*

*according to the planes and conditions under which they are manifesting themselves . . .*

*These three first forms or qualities, wherein the activity of the Father, the Son, and the Holy Spirit are represented, or to express it in other words, through which the quality of will and intelligence becomes revealed, are sometimes alluded to under the names of "salt," "sulphur," and "mercury."*

*"The first three principles are not God Himself, but only His revelation. The first of these three states, being a beginning of all power and strength, originates from the quality of the Father; the second, being the source of all activity and differentiation, comes from the quality of the Son; and the third, being the root of all life, originates in the quality of the Holy Spirit." (Grace, vi. 9.)*

*"The ancients said that in sulphur, mercury, and salt are contained all things. This refers not so much to the material as to the spiritual aspect of things, namely, to the spirit of the qualities wherefrom material things grow. By the term 'salt' they understood the sharp metallic desire in nature; 'mercury' symbolised to them the motion and differentiation of the former, by means of which each thing becomes objective and enters into formation. 'Sulphur,' the third quality, signified the anguish of nature." (Clavis, 46.)*

*The true divine life wherein the substantiality of divine Trinity is revealed is rendered possible only by means of the Fourth Quality, called the lightning-flash, whose ignition is caused by the desire of eternal nature and by the longing of eternal freedom.*



*"Eternal unity or freedom, per se, is of infinite loveliness and mildness, but the three qualities are sharp, painful, and even terrible. The will of the three qualities longs for the mild unity, and the unity longs for the fiery foundation and sensibility. Thus one enters into the other, and when this takes place the lightning-flash appears, comparable to a spark produced by the friction of flint and steel. Thereby the unity attains sensibility, and the will of nature receives the mild unity. Thus the unity becomes a fountain of fire, and the fire penetrated by desire, like a fountain of love." (Clavis, ix. 49.)*

*Thus the light conquers the darkness, but does not destroy it; it merely becomes victorious over it and consumes it in a manner comparable to that of the assimilation of food by the organism which conquers and consumes that food by means of the fire of life . . .*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

*"CONCERNING THE WILL OF THE GREAT MYSTERY IN GOOD AND EVIL, SHEWING FROM WHENCE A GOOD AND EVIL WILL ARISES, AND HOW ONE INTRODUCES ITSELF INTO THE OTHER*

*27. Comforting and setting the suffering of Christ in the forefront is not the true faith; no, no, it is only without, and not within: But a converted will, which enters into sorrow for its earthly iniquity, and will have none of it any more; and yet finds that it is kept back by the self-ful earthly lust, and with his converted will departs sincerely out of this abomination and false desire into God's mercy, and casts himself with great anxious [earnest] desire into Christ's obedience, suffering, and death, and in the converted will wholly dies to the earthly lust in Christ's death, which will*

*not depart out of Christ's death, and continually cries Abba, loving Father! take thy dear Son's obedience for me; let me only in his death live in his obedience in thee; let me die in him, that I may be nothing in myself, but live and be in his will, in his humanity in thee; receive me, but wholly in his resurrection, and not in my unworthiness; but receive me in him; let me be dead in him, and give me his life, that I may be thy obedient son in him, that his suffering and death may be mine, that I may be before the same Christ in him who has deprived death of its might, viz. a branch or twig of his life.*

*28. Thus, and no otherwise, is the true Christian faith; it is not only a comforting, but an incessant desire; the desire obtains the suffering of Christ, which [desire] would continually fain be obedient, if it knew but how it should behave itself before him, which continually does fall down before him, and dives itself into the deepest humility before him; it suffers and does all things readily, only that it might but receive grace; it is willing to take the cross of Christ upon itself, and regards not all the scorn of all the world in its self-hood, but continually presses forward into Christ's love-desire: This desire does only grow out of Christ's death, and out of his resurrection in God, and brings forth fruit in patience which is hidden in God, of which the earthly man knows nothing, for it finds itself in its selfhood.*

*29. A true Christian is a continual champion, and walks wholly in the will and desire in Christ's person, as he hath walked up and down upon the earth. Christ, when he was upon the earth, desired to overcome death, and bring the human self-hood in true resignation into divine obedience: And this likewise a right Christian desires to do; he desires*

*continually to die to the iniquity of death and wrath, and give himself up to obedience, and to arise and live in Christ's obedience in God.*

30. *Therefore, dear brethren, take heed of putting on Christ's purple mantle without a resigned will; the poor sinner without sorrow for his sins, and conversion of his will, does only take it in scorn to Christ: Keep you from that doctrine which teaches of self-ful abilities, and of the works of justification.*

31. *A true Christian is himself the great and anxious work which continually desires to work in God's will, and forces against the self-ful lusts of self-hood, and wills continually so to do, and yet is many times hindered by self-hood: He breaks self-hood, as a vessel, wherein he lies captive, and buds forth continually in God's will-spirit, with his desire resigned in God (as a fair blossom springs out of the earth), and works in and with God, what God pleases.*

32. *Therefore let the true Christendom know, and deeply lay to heart, what is now told and spoken to her, viz. that she depart from the false conjecture [or opinion] of comforting, without conversion of the will; it is only an outward [expressed] form of the new-birth; a Christian must be one spirit with Christ, and have Christ's will and life in him; the form does not renew him, neither comforting, or giving good words does at all help or avail, but a mortifying of the evil inbred will, which is God's child, and born out of Christ's death, no other will attains Christ's inheritance; my much knowing doth not also do it; the herdsman in the field is as near to it as the doctor; no wit or subtle art in disputation about the way of God does help or avail anything thereto, it is only a let and*

*hinderance; the true will enters into the love of God and his children; it seeks no form, but falls down before its creator, and desires the death of its false self-hood; it seeks the work of love towards all men; it will not flourish in the world's scorn, but in its God; its whole life is a mere repentance, and a continual sorrow for the evil which cleaves to it: It seeks no glory or applause to shew itself, but lives in humility: It acknowledges itself always as unworthy and simple; its true Christianity is always hidden in its self-hood. He says, "I am in my self-hood an unprofitable servant, and have not as yet begun to do or work repentance right." He is always in the beginning to work repentance, and would always fain reach the gates of the sweet grace; he labours for that purpose as a woman in travail labours to bring forth, and knows not how it fares with him; the Lord hides his face from him, that his working may be great towards him: He sows in anguish and tears, and knows not his fruit, for it is hidden in God; as a painful traveller goes a long way, aiming at his wished-for journey's end, so also he runs after the far mark of his rest, and finds it not; unless his pearl does appear to him in its beauty, and embraces him in its love: If it again departs from his self-hood, then arises sighing and sorrowing again with continual desire; and one day calls another, the day the night, and the night the morning; and yet there is no place of rest in the earthly self-hood, but only in the fair solar lustre of his precious pearl; when the sun arises to him in the darkness, then the night departs, and all sorrow and anguish fly away.*

33. Therefore, dear brethren, learn to take heed and beware of contention, where men contend about the literal form: A true Christian has nothing to contend for, for he dies to his reason's desire; he desires only God's knowledge in his love

*and grace, and lets all go which contends and strives about the form, for Christ's spirit must make the form in himself; the outward form is only a guide: God must become man, or else man becomes not God.*

34. *Therefore a Christian is the most simple [or plainest] man upon the earth, as Isaiah says, "Who is so simple as my servant?" All heathens desire self-hood, and tear and devour one another for the authority and honours: But a true Christian desires to die to them; he seeks not his own, but Christ's honour. All whatever contends about self-hood, viz. about the self-ful honour and pleasure of this life, the same is heathenish, and far worse than heathenish; yea like the devil, who departed from God into self-fulness: Let it cover itself with Christ's mantle as much as ever it will, yet the man of false self-hood is lodged under it; if he will be a Christian, then he must quite die to self-hood, that the same may only hang to him from without as a garment of this world, wherein he is a stranger and pilgrim, and always consider and think that he is but a servant in his high office, and serves God therein as a servant, and not be his own lord and master . . . .*

36. *All self-ful assumed [or arrogated] laws and authority, wherewith the poor are vexed and oppressed, do all come from self-hood, whose original is in the expressed form, which has with the form introduced itself into a self-hood, and brought itself out quite from God: Whatever does not serve in a servant's office before God, the same is all false, let it be either high or low, learned or unlearned: We are altogether servants of the great God; nothing brings itself into a self-fulness, unless it be born in God's anger in the impression of nature: And though a Christian possesses an own-hood, which is not false, yet he is only but a servant*

*therein, viz. a distributor for his Master, a steward and overseer of his Master's work: He deals for his Master therein, and not for his self-hood only; all whatever he plots and devises to bring into self-hood, and brings it, that he brings into the anxious cabinet of covetousness, envy, and self-ful pleasure of the flesh, viz. into a vessel that is separated from God, viz. into the impression of nature, and steals from his Lord and Master who has set him up for a steward; he is a sacrilegious person, let him excuse himself, and pretend what he pleases."*

*The Works of Dionysius the Areopagite, Translated by John Parker,  
1897*

# CHAPTER FIVE

## *Ascent to Aspiration -*

### The Vow

#### *"THE TEN SEFIROT*

*ALL finite creatures are, in divergent senses and varying degrees, part and parcel of the Deity. Creatio ex nihilo is unthinkable, seeing that God, in the Neoplatonic view, is the Perfect One, 'an undivided One,' to whom no qualities or characteristics can be ascribed, and to whom, therefore, no such idea as that of intention or purpose, or change or movement, can be applied. All existences are emanations from the Deity. The Deity reveals Himself in all existences because He is immanent in them. But though dwelling in them, He is greater than they. He is apart from them. He transcends them.*

*The foregoing might be said to be a general résumé of the philosophy of the Ten Sefirot. To quote a passage from the section of the Zohar called the Idra Zūtta ('Small Assembly'):*

*"The Most Ancient One is at the same time the most Hidden of the hidden. He is separated from all things, and is at the same time not separated from all things. For all things are united in Him, and He unites Himself with all things. There is nothing which is not in Him. He has a shape, and one can say that He has not one. In assuming a shape, He has given existence to all things. He made ten lights spring forth from His midst, lights which shine with*

*the form which they have borrowed from Him, and which shed everywhere the light of a brilliant day. The Ancient One, the most Hidden of the hidden, is a high beacon, and we know Him only by His lights, which illuminate our eyes so abundantly. His Holy Name is no other thing than these lights."*

*The 'ten lights' are, of course, the Ten Sefirot, the ten successive emanations from the Godhead, the ten powers or qualities which were latent from all eternity in the Godhead  
...*

*One of the clearest passages in the Zohar stating what the Ten Sefirot are, is the following:*

*"For the waters of the sea are limitless and shapeless. But when they are spread over the earth, then they produce a shape (dimiōn), and we can calculate like this: The source of the waters of the sea and the force which it emits to spread itself over the soil, are two things. Then an immense basin is formed by the waters just as is formed when one makes a very deep digging. This basin is filled by the waters which emanate from the source; it is the sea itself, and can be regarded as a third thing. This very large hollow [of waters] is split up into seven canals, which are like so many long tubes, by means of which the waters are conveyed. The source, the current, the sea, and the seven canals form together the number ten. And should the workman who constructed these tubes come to break them up, then the waters return to their source, and there remains naught but the débris and the water dried up. It is thus that the Cause of causes has created the Ten Sefirot. The Crown is the source whence there springs a light without end, from which comes the name En-Sof, i.e. Infinite, designating*



*the Supreme Cause; for while in this state it possesses neither shape nor figure; there are no means of comprehending it; there is no way of knowing it. It is in this sense that it has been said, 'Seek not the things that are too hard for thee' (Ecclesiasticus, iii. 21). Then there is formed a vessel contracted to a mere point [the letter Yod, the smallest letter in the Hebrew alphabet] into which the Divine light penetrates. It is the source of Wisdom, it is Wisdom itself, in virtue of which the Supreme Cause is called the God of Wisdom. Afterwards, it [i.e. the Supreme Cause] constructs a channel, wide as the sea, which is called Intellect [or Intelligence]. From this, comes the title of 'God who understands' [i.e. is intelligent]. We must know, however, that God only understands and is wise by means of His own essential substance; for Wisdom does not merit the title by itself, but only by the instrumentality of Him who is wise and who has produced it from the light which emanates from Him. One cannot conceive what 'knowing' is by itself, but by Him who is the 'knowing One,' and who fills it with His own essential substance.*

*"Finally, the sea is divided into seven parts, and there result [from this division] the seven precious channels which are called: (a) Compassion (or Greatness), (b) Justice (or Force), (c) Beauty, (d) Victory, (e) Glory, (f) Royalty, and (g) Foundation. It is for this reason that God is called the 'Great' or the 'Compassionate,' the 'Strong,' the 'Magnificent,' the 'God of Victories,' the 'Creator to whom all glory belongs,' and the 'Foundation of all things.' It is this latter attribute which sustains all the others, as well as the totality of the worlds. And yet, He is also the King of the universe, for all things are in His power whether He wills to lessen the number of the channels and increase the*

*light which springs from them, or whether He wills the contrary" (foll. 42, 43).*

*According to this characteristic passage, the Sefirot are the Names of the Deity--but only in the deeply mystical sense of 'Names' as has been referred to above. The Divine Name is, on this understanding, equivalent to the Presence of God, the eternal Source of the power and intelligence enshrined in the constitution of the world and the heart of man. The Ten Sefirot together are thus a picture of how an infinite, undivided, unknowable God takes on the attributes of the finite, the divided, the knowable, and thus becomes the cause of, the power lying at the bottom of, all the multifarious modes of existence in the finite plane--all of which are thus a reflection of the Divine. The Sefirot have no real tangible existence at all. They are but a figure of speech showing the Divine immanence in all cosmic phenomena, in all the grades of man's spiritual and moral achievement."*

*Jewish Mysticism, J. Abelson, 1913*

A horrific licensure occurred wherein my spirit was taken into what would be the evil antecedent of the ten sephirot. An inane purgatorial realm, I had been dragged into a gathering of souls who were being actively entrapped into the space. My spirit was gathered up on the right hand side about two from the top, and I recognized other members who were being dragged into falsehoods.

*"There are ten hierarchies of these demons to correlate with the ten hierarchies (sephirot) of good spirits composing the Yetziratic World. There are also ten Archdemons,*

*corresponding to the ten Archangels of Briah. The black magicians use these inverted spirits in their efforts to attain their nefarious ends, but in time the demon destroys those who bind themselves to it. The ten orders of demons and the ten Archdemons of the World of Assiah are as follows:*

*D 1, the evil Crown; the hierarchy is called Thaumiel, the doubles of God, the Two-headed; the Archdemons are Satan and Moloch.*

*From D 1 came D 2, the evil Wisdom; the hierarchy is called Chaigidiel, those who obstruct; the Archdemon is Adam Belial.*

*From D 2 came D 3, the evil Understanding; the hierarchy is called Satharial, the concealment of God, the Archdemon is Lucifuge.*

*From D 3 came D 4, the evil Mercy; the hierarchy is called Gamchicoth, the disturber of things; the Archdemon is Astaroth.*

*From D 4 came D 5, the evil Severity; the hierarchy is called Golab, incendiarism and burning; the Archdemon is Asmodeus.*

*From D 5 came D 6, the evil Beauty; the hierarchy is called Togarini, the wranglers; the Archdemon is Belphegor.*

*From D 6 came D 7, the evil Victory; the hierarchy is called Harab Serap, the dispensing Raven; the Archdemon is Baal Chanan.*

*From D 7 came D 8, the evil Glory; the hierarchy is called Samael, the embroiler; the Archdemon is Adramelek.*

*From D 8 came D 9, the evil Foundation; the hierarchy is called Gamaliel, the obscene; the Archdemon is Lilith.*

*From D 9 came D 10, the evil Kingdom; the hierarchy is called Nahemoth, the impure; the Archdemon is Nahema.*

*The Qabbalists declare that the worlds, intelligences, and hierarchies were established according to the vision of Ezekiel."*

*The Secret Teachings of All Ages, By Manly P. Hall, 1928*

Enclosed in the ten sephirot were people who had been targeted for inheritance. And it was a circling motional energy of extreme destruction which resulted in 'kill or be killed.' Everyone wanted to get to the top of the chain where they would have everything. All were targets. Constant death attempts were being made against one another in this mystical agitation.

Looking for a way out of this purgatorial churning, spinning reality; it was truly awful, dangerous and destructive to all which was true.

But there was no escape which could be found within any object of thinking. It would only come by refusing to participate or even contemplate within the sphere of influence. By so doing, and literally detaching my thought processes from the chaos which was literally elevated in a multitude of voices

all talking at the same time around me, and lifting into a tiny space wherein a still silence remained untouched by the chaos, my spirit then lifted itself up and out of this raging storm of emotions into a sea of peaceful vibration.

*“All these dharmas are like  
An illusion or a mirage.  
A dream or trick of the eyes,  
An echo or emanation  
Like colored scarves of a dancer  
These should be realized.  
I bow down to this  
As an excellent field of merit.*

*Not realizing anything, also not thinking anything,  
Create nothing artificial; let the nature be.  
That is the precious treasury known as the unborn.  
All the victorious ones of the three times have gone there.*

*Meditating in that way, within the realization that all objects are like illusion, do not enter into fixation. Within realization of the nature like space, arises the wisdom of unobstructed objects of appearance, the natural wisdom of simplicity, emptiness/luminosity . . .  
Realize the great seeing, without any objects to look at.*

*In relying on this, we should train on the various dharmas as play,  
Viewing them purely as non-dual illusion and emptiness.  
When there is proliferation, we should compose the mind  
Within the equality that is found in shamatha.  
At this time in luminosity like the sky  
We see in simplicity the empty, luminous essence.*

*This frees us from the two-fold clouds of the obscurations.  
 Sometimes there rises the luminosity like an ocean.  
 Within its clarity, what arises is liberated.  
 It is important to gain the benefit of this,  
 And that it should be mixed with everything we do.  
 Thus vipashyana will quickly be established."*

*The Ten Circles of Kshitigarbha Sutra, From the Great Chariot,  
 Unknown Ancient Date*

But on a purely grounded level, there was more to this experience in that what was demonstrated was a supreme ignorance of the requirements of the sacred vesting of the gifts within souls on earth. And it is a common misunderstanding, especially among those souls who do not bring about the eternal essence within the gifts which have been given to them in this lifetime. By so not doing, jealousy, spite, envy, greed . . . all of these things may arise; sometimes of the gifts of others, and sometimes taking it to the point of believing it is their right to take what rightfully belongs to others as their own. And this is where many of these vices emerge from the pits of the below into the world of flesh.

All souls are given gifts and abilities which, if honored and cultivated in their highest eternal fashion, will bring about the highest expression of those gifts within this world. Every soul at any given moment can energize an eternal path within the confines of what was given to them as an inheritance by God at the moment of their birth. They may be unable to retrieve past moments or opportunities

wherein those gifts may have had higher potential and been missed, but they may still retrieve that which remains to them. But they must honor the manner in which God gifts souls who utilize and multiply gifts given to them by His hand.

*“It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one – to each according to his ability. Then he went away. Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master’s money. After a long time the master of those servants came back and settled accounts with them. The one who had received five talents came forward bringing the additional five. He said, ‘Master, you gave me five talents. See, I have made five more.’ His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’ [Then] the one who had received two talents also came forward and said, ‘Master, you gave me two talents. See, I have made two more.’ His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’ Then the one who had received the one talent came forward and said, ‘Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground. Here it is back.’ His master said to him in reply, ‘You wicked, lazy servant! So you knew that I harvest where I did not plant and gather*

*where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return? Now then! Take the talent from him and give it to the one with ten. For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.'"*

*New American Bible, Matthew 25:14 - 30, 2010, 1991, 1986, 1970  
Confraternity of Christian Doctrine, Inc., Washington, DC*

*"Far too many evangelical Christians today see their salvation as simply a 'bus ticket to heaven.' They believe it doesn't matter what they do while they 'wait for the bus. The Parable of the Talents teaches us what we are supposed to do while we await the return of our King.*

*We are to work, using our talents to glorify God, serve the common good, and further God's kingdom. Biblical success is working diligently in the here and now using all the talents God has given us to produce the return expected by the Master."*

*Five Lessons for Our Lives from the Parable of the Talents, Hugh  
Welchel, Institute for Faith, Work and Economics, 2013*

A series of experiences ensued which showed the continuing emanations of darkness from below . . . and the response to my imperfections and similar imperfections in other souls seeking purification from those remaining in the darkness below was often vastly and astronomically out of proportion to the faults remaining to be expelled, as well as, to the efforts being made to address and overcome such fetters.



Another imperfection which had been shown to me was my tendency towards spiritual gluttony. It was important for me to recognize and afford that everyone be given their spiritual due. But sometimes, due to my own obsession with the spiritual life, I had a tendency to sometimes gather too much for myself, rather than allowing everyone to have their proper due; not scattering all that was given to me to the wind, so to speak, allowing for the gifts to be distributed far and wide. In a sense, I was hoarding them too much for myself. I noted this as a fetter which must be removed within my own spiritual sphere and I honored that revelation.

**Anonymous experience:** “I was in a run down and dirty small house with some assailants who were acting as though everything were fine, although it was clear from the environs that indeed it were not. The assailants refused repeatedly to speak about all that was going on around them. The kitchen sink had about four separate chambers and all of them were filled with extremely dirty water which was being used to try to remove many deeply embedded and noticeable stains in the sink. Although some of the stain was coming out from the water, it remained a huge mess. I had begun trying to clean it up for them, but at some point realized I had to leave it to them. Confronting them about some of the things they’d done, they all immediately looked the other way, refusing to speak about any of it.”

In the mystical spheres, defilement is often depicted by dirty things; these indicate unresolved issues,

impurities and darkness which remains below the surface.

In a rush of light, Streams of Eckankar echoed through the night in the silent strain of an epiphanic adventure into the vibratory fields of light. I entered the echoing fields of tremor and allowed it to permeate my sphere in joy.

*“Upon arrival into the worlds of the true spirit, there is no path on which to travel, no door to open, there is no gate, there is nowhere to go because there is no need to go anywhere.”*

*The Shariyat Ki Huray, Book One, By Paul Twitchell and Allen Feldman, 1970*

**Anonymous experience:** “A metaphor was shown to me wherein I was shown some unreasonable buyers. They were arrogant, selfish and unwilling to agree to anything except their own unreasonable demands. Despite sincere negotiation, there was no moving them. Eventually, I realized that there was no point in continuing to try to work it out and I walked away. This was given to me as a comparison model for certain circumstances in our lives.”

**Anonymous experience:** “Looking out the back sliding glass door, I noticed a large multi-colored lizard attached to the sliding glass door on the outside. Initially, I was shocked by the brightness of the many different colors on the lizard. But as I continued to study, it seemed rather exotic and stunning. Suddenly, the mouth opened and smaller

lizards crawled out and began playing on the sliding glass door near the elder lizard. They seemed happy and the elder lizard hovered over them, protecting them. Then the baby lizards went back.

There was a message for you in this in that you needed to know that the present behavior of certain assailants had nothing to do with you. Whatever choices had been made were solely based on exercising independent free will and in the rejection of spiritual wisdom which had been given to them without exception."

In an instant, it was shown that it remained possible that some of the assailants and other unrelated souls may yet still energize an eternal program within their lives. But that was yet to be known . . .

But my spirit yet basked in the home that God had given us, in the mystical winds it was presented as a vital and ever present oasis. Outside were strong winds of rage which continued to come, but within its walls, protection was afforded.

**Anonymous experience:** "You were shown to me as a very holy baby who emanated a huge amount of light. But you were very vulnerable to being attacked. A distinct voice spoke to me. "Don't leave her alone. Don't leave her alone." There was an assailant who was depicted as a very short, chubby and angry woman who continued to wish her harm. It seemed she might have been angry about her own life, but clearly she wanted to take you down.

It was clear that it was now my eternal mission to protect you from this assailant and any other who would wish to do you harm.”

In a galewind of the night, my soul leapt for joy at the coming of a temple in the midst of the winds. Flowing winds of peace were now coming in to replace the winds of anger and rage which had frequented this mystical place. And my spirit was gathered and taken into a Tibetan Buddhist Temple, wherein the Dalai Lama and others remained to practice Samantabhadra.

I'd never heard of this before, so I was intrigued as to what it might entail, so I quietly sat down in a meditative posture with all of the Bodhisattvas who were gathering with us to chant and breathe in a place of oneness and peace.

Very curiously, as I listened to the words, even though they were chanted in their original language, I could understand them as if in my own.

They began with an explanation of the Bodhisattva's and of who Samantabhadra would be in their tradition.

### ***“THE BODHISATTVAS***

*When Sakyamuni is not found in the Main Buddha hall, one of the following Bodhisattvas is enshrined in his ace: Monju (Manjusri), Fugen (Samantabhadra), Kwan-non (Avalokitesvara), Yakushi (Bhaishajyaguru), Miroku*

(Maitreya), Jizo (Kshitigarbha), or sometimes Kokuzo (Akasagarbha).

***Monju and Fugen generally go in pairs and are the chief Bodhisattvas in the Avatamsaka (Kegon) conception of the world. Monju stands for Prajna. Sitting on a lion he holds a sword which is meant to cut all the intellectual and affectional entanglements in order to reveal the light of transcendental Prajna. Fugen is found on an elephant and presents love, Karuna. Karuna is contrasted with Prajna in that Prajna points to annihilation and to identity whereas Karuna points to construction and to multiplicity. The one is intellectual and the other emotional; the one unifies and the other diversifies. Fugen's ten vows are well known to students of the Kegon.***

Kwannon is exclusively the Bodhisattva of compassion. In this respect he resembles Fugen. A special chapter is devoted to him in the Hokkekyo (Saddharma-pundarika) and so in the Ryogonkyo (Suramgama). He is one of the most popular Bosatus or Bodhisattvas of Mahayana Buddhism.

Yakushi is the Bodhisattva-doctor. He holds a medicine jar in his hands and is attended by twelve gods each of whom presents one of his twelve vows. The main object of his appearance among us is to cure us of ignorance, which is the most fundamental of all the ills the flesh is heir to.

Jizo is principally or popularly the protector of children nowadays, but his original vows are to save us from wandering in the six paths of existence. He thus divides himself into six forms each of which stands as guardian in

*each one of the six paths. Hence the six Jizo we often find by the country roadside. He is generally represented in priestly robe, with a shaven head, and carries a long walking staff in his hand. In the Kamakura and the Ashikaga period he was quite a popular object of worship, and we find many fine artistic sculptures of this Bodhisattva in Kamakura.*

*Miroku is the future Buddha and at present has his abode in the Tushita Heaven waiting for his time to appear among us. He is also essentially compassionate as his name implies. He is sometimes called a Buddha and sometimes a Bodhisattva. Although he is supposed to be in one of the heavens, he is frequently encountered on earth."*

*Manual of Zen Buddhims, Daisetz Teitaro Suzuki, D.Littl., 1934*

It fascinated me that Fugen, also known as Samantabhadra, was known for construction, for the building up. This in my view remonstrated similarity to what I was learning about Dionysius and Boehme's words on the particulate light and its disbursing to construct and build. But Fugen's purpose in multiplicity was more mysterious to me. So I continued to listen, to try to understand.

The monks began to chant with a peaceful and rhythmic flow and the sounds of their chanting emanated to and fro within and without my spirit. It was so beautiful, my soul was enamored and enraptured within it and gathering a sway of to and fro, to and fro . . . I engaged this practice, I entered within it. As I did so, a book appeared . . . but also a Didjeridoo, an instrument used by Australian

Aborigines to incite tones of higher spheres and certain trance states which brought about the alteration of negative constructs within the physical realm below. I began to blow into this instrument and enter within its field of influence. But I also continued to listen and to realize the influence and importance of the Samantabhadra discipline.

Within this devotion lay the purification path, the entrance into the mysteries of the self, the garlands of the virtues and something beyond this which was beautiful beyond telling. A rising above the warfare of the worlds below and choosing to love and cherish our own path, but also to stand fast in the peaceful vibration of the above – and to do it high atop a cloudeous sphere which resided above all the mountains of the earth. There, in such a space, a Samadhi so to speak, an ecstatic peace could emerge wherein a soul could let its shadow stretch to an image wherein well wishes and kind content could flow from the deepest recesses. And what was so pantheonic about this space was that it was a real flowing . . . in this space, all was well; in this space, well-wishing extended to all.

“Every harmful action I have done  
 With my body, speech and mind  
 Overwhelmed by attachment, anger and confusion,  
 All these I openly lay bare before you . . .

May I ease the suffering in the lower realms  
 And in the many directions and dimensions of the  
 universe.

May I guide all wanderers in samsara to the pure bliss  
of awakening  
And be of worldly benefit to them as well.  
May I practice constantly for eons to come,  
Perfecting the activities of awakening,  
Acting in harmony with the various dispositions of  
beings.”

The Samantabhadra lament was a balm to my soul,  
and I entered within the monks chanting into a  
vibrational space wherein the highest lights of heaven  
held my soul to a place of peace that could not be  
penetrated by any spiritual warfare or energetic  
discord from the world below. Here with them, there  
was only serenity and all was absolute and utter  
quiet.

In the midst of this silence, I heard the ring of a single  
bell.

***“The Aspiration of the Practice of Samantabhadra***

*I bow down to the youthful Arya Manjushri.  
You lions among humans,  
Gone to freedom in the present, past and future  
In the worlds of ten directions,  
To all of you, with body, speech and sincere mind I bow  
down.  
With the energy of aspiration for the bodhisattva way,  
With a sense of deep respect,  
And with as many bodies as atoms of the world,  
To all you Buddhas visualized as real, I bow down.  
On every atom are Buddhas numberless as atoms,  
Each amidst a host of bodhisattvas,*



*(a person who is able to reach nirvana but delays doing so  
 out of compassion in order to save suffering beings)  
 And I am confident the sphere of all phenomena  
 Is entirely filled with Buddhas in this way.  
 With infinite oceans of praise for you,  
 And oceans of sound from the aspects of my voice,  
 I sing the breathtaking excellence of Buddhas,  
 And celebrate all of you Gone to Bliss.  
 Beautiful flowers and regal garlands,  
 Sweet music, scented oils and parasols,  
 Sparkling lights and sublime incense,  
 I offer to you Victorious Ones.*

*Fine dress and fragrant perfumes,  
 Sandalwood powder heaped high as Mount Meru,  
 All wondrous offerings in spectacular array,  
 I offer to you Victorious Ones.  
 With transcendent offerings peerless and vast,  
 With profound admiration for all the Buddhas,  
 With strength of conviction in the bodhisattva way,  
 I offer and bow down to all Victorious Ones.*

*Every harmful action I have done  
 With my body, speech and mind  
 Overwhelmed by attachment, anger and confusion,  
 All these I openly lay bare before you.  
 I lift up my heart and rejoice in all positive potential  
 Of the Buddhas and bodhisattvas in ten directions,  
 Of solitary realizers, hearers still training and those  
 beyond,  
 And of all ordinary beings.  
 You who are the bright lights of worlds in ten directions,  
 Who have attained a Buddha's omniscience through the  
 stages of awakening,*

*All you who are my guides,  
 Please turn the supreme wheel of Dharma.  
 With palms together I earnestly request:  
 You who may actualize parinirvana,  
 (nirvana-after-death, which occurs upon the death of the  
 body of someone who has attained nirvana or  
 enlightenment during his or her lifetime)  
 Please stay with us for eons numberless as atoms of the  
 world,  
 For the happiness and well-being of all wanderers in  
 samsara (illusion).  
 Whatever slight positive potential I may have created,  
 By paying homage, offering, and acknowledging my faults,  
 Rejoicing, and requesting that the Buddhas stay and teach,  
 I now dedicate all this for full awakening.*

*May you Buddhas now living in the worlds of ten  
 directions,  
 And all you gone to freedom in the past, accept my  
 offerings.  
 May those not yet arisen quickly perfect their minds,  
 Awakening as fully enlightened ones.*

*May all worlds in ten directions,  
 Be entirely pure and vast.  
 May they be filled with bodhisattvas  
 Surrounding Buddhas gathered beneath a bodhi tree.  
 (The tree under which the Buddha sat when he attained  
 enlightenment)*

*May as many beings as exist in ten directions  
 Be always well and happy.  
 May all samsaric beings live in accord with the Dharma*

*(the teaching),  
And may their every Dharma wish be fulfilled.*

*Remembering my past lives in all varieties of existence,  
May I practice the bodhisattva way,  
And thus, in each cycle of death, migration and birth,  
May I always abandon the householder's life.*

*Then, following in the footsteps of all the Buddhas,  
And perfecting the practice of a bodhisattva,  
May I always act without error or compromise,  
With ethical discipline faultless and pure.*

*May I teach the Dharma in the language of gods,  
In every language of spirits and nagas,  
Of humans and of demons,  
And in the voice of every form of being.*

*May I be gentle-minded, cultivating the six paramitas,  
And never forget bodhicitta (enlightenment mind).  
May I completely cleanse without omission  
Every negativity and all that obscures this awakening  
mind.*

*May I traverse all my lives in the world,  
Free of karma, afflictions and interfering forces,  
Just as the lotus blossom is undisturbed by the water's  
wave,  
Just as the sun and moon move unhindered through the  
sky.*

*May I ease the suffering in the lower realms  
And in the many directions and dimensions of the  
universe.*

*May I guide all wanderers in samsara to the pure bliss of  
awakening  
And be of worldly benefit to them as well.  
May I practice constantly for eons to come,  
Perfecting the activities of awakening,  
Acting in harmony with the various dispositions of beings,  
Showing the ways of a bodhisattva.*

*May I always have the friendship  
Of those whose path is like mine,  
And with body, words and also mind,  
May we practice together the same aspirations and  
activities.*

*May I always meet a spiritual mentor  
And never displease that excellent friend,  
Who deeply wishes to help me  
And expertly teaches the bodhisattva way.  
May I always directly see the Buddhas,  
Masters encircled by bodhisattvas,  
And without pause or discouragement for eons to come,  
May I make extensive offerings to them.*

*May I hold within me the Buddha's genuine Dharma  
(teachings),  
Illuminate everywhere the teachings that awaken,  
Embody the realizations of a bodhisattva,  
And practice ardently in all future eons.*

*While circling through all states of existence,  
May I become an endless treasure of good qualities –  
Skillful means, wisdom, samadhi (meditative  
consciousness) and liberating stabilizations –  
Gathering limitless pristine wisdom and positive potential.*

*On one atom I shall see  
 Buddha fields numberless as atoms,  
 Inconceivable Buddhas among bodhisattvas in every field,  
 Practicing the activities of awakening.*

*Perceiving this in all directions,  
 I dive into an ocean of Buddha fields,  
 Each an ocean of three times Buddhas in the space of a wisp  
 of hair.  
 So I, too, will practice for an ocean of eons.*

*Thus I am continually immersed in the speech of the  
 Buddhas,  
 Expression that reveals an ocean of qualities in one word,  
 The completely pure eloquence of all the Buddhas,  
 Communication suited to the varied tendencies of beings.*

*With strength of understanding I plunge  
 Into the infinite enlightened speech of the Dharma  
 Of all Buddhas in three times gone to freedom,  
 Who continually turn the wheel of Dharma methods.  
 ( A Dharma Wheel with four spokes symbolizes the Four  
 Noble Truths. When the wheel has eight spokes, it  
 represents the Eightfold Path and Buddhism.)*

*I shall experience in one moment  
 Such vast activity of all future eons,  
 And I will enter into all eons of the three times,  
 In but a fraction of a second.*

*In one instant I shall see all those awakened beings,  
 Past, present and future lions among humans,  
 And with the power of the illusion-like stabilization  
 I will constantly engage in their inconceivable activity.*

*I shall manifest upon one single atom  
The array of pure lands present, past and future.  
Likewise, I shall enter the array of pure Buddha fields  
In every direction without exception.*

*I shall enter the very presence of all my guides,  
Those lights of this world who are yet to appear,  
Those sequentially turning the wheels of complete  
awakening,  
Those who reveal nirvana – final, perfect peace.  
May I achieve the power of swift, magical emanation,  
The power to lead to the great vehicle through every  
approach,  
The power of always beneficial activity,  
The power of love pervading all realms,  
The power of all surpassing positive potential,  
The power of supreme knowledge unobstructed by  
discrimination,  
And through the powers of wisdom, skillful means and  
samadhi,  
May I achieve the perfect power of awakening.  
Purifying the power of all contaminated actions,  
Crushing the power of disturbing emotions at their root,  
Defusing the power of interfering forces,  
I shall perfect the power of the bodhisattva practice.*

*May I purify an ocean of worlds,  
May I free an ocean of beings,  
May I clearly see an ocean of Dharma,  
May I realize an ocean of pristine wisdom.*

*May I purify an ocean of activities,  
May I fulfill an ocean of aspirations,  
May I make offerings to an ocean of Buddhas,*

*May I practice without discouragement for an ocean of eons.*

*To awaken fully through this bodhisattva way,  
I shall fulfill without exception  
All the diverse aspirations of the awakening practice  
Of all Buddhas gone to freedom in the three times  
everywhere.*

*In order to practice exactly as the wise one  
Called Samantabhadra, 'All Embracing Good',  
The elder brother of the sons and daughters of the Buddhas,  
I completely dedicate all this goodness.*

*Likewise may I dedicate  
Just as the skillful Samantabhadra,  
With pure body, speech and mind,  
Pure actions and pure Buddha fields.*

*I shall give rise to the aspirations of Manjushri  
(Buddha possessed with insight)  
For this bodhisattva practice of all embracing good,  
To perfect these practices  
Without discouragement or pause in all future eons.*

*May my pure activities be endless,  
My good qualities boundless,  
And through abiding in immeasurable activity,  
May I actualize infinite emanations.*

*Limitless is the end of space,  
Likewise, limitless are living beings,  
Thus, limitless are karma and afflictions.  
May my aspiration's reach be limitless as well.*

*One may offer to the Buddhas  
 All wealth and adornments of infinite worlds in ten  
 directions,  
 And one may offer during eons numberless as atoms of the  
 world  
 Even the greatest happiness of gods and humans;*

*But whoever hears this extraordinary aspiration,  
 And longing for highest awakening  
 Gives rise to faith just once,  
 Creates far more precious positive potential.*

*Those who make this heartfelt aspiration for the bodhisattva  
 way  
 Will be free of all lower rebirths,  
 Free of harmful companions,  
 And will quickly see Amitabha, Infinite Light.*

*And even in this very human life,  
 They will be nourished by happiness and have all conducive  
 circumstances.  
 Without waiting long,  
 They will become like Samantabhadra himself.*

*Those who give voice to this extraordinary aspiration  
 Will quickly and completely purify  
 The five boundless harmful actions  
 Created under the power of ignorance.  
 Blessed with supreme knowledge,  
 Excellent body, family, attributes, and appearance,  
 They will be invincible to vast interfering forces and  
 misleading teachers,  
 And all the three worlds will make offerings.*



*Going quickly to the noble bodhi tree,  
And sitting there to benefit sentient beings,  
Subduing all interfering forces,  
They will fully awaken and turn the great wheel of Dharma*

*Have no doubt that complete awakening  
Is the fully ripened result – comprehended only by a  
Buddha –  
Of holding in mind by teaching, reading or reciting  
This aspiration of the bodhisattva practice.  
In order to train just like  
The hero Manjushri (insight) who knows reality as it is  
And just like Samantabhadra as well,  
I completely dedicate all this goodness, just as they did.*

*With that dedication which is praised as greatest  
By all the Buddhas gone to freedom in the three times,  
I, too, dedicate all my roots of goodness  
For the attainments of the bodhisattva practice.*

*When the moment of my death arrives,  
By eliminating all obscurations  
And directly perceiving Amitabha,  
May I go immediately to Sukhavati, Pure Land of  
Great Joy.  
Having gone to Sukhavati,  
May I actualize the meaning of these aspirations,  
Fulfilling them all without exception,  
For the benefit of beings for as long as this world endures.*

*Born from an extremely beautiful, superlative lotus  
In this joyful land, the Buddha's magnificent mandala  
(universe),*

*May I receive a prediction of my awakening  
Directly from the Buddha Amitabha.*

*Having received a prediction there,  
May I create vast benefit  
For beings throughout the ten directions,  
With a billion emanations by the power of wisdom.*

*Through even the small virtue I have accumulated  
By offering this prayer of the bodhisattva practice,  
May all the positive aspirations of beings  
Be fulfilled in an instant.*

*Through creating limitless positive potential  
By dedicating this prayer of Samantabhadra's deeds,  
May all beings drowning in this torrent of suffering,  
Enter the presence of Amitabha.*

*Through this king of aspirations, which is the greatest of  
the sublime,  
Helping infinite wanderers in samsara (illusion),  
Through the accomplishment of this scripture dazzling  
with Samantabhadra's practice,  
May suffering realms be utterly emptied of all beings."*

*The Avatamsaka Sutra, Gandavyuva Chapter, translated by Jinamitra,  
Surendrabodhi and Yeshe-sde, 900 C.E.*

It became known to me that in order to overcome the energies which had come against me, I must enter into the vow and the aspiration which accepted all creation as it was in its *present moment*, but gathered within its own determination to remain within a heightened state of vibration beyond the conceptions of such suffering which allowed for the aspiration

and vow for all living beings to achieve the same liberations with absolute sincerity and purity of intent.

#### **“ENCOURAGEMENT OF SAMANTABHADRA.**

*Thereupon the Bodhisattoa (a person who is able to reach nirvana but delays doing so out of compassion in order to save suffering beings) Mahâsattoa (a bodhisattoa who attains a high degree on the path of consciousness awakening) Samantabhadra (a bodhisattoa in Mahayana Buddhism associated with practice and meditation), in the east, surrounded and followed by Bodhisattoas Mahâsattoas surpassing all calculation, amid the stirring of fields, a rain of lotuses, the playing of hundred thousands of myriads of kotis of musical instruments, proceeded with the great pomp of a Bodhisattoa, the great display of transformations proper to a Bodhisattoa, the great magnificence of a Bodhisattoa, the great power of a Bodhisattoa, the great lustre of a glorious Bodhisattoa, the great stately march of a Bodhisattoa, the great miraculous display of a Bodhisattoa, a great phantasmagorical sight of gods, Nâgas (a class of mythical semidivine beings, half human and half cobra), goblins, Gandharvas (a group of low-ranking male nature dieties), demons, Garudas (a bird creature with a mix of eagle and human features), Kinnaras (as half-bird, half-woman creatures), great serpents, men, and beings not human, who, produced by his magic, surrounded and followed him; Samantabhadra, then, the Bodhisattoa, amid such inconceivable miracles worked by magic, arrived at this Saha-world (This world, which is full of suffering). He went up to the place of the Lord on the Gridhrakûta, the king of mountains, and on approaching he humbly saluted the Lord's feet, made seven*

*circumambulations from left to right, and said to the Lord: I have come hither, O Lord, from the field of the Lord Ratnategobhyudgata, the Tathâgata (the Buddha), &c., as I am aware, Lord, that here in the Saha-world is taught the Dharmaparyâyâ of the Lotus of the True Law, to hear which from the mouth of the Lord Sâkyamuni I have come accompanied by these hundred thousands of Bodhisattoas Mahâsattoas. May the Lord deign to expound, in extension, this Dharmaparyâyâ (Sutra) of the Lotus of the True Law to these Bodhisattoas Mahâsattoas. So addressed, the Lord said to the Bodhisattva Mahâsattoa Samantabhadra: These Bodhisattoas, young man of good family, are, indeed, quick of understanding, but this is the Dharmaparyâyâ of the Lotus of the True Law, that is to say, an unmixed truth. The Bodhisattoas exclaimed: Indeed Lord; indeed, Sugata (Gautama Buddha). Then in order to confirm, in the Dharmaparyâyâ (Sutra) of the Lotus of the True Law, the females among the monks, nuns, and lay devotees assembled at the gathering, the Lord again spoke to the Bodhisattva Mahâsattoa Samantabhadra: This Dharmaparyâyâ of the Lotus of the True Law, young man of good family, shall be entrusted to a female if she be possessed of four requisites, to wit: she shall stand under the superintendence of the Lords Buddhas; she shall have planted good roots; she shall keep steadily to the mass of disciplinary regulations; she shall, in order to save creatures, have the thoughts fixed on supreme and perfect enlightenment. These are the four requisites, young man of good family, a female must be possessed of, to whom this Dharmaparyâyâ of the Lotus of the True Law is to be entrusted.*

*Then the Bodhisattva Mahâsattoa Samantabhadra said to the Lord: At the end of time, at the end of the period, in the*

*second half of the millennium, I will protect the monks who keep this Satrânta; I will take care of their safety, avert blows [or punishment], and destroy poison, so that no one laying snares for those preachers may surprise them, neither Mâra the Evil One, nor the sons of Mâra, the angels called Mârakâyikas (celestial beings), the daughters of Mâra, the followers of Mâra, and all other servitors to Mâra; that no gods, goblins, ghosts, imps, wizards, spectres laying snares for those preachers may surprise them. Incessantly and constantly, O Lord, will I protect such a preacher. And when a preacher who applies himself to this Dharmaparyâyâ shall take a walk, then, O Lord, will I mount a white elephant with six tusks, and with a train of Bodhisattvas betake myself to the place where that preacher is walking, in order to protect this Dharmaparyâyâ. And when that preacher, applying himself to this Dharmaparyâyâ, forgets, be it but a single word or syllable, then will I mount the white elephant with six tusks, show my face to that preacher, and repeat this entire Dharmaparyâyâ. And when the preacher has seen my proper body and heard from me this entire Dharmaparyâyâ, he, content, in high spirits, ravished, rejoiced, joyful, and delighted, will the more do his utmost to study this Dharmaparyâyâ, and immediately after beholding me he will acquire meditation and obtain spells, termed the talisman of preservation, the talisman of hundred thousand kotis, and the talisman of skill in all sounds.*

*Again, Lord, the monks, nuns, male or female lay devotees, who at the end of time, at the end of the period, in the second half of the millennium, shall study this Dharmaparyâyâ, when walking for three weeks, (or) twenty-one days, to them will I show my body, at the sight of which all beings rejoice. Mounted on that same white*

*elephant with six tusks, and surrounded by a troop of Bodhisattvas, I shall on the twenty-first day betake myself to the place where the preachers are walking; there I shall rouse, excite, and stimulate them, and give them spells whereby those preachers shall become inviolable, so that no being, either human or not human, shall be able to surprise them, and no women able to beguile them. I will protect them, take care of their safety, avert blows, and destroy poison . . . The Bodhisattva Mahâsattva, whose organ of hearing is struck by these . . . words, Lord, shall be aware that the Bodhisattva Mahâsattva Samantabhadra is their ruling power.*

*Further, Lord, the Bodhisattvas Mahâsattvas to whom this Dharmaparyâya of the Lotus of the True Law shall be entrusted, as long as it continues having course in Gambudvîpa (a town), those preachers, Lord, should take this view: It is owing to the power and grandeur of the Bodhisattva Mahâsattva Samantabhadra that this Dharmaparyâya has been entrusted to us. Those creatures who shall write and keep this Sûtra, O Lord, are to partake of the course of duty of the Bodhisattva Mahâsattva Samantabhadra; they will belong to those who have planted good roots under many Buddhas, O Lord, and whose heads are caressed by the hands of the Tathâgata. Those who shall write and keep this Sûtra, O Lord, will afford me pleasure. Those who shall write this Sûtra, O Lord, and comprehend it, shall, when they disappear from this world, after having written it, be reborn in the company of the gods of paradise, and at that birth shall eighty-four thousand heavenly nymphs immediately come near them. Adorned with a high crown, they shall as angels dwell amongst those nymphs. Such is the mass of merit resulting from writing this Dharmaparyâya; how much greater will be the mass of*

merit reaped by those who recite, study, meditate, remember it! Therefore, young men of good family, one ought to honour this Dharmaparyâya of the Lotus of the True Law, and write it with the utmost attention. He who writes it with undistracted attention shall be supported by the hands of a thousand Buddhas, and at the moment of his death he shall see another thousand of Buddhas from face to face. He shall not sink down into a state of wretchedness, and after disappearing from this world he shall enter the company of the Tushita-gods (heavenly realms), where the Bodhisattova Mahâsattova Maitreya is residing, and where, marked by the thirty-two sublime characteristics, surrounded by a host of Bodhisattvas, and waited upon by hundred thousands of myriads of . . . heavenly nymphs he is preaching the law. Therefore, then, young men of good family, a wise young man or young lady of good family should respectfully write this Dharmaparyâya of the Lotus of the True Law, respectfully recite it, respectfully study it, respectfully treasure it up in his (or her) mind. By writing, reciting, studying this Dharmaparyâya, and by treasuring it up in one's mind, young men of good family, one is to acquire innumerable good qualities. Hence a wise young man or young lady of good family ought to keep this Dharmaparyâya of the Lotus of the True Law. I myself, O Lord, will superintend this Dharmaparyâya, that through my superintendence it may here spread in Gambudvîpa.

Then the Lord Sâkyamuni, the Tathâgata, &c., expressed his approval to the Bodhisattova Mahâsattova Samantabhadra: Very well, very well, Samantabhadra. It is happy that thou art so well disposed to promote the weal (well-being) and happiness of the people at large, out of compassion for the people, for the benefit, weal, and happiness of the great body of men; that thou art endowed

*with such inconceivable qualities, with a mind so full of compassion, with intentions so inconceivably kind, so that of thine own accord thou wilt take those preachers under thy protection. The young men of good family who shall cherish the name of the Bodhisattova Mahâsattova Samantabhadra may be convinced that they have seen Sâkyamuni, the Tathâgata, &c.; that they have heard this Dharmaparyâyâ of the Lotus of the True Law from the Lord Sâkyamuni; that they have paid homage to the Tathâgata Sâkyamuni; that they have applauded the preaching of the Tathâgata Sâkyamuni. They will have joyfully accepted this Dharmaparyâyâ; the Tathâgata Sâkyamuni will have laid his hand upon their head, and they will have decked the Lord Sâkyamuni with their robes. Those young men or young ladies of good family, Samantabhadra, must be held to have accepted the command of the Tathâgata. They will have no pleasure in worldly philosophy; no persons fondly addicted to poetry will please them; no dancers, athletes, vendors of meat, mutton butchers, poulterers, pork butchers, or profligates will please them. After having heard, written, kept, or read such Stitrantas as this, they will find no delight in those persons. They must be held to be possessed of natural righteousness; they will be right-minded from themselves, possess a power to do good of their own accord, and make an agreeable impression on others. Such will be the monks who keep this Sûtrânta. No passionate attachment will hinder them, no hatred, no infatuation, no jealousy, no envy, no hypocrisy, no pride, no conceitedness, no mendaciousness. Those preachers, Samantabhadra, will be content with what they receive. He, Samantabhadra, who at the end of time, at the end of the period, in the second half of the millennium, sees a monk keeping this Dharmaparyâyâ of the Lotus of the True Law, must think thus: This young man of good family will reach*



*the terrace of enlightenment; this young man will conquer the troop of the wicked Mâra, move forward the wheel of the law, strike the drum of the law, blow the conch trumpet of the law, spread the rain of the law, and ascend the royal throne of the law. The monks who at the end of time, at the end of the period, in the second half of the millennium, keep this Dharmaparyâya, will not be covetous, nor greedy of robes or vehicles. Those preachers will be honest, and possessed of three emancipations; they will refrain from worldly business. Such persons as lead into error monks who know this Sutranta, shall be born blind; and such as openly defame them, shall have a spotted body in this very world. Those who scoff and hoot at the monks who copy this Sûtrânta, shall have the teeth broken and separated far from each other; disgusting lips, a flat nose, contorted hands and feet, squinting eyes; a putrid body, a body covered with stinking boils, eruptions, scabs, and itch. If one speaks an unkind word, true or not true, to such writers, readers, and keepers of this Sûtranta, it must be considered a very heinous sin. Therefore then, Samantabhadra, people should, even from afar, rise from their seats before the monks who keep this Dharmaparyâya and show them the same reverence as to the Tathâgata."*

*Saddharma Pundarika or Lotus of the True Law, Chapter 26,  
Translated By H. Kern, 1884, Sacred Books of the East, Vol XXI.*

As my soul continued to bask in the reverent tones of the vow and aspiration, my spirit was taken to another beautiful place within a Hindu Temple. The fragrant chanting of the devotees permeated every sphere of my essence, and led me to exude tears of joy in hearing their aromatic praises to God above.

I so wished I could stay longer, but could not, as my worldly duties called me down below. But I listened as long as the devotees would sing and the spirit would allow. Radiant drops of water continued to fall from my eyes as the devotion filled me with bliss.

*"II. 61. grah candra tapan jot varat hai*

*THE light of the sun, the moon, and the stars shines bright:  
The melody of love swells forth, and the rhythm of love's  
detachment beats the time.*

*Day and night, the chorus of music fills the heavens; and  
Kabîr says*

*"My Beloved One gleams like the lightning flash in the  
sky."*

*Do you know how the moments perform their adoration?  
Waving its row of lamps, the universe sings in worship day  
and night,*

*There are the hidden banner and the secret canopy:  
There the sound of the unseen bells is heard.*

*Kabîr says: "There adoration never ceases; there the Lord of  
the Universe sitteth on His throne."*

*The whole world does its works and commits its errors: but  
few are the lovers who know the Beloved.*

*The devout seeker is he who mingles in his heart the double  
currents of love and detachment, like the mingling of the  
streams of Ganges and Jumna;*

*In his heart the sacred water flows day and night; and thus  
the round of births and deaths is brought to an end.*

*Behold what wonderful rest is in the Supreme Spirit! and  
he enjoys it, who makes himself meet for it.*

*Held by the cords of love, the swing of the Ocean of Joy*

*sways to and fro; and a mighty sound breaks forth in song.  
See what a lotus blooms there without water! and Kabîr  
says*

*"My heart's bee drinks its nectar."*

*What a wonderful lotus it is, that blooms at the heart of the  
spinning wheel of the universe! Only a few pure souls  
know of its true delight.*

*Music is all around it, and there the heart partakes of the  
joy of the Infinite Sea.*

*Kabîr says: "Dive thou into that Ocean of sweetness: thus  
let all errors of life and of death flee away."*

*Behold how the thirst of the five senses is quenched there!  
and the three forms of misery are no more!*

*Kabîr says: "It is the sport of the Unattainable One: look  
within, and behold how the moon-beams of that Hidden  
One shine in you."*

*There falls the rhythmic beat of life and death:*

*Rapture wells forth, and all space is radiant with light.*

*There the Unstruck Music is sounded; it is the music of the  
love of the three worlds.*

*There millions of lamps of sun and of moon are burning;*

*There the drum beats, and the lover swings in play.*

*There love-songs resound, and light rains in showers; and  
the worshipper is entranced in the taste of the heavenly  
nectar.*

*Look upon life and death; there is no separation between  
them,*

*The right hand and the left hand are one and the same.*

*Kabîr says: "There the wise man is speechless; for this truth  
may never be found in Vadas or in books."*

*I have had my Seat on the Self-poised One,*

*I have drunk of the Cup of the Ineffable,*

*I have found the Key of the Mystery,  
 I have reached the Root of Union.  
 Travelling by no track, I have come to the Sorrowless Land:  
 very easily has the mercy of the great Lord come upon me.  
 They have sung of Him as infinite and unattainable: but I  
 in my meditations have seen Him without sight.  
 That is indeed the sorrowless land, and none know the path  
 that leads there:  
 Only he who is on that path has surely transcended all  
 sorrow.  
 Wonderful is that land of rest, to which no merit can win;  
 It is the wise who has seen it, it is the wise who has sung of  
 it.  
 This is the Ultimate Word: but can any express its  
 marvellous savour?  
 He who has savoured it once, he knows what joy it can  
 give.  
 Kabîr says: "Knowing it, the ignorant man becomes wise,  
 and the wise man becomes speechless and silent,  
 The worshipper is utterly inebriated,  
 His wisdom and his detachment are made perfect;  
 He drinks from the cup of the inbreathings and the  
 outbreathings of love."*

*There the whole sky is filled with sound, and there that  
 music is made without fingers and without strings;  
 There the game of pleasure and pain does not cease.  
 Kabîr says: "If you merge your life in the Ocean of Life, you  
 will find your life in the Supreme Land of Bliss."*

*What a frenzy of ecstasy there is in every hour! and the  
 worshipper is pressing out and drinking the essence of the  
 hours: he lives in the life of Brahma.  
 I speak truth, for I have accepted truth in life; I am now*

*attached to truth, I have swept all tinsel away.  
Kabîr says: "Thus is the worshipper set free from fear; thus  
have all errors of life and of death left him."*

*There the sky is filled with music:  
There it rains nectar:  
There the harp-strings jingle, and there the drums beat.  
What a secret splendour is there, in the mansion of the sky!  
There no mention is made of the rising and the setting of  
the sun;  
In the ocean of manifestation, which is the light of love, day  
and night are felt to be one.  
Joy for ever, no sorrow,--no struggle!  
There have I seen joy filled to the brim, perfection of joy;  
No place for error is there.  
Kabîr says: "There have I witnessed the sport of One  
Bliss!"*

*I have known in my body the sport of the universe: I have  
escaped from the error of this world..  
The inward and the outward are become as one sky, the  
Infinite and the finite are united: I am drunken with the  
sight of this All!  
This Light of Thine fulfils the universe: the lamp of love  
that burns on the salver of knowledge.  
Kabîr says: "There error cannot enter, and the conflict of  
life and death is felt no more.""*

*The Songs of Kabir, XVII, Translated by Rabindranath Tagore, 1915*

And as my spirit leveled into the vows and aspirations, my soul entered into a space wherein the energies had been calmed and were awaiting assistance and instruction.

There also waiting for me were the spirits of my mother and father whom I hugged with all grandeur and joy in their seeing.

But we gathered ourselves together to begin with the energetic and vibrational work which would needs come to the souls of all those below if they were to progress within the sphere of their passing through.

Many remained within the protective care of other souls, and others in a classroom wherein my soul was given to now garner sleep so that I might impart energies of vitality within them.

Remain in peace, remain in peace, remain in peace, remain in peace, remain in peace, remain in peace, remain in peace . . . I repeated over and over and over again.

But do know that this cannot happen until God has transferred your soul to a place of safety. For within the whirlwind of the backwards flow, there is true danger, and until the time of protection has been gathered, the wheat will bear serious weeds of permanent consequence because the intentions and the winds therefrom remain of harm. So be sure to gather before you harvest, and in that gathering, seek the place of protection which God will provide. This must happen before the vow and aspiration can be approached.

**"THE SEVEN PROPERTIES OR QUALITIES OF ETERNAL NATURE . . .**

*"As the sun in the terrestrial plane transforms acerbity (sharpness and directness) into concord, so acts the light of God in the forms of eternal nature; This light shines into them and out of them; it ignites them so that they obtain its will and surrender themselves to it entirely. They then give up their own will and become as if they had no power at all of themselves, and are desirous only for the power of the light." (Six Theosophical Points, v. 3.)*

*By the union of fire and light the third principle attains substantiality.*

*"If the Godhead according to the first and second principle is to be regarded only as a spirit and without any conceivable essentiality, there is in it nevertheless the desire to evolve a third principle, wherein rests the spirit of the two first principles, and wherein it will become manifest as an image." (Six Theosophical Points, i. 25.)*

*"The fire receiving within itself the essence of desire as its food, so that it may burn, renders a joyful spirit and opens the power of the mild essentiality in the light." (Six Theosophical Points, i. 57.)*

*"The fire, drawing within itself the mild essentiality of the light, there issues from it, by means of the wrath of death, the mild spirit that was enclosed therein, and which has within itself the quality of nature." (Tilk., i. 171.)*

*When the power of the light becomes revealed it manifests its activity first of all in the Fifth Quality, which is evolved*

*by means of the preceding four as sweet love, or a luminous water-spirit.*

*"The first three principles are merely qualities conducive to life, the fourth is life itself, but the fifth is the true Spirit. Whenever this power has been evolved from the fire, it lives within all the others and changes them all into its own sweet nature, so that painfulness and enmity cannot be found therein in any shape whatever." (Tabulæ Principæ, i. 46.)*

*"The fifth quality is the true love-fire, which in the light separates from the painful fire, and wherein divine love appears as a substantial being. It has within itself all the powers of divine wisdom; it is the trunk or the centre of the tree of eternal life, wherein God the Father becomes revealed in His Son by means of the speaking Word." (Grace, iii. 26.)*

*In the Sixth Quality the divine powers, still united, and therefore undifferentiated and not manifest in the fifth, become differentiated and audible.*

*"The sixth form of eternal nature is intelligent life or sound. The qualities being all in a state of equilibrium in the light (the fifth), they now rejoice and acquire audibility. Thereby the desire of the unity enters into a state of (conscious) willing and acting, perceiving and feeling." (Tabulæ Principæ, i. 48.)*

*"To constitute audible life, or the sound of the powers, hardness and softness, compactness and thinness and motion are required. To constitute the sixth principle there are therefore required all the other qualities of nature. The*



*first form furnishes hardness, the second motion; by means of the third division takes place. The fire changes the harshness of the conceived essence by consuming it into a spiritual being, representing mildness and softness, and this becomes formed into sound, according to the qualities which it contains." (Mysterium, v. 11.)*

*This sound of course is not to be compared to terrestrial audible sound.*

*"In the light of God the kingdom of heaven (the consciousness of the spirit), sound is very subtle, sweet, and lovely, so that if compared with terrestrial noise, it is like a perfect stillness. Nevertheless in the realm of glory it is indeed comprehensible sound, and there is a language which is heard by the angels—a language which is, however, only partaking of the nature of their world." (Mysterium, v. 19.)*

*The third principle reappears in the seventh, and therein consists the "resurrection of the flesh."*

*"The Seventh Principle is the corporeal comprehension of the other qualities. It is called 'Essential Wisdom' or the 'Body of God.' The third principle appears in the seven forms of nature in so far as they have been brought into comprehensibility in the seventh. This principle or state of being is holy, pure, and good. It is called the eternal untreated heaven or the kingdom of God, and it is outspoken from the first principle, of the dark fire-world and from the holy light-flaming love-world." (Grace, iv. 10.)*

"The seventh form is the state of being wherein all the others manifest their activity, like the soul in the body. It is called Nature, and also the eternal essential wisdom of God." (*Tabulæ Principæ*, i. 49.)

"The seventh spirit of God is the body, being born from the other six spirits, and in it all the celestial figures are taking form. From it arises all beauty, all joy. If this spirit did not exist God would be imperceptible." (*Aurora*, xi. 1.)

"Wisdom is the substantiality of the spirit. The spirit wears it as a garment, and becomes revealed thereby. Without it the form of the spirit would not be knowable; it is the corporeity of the spirit. To be sure, it is not a bodily, tangible substance, like the bodies of men, but has nevertheless substantial and visible qualities which the spirit per se does not possess." (*Threefold Life*, v. 50.)

*There is no language to describe the beauty and splendour of divine wisdom. Whatever there is of magnificence perceptible in this terrestrial world exists in the celestial world in a far superior state, in eternal spiritual perfection."*

*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

“CONCERNING THE WILL OF THE GREAT MYSTERY IN GOOD AND EVIL, SHEWING FROM WHENCE A GOOD AND EVIL WILL ARISES, AND HOW ONE INTRODUCES ITSELF INTO THE OTHER

37. A true Christian acknowledges himself for a servant of God, to whom it is given in charge to deal right with God's works. He is not his own, for he is also not at home in this

*earthly work of this tabernacle: Let him seek, search, plant and build, traffic and trade; and whatever else he does, he must always know that he does it to God, and shall give an account thereof, and that he is a stranger and servant in this work, and serves his Master; and not at all look upon the course of his forefathers who have walked therein in the pleasure of the earthly life; whoever does so is far from the kingdom of God, and can with no conscience and ground call himself [or think himself to be] a Christian; for he stands only in the form of Christianity, and not in the spirit of Christ; the form shall be destroyed, and cease with time, but the spirit remains steadfast for ever.*

*38. A true Christian is in the spirit a Christian, and in continual exercise to bring forth its own form, not only with words in sound and shew, but in the power of the work, as a visible palpable form, not weening, conjecturing, and giving good words out of the self-ful self-hood, and yet remaining in self-hood; but a dying to self-hood, and a growing forth in the will of God in the love-self-hood as a servant of God in God's deeds of wonder; a helping to strike his instrument in God's will, and be a true sounding string in God's harmonious concert; a continual making word in God's voice, viz. in the verbum fiat, which makes and works in and with God what God makes, forms, and works, as an instrument of God.*

*39. Therefore, O thou dear Christendom, behold thyself, whether thou workest in the working word of God in his will, or whether thou standest only in the form of Christendom, and workest thy own self-fulness in falsehood: Thou wilt find, how thou art become an abomination before the Most High, and thy casting forth from the Most High out of this form (which thou in thy*

*self-hood hast introduced into his expressed form) shall presently follow; and that because thou coverest thyself with the true form, and art a false child therein: Therefore thou art sought, and found with a false veil [or covering] in thy own form.*

*40. And as thou hast brought thyself into a false self-ful form under the true form, so thou shalt also destroy thyself, whereto the heaven helps thee, which thou hast a long time served in obedience, and from this there is no withholding; thy work is found to be in the turba, which shall well satisfy and satiate itself in destroying, as thou hast built up thyself in thy apostate falsehood in thy own form under the name of the true form, and hast played the hypocrite before God with the shew and ostentation of holiness, and only served the earthly man: But the servant of the Lord shall be sought and found; the Lord feeds his lambs in his own form, and brings them into his pasture; all the haughty and wealthy of the world shall find by experience what judgment the Lord will bring upon the face of all the earth, and all wicked hope shall be destroyed; for the day of the harvest draws near: "A terror from the Lord shaketh the earth, and his voice soundeth in all the ends of the earth;" and the star of his wonders arises, no one hinders it, for it is concluded of in the counsel of the watchmen in the gates of the deep.*

*41. Therefore let every one seek and find himself; for the time of visitation is at hand, that he may be found in his love; for the turba has found all false lust in it, and the Most High worker of all essences manifests the turba; and then all false lust or imagination becomes manifest, and each thing enters into its eternal keeper, for all things are generated out of imagination: So also it shall receive its*

*property in the imagination, and every imagination reaps its own work which it has wrought; for to that end all things have appeared, that the eternity might be manifest in a time: With deeds of wonder it brought itself into the form of time, and with deeds of wonder it carries itself forth again out of the time into its first place.*

*42. All things enter again into that from whence they proceeded; but they keep their own form and model, as they have introduced themselves in the expressed word; and everything shall also be received of its likeness, and the end is always; and as all things generate themselves in the expressed word, so also they are signed in their inward form, which also signs the outward.*

*43. The self-ful will makes a form according to its innate nature; but a form is made in the resigned will according to the platform or model of eternity, as it was known in the glass of God's eternal wisdom before the times of this world; so the eternal will figures and forms it into a model of its likeness to the honour and wonderful acts of God; for all whatever goes on in its self-hood, the same forms itself; but what resigns itself freely, that is formed of the free will: Now no self-ful form with its own self-will can inherit the only Eternal Being; for where there are two wills in one, there is enmity.*

*44. Seeing then God is one only God, then all whatever will live in him must be like his will and word: As a concert of music must be tuned into one harmony, though there be many strings, and manifold voices and sounds therein; so must the true human harmony be tuned with all voices into a love melody, and that will-spirit which is not tuned unto the only concert in the divine voice, the same is cast forth*

*out of this tune, and brought into its self-ful tune, viz. into its true fellow-voices of its own likeness; for every likeness shall receive its own.*

*45. Has any been here an evil spirit? Then he shall be introduced into the root of his likeness; for every hunger receives its like into itself; now the whole manifestation of eternity with this time is nothing else but an hunger and generation; as the hunger is, so is also the essence of its satiating; for with the hunger the creature took its beginning, and with the hunger it enters into its eternal [being].*

*46. In the hunger the spirit with the body is generated, and in the same hunger it goes into its eternal being, unless it breaks its first hunger, and brings itself into another by mortification, else all is at its end as soon as it is born; but death is the only means whereby the spirit may enter into another source and form: If it dies to its self-hood, and breaks its will in death, then a new twig springs forth out of the same, but not according to the first will, but according to the eternal will; for if a thing enters into its nothing, then it falls again to the creator, who makes that thing as it was known in the eternal will, before it was created to a creature; there it is in the right aim or limit of eternity, and has no turba, for it is in nature's end.*

*47. Whatever runs on in nature torments itself, but that which attains nature's end, the same is in rest without source, and yet works, but only in one desire: All whatever makes anguish and strife in nature, that makes mere joy in God; for the whole host of heaven is set and tuned into one harmony; each angelical kingdom into a peculiar*

*instrument, but all mutually composed together into one music, viz. into the only love-voice of God:*

*Every string of this melody exalts and rejoices the other; and it is only a mere ravishing lovely and delightful hearing, tasting, feeling, smelling, and seeing: Whatever God is in himself, that the creature is also in its desire in him; a God-angel, and a God-man, God all in all, and without him nothing else. As it was before the times of this world in his eternal harmony [or voice], so also it continues in the creaturely voice in him in his eternity; and this is the beginning and the end of all things."*

*The Signature of All Things, by Jacob Boehme, 1624, Translation 1912*

*"Section II.*

*Come, then, since we have viewed the exterior comeliness of the entirely beautiful ministration, let us now look away to its more godly beauty (whilst itself, by itself, has uncovered the veils), gazing upon its blessed radiance, shedding its bright beams openly around, and filling us with the fragrance unveiled to the contemplators. For the visible consecration of the Muron is neither uncommunicated in, or unseen by those who surround the Hierarch, but, on the contrary, by passing through to them, and fixing the contemplation above the many, is reverently covered by them, and by Hierarchical direction kept from the multitude.*

*For the splendour of things all holy, by shedding its light clearly and without symbol to men inspired, as being congenial to the thing contemplated, and perfuming their*

*contemplating perceptions without; concealment, advances not yet in the same way to the inferior, but by them as deep contemplators of the thing contemplated is concealed under the enigmas of the wings, without ostentation, so that it may not be defiled by the dissimilar; through which sacred enigmas the well-ordered Ranks of the subordinate are conducted to the degree of holiness compatible with their powers.*

### *Section III.*

*The holy consecration, then, which we are now extolling, is, as I said, of the perfecting rank and capacity of the Hierarchical functions. Wherefore our Divine Leaders arranged the same, as being of the same rank and effect as the holy perfecting of the Synaxis, with the same figures, for the most part, and with mystical regulations and lections. And you may see in like manner the Hierarch bearing forward the sweet perfume from the more holy place into the sacred precincts beyond, and teaching, by the return to the same, that the participation in things Divine comes to all holy persons, according to fitness, and is undiminished and altogether unmoved and stands unchangeably in its identity, as beseems Divine fixity. In the same way the Psalms and readings of the Oracles nurse the imperfect to a life-bringing adoption of sons, and form a religious inclination in those who are possessed with accursed spirits, and dispel the opposing fear and effeminacy from those possessed by a spirit of unmanliness; shewing to them, according to their capacity, the highest pinnacle of the Godlike habit and power, by aid of which they will, the rather, scare away the opposing forces, and will take the lead in healing others; and, following the example of God, they will, whilst unmoved from their own*



*proper gifts, not only be active against those opposing fears, but will themselves give activity to others; and they also impart a religious habit to those who have changed from the worse to a religious mind, so that they should not be again enslaved by evil, and purify completely those who need to become altogether pure; and they lead the holy to the Divine likenesses, and contemplations and communions belonging to themselves, and so establish those who are entirely holy, in blessed and intelligible visions, fulfilling their uniform likeness of the One, and making them one.*

#### *Section IV.*

*What, then, shall I say further? Is it not those Ranks already mentioned, which are not entirely pure, that the present consecrating service excludes without distinction, in the same way as the Synaxis, so that it is viewed by the holy alone, in figures, and is contemplated and ministered, by the perfectly holy alone, immediately, through hierarchical directions? Now it is superfluous, as I think, to run over, by the same statements, these things already so often mentioned, and not to pass to the next, viewing the Hierarchy, devoutly holding the Divine Muron veiled under twelve wings, and ministering the altogether holy consecration upon it. Let us then affirm that the composition of the Muron is a composition of sweet-smelling materials, which has in itself abundantly fragrant qualities, of which (composition) those who partake become perfumed in proportion to the degree to which they partake of its sweet savour. Now we are persuaded that the most supremely Divine Jesus is superessentially of good savour, filling the contemplative part of ourselves by bequests of Divine sweetness for contemplation. For if the reception of the sensible odours make to feel joyous, and nourishes, with*

*much sweetness, the sensitive organs of our nostrils, --if at least they be sound and well apportioned to the sweet savour--in the same way any one might say that our contemplative faculties, being soundly disposed as regards the subjection to the worse, in the strength of the distinguishing faculty implanted in us by nature, receive the supremely Divine fragrance, and are filled with a holy comfort and most Divine nourishment, in accordance with Divinely fixed proportions, and the correlative turning of the mind towards the Divine Being. Wherefore, the symbolical composition of the Muron, as expressing in form things that are formless, depicts to us Jesus Himself, as a well-spring of the wealth of the Divine sweet receptions, distributing, in degrees supremely Divine, for the most Godlike of the contemplators, the most Divine perfumes; upon which the Minds, joyfully refreshed, and filled with the holy receptions, indulge in a feast of spiritual contemplation, by the entrance of the sweet bequests into their contemplative part, as beseems a Divine participation."*

*The Works of Dionysius the Areopagite, Translated by John Parker,  
1897*

## CHAPTER SIX

# *Preparation for Pure Manifestation - The Passage*

There was a flurry of activity in the energetic realms. Many experiences were merging and thrashing into and out of one another as my soul worked to attain its peace and space above the fray above the spiritual warfares below.

But the nature of spiritual warfare is of its recurring nature, that it often inserts itself when least expected into the energetic spheres of the intended without prior thought or action to indicate its coming.

And in such instances, it is important to remember a few principles which guide the flow of these energies in order to better interpret and understand them when you are experiencing them yourself upon the ground.

Firstly, we must always know that the dream vistas contain elements of our own fears, as well as, the energetic projections from the world below; from our thoughts, the thoughts of others, from the mass consensus of thoughts within universal consciousness and also from what we are feeding our thoughts, i.e. what we are reading, watching, participating in, etc. It

is this final element which is so profoundly influenced by the process of purification. So be careful of what you feed upon lest it casually set you on a course less pleasing unawares.

However, a spiritual warfare coming from particular grounded sources are often identified by the very surprising aspect of its arising when considering all of these elements. Spiritual warfares can also arise that are *completely unrelated* to any personal grounded experiences whatsoever.

- 1.) When a soul is called to be giving aid to other souls who are under attack and is pulled in to give assistance.
- 2.) In rendering assistance to Ghosts, Lost Souls, Wandering Spirits, Purgatorial Souls, Souls in Hell, and Souls Traveling in their Sub-Conscious Sleeping.
- 3.) As part of the battles between principalities and powers when fighting actual demons and dark sources which have no relevance to any human source.
- 4.) In a variety of other manners wherein Evil has taken a stronghold over a portion of the earth or the spiritual spheres and the heavens have called the soul in to assist in the battle for its retention.
- 5.) Many others . . .

As you can see, when speaking of spiritual warfare, you can be speaking of many manifestations of such. When speaking of such battles, you can be speaking

of many manifestations as they manifest upon earth, in our souls, in the heavens, purgatories and in hells, and finally in a variety of dominions and through principalities and powers of the spiritual worlds.

Oftentimes, souls misinterpret such battles to be entirely about grounded actions alone, and this is absolutely not the case . . . spiritual warfare is comprehensive.

As to energetic alteration . . . again this occurs on all levels of existence, and all mentioned above, apply to these fields, as well.

So keep these in mind as you travel through the warblings of the spiritual realms to come.

Taken to the home of a female saint, she had two children. And within the confines of her very sacred space were many, many spirits singing at the top of their lungs devotional songs. The sanctity of family life was gathered from this very short blip through this eternal realm.

And then without any sort of earth-shattering or definitive blast from above, the scenes flashed and changed accordingly.

Standing before a really, really old singlewide which appeared very rickety from the exterior, it was sitting on a corner lot in a trailer park.

It seemed that I was to enter into it, so I walked quietly to the door and opened it quietly. Inside, I

immediately noticed that at the far wall of the trailer was an elevator. What an odd thing to be there? So I casually walked over to it and pushed the button. When the carriage opened for me to enter, I silently walked within it and allowed the doors to close behind me.

As it did, the elevator became as if glass, and I could see all around me as the mechanism began to slowly rise through a huge and very ornate at least one hundred foot ceiling cathedral.

There were at least four floors to this cathedral which I was allowed to travel through, but I was well aware that there may have been more. When arriving at the topmost of the fourth floor, my soul went into an ecstatic barrage as my spirit went into two very distinct vibrational raisings which I took within me and wished might never end. Allowing them to quietly fade from my spirit, as it did, the doors opened very slowly to a floor which held very, very old pews.

Gazing at them from within the elevator at first, the holiness of their age fell over me; the prayers and the energies of all those who had sat and celebrated the Holy Mass upon these benches was clearly embedded within them and it was something to behold.

So, so holy . . . I thought, as I slowly left the elevator and walked towards them.

And it seemed the fullness of my experience was to come to a full-stop as I would sit upon them. And in

so doing, my journey into the Catholic Church, my journey into the spirit, my life long journey towards My Lord, was blending and merging with all those who had come before me. I sat peacefully and did not think or say a word. For in this moment, that was all that was required.

Hundreds of faces seemed to be falling from the sky, entering into me as if in black and white drawings. They were pioneers, they were cowboys, they were people of many kinds who had walked these lands of the West and travelled them before me. Our stories were becoming one. There was nothing to say, no need to speak.

It was all peace, and I remained silent.

But there were hymnals stacked to the side of the pews. Some of these people that had entered into me as if by old drawings, were now filling out the pews. They were all picking up their hymnals, as I did, too. As the cathedral filled up with the people, we all began singing the hymns together as if a volume of praise had begun to fill the ethers from the past to the present; the song of redemption was wistfully gathering the sacred hoop of all the people together. Our praise was a glorious oneness which echoed throughout timelessness . . . there was something powerful about the forebears and the ones who currently walked the earth gathering in praise and hymn singing.

As I was residing peacefully in my purpose as the Lady of the Light, I was made aware that there was a

demonic spirit across the yard. He called himself the Lord of Darkness, and we had a playful relationship with one another as I was called to bring in the light and he was called to bring in the darkness. Called by different forces, albeit, we played our roles.

Throughout the night, we were playing our roles and oppositions seriously, but these things almost became like a certain 'play' in that we also recognized that there was a Zen to our differing 'roles.'

'Inside the program' or within the realms of worldly construct, our roles as diametrically opposed forces were categorically defined; each of us had a clearly defined purpose to serve within it. 'Outside of the program,' however, there was a play of Zen to such things which we understood.

In this understanding, there was a humor which we indulged, in that we did understand we were both playing roles within the world and we had no hard feelings towards one another. We were each doing our part.

*"Those who have identified themselves with the mortal body and its affections will necessarily find that all is painful, since everything – for them – must end. But for those who have found the still point of eternity, around which all – including themselves – revolves, everything is acceptable as it is; indeed, can even be experienced as glorious and wonderful. The first duty of the individual, consequently, is simply to play his given role – as do the sun and moon, the various animal and plant species, the waters, the rocks, and the stars – without resistance,*



*without fault; and then, if possible, so to order his mind as to identify its consciousness with the inhabiting principle of the whole."*

*Oriental Mythology: The Masks of God, Joseph Campbell, Arkana, 1962*

Shortly afterwards, another wave of assailing came from the ungratefult below.

And then I emerged back into consciousness . . .

But yet another fortnight would gather my spirit into a further outreach of time, another lifetime . . .

Awakening on a pirate ship, there had been a mutiny by younger pirates aboard the vessel. I had been the wife of the previous captain and only myself and our adult daughter had survived this mutiny. Everyone else has been killed.

I remember spending much time under the throes of this new captivity which ensued. It was a long, tiresome, treacherous, exhausting period of time. My daughter had long joined the mutineers and married one while I'd remained a prisoner unflinching in my loyalty to my deceased husband.

At one point along the way, one of the men who had participated in the mutiny had come to me in remorse for his participation in the action. He had hoped to help me to escape because of his regrets. He had gone on to love the Lord, and wished to make retribution for his former ways.

I welcomed him into my fold and we'd come up with a plan, although it was flawed. We did not soon realize it, though, as when the time came to carry it out; we were both killed instantly. But neither of us were to realize this, as we both saw the heavens open, the Lord was standing in wait at the end of the grand tunnel with his arms outstretched in welcome. I could see the souls coming and going. But only myself and the ally could see it, it was astonishingly beautiful. To us, it seemed that everyone else was oblivious to the glory which lay overhead, but it was simply that they had not died.

But the Lord welcomed us in our crossing over, and we were none the wiser as to us it seemed we had both been given the grace of completely missing the moment of our deaths and truly believing that the Lord had delivered us from the hands of our captors into this glorious scene. And it was true He had done so, but not in the way we had thought.

Returning to form and then shot back out into the mystical realms, energy was vibrating through my hands, light coming through. My spirit was being directed as to how to hold the energy coming through the hands, and continue to allow the vibrations to continue to rise and move through them.

All this trash and debris kept being thrown at my doorway, and I was cleaning it up. I found many witchcraft dolls in it, and threw them in separate piles to be burned later. I asked those throwing it into my energetic reality to stop it but they were not obliging

my requests and continued with this and other forms of energetic malice and destruction which was demonstrative of a lot of anger being directed in my direction.

**Anonymous experience:** “We received an envelope in the mail. As we opened it, we noticed that a purple liquid was oozing out of the envelope which represented the necessity of a certain purple energy which must continue to be brought down within and into the realm.

We then pulled out of the envelope a brown drawing of a male lion and I felt this travesty of purpose. It was a sign given in the heavens to indicate that some of the assailants had lost integrity, honor and trust due to repeated actions of destruction.”

I was taken into a medal scapular and was praying for the conversion of souls lost in the darkness on the two points of the scapular. There were pinecones which represented those who’d participated in the fall from grace of many among them and I prayed for those in particular, as well. Rosary medals appeared in the middle of the scapular and I prayed for all of the lost souls and the conversion of their perimeter on those medal pieces.

As I prayed, I saw Jesus and a band of His followers walking and praying through Ancient Palestine. And off in another direction, I saw a modern band of Hare KRSNA followers walking and chanting Hare Krsna through a city street. For a moment, I realized a

certain similarity between them despite the obvious differences in their particular faiths.

Both were indeed walking and praying, both were praying to what they believed to be a Son or Incarnation of God. They were both trying to spread the message and lead others into the good news of what they were preaching. They both traveled with a group of disciples or devotees.

The difference was one was speaking of the Christ and the other of Krishna.

*“There is a beautiful accord between the teachings of Jesus Christ to enter the ‘kingdom of God within you’ and the teachings of yoga’ set forth by Lord Krishna in the Bhagavad Gita to restore ‘King Soul’.”*

*Paramahansa Yogananda*

But suddenly, a storm could be seen off in the distance. Before I could discern its nature, I was whisked off into a deep cavern of the crystal sky, a safe room in the heavens, wherein the raging energies from the outside world could not enter. Calmly, I waited for what seemed like a very long time before my soul was given leave to exit and return to my body below.

Despite the onslaughts which continued to come into my sphere of influence in energy, my soul was given to observe the mystical doorway from the room of my home. It was literally ensconced in beautiful, fragrant and highly in bloom yellow, pink and white flowers.

Their fragrance was deafening in its aroma, and no spot remained without bloom. A bright and definitive yellow light opened from the center a doorway into the mystical realms.

In several subsequent mystical experiences, I found myself doing respite time in hospitals within the mystical sphere. Some of these times, I was there with a friend of mine who'd recently gone through a death in the family and was also in need of spiritual assistance. We would meditate together when we could, but the rest of the time there was given to receive rest and energetic assistance. We were both wrecked in different ways, my friend in grief and myself through this spiritual warfare which had been going on for quite some time now. When we were there, our spirits were laid on special beds which radiated light upwards towards and through our spirits to energize us and would be given certain energetic treatments to restore, as well.

**Anonymous experience:** "(Marilynn's commentary: This is going to be a metaphorical rendering of assailing behavior, a comparative model of how certain things that assailers do, think and feel might be compared with something comparable on earth. The point would be in this case to give a comparison of the mind set and false views in an exaggerated but correct fashion, to engage the reader to understand through the allegorical rendering how far off afield the thinking of an assailer can and often will be.) We and many others were in a dumpy, run down single-wide trailer watching a free movie. In the movie,

which was extremely violent and disturbing; a group of people, were going from business to business demanding that each small business owner immediately pledge their complete allegiance and loyalty to this violent group. They reminded me of the Nazis of WWII. In the movie, when the first and then second small business owner refused to give his allegiance, a member of the violent group forcibly inserted a tube with a needle at the end, into their nostril and then pressed a button on an attached machine and the person was obliterated by an explosion from the machine. Blood went everywhere, including everywhere inside the movie theater and on everyone's clothing and face. It was not confined to just the movie screen. After the movie, I saw some assailants outside, all by themselves. They appeared sad and lonely. Suddenly, there was like a visible energetic wave around them, and they completed changed their personality to portraying themselves as very kind, caring and happy. But they were all alone; no one was paying them any attention.

I was shown how skillful and convincing the false persona and behavior could come across to an innocent person. If you didn't agree with the aggressors, then they could become extremely violent and would try to destroy you. (**Marilynn's commentary:** Although, again this 'violence' may be manifested in many ways depending on the aggressor, some will manifest as simple violence. Others may manifest as skillful violence against a person. Still others may manifest as subtle but powerful non-violent actions against a person. And

even others may manifest through slander. Such things manifest in a variety of ways on the ground.) The run down movie theater represented the life; the lack of any meaningful existence. (**Marilynn's commentary:** Again, in the mystical you will often see messy, dirty, run down and various levels of unkempt as symbols indicating a lack of order within the lives of those represented. It most often presents to show us that something is out of order within the life energetically which needs to be set in order. It can go so far as to show a hoarder's den, which is a severe level of energetic distortion.)"

When my soul entered into the mystical spheres again this next fortnight, I realized that there was a demonic source which was way ahead of me. It had gained in strength and I was losing ground. This was an unacceptable condition for an eternal warrior and thus, it was of necessity that I address this discrepancy immediately if given the opportunity to do so.

Thankfully, another warrior came in and brought me to an energizing station field wherein I was given the night to redress my vibration. Each pass we made across the field would increase our frequencies by six times; and thus, we crossed the field all night long, allowing the energies to build and accumulate. Before long, I knew I was ready to be plunged back into the work of the Lord.

**Anonymous experience:** "After I'd had another of many experiences I would have during this time

wherein I would be threatened with a shotgun by one or more of the assailants, I found myself on a mountain with a number of African Americans. One young man was trying to cross a treacherous mountain stream and his friends were encouraging him that he could do it. After a very difficult and arduous process, he was able to successfully cross the stream. However, I then went further up the mountain and noticed that there was a place where you could cross the stream on a strip of dry land. Shouting to the young man down below, I pointed out to him that he could cross the mountain without danger simply by going to higher land. Thus, it was clear that we must continue to focus on going higher to battle the spiritual warfare which continued against us. (**Marilynn's commentary:** Being shot is a common imagery associated with spiritual warfare as it often comes with anger or hatred specifically directed at your person. It very rarely indicates a literal act, although that sometimes does occur and it's very hard to distinguish when interpreting. But again this brings us back to the Samantabhadra and the importance of rising above and over the battlefield, choosing to keep a line of prayer between the fields which is always filled with prayers for those who come against you, as well, for their greater good to come to pass. But this remaining above has to come from an interior place of purification which actually arises from your practice. Ironically, the spiritual warfare itself may be the cultivation field of such higher states within your own soul. As with many things, you must practice something before it becomes a part of you. So in the beginning, it may not



feel honest. It is not surprising that it is difficult to genuinely feel good feelings towards those who have come against you. But practice anyway; practice until it does feel honest because eventually it will."

*"If the principle of charity is to love ones neighbours, then to love ones enemies is the most sublime application of this same principle, seeing that the possession of this virtue represents one of the greatest victories which can be achieved against selfishness and pride.*

*However, there is usually a misunderstanding in relation to the meaning of the word 'love' in this situation. When He spoke, Jesus did not mean that each one of us should have the same tenderness for an enemy as would be felt for a brother, sister or friend. Tenderness presupposes confidence; well, no one can deposit confidence in another person knowing that they bear malice; no one can show effusive friendship knowing that the other person is likely to abuse the situation. Between people who have no confidence amongst themselves there cannot be the same manifestations of sympathy which exist between those who share the same ideas. In short, no one can feel the same pleasure when they are with an enemy as would be felt when in the company of a friend.*

*The diversity of feelings in these two very different circumstances is the result of a physical law, which is the assimilation and repulsion of vibrations. An evil thought produces a vibratory current which causes an unpleasant impression. A good thought encompasses us with a very agreeable emanation. This is the reason for the different sensations which are experienced on the approximation of a friend or an enemy. So then, to love one's enemy cannot signify that there should be no*

*difference between the affection for an enemy and that for a friend. If this precept seems difficult to put into practice, perhaps impossible, this is only because it was falsely understood that Jesus had ordered us to give both friends and enemies an equal place in our hearts. Seeing that the restrictions of the human language oblige us to use the same term to express different shades of a sentiment, it is then necessary to establish these differences according to the various cases.*

*Therefore, to love one's enemies does not mean showing affection which would not be within our nature, as contact with an enemy makes our heart beat in an entirely different manner to the way it beats on contact with a friend. To love one's enemy means we should not hate, nor bear rancour against them, nor desire vengeance. It means to forgive all the evil they have caused without hidden thoughts and without conditions. It means to not put obstacles in the way of a reconciliation and to wish them well, instead of bad things. It is to feel joy, instead of regret, at the good things that may come their way; to help them whenever possible and to abstain by words or acts from everything which might prejudice them. Finally, it means to always return goodness for evil without any intention to humiliate. Whosoever can proceed in this manner fulfils the conditions of the commandment: Love your enemies.*

*To those who are incredulous, loving an enemy is contra sense. For those to whom the present life is everything, an enemy is someone noxious, who perturbs their rest and from whom, as is thought, only death can bring liberation. This is a reason for desiring vengeance. These people are not interested in forgiving, unless it is to satisfy their pride before the world. In certain other cases the act of pardon seems to them to be a weakness to which they will not*

*stoop, and even if they do not reap vengeance, they will certainly retain rancour and evil desires against the other person.*

*For the believer and above all for the Spiritist, the way of looking at this situation is very different because their vision extends over the past and into the future, between which the present life is nothing more than a point in time. The Spiritist knows that due to the peculiar destiny of this planet, meeting with evil and perverse people is to be expected. The wickedness to be faced is all part of the ordeals to be supported. From this elevated point of view, the vicissitudes are easier to bear, less bitter, whether they originate from other fellow beings or from things. If they do not complain to themselves of their trials, neither should they complain to those who serve as instruments. If, instead of bemoaning, Spiritists were to thank God for being put to the test, they should also thank the hand that offers them the opportunity to demonstrate their patience and resignation. This idea will naturally dispose them towards forgiveness. They also know that apart from this, the more generous they are the more they become elevated in their own eyes, so putting themselves beyond the reach of their enemies' darts.*

*The person who occupies an elevated place in this world does not feel they are offended by the insults of those whom they consider their inferiors. The same happens in the moral world to those who elevate themselves above materialistic humanity. They understand that hate and rancour only degrade and lower them. In order to be superior to their adversary, their soul must be larger, nobler and more generous than his . . .*

*Remember that you will be pardoned only in as much as you are able to pardon others. Through the act of pardoning you draw near to the Lord, since clemency is akin to strength."*

*The Gospel According to Spiritism, Allen Kardec, Chapter 12, Love Your Enemies, Oaris, Les Editeurs Du Livre Des Esprits, 1866*

Floating into the skies, my spirit was given to remember and to work for the night with an angelic hierarchy of which I had not yet remembered in this lifetime. In this angelic hierarchy, each of us were of a different color; pink, blue, yellow, burgundy, green, etc. . . . and those colors symbolized gifts and powers that we displayed in the spiritual warfare of which we were to engage. Our work was in rescuing souls who were going astray, and primarily younger ones who were falling at expected life junctures. It was an exhausting night.

Walking spiritually into my mystical chamber which was held within the ethereal spheres above, assailants had utilized some form of witchcraft to enter into it and were sleeping upon my launch pad (which was the place I would lie down to travel.) This was a pretty serious violation of eternal law, however, I proceeded to take a secret passageway behind the quarters to enter into a higher mystical reality of that room where I could avoid them. Unfortunately, it was filled with demons. Apparently, the assailants had already thought of that, so a long battle ensued. Eventually, before my strength should leave me, the Lord spoke through me and commanded them to leave. And my space had been cleared.

And then I could hear the sounds of the psalms being sung in the celestial heavens . . . breaking through the stagnant matter of death and filling the skies with the glory of the Lord before my soul was jetted back to wakefulness and my body.

Soaring into a classroom in the heavens, gatherings of souls were there all wearing scarlet, red and burgundy ties that went around people's wrists to show their distinctive spiritual alliances. Each one represented different protective spirits and other forces which might be attached to them presently.

On one person, there was a full bracelet of protective alliances, but there was a singular demon amongst them. Everybody was pressuring me to tie the final one as burgundy to hide the fact that the last one was a demon . . . to be kind, of course. Demons were represented with a lime green tie around the bracelet.

Refusing to change the final tie, I would not hide it. But the souls around me gave me crap because they felt it was unkind to call the demonic aspects what they were, but that to be kind was to deny them. That was not kind, however, because left unidentified, it could not be altered. And in fact, if ignored, that one demonic alliance could take this soul into 75% demonic alliances within one year if left unaddressed.

The angelic forces and I did that which required of us, we called it a demon. You are not doing it to destroy them, you are doing it to say, "Hey, here it is. Now, work on it, you still have time to work on it."

If you cannot hear God's consciousness for yourself, then at some point somebody's going to have to point it out to you.

*"Whoever teaches something different  
and does not agree with the sound words of our Lord Jesus  
Christ  
and the religious teaching  
is conceited, understanding nothing,  
and has a morbid disposition for arguments and verbal  
disputes.*

*From these come envy, rivalry, insults, evil suspicions,  
and mutual friction among people with corrupted minds . .*

...

*But you, man of God, avoid all this.  
Instead, pursue righteousness, devotion,  
faith, love, patience, and gentleness.  
Compete well for the faith.  
Lay hold of eternal life,  
to which you were called when you made the noble  
confession."*

*New American Bible, New Testament, 1 Timothy 6: 2-12*

As I was trying to clean up this reality for them, this home was portrayed as a very old and tiny RV, like a tin can. It was parked on a lot in a neighborhood and was the most trashy home in the neighborhood. Others lived in homes; they lived in this literal rat trap, tin can. It was an absolute mess, it was ugly, and it was rotting and rotten.

I went in and was going to help to redesign it for them, so they would have a nicer environment. I'd made a long trip to get there and wanted to do what I could to improve their situation.

But the assailants refused to make time to see me. When I saw them in another room, they'd all gathered and were just shouting falsities and accusations out about me, and laughing hideously about various intentions to cause me harm. When I tried to communicate with them, I had to shout above the constant din of their raucous. But they could not hear, nor would they listen.

Finally, I had to accept that they wished no assistance. And as they would not cease with their false accusations, I shouted, "Shut up." They wouldn't stop with their manipulations. Calling for Our Lord Jesus Christ to deliver me from the madness, I was then freed for the night . . .

As the angels of God are called to speak the truth so that souls may engage in reparatory actions, the angels of darkness call on souls to speak falsehoods and accuse the righteous because they know that those who already do engage in intrusive self-examination can be brought into low states of depression by such things if given in a manner without restraint. And doing so can lead them into temptations of great magnitude such as self harm or suicide. Slander and gossip can lead other men to do all manner of evil against men of good will, as well, and thus, serves a function for the dark side in its

many dark works. Also, if those who assail focus on accusing others of their misdeeds, then there becomes no room or need for them to take a look at what they have done. Since self-examination is flawed anyway as they see through a dark lens, this might not be fruitful until they are actually able to cultivate their thinking to a higher construct and vibration anyway. However, this is one of many ways that assailants are kept in their place by their master, the Lord of Darkness, and then tend to stand still.

So there is a great variance between those who in God consciousness would point out flaws for the purpose of amendment, and those who in Satan, would point out flaws for the purpose of further destruction. And in understanding the spiritual warfare, it is essential to discern between the two; because one works for the good and the other for evil.

**Anonymous experience:** “Having travelled to a school building in the mystical spheres, I was with a colleague who showed me a report card of our performance as to our eternal mission with God. There were three subjects. The colleague showed me the first grade, which was the top grade. The other two subjects, the grade was not clear, so I asked her to go check the grade. I was told that the grade for all three aspects were the top grade and that this was reflective for both of us throughout this trial.”

Having hovered gently and down into a beautiful church among the ethereal spheres of humankind, my spirit was sitting in adoration and another eternal



soul was stuck to my spirit like glue and we were sharing in each other's bliss. The church was empty, and we were facing away from the altar; which we both understood was symbolic of staying away from the drama of the church on the ground.

So on this eve, this eternal soul and I were entertaining this blissful bubble adoring our Lord, and it was presented as if we adored Our Lord with our very lives or you could say that the way we lived our lives were an extension and expression of adoration of Christ.

Some unexpected visitors had come to the church during this time, although not among the groups of assailers, they were not integritous in that they had been lukewarm and ridden the fence in regard to the persecutions which had come upon us. They didn't want to take sides, and by not taking sides, they proffered support to the assailing.

Apparently it was not permitted to just walk into the empty church while we were in our restful bubble of adoration. A severe monk had been guarding the entrance and wouldn't allow anyone with impure intent to enter.

Initially, he was already angry that they had entered the church without asking permission. But as a further step in his discernment, but he went up to them and sniffed. In a sudden thrust of energy, he threw them out, saying loudly and without pause that they stunk, which meant that somehow their intentions were impure, putrid or of foul content.

Looking very severely at them, it was apparent they were behaving without due regard and there would be none of that here!

In choosing to remain above the stench below, we had received protection from the eternal guardians for our chosen path of adoration of the Lord. Others were, however, angry that we were remaining there in adoration rather than coming down to the below to participate with them in vassals down below.

After leaving the chapel, and preparing to head towards my body below, another guardian of sorts showed me a heavenly seismograph. It was registering a lot of rumbling from below. Nodding my acknowledgement of this information, I turned to go and reawaken to my mortal flesh.

**Anonymous experience:** “An assailant became aware that I was watching them and I began feeling this surge of rage toward me. This soul then picked up a large bat that had a roof nail protruding out of the top of it, and ran toward me with the bat raised to strike me.

When the assailant reach me, the soul stopped, lowered the bat, and stated that another of the assailants had been helping them to deal with their rage towards me. But it was profoundly clear that the opposite was the case, that in fact, the other assailant was helping to generate and fuel the rage, while all the while truly getting the other to believe otherwise.”

**(Marilynn's commentary:** Again, this is another demonstration of anger and hatred which often means that these emotions are being generated in the direction of the soul experiencing them, but can also represent fears that the soul might harbor interiorly. Oftentimes, the clearcut indicator will be if the experience comes out of 'thin air' so to speak. If the person is not even thinking about the situation and has this, then it is most likely being generated by the other. Whereas if the person is thinking a lot about the situation, it could be fear coming from within themselves. This one was the former.

Another point shown in this experience is that often assailers do try to backpeddle what they are truly doing. So they will say they are trying to help someone deal with their anger while they are actually energizing it. They will say they are trying to be truthful and honest, when they are actually participating in gossip or slander. They say they are trying to be truthful and honest, when they are actually lying about someone else. They will say they are trying to help in any number of situations, when their true intention is to cause harm, etc. In Judaism, this is referred to as 'Lashon Hara.')

*"Lashon Hara*

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*Lashon Harah is any form of speech or communication that may harm someone else emotionally, financially, physically or damage their general reputation. The severity of Lashon Harah is so awesome that according to the Chafetz Chaim, violating the prohibition of Lashan Harah entails*

*transgressing at least six negative Biblical commandments and at least two positive commandments.*

### *General guidelines*

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1. *It's forbidden to speak about anything negative about a fellow Jew even if it's true. This prohibition is called Lashon Hara. When communicating something false about another person, an even more severe sin is committed, that of Motzei Shem Ra (lit. producing a bad name for someone else).*
2. *Rechilus / רכילות, comes from the Torah commandment "בעמיק רכיל תלך לא" / "don't be a talebearer in your nation" (Vayikra 19:16); the word "רכיל", literally "peddler", refers to one who "carries stories" and 'peddles' them from one person to another, and says: "such and such \_\_\_ said", "such and such I heard about \_\_\_". Even if this is true, and there is no denegration, this speech violates a negative commandment, is a severe sin, and causes souls of Jews to be killed.*
3. *It's equally forbidden whether one volunteered or if one was asked for information where one will come to say Lashon Hara or Avak Lashon Hara. One should not listen to one's father or Rabbi to say Lashon Hara or Avak Lashon Hara. (See circumstances where it is permitted in section Toelet).*
4. *Even if taking upon oneself not to speak Lashon Hara will cause one to sustain financial loss such as the loss of one's job (such as where the employer is very immoral and irreligious and considers one who is careful about this prohibition to be a fool and*

*he'll fire that person), nonetheless, it is forbidden to speak Lashon Hara.*

5. *Even if it will cause one embarrassment not to say Lashon Hara one may not say Lashon Hara. Needless to say, such a heroic moral stance is rewarded exponentially, in line with the rabbinic dictum "Reward is in proportion to the effort."*
6. *This prohibition includes any communication that is verbalized, written, or simply implied even in a silent manner.*
7. *Even if while saying Lashon Hara one also degrades oneself it's still forbidden.*

#### Types of negative information

1. *Information is considered negative and damaging even if what is said is true and accurate. The discussion may be of criminal or general misconduct or of lackadaisical Jewish observance – relating either to interpersonal or general spiritual matters. One should not share, for example, that someone else does not give charity or keep kosher.*
2. *Defining what is considered negative can be very subjective. It is often relative or subject to judgment of the specific events in question. For example, saying one gives \$500 a year to charity may be very positive or very negative, depending on the person being discussed.*

#### Listening to Lashon Harah

1. *There is a Biblical prohibition of believing any form of Lashon Harah, even if the subject of discussion is*

*present and does not deny what's being said about him.*

2. *The one who accepts Lashon Hara is worse than the one who says it.*
3. *Even if Lashon Harah is said for constructive purposes (and within the guidelines of what is allowed to be said), the listener may not wholeheartedly believe what is being said, but may only take precautions in dealing with the person about whom they have heard negative information. In addition, even if one has resolved not to believe Lashon Harah he might hear, it is still forbidden to continue listening to such conversation.*

#### *Permitted forms of saying Lashon Harah*

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1. *Saying Lashon Harah is only permitted when said for strictly constructive purposes. Even then, however, one is required to ensure what he is saying meets a criterion of seven conditions:*
  1. *The one saying the Lashon Harah has either personally witnessed or has corroborated that which he is saying with certainty.*
  2. *One is sure the offense committed is in fact wrong, and not just has the appearance of being a problem.*
  3. *Before discussing the negative activity, one has to have attempted to highlight the wrongdoing to the person being spoken about, and have encouraged him to reconsider and change his behavior.*
  4. *One may not exaggerate that which he is retelling in any way whatsoever.*

5. *He who relays negative information may only do so with a constructive motive and not based on any hatred toward, or thrill from speaking about, the subject.*
  6. *There must be no other way in which to achieve whatever constructive purposes saying the Lashon Harah will accomplish.*
  7. *Even if all other criteria are fulfilled, one still may not say Lashon Harah if the damage caused to the person discussed will be greater than can be justified by the shortcoming in question.*
2. *On the listener's part, he or she may only act protectively as a result of negative information heard. However, one may not accept the information heard as fact and consequently express disdain or animosity toward the subject, but only take precautionary measures as needed.*
  3. *If someone sees another Jew sin and he believes that it will be more effective for his father or rebbe to rebuke him than if he were to do so himself then it is permitted to tell his father or rebbe.*

### Saying Lashon Harah without conditions

1. . . . Furthermore, if one sees that speaking negatively about someone will help to curtail the damage the subject is intending to bring about unfairly, doing so is permitted – perhaps required even. To be sure, there are three conditions for doing so:
  1. *One must be sure that the person in question is attempting to be harmful.*

2. *Speaking such Lashon Harah cannot be done out of a motive of hatred.*
3. *If there is any other possible way to prevent damage, one must resort to it and avoid speaking Lashon Harah."*

*Halakipedia*

My spirit was taken back into the special operations training with the angels which I continued to undergo in the mystical realms on a regular basis.

And then I was plunged into a massive warfare for the soul of a young yet still eternal one who was under temptation. Because this soul was as yet unaware and unwilling to acknowledge the danger presented by assailants, this soul remained very much at risk.

Because the nature of assailants eventually becomes simple destruction itself, there really is no way to be in the physical presence of ones such as these without that energy attaching to you. When we're young this is especially hard to understand or realize.

And thus, I was shown that if this eternal soul continued to show lack of discernment (and to a certain extent dishonor) in refusing to amend ties as they were actively engaged in assaults against the primary protectorate, this soul could lose everything. This was a true spiritual warfare which would determine profoundly different outcomes in this soul's life.



It was terrifying to see how much damage could be done if given continued access was afforded.

So we would have to continue to pray for this soul, and run interference in the spiritual realms unless or until this soul matured to the point wherein it could provide that sort of discerning protection for itself.

In the mystical nights, many energetic things were being worked out in the upwards movement – where eternal being exists and all things flow – through a myriad of circumferences; morphing, focusing . . . and I took the innocents and eternal to a royal baptismal font filled with holy oils in the heavens. Covering the innocents bodies in oils, I then baptized them in the current to offer them protection from the absence of the light in the below where the void and the darkness often flow.

In light there should be a flowing; but when darkness develops a flowing, it has become the darkest night.

My soul was gathered and sent back home to my body below.

And days later it was stretched upon the horizons yet attained, as I was taken to a fragrant and wondrous abode wherein another beautiful and eternal soul demonstrated her gifts in the misty clouds. As she did so, I experienced some jealousy . . . and this concerned me deeply. I bowed in the direction of the Lord bidding me help for this fetter.

On another eve, a hand had plunged through the void carrying a gift which was then handed to me. I was given a religious relic in metal, a hanging piece. It had about one hundred long, golden, metal, fringe pieces which hung down about two feet. There was an image that appeared in the fringe pieces, but you could only see it when they all came together. But when it did come together, you could see the sun and the all-seeing eye.

As I looked up from the golden fringe, a monk was holding a framed picture of a Monastery of St. Mary Magdalene. He explained how this monastery was laid out, for my edification . . . and I was brought back to consciousness vibrating to its cause.

Hailing the chorus which called me to waking, my soul was led into yet another distant daydream within a world of mystic import and light. My job this eve was to help find a bomb which had been hidden in the worlds of the eternal by an assailer, which was a violation of eternal law. The one who had done this had been a previously chosen soul fallen from grace, and this was how this soul knew how to enter into the worlds of peace. Committing such an act had caused this soul to be named a 'traitor' to the realm.

As we were under the watchful energy of the one who was responsible for these actions, we had to be very covert and quiet. However, we were eventually able to discern the location of it, and eternal warriors were all sent out to diffuse it. And thus it was so.

Again, such a thing as a bomb can again be related to anger and hatred, but in such an instance pertaining to the realm, it was anger and hatred towards the good, as well, an anger against the Laws of God, so to speak. And then I was returned to my physical status.

Within a couple of nights, returning to the mystical realms, I had become an orphan . . . and as soon as I accepted this status, it was as if I'd energized another yet important part of my journey to come. Living on the desolate streets, I walked alone towards the horizon, knowing my future would be revealed there and thus it would be so.

As I reached the horizon, the current Dalai Lama had met me there. Presenting three holographic buildings hovering in the air before me, they were very kindly shown to be incorrect constructs within my way of thinking. They looked like little mosques, taj mahal's or temples.

As they were in front of me, I wondered as to the nature of these incorrect constructs, but the Dalai Lama conveyed that it wasn't important for me to know what they were as they were of such a highly energetic nature, rather than conceptual, that crushing their energetic containers which held them would bring about a release within my psyche.

And without further adieu, he reached forth and crushed them with his hand.

Before I could even think about it, all of this had disintegrated before me and another demon had

come into my sphere and was trying to take my life. Battles ensued, but I was able to take him down quickly. Some type of relinquishment truck drove by, picked up the demon and let me know they would be delivering him back to his original abode. Grateful, I turned to return to form.

**Anonymous experience:** “I was watching as you were moving two large masses of energy. It created an opening for communication with some assailants on the ground who were in need of eternal seeding.”

**(Marilynn’s commentary:** Eternal warriors, although battling assailers commonly, are also present upon this earth to actually seed and assist in the evolution of those souls caught up in darker pursuits. So moving between the worlds of peace and chaos is normal for eternal warriors to do depending upon their duties for any particular given day. When an eternal soul is called to duty, even as regards assailers, they will do so with the same commitment to service that they would do with any other soul. It is the nature of things in physical realities, and in darker worlds. As the battle rages, the eternal souls are also in the process of trying to assist lower energies in moving higher.)

Arranging a series of holographic memories, I was gathering together memories of the assailant’s lives. The purpose of this was to allow the Lord to remind their spirits of what had actually taken place in their lifetimes. While I was doing this, they continually flipped the screen to falsified memories of things

which had never happened to them. As I showed them the beauty of their lives, I had also moved the energies around to help them to reintegrate with the eternal truth of what they had actually experienced. Despite my efforts, they kept changing it to some really bizarre victim stories which justified their turns from the light to the darkness.

It was very much like a puzzle, you had to move the pieces in and out as things were constantly being put together, pulled back out of order, moved around in non-congruous ways . . . it was very exhausting and a ton of work. But by the time I was finished, it was a very beautiful construct. I wasn't sure how long it would stay that way, but I accepted this, and my spirit began to disintegrate from the realm to return back to my former receptacle.

**Anonymous experience:** “You were showing me how to change energy. We were alongside a small body of water that seemed to be like a pond. There was a wooden door in the pond, and you were showing me how to remove the wooden door that was in the water out of the pond *without touching it*. You then demonstrated how to remove all the water by using your arms and hands, by doing a pulling sort of motion against the energy of it, it seemed. Suddenly all the water was gone, but the surface below the pond was like a wooden floor. You then simply moved the water and the door back into the pond and restored it to its original simplicity.”

**(Marilynn's commentary:** What makes this important is what I am hoping to get across to the reader in terms of Dionysius and Boehme's works, which are written from a space of Eternal Being. What I mean when I say this in respect to these writings is that when you have a mystical writer making observations from a place of Eternal Being, they are observing heavenly truths from a space of timelessness, which means what they are observing is true always; in the past, present or future, thus, their words will generally not contradict each other in any significant way. Sometimes, you find things that appear to contradict one another, but they are often small interpretational differences that are to be expected between different mystical envelopes.

So as Dionysius and Boehme are writing from a state of Eternal Being, this experience also comes from Eternal Being. You are being shown how energy works and moves within the spheres of non-physical reality. As you read about the particles of light descending into the darker regions below and how that bends and moves within the darkness, causes it to quicken and enliven and eventually come to life and stir . . . these are the ways in which evolution begins to take place within grounded matter which seeks to enliven itself.

Within the mystical spheres, eternal souls will work with energy in similar ways. We will bend, move and sway within energy; but we are also trained to bend, move and create a swaying within energy that can be then utilized for the sake of evolving consciousness so

that we may utilize it for the betterment of individual souls and humankind itself.

So these little snippets contain within them explicit moments of mystery which should be considered in the larger context.)

Many negative energies were continually being recycled into our reality from our own and other people's thoughts, it was of necessity to correct them from time to time. For this purpose, my soul was taken into a profoundly energetic cyclone of energy to rearrange and correct these things. The process was very healing, and all was well when done four hours later.

**Anonymous experience:** "I was shown two pieces of paper in my wallet. One was a picture of a Native American male and another was a picture of a Native American female. A distinct voice said, "You have completed your karma concerning the Native American energies." This seemed to be in reference to the Red Jacket lifetime (which were spoken of in 'The Mysteries of the Redemption: A Treatise on Out-of-Body Travel and Mysticism', by Marilyn Hughes) and other lifetimes such as those."

**Anonymous experience:** "I found myself in a dingy room with a little child. Near him was a life size crucifix that was upside down and against a wall. Next to it was an upside down life-size and white statue of Saint Michael. My immediate reaction was revulsion and horror as I felt a wave of complete blasphemy against our Lord and Saint Michael. I

knew I had to retrieve both statues, turn them right side up, and remove them from this dark location. And so I did so.”

As my soul was taken into a holy church within the ethereal realms of light, I was quietly attending Mass with a few other eternal souls. Turning quietly, I suddenly noticed that St. Padre Pio was quietly walking down the center of the aisle. So excited, I started moving towards him because I just wanted to touch him, and I beckoned to the eternal souls with me to take notice. Padre Pio’s essence was so transparent it was clear that not everyone in the spiritual sphere was able to see him as his vibration was so high and fine. Looking behind, I asked the eternal souls, “Did you see him?” Several responded, “Yes, I did.” And after we all had seen him, he disintegrated into midair. I was never able to get close enough to touch him.

**Anonymous experience:** “I saw an elevator door open and you were carrying an injured deer covered with a blanket. Our dog and cat went into the elevator and tried to provide comfort. A voice said “Grace.” Inherently, I knew that you were holding your own wounded “Grace,” which had been harmed as a result of the spiritual warfares you had undergone. Your pets came to your rescue to help heal your wounded heart.

And after this, you were showing me how to quickly slide or fly down staircase after staircase. I would follow you each time as you slid down one flight of



stairs after another. There was a bit of a flight motion in your technique. You were teaching me how to do things quicker. (**Marilynn's commentary:** And how to enervate the movement, which is again connected to the ideas of Dionysius and Boehme in their writings, along with the concept of Eternal Being. How do we move within Eternal Being? We have to enervate the movement. What does it mean to enervate the movement? It means we have to rejuvenate and energize the spirit to leap within and stay within the circular movement of the energy flow which naturally moves constantly as a cyclonic field from heaven to earth. It is through this, that we can contain that which is eternal and respond to the needs and requirements of God.)"

As the mystic winds carried on their wayward sigh, my soul was lifted up out of the body and into the spirit and above my own house. As the physical barriers subsided, I was surprised to see below my home a trap door. Soaring down to open it, I swept into what appeared to be an underground monastery. There were monks and priests there who were residing under my home in a state of continual prayer.

I had been taken here for the night to pray with them the Chaplet of the Divine Mercy. One of the two priests who immediately joined me in prayer was currently undergoing some trial, and needed this in particular from me. Another joined me from my divine light allies to pray for these priests and their vocation. And I promised to return to the physical

world and continue this prayer for their intentions. They instructed me to be careful of vanity . . .

I was honored to have a monastery residing below my home, what a wonderful gifting from above.

On yet another eve, I found myself cleaning up the yard in the front of the house. There were trees, grass lots of branches. Raking out pathways to the doors and making neat piles, two others came in and loaded it all onto the truck and got it out of there. Underneath the house and the yard, was a trap door which led below ground where the priests and monks were living and praying. We had to take care of the property above to be honorable towards our monks and priests below.

Again I was with the motherly nun who had been guiding me through vows to some type of spiritual life, and we were in church. Her convent was attached to the church, and I had left Mass early and joined the nuns in the convent because I was going through a period where it was very hard for me to go to Mass publicly. I had gone through quite a bit with the church, a lot of difficulty for participating in outing a pedophile priest and then being charged with heresy and being ostracized for many years. Although eventually exonerated by the church, the fallout was harsh.

Expecting Mother Superior to be angry at me, I was very surprised when she approached me very casually about having left Mass early. It seemed that she understood that I would need some solitude and

space to recover, and that my spiritual journey was going through yet another internal transformation which would change things in ways I could not yet understand or know.

She initially began talking to me, but then took me into a very deep teaching about the importance of discernment about the people you speak to regarding matters in your life. It was shown to me through modules in the spheres of the stars.

There are light people and dark people, and there is no way you can get good advice out of a person whose thrust is dark. You must be wise in speaking to other human beings about important matters, because it is very easy to be misled. Much of the scandal and slander that goes on in the world, in churches, in communities . . . comes about from a lack of discernment in such matters.

Always be wise with words. All that had come to pass in my own life as of late had come about through the improper use of words; so much destruction, defamation and falsehood over a simple disregard for the reputation and name of others. Do not engage in such matters, as it is an easy way to bring corruption upon your soul.

Mother Superior allowed me to enter into a highly energized riplet of energy waves, and I soared into it with a true blind ambition. I began to cross stitch. In my physical waking life, I do not cross stitch. But here in the mystical sphere, I was doing so for the first time. Double stitching it without any conscious

thought, I had no idea what image I was trying to create. The actual purpose of the process was to do this without conscious awareness because it would pull up from within the depths of your soul your true alliances, and it was an exercise forward in my vows; the ones in which I had taken two of the three which would be necessary to complete my initiation into the Poor Clares.

Without even realizing it, I double stitched a perfect cross. Mother Superior was pleased, and she said I had passed through this gate. My interior was still thriving in its thrust towards Our Lord and Redeemer despite many odd trials.

As a reward for this passage, my spirit was suddenly whisked away to a fragrant region filled with many lovely greens and odours of a mountainous hew. Within my horizon lay ancestors from my father's side of the family, many of whom had been Mormon pioneers.

As my relatives had been among those who had first crossed the great Western frontier with Joseph Smith, several of my female progenitors - great grandmothers and great, great, greats - were all residing together having a family reunion which had been put together for me. I was so honored. There were hundreds of souls here; along with the grandmothers, grandfathers, aunts, uncles, cousins of all natures and from many generations back.

Many separate gatherings had been organized, each one being led by a singular ancestor in some type of

prayer service. Some of them were praying, some were preaching . . . It was interesting in that they were all preaching from the spirit, almost like an old time revival. I listened intently as I took in the strong faith of my ancestry, and I thought it odd that they were so vitalized as this was not a Mormon tradition or practice to speak in such a manner.

But again, all of them had been gone from this earth for a very long time, and it didn't seem important to understand the spiritual evolution since they had passed. One of my great, great, great grandmothers came forward calling herself, 'Lettie.' Welcoming me into the heart of the circle, I shyly came within and watched them as they spoke from their heart still wearing the different clothing of their many eras.

Most wore long dresses and cute little bonnets or hats and the men were wearing the trousers, vests and jackets you would expect to see of their various periods. Many of them also wore hats, the lower brim types with the softer edges around the circlets.

Lettie shared with me that although in the world, I was surrounded by a lot of family who had much become atheists or agnostics and were very combative at times towards my calling in life; I came from a strong stock of women and family - literally hundreds of family members had come from the great beyond - who all loved Our Lord Jesus Christ. And that they all stood behind me. I was, in fact, not as alone as it seemed. And in their presence, I felt a warmth and solidarity I really needed that night. I

loved their long dresses with pioneer flower prints and the way they had all pulled their hair up. They sang, they danced, they prayed and they preached and they encouraged me to keep on doing it right along with them. It was such an honor.

I wouldn't forget this night.

Bowing to leave, I turned to head back to my familiar physical body. But on the way I was led to walk through a graveyard. Some souls were on the verge of having death wash over them . . . which is not necessarily what it seems. They were on the verge of spiritual death, but they had already physically died. One of the souls who appeared as a black spirit had already sunk below ground. Reaching down to grab his hand, I pulled him back up and grabbed another that was with him. "Let not death wash over you," I said. "Live again, rise to the Lord." Looking up, I pointed to the sky. Gathering light from my hands, they enlivened and became able to now consider greater possibilities than a living death within the ground of death below them. And they reached for it.

**Anonymous experience:** "Assailants were shown to me. They were portrayed as being very arrogant, believing they had knowledge about life and other people's lives that was severely inaccurate. This was important to know because they were very keen on doling out advice to others because they honestly believed themselves to have good sense to offer, but they had nothing of goodness to offer. So to those who would listen to the words of those who see

themselves in this manner, be wary . . . they do deceive and lead falsely astray.”

Whispered into the spheres of duality, assailants had accused me of crimes I did not commit and were having me deported for them. They also knew that if I were to be sent to the border, I would be killed before getting there. They didn't care. The crime consisted of false accusations of assailants.

The angelic realm sent in emissaries of the light who fought on my behalf and were confronting the perpetrators of the lies. All night, the war for the truth raged. By the time day had dawned, the subconscious nature of the souls who had been accepting the slanders as truth had been altered and they were going to look deeper into the allegations before passing judgment.

The night was exhausting.

And so my spirit was taken to a sphere of laughter to cleanse wherein I joined other souls who joined me in uncontrollable laughter for several hours to help purify the stench of the discord. My soul was then thrust back into my physical envelope to continue into the day.

On a similar night, my spirit was waken into an energetic alteration to assist a young woman who was about to marry the wrong man for her. Because it was out of true ignorance not malice, the Lord wished me to intervene and we were able to get her back on the path with the person who was intended. This would

save a lot of trouble in the future, as her entire destiny depended on this and apparently what she was to accomplish was too important to be lost.

Working with several strains of energy around her, we were able to alter things within her thinking which allowed for her to make a different choice and make room in her life to wait patiently for the eternal option to enter within it. Oftentimes, such neglectful decisions are made out of impatience, when a soul would rather make a quick decision than a wise one.

Once finished, I allowed the spirit to guide me elsewhere.

And the sheer night sky garnered my soul to 'The Out-of-Body Travel Foundation Headquarters in the mystical realms. Upon entering, I found that the Lord had sent seven young men my way who wished to be taught about energetic alteration. I was so pleased, we got to the lessons immediately. They had been preparing for their training by working the desks for several months prior to my visit.

When finished, however, and on my way back to the physical mystique, I had to cross through territories which were known assailant hot zones and I was literally getting dive bombed all the way through.

In order to protect my purpose, the angelic guardians came to assist and hurriedly scuttled me underground beneath a mountain pass. My back was covered with burns from the backbiting and activities which had been carried out 'behind my back' on the



ground. But I did indeed make it through thanks to the angels.

**Anonymous experience:** “Assailants were in our garage and trying to stop numerous leaks of water dripping from the ceiling. They had small buckets and were running around, futilely trying to catch the water droplets. I went inside the house and told you, and you responded by saying that you weren’t going to worry about the ‘leaks.’ The symbolic meaning of the experience was clearly that some assailants were getting pushback for ‘leaking’ so many false statements and that they could not stop the damage it was causing to their credibility. You realized the best course of action was to detach from it and focus on continuing your mission for God.”

As my soul was pulled into another grand spiritual warfare, the spirit of an eternal soul was with me to receive instruction. It was a vicious and very powerful assault, and because of this, the eternal soul told me we should just give in. I looked at this soul sternly, and said, “You just don’t do that!” Unfortunately, one of the other eternal souls was completely oblivious to the goings on, so was of absolutely no help. This soul had allowed himself to get very attached to physical waking reality, and eternal vision was lapsing. In the end, we prevailed and an important lesson was learned for the eternal soul who was present for the scene.

As a wonderful reward for the battle, my soul was given to go on pilgrimage to a beautiful and ancient

Asian village. The Dalai Lama was flying overhead in a wooden helicopter. I was to experience many of the wonderful Asian energies and I was taking in so much all around me.

There was a guide who was given to take me on this journey as it was of necessity that I make **a crossing from the extreme northern region to the south.** Everything was so beautiful, and I didn't want to miss anything. My guide spoke, "Most people don't get done what they are asked to do. You can either do this slowly, or just get it done fast." He referred to the fact that most people do not complete what they had originally intended to do on their earthly sojourns and recycle much. I resolved I would do this fast, so as not to miss anything, and succeeded on a swift and whirlwind flight through the entire region and took within energies of peace, calm, tranquility and solitude. You do learn after years of out-of-body traveling that your journeys will be limited in duration, so you try not to waste your time there as you know the ending will inevitably come. It was so beautiful, I didn't want to leave. But I knew my visit would be short and I would not be able to stay, and therefore, was grateful I took the swift way through so I didn't miss anything.

Most of that which was taken in seemed to be a different time almost in the Asian culture, perhaps one to two hundred years ago, when things were simpler. I took in that simplicity of grace that occurred in this small place.

*“BUDDHISM is a growth . . . Garlands of love and reverence have covered it, and sectarian pride and pious frauds have stained, each to his own hue, the waters of the surrounding ocean, till it is almost impossible to distinguish between the various streams and currents once its tributaries.*

*Yet it is this very power of adaptation and growth that constitutes the greatness of that system which not only embraces Eastern Asia, but bore its seeds long ago to blossom in the Syrian desert, and in the form of Christianity completes the circling of the world, with its fragrance of love and renunciation.*

*The several forms which the thought of the great Teacher has assumed, as it has come in contact with various nationalities and periods—even as the same raindrops may call to life the flowers of many different climes—are indeed difficult to analyse and describe in their true order of development. For Asia is vast, India itself larger than Europe west of the Vistula, and the twenty-three Indian, twelve Chinese, and thirteen Japanese schools, with their innumerable subdivisions, under which later students love*

*to classify the formulations of Buddhism, are inter-related more in the sense of territorial distribution than of chronological succession. Their very names, **Northern and Southern**, imply that this is so with the **two main divisions of the faith.***

*In religions that are ascribed to individual founders, it is clear that there must be two great elements—one the gigantic figure of the Master himself, growing ever more dazzling as successive centuries reflect their own*

*brightness on his personality, and the other, the historic or national background, out of which he springs to consciousness. If we go deeper into the psychological conditions of the sense of individuality, we shall think it reasonable to look for a certain antithesis, though not necessarily any antagonism, between the Teacher and his past. Those elements of his realisation which he does not discover in the social consciousness will be the subject of his most forcible utterance. And yet only in its relation to that consciousness will his message reach its full significance. It is, therefore, quite conceivable that the doctrine of the Founder, carried away from its natural environment, may be understood and developed in some sense, true in itself, and yet superficially contradictory of another stream of thought which is at least as authentic and vastly more faithful to the complexity of the original impulse. No one who has studied the relation which the holy man bears to the race in India, can fail to understand the application of this law. There, the most startling negations will be accepted from a seer as the natural evidence of his own emancipation, and fall on society with their full impetus of life, without for a moment disturbing that calm graduation of experience by which they were reached. Any Indian man or woman will worship at the feet of some inspired wayfarer who tells them that there can be no image of God, that the word itself is a limitation, and go straightway, as the natural sequence, to pour water on the head of the Siva-lingam. Unless we can grasp the secret of this inclusion of opposites, the mutual relations of **Northern and Southern Buddhism** must baffle us. For it is not possible to say that either is true, and the other false, but it is perfectly comprehensible that, as the narrower basis of **Southern Buddhism**, we have the echo of the great voice itself, crying alone in the wilderness, amongst those*

*who know nothing of its whence or whither, while in the Northern school we listen to the Buddha in his true relativity, as the apex of the religious experience of his country. Northern Buddhism is thus like some great mountain ravine, through which India pours her intellectual torrents upon the world, and the contention that in Kashmir was made the most authoritative deposit of the doctrine, though it may or may not be true in the sense intended, has an inevitable accuracy of its own, deeper than the words imply.*

*Essentially, according to both interpretations, the message of Buddha was a message of the Freedom of the Soul, and those who heard were the emancipated children of the Ganges, already drinking to their full of the purity of the Absolute, in their Mahabharata and Upanishads. But beyond its philosophic grandeur, across all the flight of centuries and through the repetitions of both schools alike, we hear the divine voice tremble still with that passion of pity that stood forth in the midst of the most individualistic race in the world, and lifted the dumb beast to one level with man. In face of the spiritual feudalism whereby Caste makes a peasant in all his poverty one of the aristocrats of humanity, we behold him in his infinite mercy, dreaming of the common people as one great heart, standing as the breaker of social bondage, and proclaiming equality and brotherhood to all. It was this second element, so akin to the feeling of Confucian China itself, that distinguished him from all previous developers of Vedic thought, and enabled his teaching to embrace all Asia, if not the whole of humankind.*

*Kapilavastu, the place of his birth, stands in Nepal, and was in his days even more Turanian than now. Scholars are*

wont sometimes to claim for him a Tartar origin, for the Sakyas may have been Sakas, or Scythians, and the frankly Mongolian type in which the earliest images represent him, as well as the golden or yellow colour of the skin described in the earliest sūtras, and remarkable presumptive evidence. The Taoists even go ridiculously further, and narrate in the *Roshi-Kakokio*, the *Book of the Conversion of the Barbarians* by Laotse, how Laotse himself, after his mysterious disappearance in *Kwankokukwan*, travelled to India, and there reincarnated himself as *Gautama*!

At any rate it is certain, whether or not there was Tartar blood in his veins, that he embodied the root-idea of that race, and in thereby universalising Indian idealism in its highest intensity, becomes the ocean in which the Ganges and the Hoang-Ho mingle their waters.

The monastic idea further differentiates him from all those other rishis and sannyasins who preached in the forests, but whose spirit of independence made of them stars, and not constellations. The existence of the Buddhist Church, mother of all churches as it is, demonstrates the dual trend of the Buddhist idea. For the organisation of the sannyasin is the thralldom of the emancipated, and yet the very soul of the Faith is its inquiry into the nature of freedom from that suffering which is known as life.

But, indeed, both freedom and bondage must have been modes of the great Sage. Perfection, in order to express itself, must necessarily fall back upon the contrast of opposites, and in announcing the quest of unity in the midst of variety, the assertion of the true individual at once

*in the universal and the particular, we have already postulated all the differentiations of the creed.*

*The Lion of Sakya in shaking his mane disperses the dust of Maya. He breaks through slavery to forms, and denies their very existence, as he directs the soul towards the Eternal Unity. This gives their basis to the atheistic formulæ of the later **Southern school**. At the same time, the joy and glory of union with the Absolute gives birth to an immense love of the beauty and significance of things, and draws the **Northern Buddhists** and their brother Hindus to paint the whole world with gods. His teaching was probably delivered in the Gatha, or some kindred transitional form of the original Sanskrit before Pali. But, as if to repudiate it with his own lips, he ordered his disciples to talk in the dialects of the people.*

*Such varying interpretations of a single truth, clothed thus with equal authority in widely different garbs, led inevitably to schismatic disputes. At first these were mainly concerned with the discipline or rule, which was the most important act of the great spiritual Deedsman, but later they involved such discussion of philosophic standpoints as to divide Buddhism into countless sects.*

*The original disruption seems to have occurred between those who represented the highest culture of that Indian thought which was a development of the Upanishads, and the acceptors of the popular interpretation of the new doctrine and discipline . . .*

*Asoka--the great emperor who united India, and made the influence of his empire felt from Ceylon to the limits of Syria and Egypt, deliberately recognising Buddhism as its*

*unifying force--gave the weight of his personal influence to those thinkers who must have been closely allied to the **Northern school**, though with Asiatic toleration he patronised their opponents also, and did not fail to countenance the Brahminical religion itself. His son Mahindra converted Ceylon to Buddhism, laying the foundations there of the Northern school, which still survived in the seventh century, when Gensho (Hieuntsang) visited India, till the reflux from Siam, a few centuries later, of the **Southern doctrine**, of which it remains the present stronghold.*

*Northern India and Kashmir, where immediate disciples preached the faith, formed the busiest seat of Buddhist activity. It was in Kashmir, in the first century after Christ, that Kanishka--that King of the Gettaes who extended his power from Central Asia to the Punjaub, and left his footprints at Mathura, near Agra--called a great Buddhist council, whose influence spread Buddhism farther into Central Asia. But all this was only enforcing the work begun by Asoka, the great descendant of Chandra Gupta (fourth century B.C.).*

*Nagarjuna was an Indian monk, whose name is well known in China and Japan. In the second century of the Christian era, he followed in the wake of previous teachers, known as Asvaghosha and Vasumitra, the latter of whom had acted as president of Kanishka's council. Nagarjuna gave ultimate form to this, the first school of Buddhism, by means of his eight negations and the elucidation of the middle path that lies between two opposites, as well as by his recognition of the infinite self, the great soul and light which pervades the All. This is a doctrine which the Buddha of the Pali texts (**the Southern school**) does not*



*deny, though he there preaches the non-existence of the finite self. The fact that the memory of Nagarjuna connects itself with Orissa and or Southern India, and that his immediate successor, Deva, came from Ceylon, shows the wide range within which the influence of this first school worked."*

*The Ideals of the East, By Kakuzo Okakuro, 1904*

(Marilynn's commentary: **Mahayana** Buddhism is considered **Northern Buddhism** and Tibetan Buddhism is included among this, as well as, China, Japan, Korea and Mongolia. **Theravadan** Buddhism is considered **Southern Buddhism** and would come directly from the time of the Buddha and the Pali Canon. It includes Sri Lanka, Thailand, Myanmar, Cambodia and Laos.)

And it came to pass that my soul was put on trial in an energetic sphere wherein assailants ruled, and there was no way I could win here, because there was no value in truth in this space. When they were finished with their verbal lashings, the assailants took my spirit to a swamp, and threw me in.

Moments later, however, guardian angels swiftly descended and retrieved me from the deep.

Returning to the courtroom, the angels and I sang songs which made those present immediately realize the truth and those involved were very embarrassed as they had been revealed.

*“They emitted clouds of various kinds of music that pervaded the ten directions, their sounds proclaiming all of living beings' karma and retributions.”*

*The Avatamsaka Sutra, Gandavyuva Chapter, translated by Jinamitra, Surendrabodhi and Yeshe-sde, 900 C.E.*

But the battles had continually been raging, and my heart and my spirit were weak. So my soul was taken to a chapel to recover. The souls who had gathered me up quietly and gracefully had placed me upon the floor, and as they did so, Mother Superior entered the chapel.

Everyone began turning the lights out and trying to shut down the church. But I wouldn't leave because there was a consecrated host in the chapel that had been missed and had not been returned to the tabernacle.

Another nun entered the church, “Why won't you leave,” she asked me. Quietly, I got up and took her to the location of the host which had gotten lost as it had fallen behind something. Asking me to consume it, I did so, and then she took me to Mother.

Mother Superior was standing by a car. But I was only allowed to see her as if in bowing, so I could see her feet up to her waist but nothing further. This was an honor.

And so it came to pass . . . massive spiritual warfare battles followed by overtures, followed by more battles, followed by more overtures.

Attacks were coming from common objects in the home. Demons were hidden behind pantries, in chairs, they molded to the objects all around the house, in common household objects, they hid. It was very sinister, insidious and hard to battle. Somehow, it was as if things were becoming bewitched by demonic sources in ways unbeknownst to me.

And such things were always followed by mystical visions showing the true intentions and insincerities of various assailants in any overtures made to remedy the situation. And of course, the visions would also show how important it was for the work to go on . . . we could not allow any diversion to divert the greater work of God.

Nobody has time to be wasting like this.

Thus, my soul was taken into a series of experiences which energized and enlivened my spirit.

Taken inside a matrix encapsulating future science, there were holograms within holograms which overlapped and I was shown technology which would happen many, many years into the future. It was as if I was in a very tall building with about thirty floors, and I was taken by elevator to each floor.

Each successive floor showed higher and higher civilization and technology, to the point that it was so hard to understand and so overwhelming I could no longer process it. I certainly could not describe all that had been shown to me, it was beyond my ability to fathom.

Then at the top of the building there was a device that we had been working on unconsciously which was intended to provide out of body travel simulation to souls *before* incarnating so that they would have more of a chance not to lose the purpose of their incarnation upon embodiment. How exciting this was to all of us!

There were lots of steps to follow in the simulation, and there were many water and spirit slides. But it worked beautifully.

In my solitude, a priest came by to see me in the mystical realms. He pointed to a picture on my wall which had been painted by one of the assailants. Hidden within it were two upside down crosses. I knew this indicated the current status of their souls, but I had just noticed it. The painting would have to leave my sanctuary.

The priest was very downtrodden, very frustrated. "The goal is to improve," he said with frustration. I quietly nodded my understanding. But I also expressed that there was nothing I could do. He was having a hard time accepting that the former chosen soul had fallen from grace. It had come about due to the influx from a soul who had played all sides and manipulated this into being. How easy we all are, how quick we are to lose our sense.

It was profoundly tragic. But neither of us said anything more as he set up to perform a Mass for me in my seclusion.

*“4:1.2 (54.5) Can you not advance in your concept of God’s dealing with man to that level where you recognize that the watchword of the universe is progress? Through long ages the human race has struggled to reach its present position. Throughout all these millenniums Providence has been working out the plan of progressive evolution. The two thoughts are not opposed in practice, only in man’s mistaken concepts. Divine providence is never arrayed in opposition to true human progress, either temporal or spiritual. Providence is always consistent with the unchanging and perfect nature of the supreme Lawmaker.*

*4:1.3 (55.1) “God is faithful” and “all his commandments are just.” “His faithfulness is established in the very skies.” “Forever, O Lord, your word is settled in heaven. Your faithfulness is to all generations; you have established the earth and it abides.” “He is a faithful Creator.”*

*4:1.4 (55.2) There is no limitation of the forces and personalities which the Father may use to uphold his purpose and sustain his creatures. “The eternal God is our refuge, and underneath are the everlasting arms.” “He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.” “Behold, he who keeps us shall neither slumber nor sleep.” “We know that all things work together for good to those who love God,” “for the eyes of the Lord are over the righteous, and his ears are open to their prayers.”*

*4:1.5 (55.3) God upholds “all things by the word of his power.” And when new worlds are born, he “sends forth his Sons and they are created.” God not only creates, but he “preserves them all.” God constantly upholds all things material and all beings spiritual. The universes are eternally stable. There is stability in the midst of apparent*

*instability. There is an underlying order and security in the midst of the energy upheavals and the physical cataclysms of the starry realms."*

*The Urantia Book, The Urantia Foundation, Uversa Press, 1996*

As the Mass was being chanted, my spirit was flung to the far reaches of a distant conundrum. In this interior of my own soul, I saw a large and majestic Church of the Sacred Heart. The feeling of just standing before it was so holy, I just ran inside.

A church secretary was waiting for me, and she said, "You must forgive them right now, or you will be like an asp." In my heart, I'd thought I'd forgiven the assailers. But apparently, I had not done enough as I did not wish to be a poisonous snake.

Forgiveness is hard when the damage is complete. When souls are corrupted and they continue to do more damage, forgiveness on a deep and meaningful level becomes so challenging. But I vowed in that moment I would seek it.

Walking into the chapel, I laid down on a pew and watched as the priest who was wearing the red Lenten liturgical robe walked up and down the aisles incensing the church. I had hoped to speak to him, but many were there who wished the same.

As I closed my eyes, my spirit was taken to a different space. It was darker and more dank. Without pause, I looked down and found this large spiny and spongy creature attached to my heart. It was yellow and had

brown lines within it. It had tentacles all around its oval shape. It was about the size of a male hand.

Removing it from my heart, I noticed that burrowed within my heart was a patch of about five or six of these creatures. Immediately, I created a shovel with my mind intended to dig them out of my chest.

As I did so, I knew that these were the part of my soul that only saw the bad in the assailants. I needed to be willing to allow them to root out and alter their lives, as well. I had to be willing to give them room to do this. We all need that, don't we? We need room to become better people. In my own redeeming, it was of necessity that I alter my views on assailants and remember that I must give all souls room to root out their vices and alter their primary constructs. I had to be willing to allow souls to find the goodness within themselves, if I were going to be an instrument of any salvation at all. How else would it become energetically possible for any souls to change, including our own? I felt ashamed.

After digging them all out, my heart was now a big, dark gaping hole and my spirit was swept back to my body.

**Anonymous experience:** "In an amusement park setting, assailants were portrayed as children. They were spewing a lot of untruthful allegations against us and then about other eternal souls. I literally begged them to just talk to us, to just stop, but they would not.

Another woman appeared about the age of thirty who was watching to see if I was doing anything inappropriate and she nodded that indeed I had not. Then I told the assailants, "Don't you want to treat others the way you want them to treat you?" They didn't, but appeared completely unaffected by what I was saying to them.

Friends of the assailants appeared who were cross-eyed, and when I came up close to them, I noticed their eyes became even more distorted. When I looked up again at the assailants, they'd disappeared. But then they reappeared to the left. I felt a strong sense that there was somehow involved black magic or witchcraft.

Then I began to plead. They looked at me and then simply walked away.

Another woman, about forty years old with short light brown hair and brown glasses appeared. She was wearing a brown raincoat and carrying an umbrella. She came up to me and asked very wryly, "Have you just lost someone?" I replied, "Yes." She then immediately followed her. My sense was that she might be a guardian angel who was going to try to help purify them."

Ascending the heights to receive a message from above, the heavenlies whispered, "There is still so much work to do."

After assisting my mother and father in their separate purgatories, Mother Superior brought to me the veil



and then asked me to join her in offering dinner to the rest of the nuns. I was honored and very surprised, but I quietly accepted as we prepared the tables for the remaining five or six nuns. All of us were in full habit. The nuns were very happy to join us and a wonderful time was had by all.

And for a moment, I looked down upon myself, "Wait," I thought, "I'm in full habit." What could this mean? I did not know, but I *was* wearing the garb of a fully professed nun of the order.

**Anonymous experience:** "I was in a classroom or hospital type setting and saw that many of the assailants were patients here who were covered in large black spots all over their bodies. The black spots represented the corruption of their souls, much of which had come about from the people they were choosing to associate with including one another. It was a manifestation of what they had done against you and the work you represent for the Lord.

Two or more people dressed in white garb were somehow treating them with either their hands or small instruments that were somehow making the black spots slowly disappear. They were in good hands and it was made very clear to me that we could no longer help these assailants on the ground, we needed to let God and his angels take care of them at this point. It would take time if there was to be a transformation.

In watching the treatment of the spots, there were a couple of spots that began to disappear on one of her

forearms. So I knew as a result of seeing that, that they were all where they needed to be and the angelic beings were giving them the treatment they would need. It felt very hopeful for them. But it did look like it would take a great deal of time.”

Finally, I was portrayed as kindof like a superhero with a lot of very powerful gifts. There was an evil dictator who was trying to overcome the realm. The battles raged, but because of the power of the gifts given me, I was able to subdue the demonic force for many years.

But as I got older, my gifts weakened and I also just became more tired with age. But as this happened, another superhero emerged who was energized and on fire for God and held the realm together for another aeon. His name was ‘Thunderbolt.’ For many years, he fought the evil well. However, he, too, weakened with time and got tired with age. And when his time had come, there was no one left to take his place. No one had taken the torch. The evil dictator easily and without resistance immediately took over the realm.

The battle between good and evil, and the spiritual warfare of the soul in the mortal realms never comes to an end. On and on it goes . . .

And the world is held in an intrinsic balance which can be thrown off course with the entrance of a singular delusion or disobedient cause.

The battles of the spirit and the reconstruction of matter to the iconic refuge of the higher ascendancy are achieved in a world consumed with the spiritual warfare between good and evil.

Making manifest the mechanism wherein the spirit refines the physical is a vast and important matter which cannot be taken without reserve and awareness of the supreme responsibility which comes to the task-mated soul. As Dionysius and Boehme express and illustrate in their words which echo throughout time and Eternal Being, these wayfarers are on a journey fraught with difficulty and delicacy.

Therefore, let no one take this task lightly for it is difficult and fraught with dangers.

But let someone take this task.

Who's going to carry the torch? Or does thus it end? Will it be you? Pray to the Lord of Life, for if you are intended to enter the service for this realm, it shall be taught of you by the Father. It will be discerned for you from above. Therefore, be light of heart in your ascendancy, for no one is chosen who is not first called. And the calling is given to many. But the choosing is given to the few, and those few who will embark, are not called to this meekly, but given the power and the spirit of God to back them in their tithing.

My soul was taken into a realm wherein I was riding on a long rollercoaster which had sections and long runs between them. Running like a super athlete, I

kept going and going and going. Originally, the ride was only intended to go on for about five minutes, but it had gone on for much, much longer . . . years, it seemed. The guardian aside me seemed impressed with the endurance I had shown for this ride. Turning to him, I asked in exhaustion, "How much longer is this rollercoaster ride going to go on?" Very succinctly, he said, "Ten minutes." His quick response had given me pause to think that perhaps despite how things appeared, that maybe things could improve in a short amount of time. Or perhaps all sojourns into incarnate life are really but just a short walk away from eternity and they just seem to be long and arduous at times.

In this eternal allegory of the spiritual warfare which occurs in relationships of all kinds in this world, we see the way distance from God and the love and wisdom of truth appears in the spirit. And we are shown the remedy of prayer and the understanding of the alteration of souls from the inside out which can and does occur within the spirit of mankind through the angelic kingdoms.

In the endless struggle to garner our souls towards God, let us not look upon these allegories in fear, but rather, in hope. A hope that all such cankers and fetters are remediable, removable . . . and that God in His mercy is always at work and working to utilize our own gifts to assist in this work of the great redemption. Let us not be weary, let us continue onward, and let us never give up in the battle for souls and the conflict towards love within

relationship and this world. It is good to seek a civilization of love, but when conflict arises, we must understand there is a mechanism towards its end, towards its conclusion . . . and we must walk that pathway with God, rather than try to walk it only of our own earthly wisdom.

Let us embrace the realms of Eternal Being wherein mystics from all centuries have walked and shown us the way in which the light can be particulated into worlds of physical matter, to quicken the deadened spirit of humankind, to enliven darkened souls tossing away their fetters and dross, to emerge enlivened and free to pursue the passageways of the light in the realms of the above. Let the words of Dionysius and Boehme be contained within your vehicle to do the same.

Walk in the spirit, walk in love, walk in truth, and walk in harmony. Walk . . . and always go forward.

***“THE SEVEN PROPERTIES OR QUALITIES OF ETERNAL NATURE . . .***

*"Just as the earth continually produces plants and flowers, trees and metals, and beings of various kinds, one always more glorious, stronger, and more beautiful than the rest; and as on our terrestrial plane one form appears while others perish, there being a continual working and evolving of forms, likewise the eternal generation within the holy mystery continually takes place in great power; so that, in consequence of this perpetual wrestling of spiritual powers, one after another divine fruits appear by the side of each other, all and each of them in the radiance of beautiful*

*colours. All that whereof the terrestrial world by which we are surrounded is merely an earthly symbol, exists in the celestial realm in exquisite perfection in a spiritual state. It does not exist there merely as a spirit, a will, or a thought, but in corporeal substantiality, in essence and power, and appears inconceivable merely in comparison with the external material world." (Signature, xvi. 18.)*

*"Not wisdom, but the Spirit of God, is the centre, or the discloser. As the soul is manifesting herself in the body by means of the flesh, and as the latter would have no power if it were not inhabited by a living spirit, likewise the wisdom of God is the corporeity of the Holy Spirit, by means of which He assumes substantiality, so as to manifest Himself to Himself. Wisdom gives birth, but she would not do so if the Spirit were not acting within her. She brings forth without the power of the fire-life; she has no ardent desire, but her joy finds its perfection in the manifestation of the Godhead, and therefore she is called a virgin in chastity and purity before God." (Tilk., ii. 64.)*

*Divine wisdom exists only by means of the Trinity, and the latter can be revealed only by forming eternal nature within its own body.*

*"The light and the power of the sun disclose the mysteries of the external world by the production and growth of various beings. Likewise God, representing the eternal Sun, or the one eternal and only Good, would not reveal Himself without the presence of His eternal spiritual nature, wherein alone He can manifest His power. Only when the power of God becomes differentiated and relatively conscious, so that there are individual powers to wrestle with each other during their love-play, will be opened in*

*Him the great and immeasurable fire of love by means of the forthcoming of the Holy Trinity." (Grace, ii. 28.)*

*The Father, ruling the first principle, the fire, generates eternally the Son, the light, by means of the seven forms of eternal nature; and the Son, revealing Himself in the second principle as the light, for ever glorifies the Father.*

*"The eternal will, the Father, conducts His heart, His eternal Son, by means of the fire into great triumph, into His kingdom of joy." (Grace, ii. 21.)*

*"When the Father speaks His Word – that is to say, when He generates His Son – which is done continually and eternally, that Word first of all takes its origin in the first or acrid quality, where it becomes conceived. In the second or the sweet quality it receives its activity; in the third it moves; in the heat it arises and ignites the sweet flow of power and the fire. Now all the qualities are made to burn by the kindled fire, and the fire is fed by them; but this fire is only one and not many. This fire is the true Son of God Himself, who is continuing to be born from eternity to eternity." (Aurora, viii. 81.)*

*"The Father is the first of all conceivable beings, but if the second principle were not becoming manifest in the birth of the Son, He would not be revealed. Thus the Son, being the heart, light, love, and the beautiful and sweet beneficence of the Father, but being distinct from Him in His individual aspect, renders the Father reconciled, loving, and merciful. His birth takes place in the fire, but He obtains His personality and name by the ignition of the soft, white, and clear light, which He is Himself." (Three Principles, iv. 58.)*

*"The Son is perpetually born from eternity to eternity, and shines perpetually into the powers of the Father while these powers are continually generating the Son." (Aurora, vii. 33.)*

*The Holy Spirit, manifesting Himself in the third principle, issues eternally from the Father and the Son, and in and with Him issues the splendour of God's majesty.*

*"The Eternal Father becomes manifest in the fire, the Son in the light of the fire, and the Holy Spirit in the power of the life and the motion that issues front the fire and the light." (Signature, xiv. 34.)*

*"The Holy Spirit reveals the Godhead in nature. He extends the splendour of the majesty, so that it may be recognised in the wonders of nature. He is not that splendour itself, but its power, and He introduces the splendour of the majesty into the substantiality wherein the Godhead is revealed." (Threefold Life, iv. 82; v. 39.)*

*Thus the holy Trinity is everywhere, manifesting itself in and through the seven qualities of eternal nature.*

*"We Christians say that God is threefold, but one in essence, and this is misunderstood by the ignorant as well as by the half learned, for God is not a person except in Christ. He is an eternally generating power and the kingdom with all beings." (Myst. magn., vii. 5.)*

*"He is generating Himself in a threefold aspect, and in this eternal generation there is nevertheless to be understood only one essence and generation; neither Father, nor Son, nor Spirit but only the one eternal Life, or Good." (Myst. magn., vii. 11.)."*



*The Life and Doctrine of Jacob Boehme, by Franz Hartmann, 1891*

"The first and the seventh quality must be regarded as one, likewise the second and sixth, and also the third and the fifth; but the fourth is the object of division. The first then refers to the Father, the second to the Son, the third to the, Holy Spirit." (*Clavis*, ix. 75.) . . .

"Each of these principles is strongly defined in regard to its nature, nevertheless there is no antipathy between them. They are all rejoicing in God as one only spirit. Each loves the other, and there is nothing among them but joy and happiness. Their evolution is an eternal one and never any other." (*Aurora*, x. 51.)

"The higher they become exalted, and the more they become ignited, the greater will be their joy in the kingdom of light." (*Mysterium*, v. 6.)

"Each quality of the spirit desires the other, and when it acquires its object it becomes as it were changed into that other; but its own quality is thereby not lost, it merely adapts itself to the other, and manifests another kind of anguish (consciousness), but both retain their own special qualities." (*Threefold Life*, iv. 8.)

Thus the darkness is illumined by the light, but it never becomes light itself, nor can the light become darkness. The light shineth eternally into darkness, but the darkness comprehendeth it not.

"Each of these divine forms of life desires to govern; each has a will of its own. Without that there could be no sensibility nor perceptibility, but only eternal tranquillity. Neither, however, of them is pressing forward to make itself

*manifest more than the rest, but all are in perfect harmony with each other." (Stiefel, ii. 348.)*

*"When the fourth principle enters into the first, all the spirits intermingle their light, triumph, and rejoice. They then arise all one within the other, and evolve each other as if moving in circular motion; and the light in the midst of them begins to shine and renders them luminous. Their harsh quality then remains hidden like a kernel in a fruit. As a sour or bitter unripe apple by ripening in the sun becomes changed, so that it acquires an agreeable taste, but nevertheless retains the qualities that constitute it an apple, likewise the Godhead retains its own essential qualities, but they become manifest in a sweet and agreeable manner." (Aurora, xiii. 80.)*

*"All the seven principles are spiritual within eternal nature, and appear there in a clear, crystalline, translucent substantiality." (Grace, iii. 40.)*

*"The seven candlesticks in Saint John's Revelation refer to the seven spirits in the Godhead, also the seven stars. The seven spirits are in the centre of the Father – that is to say, in the power of the Word. The Word changes the wrathfulness into sweet joy and shapes it into a crystalline ocean; therein the seven spirits appear in a burning form, like seven luminous torches." (Threefold Life, iii. 46.)*

*A variety of colours is necessary to make up a picture, to represent an idea, and although the idea represented by the various colours is only one, nevertheless each colour retains its essential qualities. The various organs of the human body manifest various powers, nevertheless they all go to make up one manifestation of life. The various planets have*

*each one its own special qualities, nevertheless they go to make up one world. Likewise each of the seven forms remains what it is, but their manifestations differ widely according to the planes and conditions under which they are manifesting themselves.*

*The First Quality begins when God, for the purpose of revealing His majesty, allows His eternal nature to contract within herself, whereby a state of darkness and corporeity is created.*

*"The first quality is the desire. It is comparable to magnetic attraction, and therefore the comprehensibility of the will. The will conceives of itself as something. By this act of impressing or contracting it overshadows itself and causes itself to become darkness." (Clavis, viii. 38.)*

*"In this state there is no active life or intelligence; it is merely the first principle of substantiality, or the first beginning of the becoming." (Three Principles, vii. 11.)*

*"In eternity beyond nature there can be no darkness, because there is nothing that could produce it. The will by desiring contracts and becomes substantial. Thus darkness is created within the will, while without that desire there would be nothing but eternal stillness without substantiality." (Forty Questions.)*

*"Desire is an acrid, astringent, attracting (contracting) quality. It is an active power, and without it there would be nothing but tranquillity. It contracts and fills itself with itself; but that which it attracts constitutes nothing but darkness, a state which is more compact than the original*

*will, the latter being thin as nothing, but it then becomes full and substantial." (Threefold Life, ii. 12.)*

*The fact of this contractive power of desire, by which the will is rendered substantial, corporeal, and heavy, is experienced by every one who feels the weight of sorrow caused by some unfulfilled desire weighing upon his soul, while freedom from desire, and consequently from care, renders the heart (the will) light and ethereal.*

*Simultaneously with the appearance of the first enters the Second Form, namely, motion. Matter and motion are co-eternal, and neither of them can exist without the other. There could be no contraction without motion, neither would there be any expansion if there were no desire to contract. With the beginning of action reaction begins. There is then a duality of manifestation of the eternal One. From this duality of action, having its source in the One, results the manifestation of relative life.*

*"Motion divides the attracted desire and causes differentiation, thereby awakening the true life." (Clavis, viii. 30.)*

*"From this results sensitiveness in nature, and herein is the cause of differentiation. Hardness (solidity) and the motion of life are opposed to each other. Motion breaks up the solidity (expands), and by means of attraction it also causes hardness (contracts)." (Tabulæ Princip., i. 34.)*

*"Desire, being a strong attraction, causes the ethereal freedom, which is comparable to a nothing, to contract and enter into a state of darkness. The primitive will desires to be free of that darkness, for it desires the light. The will*

*cannot attain this light, and the more it desires for freedom the greater will be the attraction caused by the desire." (Six Theosophical Points, i, 38.)*

*"There must be an opposition, for the will desires not to be dark, and this very desire causes the darkness: The will loves the excitement caused by the desire, but it does not love the contraction and darkening. The will itself does not become dark, but only the desire existing in it. The desire is in darkness, and therefore a great anguish results within the will, as its desire for freedom is strong, but by this desire it causes itself to become still more harsh and dark." (Forty Questions.)*

*Eliphas Levi expressed a corresponding truth by saying; "The will accomplishes that which it does not desire." A selfish desire for heaven defeats its own object.*

*The Third Quality, called into existence by the action and reaction of the absolute One, calls sensation into existence; or, to express it in other words, absolute consciousness, by manifesting itself, becomes relative. Nothing new is thereby created, only that which already was begins to exist. This relative consciousness is called "anguish" by Boehme.*

*"The third quality, the anguish, is evolved in the following manner: — The hardness is fixed, the motion is fugitive; the one is centripetal, the other centrifugal; but as they are one, and cannot separate from each other (nor from their centre) they become like a turning wheel, in which one part strives upwards and the other one in a downward direction. The hardness furnishes substantiality and weight, while the 'sting' (desire in motion) supplies spirit (will for freedom) and fugitive life. All this causes a turning around and*

*within and outwardly, having nevertheless no destination where to arrive. That which the attraction of the desire causes to become fixed is again rendered volatile by the aspiring for freedom. There then results the greatest disquietude, comparable to a furious madness, from which results a terrible anguish." (Mysterium, iii. 5.)*

*The truth of this every one experiences within his own self, because as long as man is nailed to the cross of terrestrial life, there is a continual battle raging in him between his higher and lower impulses, or between his ideal aspirations and his material self-interests.*

*"The more the first principle gathers its hardness for the purpose of arresting the second principle, the stronger does the action of that principle grow, and the stronger is the raging and breaking. The sting refuses to be subdued, but the will (from which it originates) holds on to it with great strength, and it cannot follow its impulse. It strives upwards and the will strives downwards, for the acerbity indraws, rendering itself heavy. Thus the one strives to rise upwards, and the other to sink downwards, while neither of them can accomplish its object, and thus eternal nature becomes like a revolving wheel." (Menschwerdung, ii. 4.)*

*This macrocosmic battle leads its counterpart in the microcosm of man. There is in him also the continual fight between matter and spirit, between desire and renunciation, between the desire for existence and the will for that freedom which cannot be found before even the desire for freedom itself is at rest.*

*These three first forms or qualities, wherein the activity of the Father, the Son, and the Holy Spirit are represented, or*

*to express it in other words, through which the quality of will and intelligence becomes revealed, are sometimes alluded to under the names of "salt," "sulphur," and "mercury."*

*"The first three principles are not God Himself, but only His revelation. The first of these three states, being a beginning of all power and strength, originates from the quality of the Father; the second, being the source of all activity and differentiation, comes from the quality of the Son; and the third, being the root of all life, originates in the quality of the Holy Spirit." (Grace, vi. 9.)*

*"The ancients said that in sulphur, mercury, and salt are contained all things. This refers not so much to the material as to the spiritual aspect of things, namely, to the spirit of the qualities wherefrom material things grow. By the term 'salt' they understood the sharp metallic desire in nature; 'mercury' symbolised to them the motion and differentiation of the former, by means of which each thing becomes objective and enters into formation. 'Sulphur,' the third quality, signified the anguish of nature." (Clavis, 46.)*

*The true divine life wherein the substantiality of divine Trinity is revealed is rendered possible only by means of the Fourth Quality, called the lightning-flash, whose ignition is caused by the desire of eternal nature and by the longing of eternal freedom. . .*

*"Eternal unity or freedom, per se, is of infinite loveliness and mildness, but the three qualities are sharp, painful, and even terrible. The will of the three qualities longs for the mild unity, and the unity longs for the fiery foundation and sensibility. Thus one enters into the other, and when this*

*takes place the lightning-flash appears, comparable to a spark produced by the friction of flint and steel. Thereby the unity attains sensibility, and the will of nature receives the mild unity. Thus the unity becomes a fountain of fire, and the fire penetrated by desire, like a fountain of love." (Clavis, ix. 49.)*

*Thus the light conquers the darkness, but does not destroy it; it merely becomes victorious over it and consumes it in a manner comparable to that of the assimilation of food by the organism which conquers and consumes that food by means of the fire of life . . . .*

*"As the sun in the terrestrial plane transforms acerbity into concord, so acts the light of God in the forms of eternal nature; This light shines into them and out of them; it ignites them so that they obtain its will and surrender themselves to it entirely. They then give up their own will and become as if they had no power at all of themselves, and are desirous only for the power of the light." (Six Theosophical Points, v. 3.)*

*By the union of fire and light the third principle attains substantiality.*

*"If the Godhead according to the first and second principle is to be regarded only as a spirit and without any conceivable essentiality, there is in it nevertheless the desire to evolve a third principle, wherein rests the spirit of the two first principles, and wherein it will become manifest as an image." (Six Theosophical Points, i. 25.)*

*"The fire receiving within itself the essence of desire as its food, so that it may burn, renders a joyful spirit and opens*



*the power of the mild essentiality in the light." (Six Theosophical Points, i. 57.)*

*"The fire, drawing within itself the mild essentiality of the light, there issues from it, by means of the wrath of death, the mild spirit that was enclosed therein, and which has within itself the quality of nature." (Tilk., i. 171.)*

*When the power of the light becomes revealed it manifests its activity first of all in the Fifth Quality, which is evolved by means of the preceding four as sweet love, or a luminous water-spirit.*

*"The first three principles are merely qualities conducive to life, the fourth is life itself, but the fifth is the true Spirit. Whenever this power has been evolved from the fire, it lives within all the others and changes them all into its own sweet nature, so that painfulness and enmity cannot be found therein in any shape whatever." (Tabulæ Principæ, i. 46.)*

*"The fifth quality is the true love-fire, which in the light separates from the painful fire, and wherein divine love appears as a substantial being. It has within itself all the powers of divine wisdom; it is the trunk or the centre of the tree of eternal life, wherein God the Father becomes revealed in His Son by means of the speaking Word." (Grace, iii. 26.)*

*In the Sixth Quality the divine powers, still united, and therefore undifferentiated and not manifest in the fifth, become differentiated and audible.*

*"The sixth form of eternal nature is intelligent life or sound. The qualities being all in a state of equilibrium in*

*the light (the fifth), they now rejoice and acquire audibility. Thereby the desire of the unity enters into a state of (conscious) willing and acting, perceiving and feeling." (Tabulæ Principæ, i. 48.)*

*"To constitute audible life, or the sound of the powers, hardness and softness, compactness and thinness and motion are required. To constitute the sixth principle there are therefore required all the other qualities of nature. The first form furnishes hardness, the second motion; by means of the third division takes place. The fire changes the harshness of the conceived essence by consuming it into a spiritual being, representing mildness and softness, and this becomes formed into sound, according to the qualities which it contains." (Mysterium, v. 11.)*

*This sound of course is not to be compared to terrestrial audible sound.*

*"In the light of God the kingdom of heaven (the consciousness of the spirit), sound is very subtle, sweet, and lovely, so that if compared with terrestrial noise, it is like a perfect stillness. Nevertheless in the realm of glory it is indeed comprehensible sound, and there is a language which is heard by the angels—a language which is, however, only partaking of the nature of their world." (Mysterium, v. 19.)*

*The third principle reappears in the seventh, and therein consists the "resurrection of the flesh."*

*"The Seventh Principle is the corporeal comprehension of the other qualities. It is called 'Essential Wisdom' or the 'Body of God.' The third principle appears in the seven*

*forms of nature in so far as they have been brought into comprehensibility in the seventh. This principle or state of being is holy, pure, and good. It is called the eternal untreated heaven or the kingdom of God, and it is outspoken from the first principle, of the dark fire-world and from the holy light-flaming love-world." (Grace, iv. 10.)*

*"The seventh form is the state of being wherein all the others manifest their activity, like the soul in the body. It is called Nature, and also the eternal essential wisdom of God." (Tabulæ Principæ, i. 49.)*

*"The seventh spirit of God is the body, being born from the other six spirits, and in it all the celestial figures are taking form. From it arises all beauty, all joy. If this spirit did not exist God would be imperceptible." (Aurora, xi. 1.)*

*"Wisdom is the substantiality of the spirit. The spirit wears it as a garment, and becomes revealed thereby. Without it the form of the spirit would not be knowable; it is the corporeity of the spirit. To be sure, it is not a bodily, tangible substance, like the bodies of men, but has nevertheless substantial and visible qualities which the spirit per se does not possess." (Threefold Life, v. 50.)*

*There is no language to describe the beauty and splendour of divine wisdom. Whatever there is of magnificence perceptible in this terrestrial world exists in the celestial world in a far superior state, in eternal spiritual perfection.*

*"Earthly language is entirely insufficient to describe what there is of joy, happiness, and loveliness contained in the inner wonders of God. Even if the eternal . . . pictures them*

*to our minds, man's constitution is too cold and dark to be able to express even a spark of it in his language." (Three Principles, xiv. 90.)*

*Neither are these superterrestrial pictures mere shadows or creations of fancy.*

*"Just as the earth continually produces plants and flowers, trees and metals, and beings of various kinds, one always more glorious, stronger, and more beautiful than the rest; and as on our terrestrial plane one form appears while others perish, there being a continual working and evolving of forms, likewise the eternal generation within the holy mystery continually takes place in great power; so that, in consequence of this perpetual wrestling of spiritual powers, one after another divine fruits appear by the side of each other, all and each of them in the radiance of beautiful colours. All that whereof the terrestrial world by which we are surrounded is merely an earthly symbol, exists in the celestial realm in exquisite perfection in a spiritual state. It does not exist there merely as a spirit, a will, or a thought, but in corporeal substantiality, in essence and power, and appears inconceivable merely in comparison with the external material world." (Signature, xvi. 18.)*

*This beauty the divine and essential wisdom, the eternal Virgin, does not produce by her own power; but by the power of God that acts within her. She herself is without any will of her own.*

*"Not wisdom, but the Spirit of God, is the centre, or the discloser. As the soul is manifesting herself in the body by means of the flesh, and as the latter would have no power if it were not inhabited by a living spirit, likewise the wisdom*

*of God is the corporeity of the Holy Spirit, by means of which He assumes substantiality, so as to manifest Himself to Himself. Wisdom gives birth, but she would not do so if the Spirit were not acting within her. She brings forth without the power of the fire-life; she has no ardent desire, but her joy finds its perfection in the manifestation of the Godhead, and therefore she is called a virgin in chastity and purity before God." (Tilk., ii. 64.)*

*Divine wisdom exists only by means of the Trinity, and the latter can be revealed only by forming eternal nature within its own body.*

*"The light and the power of the sun disclose the mysteries of the external world by the production and growth of various beings. Likewise God, representing the eternal Sun, or the one eternal and only Good, would not reveal Himself without the presence of His eternal spiritual nature, wherein alone He can manifest His power. Only when the power of God becomes differentiated and relatively conscious, so that there are individual powers to wrestle with each other during their love-play, will be opened in Him the great and immeasurable fire of love by means of the forthcoming of the Holy Trinity." (Grace, ii. 28.)*

*The Father, ruling the first principle, the fire, generates eternally the Son, the light, by means of the seven forms of eternal nature; and the Son, revealing Himself in the second principle as the light, for ever glorifies the Father.*

*"The eternal will, the Father, conducts His heart, His eternal Son, by means of the fire into great triumph, into His kingdom of joy." (Grace, ii. 21.)*

*"When the Father speaks His Word – that is to say, when He generates His Son – which is done continually and eternally, that Word first of all takes its origin in the first or acrid quality, where it becomes conceived. In the second or the sweet quality it receives its activity; in the third it moves; in the heat it arises and ignites the sweet flow of power and the fire. Now all the qualities are made to burn by the kindled fire, and the fire is fed by them; but this fire is only one and not many. This fire is the true Son of God Himself, who is continuing to be born from eternity to eternity." (Aurora, viii. 81.)*

*"The Father is the first of all conceivable beings, but if the second principle were not becoming manifest in the birth of the Son, He would not be revealed. Thus the Son, being the heart, light, love, and the beautiful and sweet beneficence of the Father, but being distinct from Him in His individual aspect, renders the Father reconciled, loving, and merciful. His birth takes place in the fire, but He obtains His personality and name by the ignition of the soft, white, and clear light, which He is Himself." (Three Principles, iv. 58.)*

*"The Son is perpetually born from eternity to eternity, and shines perpetually into the powers of the Father while these powers are continually generating the Son." (Aurora, vii. 33.)*

*The Holy Spirit, manifesting Himself in the third principle, issues eternally from the Father and the Son, and in and with Him issues the splendour of God's majesty.*

*"The Eternal Father becomes manifest in the fire, the Son in the light of the fire, and the Holy Spirit in the power of*

*the life and the motion that issues front the fire and the light." (Signature, xiv. 34.)*

*"The Holy Spirit reveals the Godhead in nature. He extends the splendour of the majesty, so that it may be recognised in the wonders of nature. He is not that splendour itself, but its power, and He introduces the splendour of the majesty into the substantiality wherein the Godhead is revealed." (Threefold Life, iv. 82; v. 39.)*

*Thus the holy Trinity is everywhere, manifesting itself in and through the seven qualities of eternal nature.*

*"We Christians say that God is threefold, but one in essence, and this is misunderstood by the ignorant as well as by the half learned, for God is not a person except in Christ. He is an eternally generating power and the kingdom with all beings." (Myst. magn., vii. 5.)*

*"He is generating Himself in a threefold aspect, and in this eternal generation there is nevertheless to be understood only one essence and generation; neither Father, nor Son, nor Spirit but only the one eternal Life, or Good." (Myst. magn., vii. 11.)."*

***The Life and Doctrines of Jacob Boehme, Franz Hartman, 1891***

*"Section V.*

*Now it is evident, as I think, that the distribution of the fontal perfume to the Beings above ourselves, who are more Divine, is, as it were, nearer, and manifests and distributes itself more to the transparent and wholesome mental condition of their receptive faculty, overflowing*

*ungrudgingly and entering in many fashions; but as regards the subordinate contemplators, which are not so receptive, piously concealing the highest vision and participation, it is distributed in a supremely Divine proportion, in fragrance corresponding to the recipients. Amongst the holy Beings, then, who are above us, the superior order of the Seraphim is represented under the figure of the twelve wings, established and fixed around Jesus, casting itself upon the most blessed contemplations of Him, as far as permissible, and filled reverently with the contemplated truth distributed in most pure receptions, and, to speak after the manner of men, crying aloud, with never silent lips, the frequent Hymn of Praise; for the sacred knowledge of the supermundane minds is both untiring, and possesses the Divine love without intermission, and is at the same time superior to all baseness and forgetfulness. Hence, as I think, that phrase, "unceasing cry," suggests their perpetual and persistent science and conception of things Divine, with full concord and thanksgiving.*

#### *Section VI.*

*Now we have, as I think, sufficiently contemplated, in the description of the super-heavenly Hierarchy, the incorporeal properties of the Seraphim, Divinely described in the Scriptures under sensible figures explanatory of the contemplated Beings, and we have made them evident to thy contemplating eyes. Nevertheless, since now also they who stand reverently around the Hierarch, reflect the highest Order, on a small scale, we will now view with most immaterial visions their most Godlike splendour.*

#### *Section VII.*



*Their numberless faces then, and many feet, manifest, as I think, their property of viewing the most Divine illuminations from many sides, and their conception of the good things of God as ever active and abundantly receptive; and the sixfold arrangement of the wings, of which the Scripture speaks, does not, I think, denote, as seems to some, a sacred number, but that of the highest Essence and Order around God; the first and middle and last of its contemplative and Godlike powers are altogether elevating, free, and supermundane. Hence the most holy wisdom of the Oracles, when reverently describing the formation of the wings, places the wings around their heads, and middle, and feet; suggesting their complete covering with wings, and their manifold faculty of leading to the Really Being.*

#### Section VIII.

*Now if they cover their faces and their feet, and fly by their middle wings only, bear this reverently in mind, that the Order, so far exalted above the highest beings, is circumspect respecting the more lofty and deep of its conceptions, and raises itself, in due proportion, by its middle wings, to the vision of God, by placing its own proper life under the Divine yokes, and by these is reverently directed to the judgment of itself.*

#### Section IX.

*And, as regards the statement of Holy Scripture, that "one cried out to the other," that shews, I think, that they impart to each other ungrudgingly their own visions of God. And this we should deem worthy of religious recollection, that the Hebrew word in the Holy Scriptures names the most holy Beings of the Seraphim by an explanatory epithet,*

*from their glowing and seething in a Divine and ever-moving life.*

*Section X.*

*Since, then, as those who understand Hebrew say, the most Divine Seraphim were named by the Word of God, "Kindling" and "Heating," by a name expressive of their essential condition, they possess, according to the symbolical imagery of the Divine Muron, most elevating powers, which call it to manifestation and distribution of most exhilarating perfumes. For the Being, sweet beyond conception, loves to be moved by the glowing and most pure minds into manifestation, and imparts Its most Divine inspirations, in cheerful distributions, to those who thus supermundanely call It forth. Thus the most Divine Order of supercelestial Beings did not fail to recognize the most supremely Divine Jesus, when He descended for the purpose of being sanctified; but recognizes, reverently, Him lowering Himself in our belongings, through Divine and inexpressible goodness; and when viewing Him sanctified, in a manner befitting man, by the Father and Himself and the Holy Spirit, recognized its own supreme Head as being essentially unchanged, in whatever He may do as supreme God. Hence the tradition of the sacred symbols places the Seraphim near the Divine Muron, when it is being consecrated, recognizing and describing the Christ as unchanged, in our complete manhood in very truth. And what is still more divine is, that it uses the Divine Muron for the consecration of every thing sacred, distinctly shewing, according to the Logion, the Sanctified Sanctifying, as always being the same with Himself throughout the whole supremely Divine sanctification. Wherefore also the consecrating gift and grace of the Divine*

*Birth in God is completed in the most Divine perfectings of the Muron. Whence, as I think, the Hierarch pouring the Muron upon the purifying font in cruciform injections, brings to view, for contemplative eyes, the Lord Jesus descending even to death itself through the cross, for our Birth in God, benevolently drawing up, from the old gulping of the destructive death, by the same Divine and resistless descent, those, who, according to the mysterious saying, "are baptized into His death," and renewing them to a godly and eternal existence.*

#### *Section XI.*

*But further, the perfecting unction of the Muron gives to him who has been initiated in the most sacred initiation of the Birth in God, the abiding of the supremely Divine Spirit; the sacred imagery of the symbols, portraying, as I think, the most Divine Spirit abundantly supplied by Him, Who, for our sakes, has been sanctified as man by the supremely Divine Spirit, in an unaltered condition of His essential Godhead.*

#### *Section XII.*

*And bear this also hierarchically in mind, that the Law of the most pure initiation completes the sacred consecration of the Divine Altar, by the all pure effusions of the most holy Muron. And the supercelestial and superessential contemplation is source and essence, and perfecting power, of all our deifying holiness. For if our most Divine Altar is Jesus--the supremely Divine sanctifying of the Godly Minds --in Whom, according to the Logion, "being sanctified and mystically offered as a whole burnt-offering, we have the access," let us gaze with supermundane eyes*

*upon the most Divine Altar itself (in which things being perfected, are perfected and sanctified), being perfected from the most Divine Muron itself; for the altogether most holy Jesus sanctifies Himself on our behalf, and fills us full of every sanctification, since the things consecrated upon them pass fraternally afterwards in their beneficent effects to us, as children of God. Hence, as I think, the Divine Leaders of our Hierarchy, in conformity with a Hierarchical conception divinely transmitted, name this altogether august ministration "consecration of Muron," from "being consecrated thoroughly," as one might say, "consecration of God," extolling its divine consecrating work in each sense. For both the being sanctified for our sakes, as becomes Man, and the consecrating all things as supreme God, and the sanctifying things being consecrated, is "consecration of Him." As for the sacred song of the inspiration of the God-rapt Prophets, it is called by those who know Hebrew, the "Praise of God," or "Praise ye the Lord," for since every divine manifestation and work of God is reverently portrayed in the varied composition of the Hierarchical symbols, it is not unfitting to mention the Divinely moved song of the Prophets; for it teaches at once, distinctly and reverently, that the beneficent works of the Divine Goodness are worthy of devout praise."*

*The Works of Dionysius the Areopagite, Translated by John Parker,  
1897*

# CHAPTER SEVEN

## Gyrations of the Quickening -

### The Movement

**Anonymous experience:** “Sifting through the atmospheres, I flitted upon the egress of an angelic realm wherein an angel dressed in white garnered a diagram of your angelic body. Upon the diagram, various specific areas of her body were identified as critical comments arose from the grounded perception below about your behaviors towards others. Each issue was plotted out on the diagram, a place on her spiritual body, so to speak.

The angel showed what were designated as wrongly critical remarks from the grounded perception, and then heralded the eternal perspectives which, in essence, reflected the eternal truth from which you spoke, her alignment with the truth of God, and your cultivation of the virtues.

For example, the grounded perceivers from below would state that you spoke too ‘harshly’ towards others. From the eternal perspective, you were a seeker of God’s truth and had learned a high level of discernment.

Other examples would be:

Grounded: You unjustly criticize people.

**Eternal: You are a seeker and proponent of the Truth.**

Grounded: You are judgmental.

**Eternal: You are prudent.**

Grounded: You lose your temper.

**Eternal: You have a holy fear of God and defend the honor of God.**

Grounded: You are closed minded.

**Eternal: You are discerning.**

Grounded: You are rigid.

**Eternal: You hold fast to the will of God.**

Grounded: You're too religious and superstitious

**Eternal: You have a holy faith in God.**

Over and over again each body part was viewed from the grounded and eternal perspectives. The bottom line message was that you should ignore grounded criticism and continue her path, following God's way. The grounded perception was always negative towards you, whereas the eternal perception was

always positive towards you and always supported who you were and your actions. They were opposites.”

A soul from my past had come in the night to confess. This soul had shown me a time in life when had begun a line of slander towards me which had merged and moved into other areas of my life and continued now even after this soul’s passing. As the soul looked down in embarrassment, I lifted up its head and thanked this soul for telling me. Our words reverberate even when we are gone . . . a frightening thought for all of us. But it helped me to understand and let go of the pointless assailing. There comes a time when a soul must go, simply because it’s time. And that which remains behind must resolve of itself. This is what I intended to do . . .

*“He emitted clouds that speak the sounds of all Thus Come Ones (Buddha’s) turning the Dharma Wheel (Wheel of the Teaching) to bring entrance into the sutras, and the seas of titles.”*

*The Avatamsaka Sutra, Gandavyuva Chapter, translated by Jinamitra, Surendrabodhi and Yeshe-sde, 900 C.E.*

Returning to form, I was at peace.

Awaking in yet another time frame, I was standing in the shadow of the President of the United States. Heralding at his side like a mirage in the night, my soul was quickened downwards into what appeared to be a graveyard of many of the 20<sup>th</sup> century presidents.

Looking around me, I observed the headstones of presidents like Roosevelt . . . Eisenhower . . . Kennedy . . . Johnson. But I had landed directly on the gravesite of President Truman. Looking up at the headstone, I put my hands on the engravings of his name.

My soul remained held to the grave of Harry Truman. I realized Truman was the president when Roswell occurred, when the CIA was formed and the first Air Force. He was the first disclosure president.

My spirit held that moment . . . as the winds carried me elsewhere.

Suddenly, I found myself in a congregation or church. We were engaged in reading out loud from a Cosmic Bible of some sort. It could've been 'The Urantia Book' or 'Oahspe', but I could not tell if it were either or which. The words were from a bible which had been written from a higher divine source rather than historical alone.

My mind wandered to the ideas of Oahspe, Eckankar and even the Jehovah's Witnesses, which didn't make sense until later when I observed that Oahspe had used the name 'Jehovah' throughout its writing, much like the Witnesses. And Eckankar was a method of soul travel founded in the 1960's.

*"4:1.6 (55.4) The Universal Father has not withdrawn from the management of the universes; he is not an inactive Deity. If God should retire as the present upholder of all creation, there would immediately occur a universal collapse. Except for God, there would be no such thing*



*as reality. At this very moment, as during the remote ages of the past and in the eternal future, God continues to uphold. The divine reach extends around the circle of eternity. The universe is not wound up like a clock to run just so long and then cease to function; all things are constantly being renewed. The Father unceasingly pours forth energy, light, and life. The work of God is literal as well as spiritual. "He stretches out the north over the empty space and hangs the earth upon nothing."*

*4:1.7 (55.5) A being of my order is able to discover ultimate harmony and to detect far-reaching and profound coordination in the routine affairs of universe administration. Much that seems disjointed and haphazard to the mortal mind appears orderly and constructive to my understanding. But there is very much going on in the universes that I do not fully comprehend. I have long been a student of, and am more or less conversant with, the recognized forces, energies, minds, morontias, spirits, and personalities of the local universes and the superuniverses. I have a general understanding of how these agencies and personalities operate, and I am intimately familiar with the workings of the accredited spirit intelligences of the grand universe. Notwithstanding my knowledge of the phenomena of the universes, I am constantly confronted with cosmic reactions which I cannot fully fathom. I am continually encountering apparently fortuitous conspiracies of the interassociation of forces, energies, intellects, and spirits, which I cannot satisfactorily explain.*

*4:1.8 (55.6) I am entirely competent to trace out and to analyze the working of all phenomena directly resulting from the functioning of the Universal Father, the Eternal Son, the Infinite Spirit, and, to a large extent, the Isle of Paradise. My perplexity is occasioned by encountering what appears*

*to be the performance of their mysterious co-ordinates, the three Absolutes of potentiality. These Absolutes seem to supersede matter, to transcend mind, and to supervene spirit. I am constantly confused and often perplexed by my inability to comprehend these complex transactions which I attribute to the presences and performances of the Unqualified Absolute, the Deity Absolute, and the Universal Absolute.*

*4:1.9 (56.1) These Absolutes must be the not-fully-revealed presences abroad in the universe which, in the phenomena of space potency and in the function of other superultimates, render it impossible for physicists, philosophers, or even religionists to predict with certainty as to just how the primordials of force, concept, or spirit will respond to demands made in a complex reality situation involving supreme adjustments and ultimate values.*

*4:1.10 (56.2) There is also an organic unity in the universes of time and space which seems to underlie the whole fabric of cosmic events. This living presence of the evolving Supreme Being, this Immanence of the Projected Incomplete, is inexplicably manifested ever and anon by what appears to be an amazingly fortuitous co-ordination of apparently unrelated universe happenings. This must be the function of Providence—the realm of the Supreme Being and the Conjoint Actor.*

*4:1.11 (56.3) I am inclined to believe that it is this far-flung and generally unrecognizable control of the co-ordination and interassociation of all phases and forms of universe activity that causes such a variegated and apparently hopelessly confused medley of physical, mental, moral, and*

*spiritual phenomena so unerringly to work out to the glory of God and for the good of men and angels.*

*4:1.12 (56.4) But in the larger sense the apparent "accidents" of the cosmos are undoubtedly a part of the finite drama of the time-space adventure of the Infinite in his eternal manipulation of the Absolutes."*

*The Urantia Book, The Urantia Foundation, Uversa Press, 1996*

Instantly, my spirit was driving down an old familiar highway near Wright Patterson Air Force Base where I had grown up, and where my father had worked.

Looking upwards, I noticed that there were suddenly many, many spacecraft hovering in the sky over the base. They were fifth dimensional, meaning it was not clear if they were visible to the naked eye. But they were very, very conscious, clear and present.

Many were triangular, some were like tongues with a flat end, some were saucers. I watched them for quite some time and was mesmerized as I did so.

Instantly, my spirit was now driving down a highway in my current location. There was a white, circular craft in the sky very close by, very close to the ground. It was very clear and prominent. My gaze stayed upon it until my soul was swept away.

Again, my spirit was traveling amongst the spheres and I began to see a set a three lights in the sky. There was nothing more to them at this point in time; I was simply to see them. And then I saw rosaries folding in

and around the skies and the lights . . . like tapestries in the ether.

And without any presuggestion, my spirit was taken into a whole new experience of the vibrational raising, wherein my spiritual body was being taken in many postures and poses in the spiritual sky and each one heightened my frequency. The process was very blissful, and there was a great deal of movement within my soul in a 'physical' way, but a great deal of movement in a 'frequency' way, as well.

It reminded me of some of the Asian practices of Tai Chi, Chi Gong, etc., which utilized physical movement to align the spiritual and physical bodies.

*"I like to ask beginning students what they want from their new investment in taijiquan (Tai Chi). A great majority of them say something about "balance." They don't mean physical balance, although that comes with good practice. They want inner balance, a way to weather the storms of this tumultuous world without being drained or defeated, a way to manage themselves that keeps them from forgetting who they are and what is important to them as they strive to make their lives what they want them to be. They hope that taijiquan practice will enable them to tune their minds and bodies over time like instruments, enabling them to become stronger and more resilient and, whether they realize it or not at the onset, more true to their inner natures.*

*In all systems of human endeavor, such self-tuning makes the difference between an ordinary practitioner and an extraordinary one. If we can tune ourselves, we can learn to relax while we discover how the world works, to listen, to grasp the pattern of events, to become sensitive to early warning signals of many kinds, and to make essential course-corrections in our thinking and behavior without having to crash into too many of society's walls. The better we can be at tuning ourselves, the better will be our entire experience of being.*

*This critical element becomes increasingly important as we mature, especially in our later years. Maturing toward mastery, our ongoing practice of self-tuning enables us to dissolve unhealthy tensions in our bodies and rigidity in our minds. Relaxing more deeply each year, we can find a little extra space in our aging joints, a space that gains value with every passing day. Having learned to enhance our gaze and free ourselves from the tyranny of runaway emotions, we can see more clearly, even as our eyesight grows dimmer. These enhancements come to us because we continually tune ourselves like a musician tunes her instrument, day after day, after day."*

*The Yoga of Tai Chi, Greg Brodsky, 2011, sacred-texts.com*

Again they came, in the sky, the extraterrestrial craft. I saw them from a distance but remembered nothing further of their visit.

Going through some deep mountain passes, another

eternal soul had joined me to take film of the events of this evening as we soared through the mystical heavens. He was filming the most beautiful sections of these natural wonders to preserve them for posterity.

Interestingly, as we flew through we came upon monasteries which were hidden in the ethers within these spaces.

Noticing Mother Superior there with a group of her nuns and another group of her monks whose vocation was to stay in prayer before the Blessed Sacrament, they were staying within an ethereal monastery within the wildlands. The filmmaker was instantly drawn to her and began filming her from afar and then close up, even going right up to her face and both of her eyes.

Several of the younger nuns had come to speak with us, and they talked of how they sometimes struggled with boredom in their calling. But the elder nuns had no such complaints, they had evolved into their calling in perfect peace.

The younger monks came forward and discussed how they had found their calling into the monastery, but the older monks were quiet just the same. As their calling no longer had a journey, it had become who they were . . .

As we paused to go, I walked quickly by the Holy Gospels forgetting to bow before them. Mother Superior quickly chastised me for my neglect, and I

turned back, apologized and knelt down before the Holy Gospels.

**"1. FORM OF LIFE WHICH ST. FRANCIS WROTE FOR ST. CLARE**

*Since, by divine inspiration, you have made yourselves daughters and handmaids of the Most High Sovereign King, the Heavenly Father, and have espoused yourselves to the Holy Ghost, choosing to live according to the perfection of the holy Gospel, I will, and I promise to have always, by myself and my brothers, a diligent care and special solicitude for you, as for them.*

**2. LAST WISH WHICH ST. FRANCIS WROTE TO ST. CLARE.**

*I, little brother Francis, wish to follow the life and poverty of Jesus Christ our Most High Lord and of His Most Holy Mother and to persevere therein until the end. And I beseech you all, my ladies, and counsel you, to live always in this most holy life and poverty. And watch yourselves well that you in no wise depart from it through the teaching or advice of any one."*

*The Writings of St. Francis of Assisi, tr. by Paschal Robinson, 1905*

Leaving the monastery, the two of us began to fly again with the hope of reaching the end of the pass before our energies were depleted. But on our way out, we were very surprised to notice that Martin Luther's monastery was also hidden away in the mystical sphere within the mountains. The place where Martin Luther had stayed in Germany during

the time of his exile had ornate and beautiful doors into the side of a cliff. We both looked and so wished to visit the space, but knew we could not as our energies would not sustain the visit and get us back out of these spheres before the nights end. So we headed back but took note of the presence of this place.

*“MARTIN LUTHER STATES THAT PAULS CONVERTS ARE LIVING EPISTLES - Inasmuch as his activity among them is his testimonial, and they themselves are aware that through his ministerial office he has constituted them a church, he calls them an epistle written by himself; not with ink and in paragraphs, not on paper or wood, nor engraved upon hard rock as the Ten Commandments written upon tables of stone, which Moses placed before the people, but written by the Holy Spirit upon fleshly tables--hearts of tender flesh. The Spirit is the ink or the inscription, yes, even the writer himself; but the pencil or pen and the hand of the writer is the ministry of Paul.”*

*The Twofold Use of the Law and the Gospel: Letter and Spirit, Martin Luther, 1530*

As we arrived back at the straight plane which apparently was quite important, we both landed on the desert landscape wherein a huge pink, burgundy and chartreuse sky heralded the sun's setting.

My friend and partner on this journey received some type of interior calling, and he began running forward ahead of me into the desert. And as he did so, a circular craft appeared out of the ether and reached



towards him with a beam of light.

Interiorly, I knew he was being taken off of this planet forever and he was absolutely thrilled. I was jealous, because I so wanted to go with him, but I knew I could not. The interior pull of my destiny required me to remain here; stranded, alone in a world of illusion. He raised his hands to reach the light and disappeared in a whiff of air, as if he'd never been here before and would never be again.

(**Marilynn's commentary:** Bring to your memory a recent journey my soul shared to a part of Asia wherein the Dalai Lama appeared to my soul and told me it was **of necessity that I make the journey from the extreme North to the furthestmost South**. We begin that journey in the **Avatamsaka Sutra**, '**The Entry into the Realm of Reality**' or 'Entering the Dharma Realm.' As a soul travels - not unlike you experienced with Dionysius and Boehme - from the darker realms of being within humanity towards liberation and then into the light. And this is done by the sprinkling of the particulate light from above to the below, the Buddhist now takes this same journey as the Bodhisattva or a soul who has reached nirvana but has delayed going there permanently in order to liberate other souls, we are moving from *the North* into the *furthestmost South* . . . and in this Buddhist cosmogony every journey **further South** takes the soul deeper into the depths of enlightenment. This text is also known as the Flower Ornament Sutra. It is called such because it is a fragrant world filled with

jewels, flowers and wonders beyond our greatest delights imagining.

In a sense, you could see the Christian and Buddhist cosmogony almost flipped. However, this is not the case. Because as the Bodhisattva is **journeying South**, he is implanting all worlds, all beings . . . with the light of liberation which will provide the quickening balm to ignite the eternal within them just as the texts from **Dionysius and Boehme** describe. It is the same. In **Dionysius and Boehme**, the eternal soul playing a role in the work of liberation will come forth from **the North and move to the furthest South** casting the particulate light as they move through.

But there is a difference in the cosmogony because of the representation of the Tao which tends towards the natural order of the universe. The yin and yang representing the dualism or opposing forces of good and evil, but ultimately in the Tao, they become complementary to one another.

Because the Tao is often compared to water as it is undifferentiated and endlessly self-replenishing; it also carries within it the elemental ability to easily mold, bend and move within the confines of natures.

Yin and Yang or the symbol of the Tao can be presented in either fashion; with the dark presented first and the light last . . . or the light first and the dark last. This is possible because Tao is moveable. Therefore, the direction that the sage moves will not determine the impassively moveable formation of the Tao in that light remains light and darkness remains

darkness no matter where it is found. So, our cosmogonies may remain upright, or flipped, up, down, down, up . . . it need not matter.

This remains true with Christianity, as well, as Boehme states, *"The upper desire the lower and the lower the higher."* And also, *"This world is rooted in evil and good, and there can be neither one of them without the other."* However, he goes on to state, *"But the great misfortune in it is that evil is preponderating therein over good, and the wrath stronger than love, and this is due to the sin of the devil and of man, who excited nature by their perverted desires, so that the world is now powerfully qualified in wrath, acting like a poison within the body."* And we read in the Buddhist Psalms, translated by S. Yamabe and L. Adams Beck in 1921, *"He who blasphemeth the Divine Promise is a man born blind. He shall sink into three evil worlds for age-long myriads."*

But to take this concept just a step further, we can look into the words of **Greek Philosopher Proclus** to see that the insights of the **Mystery Schools** were quite similar to both **Dionysius and Boehme** and to what will be presented to you from the **Avatamsaka Sutra** and to many schools of mystical thought. He states, *"the soul entering into herself will behold all other things, and deity itself. For verging to her own union, and to the centre of all life, laying aside multitude, and the variety of the all manifold powers which she contains, she ascends to the highest watch-tower offerings. And as in the most holy of the mysteries, they say, that the mystics at first meet with the multi form, and many-shaped genera, which are hurled forth before the gods, but on entering the temple, unmoved, and guarded by the mystic rites, they*

*genuinely receive in their bosom [heart] divine illumination, and divested of their garments, as they would say, participate of a divine nature; the same mode, as it appears to me, takes place in the speculation of wholes. For the soul when looking at things posterior to herself, beholds the shadows and images of beings, but when she converts herself to herself she evolves her own essence, and the reasons which she contains. And at first indeed, she only as it were beholds herself; but, when she penetrates more profoundly into the knowledge of herself, she finds in herself both intellect, and the orders of beings. When however, she proceeds into her interior recesses, and into the adytum (innermost sanctuary of an ancient Greek temple) as it were of the soul, she perceives with her eye closed [without the aid of the lower mind], the genus of the gods, and the unities of beings. For all things are in us psychically, and through this we are naturally capable of knowing all things, by exciting the powers and the images of wholes which we contain."* In a nutshell, you see here contained the wisdom you have just taken in from our progenitors, Dionysius and Boehme, and for whom you will now also bring into focus from the Avatamsaka Sutra; all of these texts trying to bring you within the concepts of Eternal Being which we have discussed before. Every world system or religion has their own expression of this Eternal Being and you will experience this shift towards Buddhism as we move through the realm of being to garner this next system of mystical outflowing.

*"Good man, south of here is a kingdom called **Supreme Bliss**. Within that kingdom is a **mountain** called **Wonderful Summit**, and on that mountain is a **bhikshu** named **Cloud of Virtue**. Go to where he is and ask him*

*how a Bodhisattva studies the Bodhisattva conduct . . . Good man, I have attained a comfortable, decisive power of understanding. My eye of faith is pure, and my wisdom light radiates. Universally, I regard all states, and have left behind all obstructions. I can skillfully contemplate. My universal eye is lucid and bright. I am replete with pure conduct. I can travel to the countries of the ten directions, revere and make offerings . . . I can forever be mindful . . . Thus Come Ones (Buddha's), unite, uphold . . . and constantly behold . . . the ten directions."*

*The Avatamsaka Sutra, Gandavyuva Chapter, translated by Jinamitra, Surendrabodhi and Yeshe-sde, 900 C.E.*

I could feel his joy.

But the ship emanated a message to me regarding an effigy. They directed my spirit to begin digging at a particular location here in the desert where they indicated that the remains of an extraterrestrial would be found. And so I did . . . I dug, and dug, and dug . . . until my soul was whisked off into yet another sphere.

Taken into the real extraplanetary world in 'Journey to the West,' my reaction was both of surprise and utter joy. I had been reading from these texts not too long ago, and they depicted a mythological world filled with the magic of many worlds intermingling with one another. It was a Chinese Text, and I was excited to see that the beings who lived in this world were of a line of masters and had Asian looking facial features and bodies. But there were many other forms of life in the manner of animals, plants, waters and

what appeared to also be extraterrestrial beings.

There was such a sense of excitement being here, and I was with an unseen guide who spoke to my mind and directed my observations to the skies. "Look," came the interior voice, as I felt a hand on my back and could internally see the white robed inhabitant pointing to the sky, "Look." His hands directed me to observe the entire horizon which allowed me to witness that which he had come to show. "We have two suns and several moons." He said. The suns were on opposite sides of the horizon, and I saw what appeared to be three very distinct moons which were formed in a cluster pretty close together towards the first horizon, and another partial moon much further away which was harder to observe and appeared as if setting. The three moons, though brightly lit up in the daytime twilight by the two suns which were just slightly larger than our own sun, each seemed to have a sister star - three stars forming a pattern aside each of the moons like constellation. Somehow, each star belonged with its individual moon, and the clusters of the moon/stars all required the presence of the others nearby in order to fulfill themselves. The other moon was shadowed off in the distance in a darker sphere of the planet.

When I saw these things, my spirit leapt within my soul with glee. I was guided to my new log home which had been built upon a small hill in this wonderful world, it was very sunny but not hot feeling at all - a very perfect and moderate temperature - and it would be from there that I would

continue to observe all the intricacies of all that would be revealed around me.

In a world filled with dragons, deities, gods and goddesses of worlds gone long by . . . . I simply marveled at the ostentatiousness of this plane.

(**Marilynn's commentary:** The words, gods and goddesses are not capitalized for a reason. In this sense and in some eastern texts, those referred to as the gods or goddesses are often what those in the west might refer to as the spirits of the saints. It is the difference in the nuance of the words used to describe them, but not in their function, as they are holy beings who once walked the earth that others may look to for guidance, example, assistance and intercession through prayer.) Avalokiteswara and the bodhisattva's, many buddha's from all aeons, wizards, dragons, elves, faeries, extraterrestrial beings beyond my comprehension, lithe wood spirits . . . here they were in an immortal sphere of bliss wherein their expression remained static and yet full of life, in a world hidden by the chartreuse skies of many sunsets.

*"Good man, travel to the south for sixty yojanas (measure of distance about 60 kilometers). Along the road to Lanka, there is a village called Seashore. There is a bhikshu there called Good Dwelling. Go there and ask him how one purifies the Bodhisattva conduct . . . Good man, that you can bring forth the resolve for anuttarasamyaksambodhi (highest perfect awakening). Then he brings all living beings to maturity. Then he understands the nature of all dharmas. Then he*

*enlightens to and comprehends the seeds of all karma. Then he perfects all conduct. Then he does not sever all great vows. Then he understands in reality as it is, the separateness from the seed nature of greed. Then he can clearly see all the differences within the three periods of time. Then he causes his faith and understanding to become forever firm and solid. Then he is maintained and aided by all Thus Come Ones (Buddha's) . . . Then he is lauded by and pleases all worthy sages . . . Then he is revered and adored by all Brahma kings (Father of All Living Beings). Then he is one to whom all the heavenly lords make offerings. Then he is protected by all yakshas (nature spirits) . . . Then he is welcomed by all dragon kings. Then he is one whom the kinnara kings (Celestial Musicians, half man, half horse) praise in songs and chants. Then he is one whom all worldly lords will extol and delight over. Then he causes all the realms of living beings to attain peace and security. That is to say: by causing them to renounce the evil destinies; by causing them to escape from the places of difficulties; by severing the root of all poverty; by giving rise to the bliss to all gods and humans; by encountering and drawing near to good knowing advisors; by listening to vast, great Dharma, receiving and upholding it; by bringing forth the Bodhi resolve (Final Enlightenment); by purifying the Bodhi resolve; by illumining the Bodhisattova way; by entering into the wisdom of a Bodhisattova; and by dwelling on the grounds of a Bodhisattova . . . He is like the timely rain, because he causes all the roots and sprouts of faith of living beings to increase and grow. He is like a boatman, because he navigates the Dharma sea, landing at a haven. He is like a bridge, because he can cause one to cross over the sea of birth and death."*



*The Avatamsaka Sutra, Gandavyuṣa Chapter, translated by Jinamitra,  
Surenrabodhi and Yeshe-sde, 900 C.E.*

I so did not want to leave, I sooooo did not wish to leave . . . but my spirit was called, pulled and extricated to fathom these sights from another vibration. It felt as if I'd left a place of timeless wonder and returned to a stifled sphere wherein my soul had to be squeezed back in.

This realm of immortals was a place to behold, and a place I longed to return. This magical world was real, it was not a mythology.

*“Misty clouds scattered colours,  
Sun and Moon shimmered bright,  
A thousand ancient cypresses,  
Ten thousand lofty bamboos,  
A thousand ancient cypresses,  
A soft green drawing the rain from the sky  
Ten thousand lofty bamboos,  
And a misty valley is azure blue,  
Outside the gate rare flowers spread brocade;  
Beside the bridge wafts the scent of jade blooms,  
Rocky crags jut, glossy with green moss;  
On overhanging cliffs blue lichen grows.  
Sometimes the call of the crane is heard,  
And often you see the phoenix soar.  
The call of the crane  
Echoes beyond the Ninth Heaven and the Milky Way.  
When the phoenix soars,  
The brilliance of its wings colours the clouds.*

*Black apes and white deer can be just made out;  
Golden lions and jade elephants prefer to keep hidden.  
If you look closely at this happy land,  
You will see that it rivals paradise."*

*Journey to the West, Volume I, By Wu Cheng'en, Foreign Language  
Press, Beijing, Published Translation 1955, 1570 A.D.*

*"He saw that the doors of the cave were shut fast and that  
everything was still . . . he turned around and noticed there  
was a stone tablet about thirty feet high and eight feet wide  
at the top of the cliff. On it was carved in enormous letters:  
SPIRIT-TOWER HEART MOUNTAIN, CAVE OF THE  
SETTING MOON AND THE THREE STARS"*

*Journey to the West, Volume I, By Wu Cheng'en, Foreign Language  
Press, Beijing, Published Translation 1955, 1570 A.D.*

*"A hundred years flow by like water; a lifetime's career is  
no more than a bubble. The face that yesterday was the  
colour of peach-blossoms, today is edged with snow."  
Journey to the West, Volume I, By Wu Cheng'en, Foreign Language  
Press, Beijing, Published Translation 1955, 1570 A.D.*

As I was flying through the ethers in a spiritual galewind, my eyes were directed to look down below as I was moving through what appeared to be an Old Testament landscape. There was a timeline and all the wise women of the Old Testament were represented in sequential order.

As I was doing so, I sprouted a pair of red wings, which I instantly knew had something to do with some type of biblical prophecy. It was as if I were

carrying within me the conglomeration of all the knowledge of these wise women from throughout the ages; like a conglomeration of souls.

The red wings were one full expanse, like a singular piece of cloth along the expanse of my arms and back. And everywhere I flew, energies were emitted to the world that was now down below.

When finished, myself and several other souls were taken to seaside where a whole slew of really big Asian and puffy fish were all grounded. It was necessary that we get these seeds of the oriental wisdom back in the moving waters so that they would be re-enlivened with the spirit. As we did so, each of the fish which had turned white from being out of water, turned a healthy and vibrant pink and came back to life.

*“Good man, **south of here** in a village called the **Grove of Dwelling**, is an **elder** called **Liberation**. Go to him and ask him how a Bodhisattva cultivates . . . accomplishes . . . amasses . . . and how a Bodhisattva considers the Bodhisattva conduct . . . His vows became solid, and his mind did not tire. He used all armor as his own adornment. His vigorous, profound intent was irreversible. He became endowed with indestructible faith . . . He protected and upheld the teachings of all good knowing advisors. Concerning all states, he obtained indestructible wisdom. He had the universal door of purity. What he practiced was unobstructed. His wisdom light was perfected and universally illumined all things. He was replete with the light of uniting and holding of all the grounds . . . He was level, equal, and non-dual. His self-nature was purified. He*

*was adorned in all respects. In all conduct, he attained the ultimate. His wisdom was pure, and he had left behind all attachments. He knew the various dharmas of the ten directions, and his wisdom was without obstruction."*

*The Avatamsaka Sutra, Gandavyuṣa Chapter, translated by Jinamitra, Surendrabodhi and Yeshe-sde, 900 C.E.*

Soaring through the ancient ethers, my spirit was taken to a very large woodland in the high northwest wherein was a small monastery and church among some very tall, thick and dense trees. Going inside, I was quickly taken to my room which was intended to be a retreat cell. I was surprised that the room was really, really tiny and actually very messy. Realizing that they had given me a very unkempt room, the staff sent some people up to help me to clean it.

After doing so, which took a while, it was time for me to go outside because I was being led there. The young woman behind the reception desk at the monastery came with me for unknown reasons.

Immediately, we were faced with a serious situation. A car was driving up the road quickly, a little bit out of control. There were three adults and a child in the vehicle. It was small and white, like an old Nova maybe. In the front seat were a wife and her husband, who was a twenty-one year old native man. In the back seat, the wife's sister was sitting next to a car seat wherein a three year old boy, the child of the couple, was seated.

Before we could assess anymore, we noticed the

young native man had gotten out of the moving vehicle and was now hanging on to the door of the passenger seat where he was actively being overtly flirtatious with the wife's sister.

At the same time, due to the inattention of the parents, the three year old son had inexplicably unbelted himself and was running up the street further into the woods.

Despite the reckless and irresponsible behavior, the other woman and I immediately ran up the road after the child. The other woman actually caught him as she was faster than me. Knowing that we had saved their child's life, they were very grateful. The woman who had caught their young child quietly turned to go back into the building and left me alone with them.

Because we had not judged these people, but had rather just done what we could to help them, we were granted a favor beyond measure.

The young man who had been behaving badly began to grow taller, his hair held back by a ragged headband. His clothing instantly morphed from modern day attire into the tribal wear of the past. His presence was mesmerizing as he morphed into an ancient and holy man. Although he remained young looking, it was clear that he was a very, very old soul. He stopped growing after he had attained a very tall stature.

Standing next to him now was his father and mother;

an old chief and the chiefs' medicine bride. They were both old ones, ancient holy medicine people.

Other native women appeared around the elder wife. They were all doing beadwork around a tree together. And the old chief and his son took me on a romp through the woods.

Instantly, I knew.

The old man and woman were caretakers of the forest church. Bringing his son with us into the woods, the chief was going to have his son help with some of the projects requiring heavy lifting as the older man could not physically do all the work required to take care of the church grounds.

First, we came across a shallow river. The chief directed his son to make eight steps (the immortal number – a reference back to 'The Book of the Eights' from 'The Mysteries of the Redemption' of long ago.) out of tree stumps from a fallen tree which the younger man constructed with a chain saw and an axe. Then he helped by clearing trees in pathways and moving them out of the way.

The chief asked me if I would return once a week to help him with the maintenance of the grounds and I agreed that, God willing, I would indeed do so.

Turning to the five women doing their beadwork, I spoke to them of a soul who had recently lost its way and had gone the way of the spiritual dead. They all looked up very quietly and silently. But they said

nothing and again looked down upon their work as they were doing it. It was clear that they did not speak of the souls of the dead.

The chief tapped me quietly on the shoulder and directed me to follow him and his son to an outdoor altar that they had built closer to the church. We walked quietly towards it.

When we got there, the chief asked me to stand before it. It was a simple cross made with two trees. There were many pine needles on the ground all around it. There was a pew on each side of the cross made out of half logs which had been propped up to be used for seating, like pews.

Looking up at the hugely tall son who now stood next to the cross, I could feel the holiness that emanated from within him. He was soooooo tall, he had to be at least eight feet.

The chief quietly whispered, "Do what the spirit tells you to do, my child." Without any thought, I fell prostrate to the ground in front of the cross. My face was to the ground and my arms spread out as if I were on the cross.

This action seemed to please the chief, and he quietly leaned to the ground and took large nails and pounded them through the spaces between my fingers mimicking nailing me to the cross in symbol.

Mumbling under his breath, the chief was telling a story of the old ways. He said that when a tribal

person was killed unjustly, the one who killed that person would bury them with their face towards the ground so that they could not see who had harmed them and could not seek retribution from the afterlife.

Performing a Lawampe ceremony, it seemed that this was a holy native ceremony of healing and death. But I was unable to see the details of what they were doing as it was being done above me in the ethers by the twelve chiefs whose presence became known through my spiritual senses. However, my face was to the ground and I could not see them.

But they asked me to help with the Native Road in a unison of spiritual voices. As the chief quietly helped me to get back up on my feet, the eternal soul I had been assisting was now spiritually present as if in vision quest. I knew that this soul was under the protection of the twelve chiefs and I could feel their powerful winds. A wild leopard had appeared while I had lain prostrate on the ground and he now followed me as I walked towards the gateway which appeared in the ethers; a circular, cloudy wind tunnel which offered me the road to return to my home.

Resting comfortably on another eve, I felt a very light tapping on my right shoulder. Blurrily, I turned to my right and saw a very skittish image which despite its lack of clarity did not diminish my immediate knowledge as to who had come. My mother, now looking to be about thirty five or forty years old, sat over me with love. Her hair was the brown it had been in her younger years. Without even thinking, I



grasped for her with intensity and emotion. "Mommy, mommy, mommy, mommy!" I said as I hugged her tightly. She emanated complete love and acceptance to me, and she seemed to be aware of certain trials which were going on in my life and she expressed her support and understanding of the difficulties it presented.

Her image slowly went from blurry to profoundly clear and she looked so young and happy now. I was so moved to be with her, it was exactly what I had needed. We just held onto each other in embrace for many moments in timelessness as my soul felt the healing caress.

Taking my hand, she took me on a journey through the realm she now occupied. Many Protestant Ministers, mostly Episcopalian, were wandering the streets wearing the robes of ordinary time. We stopped for lunch nearby an auditorium wherein I saw another aspect of the soul of a dear friend of mine preparing for her next lifetime as an Irish Folk Singer. She had been a teacher her whole life until recently when she had become the principle of her school. Her new life was going to forge inroads into creativity within her soul.

My mother took me a gathering of souls who were all showing openly a set of certificates they all held. Each held two or three certificates which designated them to perform specific functions within the realm and with other souls on earth to assist them. My mother had two certificates that she showed me, both in

relation to my own soul at this time. One said that she was 'guardian angeling' me, and the other designated her as the overseer of a 'crying person,' which was also me although I had not realized it.

The realm was a place of deep and penetrating light, I was so excited and happy to see my mother residing in such a place. And I felt so deeply loved and accepted here.

Taking me further to what appeared to be a corner lunch spot, my mother insisted that we sit down and enjoy a meal together which we did. Several young children playing different musical instruments came towards us as a little roughshod band, and played specifically for me as I instinctively pulled out a harmonica and joined them in their chorus.

Mom explained that she had been given the task to watch over me through this difficult time in my life, and that she was here to give me comfort as she acknowledged that a 'crying person' is someone who is interiorly weepful due to circumstances occurring in their life. My mother deeply knew the spiritual warfares I had gone through. She was there to simply offer comfort and to let me know she knew what had happened and that she supported me. Off in the distance, she pointed to someone who was subconsciously communicating with my deceased father. I smiled, happy to see them doing so.

As we continued to wander through the beautiful and lovely town, we came upon a group of people. Watching them, I could see that people were

gathering together in order to join their efforts with one another to attain to different qualities, virtues and experiences. As they did so, they would add the names to their name to indicate a 'marriage' or union in terms of their objectives and this created larger and very complicated 'family trees' and connections because none of these people were related by blood, just by various issues they were working through within their lives.

My mother led me to a priest who was looking after a group of 'crying souls' who had all undergone some form of childhood sexual abuse. Father kindly asked me if I would like to join their family to help me through my 'crying times.' I didn't object, but obliged. As I stepped forward, I was a bit surprised about this because I knew that my 'crying times' seemed unrelated to these events in my life, but were rather more related to current events. But in a swarming movement of energy, I was given to see that indeed all things had sprung and sprouted from the same tree and it had moved and separated within the lines of misperception through many years of denial, contrast and change to actually find its way in movement through the generational renderings.

I finally understood.

Another soul had earlier confessed to a line of slander that had begun when I was young that had moved and continued throughout my life and apparently into many years later. The troubles I now faced were apparently intricately tied to this confusion which

had altered the truth, as well as, the natural line of respect owed to my person in the context of some within my own sphere of extension.

The injuries of today were begun in the injuries of yesteryear. I acknowledged my understanding.

As I tried to pick up my hand to shake that of the priest, I realized that my hands were almost like glued together in the form of prayer. I could not separate them. Noticing my predicament, he looked down upon them and smiled, and we both gave each other a nod of acceptance of his offer of family kinship. As he did so, my mother returned me quickly as if in a split second back to my body, still reveling in the glow of revisiting my childhood love and joy for my 'mommy.' It felt so good, whole, fresh and pure. In gratitude to my mother, I thanked her for coming and for her service on behalf of my soul's journey.

**Anonymous Experience:** "In the next experience, you and I were in a farmhouse looking out into the yard. Our 'hostess' was dressed in normal clothing, but it was clear she was an angel. She told us to look outside at the large cow in the yard, but cautioned us to stay inside.

Outside was a very large black cow that was thrashing about, destroying everything in its path with its mouth. Innocent animals were picked up in the cow's mouth and flung in the yard. Fence posts were uprooted and total chaos reigned from the mouth of this rabid beast.

Going outside would be extremely dangerous as the soul personified was suffering from Mad Cow Disease which symbolized the uncontrollable rage and demonic possession of some assailants in our midst. We were instructed by the angel aside, 'Stay inside, and do not come out.' The mouth was deadly and it would be instant death to come outside during the rampage of the beast. We agreed to stay inside.

Afterwards, I was in a hospital hallway when an assailant appeared in a hospital gown, holding what appeared to be a newborn baby in a blanket. Approaching me and the others assembled, the soul stated, 'Here is the new baby.'

As I focused on the new baby, the distinctive raspy, groveling voice of Satan came forth from its innards as I realized that this soul had nurtured an indwelling for the foul one himself. The 'eternal baby', which had been a gift of the Holy Spirit offering a new program to be garnered upon their souls in this life, had been deserted.

But in an intrinsically valuable turn of events, I was taken to see realm wherein the higher selves of many of the assailants we had served did dwell. And it was holy and good.

They were approaching me in modest dress and I was really somewhat shocked by what I was experiencing. At the same time we all felt a pull toward each other, and we powerfully embraced for a long time. All the anger, frustration, sadness and disappointment melted away as these were the higher aspects of these

souls. We must never forget that such things reside for all souls in reticent spheres."

*"I know quite well, [says Müller] that there never can be a whole nation of philosophers or metaphysical dreamers . . . and we must never forget that all through history, it is the few, not the many, who impress their character on a nation, and have a right to represent it as a whole. What do we know of Greece at the time of the Ionian and Eleatic philosophers, except the utterances of Seven Sages? What do we know of the Jews at the time of Moses, except the traditions preserved in the Laws and the Prophets? It is the prophets, the poets, the lawgivers and teachers, however small their number, who speak in the name of the people, and who alone stand out to represent the nondescript multitude behind them, to speak their thoughts and to express their sentiments.*

*Real Indian philosophy, even in that embryonic form in which we find it in the Upanishads, stands completely by itself. And if we ask what was the highest purpose of the teachings of the Upanishads we can state it in three words, as it has been stated by the greatest Vedânta teachers themselves, namely 'Tat twam asi.' This means 'Thou art That.' That stands for that which is known to us under different names in different systems of ancient and modern philosophy. It is Zeus or the 'Eis Theos' or 'To On' in Greece; it is what Plato meant by the 'Eternal Idea,' what Agnostics call the 'Unknowable,' what I call the 'Infinite' in Nature. This is what in India is called Brahman, the being behind all beings, the power that emits the universe, sustains it and draws it back again to itself. The Thou is what I called the Infinite in man, the Soul, the Self, the being behind every human Ego, free from all bodily fetters,*

*free from passions, free from all attachments (Atman). The expression: Thou art That – means: thy soul is the Brahman; or in other words, the subject and the object of all being and of all knowing are one and the same."*

*Tertium Organum, By P.D. Ouspensky, , 1922, Words of Max Muller*

## CHAPTER EIGHT

### *Heraldings of the Birth -* The Enlightenment

Their eyes were intense as the night rains looking into my soul as if to encourage me upon my way. The medicine woman of the Lakota path and the medicine man of the Maya walked forward in the silent darkness of the midnight and reached their hands to touch my own. No words were exchanged, but a full, solid, level, supportive and vibrationally charged gaze gathered into my eyes.

Go forward and do not give up . . . keep up the good fight, and do not grow weary.

In the distance, I saw a spacecraft (which was clearly from our earth) landing. It was delineated to me that it was from about forty years into our future. Great excitement filled the air as several of our own astronauts were returning to the earth from some sort of mission beyond the bounds of the earth's perimeter.

And then there were four very distinct but difficult to remember frames. Remembering the first two frames with great clarity, the final two were snatched from my memory almost as quickly as I'd experienced them.



The frames were to come in an enclosed space which was almost like a very ornate indoor cave which was composed of several floors. Each floor held relics of many religions which were scattered about on the floors and hung on the walls, but you could not see any of them in particular unless they were to 'pull themselves out' so to speak inside a frame.

The first frame involved a prehistoric dance, as a tribal dancer came out of the background naked, covered in mud with yellow lines on her face and dancing in almost primordial fashion. It was an active dance, much like what you might see in some African traditions today. The dancer writhed in a continual flow of movement until she just came to a sudden stop and another scene unfolded before my eyes.

The second frame involved a Hindu yogi with long, long black hair which flowed down his back. He wore an orange robe which followed down to his mid calves. He was also dancing in almost a wild fashion, but he was following a statue of a Buddha which flew around the room. The name 'Samantabhadra' which had been shared with me before in 'The Christ of the Redemption' was whispered into my ears. The statue was like that of concrete and it was adorned with halos or auras around the image of the Buddha. The almost crazed yogi ran through the levels of the cave to the upmost level as the Buddha flew and then cemented itself into the walls of the cavern in the top of the cave.

Two more frames were to follow but I would not be

allowed to recall them.

*“THE heart of man has been so constituted by the Almighty that, like a flint, it contains a hidden fire which is evoked by music and harmony, and renders man beside himself with ecstasy. These harmonies are echoes of that higher world of beauty which we call the world of spirits; they remind man of his relationship to that world, and produce in him an emotion so deep and strange that he himself is powerless to explain it. The effect of music and dancing is deeper in proportion as the natures on which they act are simple and prone to emotion; they fan into a flame whatever love is already dormant in the heart, whether it be earthly and sensual, or divine and spiritual.”*

*The Alchemy of Happiness, Al Ghazzali, Claud Field Translator, 1909*

Later, my soul was taken into and through a variety of past lives wherein I was shown counter oppositions. These were lifetimes where I was experiencing the opposing force to aspects that I was seeing in my current lifetime and of those within my karmic sphere.

Several lifetimes were presented to me of my husbands’ wherein he was a priest in some and married in others. He demonstrated a repetitive pattern of conflict between spirituality and sexuality which recurred consistently even though it was shown very clearly that there did not need to be such a conflict for his soul. He had simply chosen to hang onto this circling pattern and continued revolving within it.

In my own case, I was given to experience being on the opposite side of a marriage wherein the other party didn't want to work things out when I did, which gave me perspective in that in this lifetime I had been the one who felt less inclined to work things out even though I had done so anyway - and truly balanced me out - in understanding that this is a power struggle which in order to return to balance is set to either parties side from lifetime to lifetime in order to eventually achieve a real and final reconciliation and peace within an eternal balance which can only come about when both parties actually find these balances within themselves and rectify that insatiable carnal need for completion from another force rather than from drawing the divinity further within to the interior confines of the personal heart. It is when this happens in both souls that an eternal balance can be achieved and seeing this many lifetimes of opposing dynamics was intended to allow me to integrate this into my understanding and thus, within my soul.

There are also soul conflicts that cannot be resolved in this manner at the same time during an earth construct, as some souls may not be prepared for such an entry at this time. And so resolutions are made in different manners in order for souls to perfect and move beyond the warfares and karmas that no longer require their holding.

However, in this time construct, it was necessary for my soul to find that balance, because we were being led towards a completion of cycles which would of

necessity complete itself regardless of the fact that there would be soul cycles who would choose not to do so because that is the nature of soul regeneration within karmic groups. Although we will yet revisit and assist one another, when it is time for a fragment of our diminishing selfhood to achieve the ultimate victory in transcending space and time and moving onto the astral planets and higher spheres as we head towards the end of this earthly incarnation, we must do so even though some of our forebears and descent will not be prepared to coincide . . . at this time.

Our going forward is actually necessary for them to eventually become even capable of such a feat. As we have spoken of before, it is our movement forward, our ascensions; which provide them with the pattern to do so in their futures, as well.

We well remember that Our Lord and Saviour, Jesus Christ, provided us with the Master Pattern of Messiah so that our realm would be embedded and seeded for this greater sojourn that humankind could not take before His coming. His patterning opened the door for humanity to become something greater. We must each do the same within our own formations.

And as you see here even in the language depicted, the I becomes a we . . . that is the nature of the union.

A series of inexplicable, non-linear, abstract, obvious unconscious learning experiences began which would continue for weeks. Such experiences could not be explained and would make no sense in the physical

world, but would go on night after night and were absolutely essential in the continuing spiritual unfoldment which was coming from above.

**Anonymous vision:** “I was shown a popular hang out location or building in a small mountain town where a number of high school students were playing mindless games. Suddenly, like a hurricane, a large swath of energy completely gutted the inside of the building. The building was transported from that small mountain town, to where we now lived.

It glistened in gold framed windows and the building appeared to be endless and open with large panels of glass. We opened two large brown wooden doors and in front of us appeared completely refurbished ancient Greek water fixtures; some were shaped like the head of a lion. The energy of the building was electrifying. It reminded me of the buildings portrayed in the writings of Francisco Candido Xavier, like the shimmering crystal and glass buildings of ‘Nosso Lar’ a.k.a. ‘Astral City.’

The various classrooms and meditation chambers consisted of a very profound and high, fine frequency of energy and rooms for intense out of body meditation training, scientific related research, and extremely focused psychotherapy. It was similar to Paramahansa Yogananda’s Self-Realization Institute.

It seemed possible that this manifestation of reality was actually *already going on* within a parallel reality or emanating from the work generated through the out of body travel foundation website.

It was clear that this was a mechanism for the creation of a select group of mystical warriors who were being trained by you.

When I inquired how such a manifestation could occur, I saw your current residence from the living room and also outside, with a highlighted superimposed outline of a gigantic lotus flower. A loud pulsation sound with powerful waves of energy began emanating from the house.

The Holy Spirit was showing how your transformational work inside of the house was creating and emanating this energy out into the world and beckoning those near and far who were able to feel this pulsation.

Then it was shown that your evolving relationship with your friend, was the first prototype of this new breed of astral and mystical warriors.

Their relationship had begun through mystical communication when you began having visions concerning a person with a particular name, who later became aware of the out of body travel website and then contacted her many years prior.

This whole experience was extremely exciting and powerful.

But then in another brief encounter, I was first shown the rear and middle portions of a very large brown horse that included all four legs. Only the neck and head were missing.

Very shortly, confirmation came from the spirit world that you and I were these portions of the horse. And I watched as then the neck and head came into being and completed the horse, who then came to life, rising on his hind legs and making powerful 'Neighs.' A particular eternal soul we had been assisting was being represented as the neck and head of the now completed horse. You and I needed to know that we were to provide the foundation for this soul. When the three of us synergized, this soul's eternal destiny was protect and supported."

*"Good man, **south of here** at the boundary of Jambudvīpa is a country called Milaspharana, where there is a bhikshu named **Sea Banner**. Go to where he is and ask him how a Bodhisattva studies the Bodhisattva conduct and how a Bodhisattva cultivates the Bodhisattva path . . . From the soles of his feet, there issued forth countless hundreds of thousands of millions of multitudes of elders, laypeople, and brahmans (A Member of the Hindu Priesthood). They all used various exquisite articles to adorn their bodies. Each of them donned a jeweled headdress. On their crowns was fastened a luminescent pearl. They pervasively traveled to all worlds of the ten directions.*

*They rained down all kinds of gems, all kinds of beads and necklaces, all kinds of garments, all kinds of food and drink which were imbued with superior flavor that is according to the Dharma, all kinds of flowers, all kinds of garlands, all kinds of fragrances, all kinds of paste incense, all kinds of delightful objects of provision.*

*In all places, they saved and gathered in all poor and destitute living beings. They comforted all distraught and*

*afflicted living beings and caused them to be happy, with their minds and intentions purified, so they could accomplish the unsurpassed path of Bodhi."*

*The Avatamsaka Sutra, Gandavyuva Chapter, translated by Jinamitra, Surendrabodhi and Yeshe-sde, 900 C.E.*

Spending the first part of the night teaching the souls of young children through holograms in the etheric realms, I found myself in an ancient convent in the middle of the night searching for secret and lost documents on Christ's martyrdom. Words told me I must 'convert' the documents we were seeking. And then as I traveled into the later portions of the night, my spirit was taken into the lifetime of an Old Testament king and queen who were trying to discern the mysteries of the spirit. As the queen, I had been trying to bring the higher mysteries into the physical sphere below.

**Anonymous Experience:** "Thrust into the midst of a huge, fierce battle with a large dark army that involved many strategic engagements of warfare, I was leading a group of warriors for the light. Dodging many bullets and mortars, at times it was very questionable as to whether the light would prevail.

At one point, a huge tsunami of energy came towards us. There was an image of a dark face which seemed to embody the army of darkness very prominently at the front of the winds.

However, this tsunami and the dark army was



suddenly and powerfully vanquished! This was due in large part to the powerful energy generated by your thirty plus years of writing and influencing throngs of dedicated souls.

As I was still taking in the monumentous nature of this event, a voice came over us and declared this grand moment as **'The Celestial Victory.'**

It seemed that you needed to know that your many years of dedicated service to the Lord through your extensive writings and website has provided the needed thrust to decimate this evil enemy. It was HUGE, a tremendous victory for the light!"

*"I had already known from rumour, most brave and blessed brethren, the glory of your faith and virtue, rejoicing greatly and abundantly congratulating you, that the highest condescension of our Lord Jesus Christ should have prepared you for the crown by confession of His name. For you, who have become chiefs and leaders in the battle of our day, have set forward the standard of **the celestial warfare**; you have made a beginning of the spiritual contest which God has purposed to be now waged by your valour; you, with unshaken strength and unyielding firmness, have broken the first onset of the rising war. Thence have arisen happy openings of the fight; thence have begun good auspices of victory. It happened that here martyrdoms were consummated by tortures. But he who, preceding in the struggle, has been made an example of virtue to the brethren, is on common ground with the martyrs in honour. Hence you have delivered to us garlands woven by your hand, and have pledged your brethren from the cup of salvation."*

*Cyprian, Writings of the Early Church Fathers, 100 A.D.*

Moving through life reviews, I was undergoing more intensive purifications in preparation for my final exit from the earth. As I was going through these modalities, an extraterrestrial craft came to pick me up. It looked almost like a Hershey's kiss and shimmered in silver and gold speckled light. Four thin legs held it to the ground to keep it from charring the earth. There were several others who were coming, and I beckoned them to hurry up so we wouldn't miss our flight.

There were many souls around who were watching and a little bit jealous this time (as I had been when I had watched as another had made this crossing not long ago). But I was getting ready to 'leave' earth forever. (**Marilynn's commentary:** In this, I wasn't leaving forever in my physical vessel *at this moment*, but this was a preparatory event to assimilate that when my time on earth would be finished physically in this incarnation. I would be ready to then transcend to another sphere of developing. But physically, I would still have to stay for further work and service. It could be decades before that time might come, but this was a 'crossing over', a moment of completion and preparation for finalizing our karmic journeys and working now towards a different form of existence, a different sphere of service.)

In excitement, we rushed towards the ship. Light beings welcomed us to the entry below, as we were siphoned within its confines. Pulled upwards into a

raving mist of lights and rainbow vibrations, we felt immediately that our frequencies were being charged and redirected. A new journey was beginning, it had begun, and it was so exciting and monumental. And then we were gone . . . higher, finer and inexplicable frequencies enveloped us.

Dropped quietly upon my little world with two suns and four moons, to bask in the quiet cabin at the top of the hill that had been built for me amongst the sages, I knew that the light beings would take me to and fro from my new abode during my life to study, to glean, to learn, and to grow . . . and of course to re-energize between missions. Grateful, I looked all around at this beautiful world I had come to love. And when I was finished, I walked inside and found a quiet place to pray.

*“When the five holy ones had taken their places all the Buddha’s, Bodhisattvas, holy monks, arhats, protectors, bhiksus, laypeople, deities and immortals from every cave and every mountain, great gods, Ding and Jia gods, duty gods, guardians, local deities, and all teachers and immortals who had achieved the Way – all of whom had originally come to hear the preaching – resumed their own places. Just look at it:*

*The coloured mists surround the vulture peak;*

*Auspicious clouds are massed in the world of bliss.*

*Golden dragons lie at peace,*

*Jade tigers all are quiet.*

*Black hares come and go at will;  
 Tortoises and snakes coil all around.  
 Phoenixes red and green are in high spirits;  
 Happy the dark apes and white deer.  
 Throughout the year amazing flowers bloom;  
 Immortal fruit grows in all four seasons.  
 Lofty pine and ancient Juniper,  
 Blue-green cypress and slender bamboo.  
 Plums of every color,  
 In blossom or in fruit,  
 Eternal peaches, sometimes ripe and sometimes new.  
 A thousand kinds of fruit and flower vie in beauty;  
 All of the sky is filled with auspicious mists."*

*Journey to the West, Volume III, By Wu Cheng'en, Foreign Language  
 Press, Beijing, Published Translation 1955, 1570 A.D.*

*"There is perfection of wisdom called equanimity of the  
 universal eye, and this concentration is its light, called  
 manifestation of universal purification . . . One who has  
 fully accomplished this concentration has the power to  
 discern worlds, to enter worlds, to travel freely in worlds,*

*to adorn worlds, to purify worlds, to beautify worlds . . . to observe the grandeur . . . to see the emanations . . .*”

*The Flower Ornament Scripture, Avatamsaka Sutra, Thomas Cleary, Shamballah Books, 1993*

*“Good man, south of here is a hamlet called **Sea Tide**. There you will find a grove called **Universal Adornment**. Within that grove the Upasika Asha dwells. Go to where she is and ask her how a Bodhisattva studies the Bodhisattva conduct, and how she cultivates the Bodhisattva path . . . He traveled gradually to the south, until he arrived at the place **Sea Tide**. He beheld the **Garden Universal Adornment**. Walls made of multitudes of jewels entirely surrounded it. Trees of all jewels adorned it in symmetric rows. Trees of all jeweled blossoms rained down multitudes of wondrous flowers which spread over the ground. Trees of all jeweled incenses, their fragrance permeating the atmosphere, universally perfumed the ten directions . . . Trees of all music gave off sounds when the wind blew. These sounds were fine and wonderful, and excelled the music of the heavens. Trees of all implements of adornment each rained down precious, rare and wondrous objects, which spread out everywhere as decorations.*

*Its ground was clean and pure, without high or low places. In its midst were contained a million halls, which were fashioned from great mani (One who Stays Forever) jewels fitted together. A million pavilions were covered over with jambunada (One of the seven mountains) gold. A million palaces were adorned with inlaid Vairochana mani gems. Ten thousand bathing pools, fashioned from multitudes of jewels were surrounded on all sides by railings of the seven jewels. Stairways of the seven jewels fanned out to all four sides. Water of eight*

*meritorious virtues was translucent and filled the pools to the brim. The fragrance of its water was like heavenly chandana (parrot).*

*The bottoms of the pools were spread with golden sand, interspersed throughout with precious water-clearing pearls. In the midst of it geese, ducks, peacocks, kukkuta (rooster) birds frolicked and played, and sang forth harmonious and elegant sounds. Jeweled tala (palm) trees extended all around, arranged in rows. Moreover, there were jeweled nets from which golden bells were hung. Swayed by the soft breezes, they constantly emitted wonderful sounds. A huge jeweled canopy was hoisted, surrounded by jeweled trees on all sides. Countless mani gem banners were erected, their light universally illumining for a distance of a hundred thousand yojanas.*

*Moreover, in the midst of it were a million ponds, in which silt of black chandana had filtered down and settled on the bottom. Lotuses made of all wonderful jewels blossomed and spread over the water's surface. The colored lights of great mani flowers radiated brightness. Moreover, in that garden was a grand palace called Banner of Adornment, the ground of which was paved with wondrous gems of the Sea Treasury. Vaidurya (beryl) gems formed its pillars. Jambunada gold covered it over. Brightness Treasury manis served as adornments. The flaming light from countless kings of gems was dazzling and balzing. Multi-storied towers and interlacing pavilions were festooned with ornaments. Aruna, king of incense, and Enlightenment, king of incense – both emitted wondrous fragrances which permeated everything. Moreover, spread*

*out everywhere within this palace were limitless jeweled lotus flower thrones . . .*

*At that time, the Upasika Asha was seated on a throne of true gold. She wore a crown made of a net of sea-treasury pearls, and from her arms hung jeweled bracelets of true gold that surpassed those of all the heavens. Her violet-blue hair streamed down, and a net of great manis adorned her head. Lion-mouth mani jewels served as her earrings.*

*Those who beheld this upasika (attendant) had all their illnesses eradicated. They left the filth of afflictions. They extricated the thorn of views. They smashed the mountains of obstructions. They entered the state of unobstructed purity. They increased and brightened all of their good roots. They developed and nurtured all of their faculties. They entered the door of All-Wisdom. They entered the door of all dharanis (recitation or chant), the door of all samadhis (intense concentrations on calm abiding), the door of all great vows, the door of all wonderful conduct, and the door of all merit and virtue. All of these appeared before them. Their minds were extensive and great. They were replete with spiritual penetrations. Their bodies became unobstructed, and traveled to all places . . .*

*At that time, the Youth Good Wealth entered the Garden Universal Adornment, and contemplated it thoroughly. He beheld the Upasika Asha seated on her wonderful throne. Going to where she was, he made obeisance at her feet. He circumambulated her countless times and said, "Sagely One, I have already brought forth the resolve for anuttarasamyaksambodhi. But I still do not know how a Bodhisattva studies the Bodhisattva conduct . . .*

*Asha replied, "Good man, I have attained only a single door of liberation of a Bodhisattva. If there are those who see, hear, or mindfully recollect me, or dwell with me, or make offerings to me, none of their efforts will be in vain.*

*"Good man, if there are living beings who have not planted good roots, who have not been gathered in by good friends, who are not protected or remembered by all the Buddhas, such people will never be able to see me. Good man, if there are living beings who get to see me, they will obtain irreversibility from anuttarasamyaksambodhi (highest perfect awakening). . .*

*"Good man, all the Buddhas of the east constantly come to this place, and, seated on jeweled thrones, speak Dharma for me. All the Buddhas from the south, west, north, the four intermediate directions, above and below, also came to this place, and seated on jeweled thrones, speak Dharma for me.*

*"Good man, I am never apart from seeing the Buddhas and hearing the Dharma, and I dwell together with all Bodhisattvas. Good man, this great assembly of mine numbers eighty-four thousands of millions of nayutas, all who in this garden practice together with me have attained irreversibility from anuttarasamyaksambodhi. All the rest of the living beings who live in this garden have also universally entered the position of irreversibility."*

*Good Wealth then said, "Sagely One, have you brought forth the resolve for anuttarasamyaksambodhi for a very long time? . . . you should have obtained anuttarasamyaksambodhi long ago!" . . .*



*She answered, "Good man, it is not for the sake of teaching, transforming and subduing one single living being that a Bodhisattva brings forth the Bodhi-resolve (Bodhi - enlightenment) . . .*

*"To speak of it in general terms, it is not for the sake of fulfilling the vows of one Buddha; not for the sake of dwelling in one Buddha country; not for the sake of entering one Buddha's assembly; not for the sake of upholding the Dharma-eye of one Buddha; not for the sake of turning the Dharma Wheel of one Buddha; not for the sake of knowing the successive order of all kalpas within one world; not for the sake of knowing the sea of the mind of one living being; not for the sake of knowing the sea of faculties of one living being; not for the sake of knowing the sea of karma of one living being; not for the sake of knowing the sea of conduct of one living being; not for the sake of knowing the sea of afflictions of one living being; not for the sake of knowing the sea of afflicted habits of one living being; and so forth up to it is not for the sake of knowing the sea of afflicted habits of living beings as many as dust motes in an ineffably ineffable number squared of Buddha kshetras (temples), that he brings forth the Bodhi resolve.*

*"It is because he wishes to teach, transform, tame, and subdue absolutely all living beings without exception, that he brings forth the Bodhi resolve. It is because he wishes to serve and make offerings to absolutely all Buddhas without exception, that he brings forth the Bodhi resolve. It is because he wishes to adorn and purify all Buddha lands without exception that he brings forth the Bodhi resolve. It is because he wishes to protect and uphold the proper*

*teaching of absolutely all Buddhas without exception that he brings forth the Bodhi resolve.*

*“It is because he wishes to perfect the vows of absolutely all Tathagatas without exception, that he brings forth the Bodhi resolve. It is because he wishes to travel to absolutely all Buddha lands without exception, that he brings forth the Bodhi resolve. It is because he wishes to enter the assemblies of absolutely all Buddhas without exception, that he brings forth the Bodhi resolve. It is because he wishes to know the successive order of all kalpas within absolutely all worlds without exception, that he brings forth the Bodhi resolve. It is because he wishes to know the seas of minds of absolutely all living beings without exception, that he brings forth the Bodhi resolve. It is because he wishes to know the seas of faculties of absolutely all living beings without exception, that he brings forth the Bodhi resolve. It is because he wishes to know the seas of karma of absolutely all living beings without exception, that he brings forth the Bodhi resolve. It is because he wishes to know the seas of conduct of absolutely all living beings without exception, that he brings forth the Bodhi resolve. It is because he wishes to destroy the seas of afflictions of absolutely all living beings without exception, that he brings forth the Bodhi resolve. It is because he wishes to pull them out of the seas of absolutely all afflictions and bad habits without exception, that he brings forth the Bodhi resolve.*

*“Good man, to speak of the essential points, with the above millions of asamkhyeyas (aeons) of expedient practices, a Bodhisattva brings forth the Bodhi resolve. Good man, a Bodhisattva practices universal entry into all dharmas, for he certifies to attainment of them all. He universally enters*

*all kshetras (temples), for he adorns and purifies them all. Therefore, Good man, not until all the worlds are adorned and purified, will my vows be exhausted. Not until I have exhaustively pulled out the afflictions and bad habits of all living beings, will my vows be fulfilled."*

*Good Wealth asked, "Sagely One, what is the name of this liberation?"*

*She answered, "Good man, this liberation is called Banner of Security Apart from Worry."*

*"Good man, I only know this single door of liberation . . .*

*"Good man, **to the south** of this place, **Sea Tide**, there is a country called **Nalayur**. Within it is a **Rishi** called **Bhishmottaranirghosha**. Go to where he is and ask him how a Bodhisattva studies the Bodhisattva conduct, and how he cultivates the Bodhisattva path . . .*

*At that time, Bhishmottaranirghosha told Good Wealth, "Good man, I have attained the Liberation of the Bodhisattva's Insurpassable Banner."*

*Good Wealth asked, "Sagely One, what is the state of the Liberation of the Insurpassable Banner like?"*

*At that time, the Rishi Bhishmottaranirghosha stretched out his right hand and rubbed Good Wealth's crown. Then he took Good Wealth's hand. Thereupon Good Wealth immediately saw his own body traveling to worlds as many as dust motes in the Buddha kshetras (temples) of the ten directions. He arrived at the places of Buddhas as many as dust motes in ten Buddha kshetras. He saw these Buddha kshetras along with their assemblies, and the*

*Buddhas' marks and characteristics, and their various adornments. He also heard the Dharma (teaching) which the Buddhas proclaimed according to what was liked by the minds of living beings. He completely penetrated every single word and phrase. He received and upheld each of them without any disorder or confusion. He also understood how these Buddhas purified and regulated their vows with various understandings. He also understood how these Buddhas accomplished their powers with pure vows. He also saw the physical characteristics which these Buddhas manifested according to the minds of living beings. He also beheld the great vari-colored nets of brightness of these Buddhas, which were pure and perfect. He also understood the power of unobstructed wisdom and great light of these Buddhas.*

*Moreover, he saw himself situated at the places of all these Buddhas. Perhaps for one day and night, or for seven days and nights, or half a month, one month, one year, ten years, a hundred years, a thousand years, or a hundred million years, or an ayuta of millions of years, or a nayuta of millions of years, or through a duration of half a kalpa, or one kalpa, a hundred kalpas, a thousand kalpas, or hundreds of millions, up to and including kalpas as many as dust motes in ineffably ineffable Buddha kshetras (temples) . . .*

*At that time the Rishi Bhishmottaranirghosha let go of the hand of Good Wealth. Immediately, the Youth Good Wealth saw his own body was still at its original place. At that time the Rishi asked Good Wealth, "Good man, do you remember this?"*

Good Wealth said, "Yes! I do. This is due to the power of the Sagely One, my good knowing advisor.

The Rishi said, "Good man, I only know this liberation of the Bodhisattva's Insurpassable Banner. But as to how all Bodhisattvas Mahasattvas accomplish all supreme samadhis; how they obtain self-mastery with respect to all times; how in the space of a thought they can give rise to the limitless wisdom of all Buddhas; how they use the Buddha's wisdom lamp as adornment and universally illumine the world; how in the space of a single thought they universally enter the states of the three periods of time; how they divide their forms and pervasively travel throughout the ten directions' countries; how their wisdom bodies universally enter all Dharma realms; how according to the minds of living beings they can universally appear before them; how they contemplate their faculties and conduct to benefit them; how they emit pure light which is extremely delightful – how could I possibly know or speak of their conduct of merit and virtue; of their supreme vows; of their adornments of kshetras (temples); of their states of wisdom; of their activities in samadhi; of their spiritual penetrations and transformations; of the playful roaming of their liberation; of the differences of their physical characteristics; of the purity of their sounds; and of the light of their wisdom?

"Good man, **south of here** is a village called Ishana where dwells the brahman Victorious Heat . . .

"Good man, **south of here** in a city called **Lion's Courageous Invigoration** is a maiden by the name of **Kind Conduct** . . .

*“Good man, south of here in a city called Dvaravati is a spirit called Great Deva . . .*

*(Marilynn’s commentary: And so on, and so on, and so on, and so on, the Bodhisattva travels **Southward** to see a myriad of Bodhisattva’s in this very lengthy text until he reaches the last two Bodhisattva’s.)*

*"Sagely One, I have already brought forth the resolve for anuttarasamyaksambodhi, but I still do not know how a Bodhisattva studies the Bodhisattva conduct, and cultivates the Bodhisattva Way. I have heard that the sagely one is skilled at guiding and teaching. I wish you would explain this for me."*

*At that time, Great Deva extended his four arms over a long distance, scooped up water of the four great seas, and washed his own face with it. Then he scattered a myriad golden flowers upon Good Wealth.*

*He said to him, "Good man, all Bodhisattvas are difficult to get to see and difficult to get to hear. They rarely appear in the world. Among living beings they are foremost, like pundarika flowers among people. They act as the refuge of living beings, and the salvation of living beings. They act as a haven of security for all worlds. They act as a great light for all worlds. They guide those who are confused and deluded along the proper path of security. "They act as great guiding teachers. They lead all living beings into the doors of the Buddha-dharmas. They act as great Dharma generals, who can well guard and protect the city of all wisdom. In these ways the Bodhisattvas are difficult to get to meet. Only those whose body, speech, and mind are without error can get to see their appearances and*

*listen to their eloquence. Then at all times, they will appear before those beings."*

*"Good man, I have already accomplished a Bodhisattva's liberation called Net of Clouds."*

*Good Wealth said, "Sagely One, what are the states involved in the liberation called the Net of Clouds?"*

*At that time, Great Deva made appear before Good Wealth collections of gold, collections of silver, collections of vaidurya (beryl), collections of crystal, collections of mother-of-pearl, collections of carnelian, collections of great flaming gems, collections of immaculate treasury gems, collections of great brightness gems, collections of universally appearing throughout the ten directions gems, collections of jeweled crowns, collections of jeweled seas, collections of jeweled necklaces, collections of jeweled earrings, collections of jeweled bracelets, collections of jeweled chains, collections of nets of pearls, collections of various different mani gems, collections of all objects of adornment, collections of as-you-will manis, all of which were like great mountains.*

*Moreover, he manifested all flowers, all garlands, all incenses, all burning incense, all paste incense, all clothing, all banners and streamers, all music, all the articles of pleasure of the five desires – all of which were stacked up like mountains. Moreover, he manifested countless hundreds of thousands of myriads of billions of assemblies of maidens.*

*And the Great Deva said to Good Wealth, "Good man, you can present these objects as offerings to the Thus Come One*

*(Buddha), so as to cultivate all blessings and virtues. And give away everything so as to gather in living beings. Cause them to cultivate and study the dana-paramita and to renounce what is difficult to renounce."*

*"Good man, just as I manifest these objects for you and teach you to practice giving, so also do I do the same for all living beings. I cause all of them to thoroughly develop these good roots. Toward the Triple Jewel, toward good-knowing advisors, they should respectfully make offerings, increase and grow in wholesome Dharmas, and bring forth the resolve for unsurpassed Bodhi."*

*"Good man, if there are living beings, who are greedy for and attached to the five desires, and who engage in self-indulgence, I make appear the states of impurity for their sake. If there are living beings, who are angry, hateful, and arrogant, who like to fight and compete, then I make appear extremely horrifying shapes, such as rakshasas and so forth that drink blood and devour flesh. Upon seeing this, they become frightened and apprehensive; their minds become tamed and compliant, and they renounce and separate from the knots of resentment."*

*"If there are living beings, who are muddled and lazy, I manifest for them the difficulties of imperial law, thieves, water and fire, and a myriad grave illnesses. Upon seeing this, their hearts are terrified. Knowing that there are such miseries and sufferings, they urge and spur themselves forward."*

*"Thus with those various different expedients, I cause beings to renounce all unwholesome conducts and cultivate wholesome Dharmas. I cause them to be rid of all*



*obstructions to the paramitas, so they perfect the paramitas. I cause them to leap out of the dangerous paths of all obstructions and arrive at the place of non-obstruction."*

*"Good man, I only know this liberation of The Net of Clouds."*

*"Good man, in the Bodhi Way-place at the kingdom of Magadha in Jambudvīpa, is an earth-ruling-spirit called Secure Dwelling. Go to where she is and ask her how a Bodhisattva studies the Bodhisattva conduct and cultivates the Bodhisattva Way  
..."*

*At that time, Secure Dwelling and the million earth spirits emitted great light, which pervasively illuminated the three thousand great thousand worlds. It universally caused the great earth to quake and roar at the same time. Every place became adorned with various different kinds of jeweled objects. Their pure reflections and streaming light meshed in continual interpenetration. All leafy trees sprouted shoots at the same time. All flowering trees simultaneously burst into bloom. All fruit trees' fruits ripened without exception.*

*All rivers flowed and poured into one another. All the lakes and ponds were completely filled to the brim. A shower of fine incense fell and spread over the grounds. Flowers were borne along by the wind and universally dispersed over all. Countless types of music were played at the same time. Heavenly objects of adornment all brought forth melodious sounds. Ox kings, elephant kings, and lion kings all became happy. They leapt in joy and roared. And the sounds emitted were like the clashing together of great mountains.*

*Hundreds of thousands of hidden treasuries simultaneously emerged.*

*At that time, the Earth Spirit Secure Dwelling said to Good Wealth, "You have come well, young man. In the past, you have planted good roots at this place. I can manifest them for you. Would you like to see them?"*

*At that time, Good Wealth bowed at the feet of the earth spirit, circumambulated her countless times. Placing his palms together, he stood and said, "Sagely One, yes, I do wish to see them"*

*At that time, the earth spirit Secure Dwelling pressed her foot on the ground, whereupon hundreds of thousands of millions of asamkhyeyas of treasure troves spontaneously welled forth.*

*She said, "Good man, these treasure follow in your wake. They are the reward of good roots you planted in the past. They are gathered in and received by the power of your blessings. You can receive them and enjoy them as you please. Good man, I have attained a Bodhisattova's liberation called the Treasury of Indestructible Wisdom. I constantly use this Dharma to bring living beings to accomplishment."*

*"Good man, I recall ever since Burning Lamp Buddha, having constantly followed all Bodhisattovas, venerating, guarding, and protecting them. I contemplated the states of wisdom of all the mental activities of Bodhisattovas; their myriad conducts of the purity of all vows, all samadhis, and vast, great spiritual penetrations; their great powers of self-mastery; and their indestructible Dharmas. I pervasively*

*traveled to all Buddhalands. I universally received predictions from all Thus Come One (Buddha). I turned the Dharma wheels of all Buddhas. I extensively proclaimed the doors of all Sutras. My great Dharma light universally illumined. I taught and transformed, tamed, and subdued all living beings. I manifested the spiritual transformations of all the Buddhas. All of that I am able to receive; all of that I am able to recollect and uphold."*

*"Good man, in the ancient past, beyond kalpas many as the dust motes of piled up like Mount Sumeru, was a kalpa named Adornment. The world was called Moon Banner, and the Buddha's title was Wonderful Eyes. It was at this Buddha's place that I attained this Dharma Door."*

*"Good man, regarding this Dharma door – whether entering or coming out of it – I have cultivated it and cause it to increase and grow. I constantly see all Buddhas, never forsaking or separating from them. From the time of my initial attainment, all the way up to the Worthy Kalpa, and during the period in between, I have encountered Thus Come Ones (Buddha's), Ones Worthy of Offerings, of Proper and Equal Enlightenment, their number as many as dust motes in ineffably ineffable Buddha kshetras (temples). I have served, venerated, and made offerings to all of them. I have also seen these Buddhas travel to the Bodhi throne, and manifest great spiritual powers. I have also seen all the merits and virtues and good roots of these Buddhas."*

*"Good man, I only know this Dharma door of the Treasury of Indestructible Wisdom. But as to how all Bodhisattvas Mahasattvas constantly follow all Buddhas; how they can uphold that which all Buddhas speak; how they enter the most profound wisdom of all Buddhas; how in thought after*

*thought they fill Dharma Realms; how they achieve likeness of the Thus Come Ones' (Buddha's) bodies; how they give rise to the minds of all Buddhas; how they are complete with all the Buddha-dharmas; how they perform the deeds of all Buddhas – how could I possibly know or speak of their conduct of merit and virtue?"*

*"Good man, in the city Kapilavastu, in the kingdom Magadha of Jambudvīpa, is a night-ruling-spirit called Vasanti. Go to where she is and ask her . . ."*

*(Marilynn's commentary: Thus the sutra ends, showing that the Bodhisattva path and its attainments have no end.*

*The Avatamsaka Sutra, Gandavyūha Chapter, translated by Jinamitra, Surendrabodhi and Yeshe-sde, 900 C.E.*

### ***"Bodhisattvahood and Its Stages***

*THEN SAID MAHAMATI to the Blessed One: Will you tell us now about the disciples who are Bodhisattvas?*

*The Blessed One replied: The Bodhisattvas are those earnest disciples who are enlightened by reason of their efforts to attain self-realisation of Noble Wisdom and who have taken upon themselves the task to enlighten others. They have gained a clear understanding of the truth that all things are empty, un-born, and of a maya-like nature; they have ceased from viewing things discriminatively and from considering them in their relations; they thoroughly understand the truth of twofold egolessness and have adjusted themselves to it with patient acceptance; they have attained a definite realisation of imagelessness; and they are abiding in the perfect-knowledge that they have gained by self-realisation of Noble Wisdom.*

*Well stamped by the seal of "Suchness" they entered upon the first of the Bodhisattva stages. The first stage is called the Stage of joy (Pramudita). Entering this stage is like passing out of the glare and shadows into a realm of "no-shadows"; it is like passing out of the noise and tumult of the crowded city into the quietness of solitude. The Bodhisattva feels within himself the awakening of a great heart of compassion and he utters his ten original vows: To honor and serve all Buddhas; to spread the knowledge and practice of the Dharma; to welcome all coming Buddhas; to practise the six Paramitas; to persuade all beings to embrace the Dharma; to attain a perfect understanding of the universe; to attain a perfect understanding of the mutuality of all beings; to attain perfect self-realisation of the oneness of all the Buddhas and Tathagatas in self-nature, purpose and resources; to become acquainted with all skillful means for the carrying out of these vows for the emancipation of all beings; to realise supreme enlightenment through the perfect self-realisation of Noble Wisdom, ascending the stages and entering Tathagatahood.*

*In the spirit of these vows the Bodhisattva gradually ascends the stages to the sixth. All earnest disciples, masters and Arhats have ascended thus far, but being enchanted by the bliss of the Samadhis and not being supported by the powers of the Buddhas, they pass to their Nirvana. The same fate would befall the Bodhisattvas except for the sustaining power of the Buddhas, by that they are enabled to refuse to enter Nirvana until all beings can enter Nirvana with them. The Tathagatas point out to them the virtues of Buddhahood which are beyond the conception of the intellectual-mind, and they encourage and strengthen the Bodhisattvas not to give in to the enchantment of the bliss of the Samadhis, but to press on to*

*further advancement along the stages. If the Bodhisattvas had entered Nirvana at this stage, and they would have done so without the sustaining power of the Buddhas, there would have been the cessation of all things and the family of the Tathagatas would have become extinct.*

*Strengthened by the new strength that comes to them from the Buddhas and with the more perfect insight that is theirs by reason of their advance in self-realisation of Noble Wisdom, they re-examine the nature of the mind-system, the egolessness of personality, and the part that grasping and attachment and habit-energy play in the unfolding drama of life; they re-examine the illusions of the fourfold logical analysis, and the various elements that enter into enlightenment and self-realisation, and, in the thrill of their new powers of self-mastery, the Bodhisattvas enter upon the seventh stage of Far-going (Duramgama).*

*Supported by the sustaining power of the Buddhas, the Bodhisattvas at this stage enter into the bliss of the Samadhi of perfect tranquillisation. Owing to their original vows they are transported by emotions of love and compassion as they become aware of the part they are to perform in the carrying out of their vows for the emancipation of all beings. Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place. Because of Transcendental Intelligence only one conception is present—the promotion of the realisation of Noble Wisdom. Their insight issues from the Womb of Tathagatahood and they enter into their task with spontaneity and radiancy because it is of the self-nature of Noble Wisdom. This is called the*

*Bodhisattova's Nirvana-the losing oneself in the bliss of perfect self-yielding. This is the seventh stage, the stage of Far-going.*

*The eighth stage, is the stage of No-recession (Acala). Up to this stage, because of the defilements upon the face of Universal Mind caused by the accumulation of habit-energy since beginningless time, the mindsystem and all that pertains to it has been evolved and sustained. The mind-system functioned by the discriminations of an external and objective world to which it became attached and by which it was perpetuated. But with the Bodhisattova's attainment of the eighth stage there comes the "turning-about" within his deepest consciousness from self-centered egoism to universal compassion for all beings, by which he attains perfect self-realisation of Noble Wisdom. There is an instant cessation of the delusive activities of the whole mind-system; the dancing of the waves of habit-energy on the face of Universal Mind are forever stilled, revealing its own inherent quietness and solitude, the inconceivable Oneness of the Womb of Tathagatahood.*

*Henceforth there is no more looking outward upon an external world by senses and sense-minds, nor a discrimination of particularised concepts and ideas and propositions by an intellectual-mind, no more grasping, nor attachment, nor pride of egoism, nor habit-energy. Henceforth there is only the inner experience of Noble Wisdom which has been attained by entering into its perfect Oneness.*

*Thus establishing himself at the eighth stage of No-recession, the Bodhisattova enters into the bliss of the ten*

*Samadhis, but avoiding the path of the disciples and masters who yielded themselves up to their entrancing bliss and who passed to their Nirvanas, and supported by his vows and the Transcendental Intelligence which now is his and being sustained by the power of the Buddhas, he enters upon the higher paths that lead to Tathagatahood. He passes through the bliss of the Samadhis to assume the transformation body of a Tathagata that through him all beings may be emancipated. Mahamati, If there had been no Tathagata-womb and no Divine Mind then there would have been no rising and disappearance of the aggregates that make up personality and its external world, no rising and disappearance of ignorant people nor holy people, and no task for Bodhisattvas; therefore, while walking in the path of self-realisation and entering into the enjoyments of the Samadhis, you must never abandon working hard for the emancipation of all beings and your self-yielding love will never be in vain. To philosophers the conception of Tathagata-womb seems devoid of purity and soiled by these external manifestations, but it is not so understood by the Tathagatas,--to them it is not a proposition of philosophy but is an intuitive experience as real as though it was an amalaka fruit held in the palm of the hand.*

*With the cessation of the mind-system and all its evolving discriminations, there is cessation of all strain and effort. It is like a man in a dream who imagines he is crossing a river and who exerts himself to the utmost to do so, who is suddenly awakened. Being awake, he thinks: "Is this real or is it unreal?" Being now enlightened, he knows that it is neither real nor unreal. Thus when the Bodhisattva arrives at the eighth stage, he is able to see all things truthfully and, more than that, he is able to thoroughly understand the significance of all the dream-like things of his life as to*



*how they came to pass and as to how they pass away. Ever since beginningless time the mind-system has perceived multiplicities of forms and conditions and ideas which the thinking-mind has discriminated and the empirical-mind has experienced and grasped and clung to. From this has risen habit-energy that by its accumulation has conditioned the illusions of existence and non-existence, individuality and generality, and has thus perpetuated the dream-state of false-imagination. But now, to the Bodhisattvas of the eighth stage, life is past and is remembered as it truly was-- a passing dream.*

*As long as the Bodhisattva had not passed the seventh stage, even though he had attained an intuitive understanding of the true meaning of life and its maya-like nature, and as to how the mind carried on its discriminations and attachments yet, nevertheless, the cherishing of the notions of these things had continued and, although he no longer experienced within himself any ardent desire for things nor any impulse to grasp them yet, nevertheless, the notions concerning them persisted and perfumed his efforts to practise the teachings of the Buddhas and to labor for the emancipation of all beings. Now, in the eighth stage, even the notions have passed away, and all effort and striving is seen to be unnecessary. The Bodhisattva's Nirvana is perfect tranquillisation, but it is not extinction nor inertness; while there is an entire absence of discrimination and purpose, there is the freedom and spontaneity of potentiality that has come with the attainment and patient acceptance of the truths of egolessness and imagelessness. Here is perfect solitude, undisturbed by any gradation or continuous succession, but radiant with the potency and freedom of its self-nature*

*which is the self-nature of Noble Wisdom, blissfully peaceful with the serenity of Perfect Love.*

*Entering upon the eighth stage, with the turning-about at the deepest seat of consciousness, the Bodhisattva will become conscious that he has received the second kind of Transcendental-body (Manomayakaya). The transition from mortal-body to Transcendental-body has nothing to do with mortal death, for the old body continues to function and the old mind serves the needs of the old body, but now it is free from the control of mortal mind. There has been an inconceivable transformation-death (acintya-parinama-cyuti) by which the false-imagination of his particularised individual personality has been transcended by a realisation of his oneness with the universalised mind of Tathagatahood, from which realisation there will be no recession. With that realisation he finds himself amply endowed with all the Tathagata's powers, psychic faculties, and self-mastery, and, just as the good earth is the support of all beings in the world of desire (karmadhatu), so the Tathagatas become the support of all beings in the Transcendental World of No-form.*

*The first seven of the Bodhisattva stages were in the realm of mind and the eighth, while transcending mind, was still in touch with it; but in the ninth stage of Transcendental Intelligence (Sadhumati), by reason of his perfect intelligence and insight into the imagelessness of Divine Mind which he had attained by self-realisation of Noble Wisdom, he is in the realm of Tathagatahood. Gradually the Bodhisattva will realise his Tathagata-nature and the possession of all its powers and psychic faculties, self-mastery, loving compassion, and skillful means, and by means of them will enter into all the Buddha-lands. Making*

*use of these new powers, the Bodhisattva will assume various transformation-bodies and personalities for the sake of benefiting others. Just as in the former mental life, imagination had risen from relative-knowledge, so now skillful-means rise spontaneously from Transcendental Intelligence. It is like the magical gem that reflects instantaneously appropriate responses to one's wishes. The Bodhisattva passes over to all the assemblages of the Buddhas and listens to them as they discourse on the dream-like nature of all things and concerning the truths that transcend all notions of being and nonbeing, that have no relation to birth and death, nor to eternity nor extinction. Thus facing the Tathagatas as they discourse on Noble Wisdom that is far beyond the mental capacity of disciples and masters, he will attain a hundred thousand Samadhis, indeed, a hundred thousand nyutas of kotis (aeons) of Samadhis, and in the spirit of these Samadhis he will instantly pass from one Buddha-land to another, paying homage to all the Buddhas, being born into all the celestial mansions, manifesting Buddha-bodies, and himself discoursing on the Triple Treasure to lesser Bodhisattvas that they too may partake of the fruits of self-realisation of Noble Wisdom.*

*Thus passing beyond the last stage of Bodhisattvahood, he becomes a Tathagata himself endowed with all the freedom of the Dharmakaya. The tenth stage belongs to the Tathagatas. Here the Bodhisattva will find himself seated upon a lotus-like throne in a splendid jewel-adorned palace and surrounded by Bodhisattvas of equal rank. Buddhas from all the Buddha-lands will gather about him and with their pure and fragrant hands resting on his forehead will give him ordination and recognition as one of themselves.*

*Then they will assign him a Buddha-land that he may possess and perfect as his own.*

*The tenth stage is called the Great Truth Cloud (Dharmamegha), inconceivable, inscrutable. Only the Tathagatas can realise its perfect Imagelessness and Oneness and Solitude. It is Mahesvara, the Radiant Land, the Pure Land, the Land of Far-distances; surrounding and surpassing the lesser worlds of form and desire (karmadhatu), in which the Bodhisattva will find himself at-one-ment. Its rays of Noble Wisdom which is the self-nature of the Tathagatas, many-colored, entrancing, auspicious, are transforming the triple world as other worlds have been transformed in the past, and still other worlds will be transformed in the future. But in the Perfect Oneness of Noble Wisdom there is no gradation nor succession nor effort . . . what gradation can there be where perfect Imagelessness and Oneness prevail? And what is the reality of Noble Wisdom? It is the ineffable potency of the Dharmakaya; it has no bounds nor limits; It surpasses all the Buddha-lands, and pervades the . . . heavenly mansions . . ."*

*The Buddhist Bible, The Lankavatara Sutra, Chapter XI,  
Bodhisattvahood and its Stages, Dwight Goddard, 1932*

## ADDENDUM

### "THE THIRTY-TWO PATHS OF WISDOM

#### ACCORDING TO THE SEPHER YETZIRAH

*The First Path is called the Admirable or the Concealed Intelligence (The Highest Crown) - for it is the Light giving the power of comprehension of that First Principle which has no beginning, and it is the Primal Glory, for no created being can attain to its essence.*

*The Second Path is that of the Illuminating Intelligence it is the Crown of Creation, the Splendor of the Unity, equaling it, and it is exalted above every bead, and named by the Kabbalists the Second Glory.*

*The Third Path is the Sanctifying Intelligence, and is the basis of foundation of Primordial Wisdom, which is called the Former of faith, and its roots, Amen; and it is the parent of Faith, from which virtues doth Faith emanate.*

*The Fourth Path is named Measuring, Cohesive, or Receptacular; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by the power of the primordial emanation (The Highest Crown), blessed be it.*

*The Fifth Path is called the Radical Intelligence, because it is itself the essence equal to the Unity, uniting itself to the BINAH or Intelligence which emanates from the primordial depths of Wisdom or CHOCHMAH.*

*The Sixth Path is called the Intelligence of the Mediating Influence, because in it are multiplied the influxes of the emanations; for it causes that affluence to flow into all the reservoirs of the Blessings, with which these themselves are united.*

*The Seventh Path is the (Hidden) Intelligence, because it is the Refulgent Splendor of all the Intellectual virtues which are perceived by the eyes of intellect, and by the contemplation of faith.*

*The Eighth Path is called Absolute or Perfect, because it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places Of GEDULAH. Magnificence, which emanate from its own proper essence.*

*The Ninth Path is the Pure intelligence so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.*

*The Tenth Path is the Resplendent Intelligence, because it is exalted above every bead, and sits on the throne of BINAH (the Intelligence spoken of in the Third Path). It illuminates the splendor of all lights, and causes a supply of influence to emanate from the Prince of countenances.*

*The Eleventh Path is the Scintillating Intelligence because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.*

*The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence., called CHAZCHAZIT, which is named the place whence issues the vision of those seeing in apparitions. (That is, the prophecies by seers in a vision.)*

*The Thirteenth Path is named the Uniting Intelligence and is so called because it is itself the essence of Glory. It is the Consummation of the Truth of individual spiritual things.*

*The Fourteenth Path is the Illuminating Intelligence, and is so called because it is itself that CHASHMAL which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.*

*The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in scripture, Job xxxviii. 9, "and thick darkness a swaddling band for it."*

*The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.*

*The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher thing.*

*The Eighteenth Path is called the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased) and from the midst of the*

*investigation the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the cause of all causes.*

*The Nineteenth Path is the Intelligence of all the activities of the spiritual beings, and is so called because of the affluence diffused by it from the most high blessing and most exalted sublime glory.*

*The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.*

*The Twenty-first Path is the Intelligence of Conciliation, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.*

*The Twenty-second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.*

*The Twenty-third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.*

*The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes, which are created in like manner similar to its harmonious elegancies.*

*The Twenty-fifth Path is the Intelligence of Probation, or is Tentative, and is so called because it is the primary*



*temptation, by which the Creator (blessed be He) trieth all righteous persons.*

*The Twenty-sixth Path is called the Renovating Intelligence, because the Holy God (blessed be He) renews by it, all the changing things which are renewed by the creation of the world.*

*The Twenty-seventh Path is the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest heaven, and the excitement or motion of them.*

*The Twenty-eighth Path is the Natural Intelligence, and is so called because through it is consummated and perfected the nature of every existent being under the orb of the Sun, in perfection.*

*The Twenty-ninth Path is the Corporeal Intelligence, so called because it forms every body which is, formed beneath the whole set of worlds and the increment of them.*

*The Thirtieth Path is the Collecting Intelligence, and is so called because Astrologers deduce from it the judgment of the Stars, and of the celestial signs, and the perfections of their science, according to the rules of their revolutions.*

*The Thirty-first Path is the Perpetual Intelligence; and why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.*

*The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates, in all*

*their operations, the . . . planets, even all of them in their own due courses."*

*Sepher Yetzirah or Book of Creation, W.W. Wescott, Translated 1887*

### The Catholic Rite of Exorcism

"The priest delegated by the Ordinary to perform this office should first go to confession or at least elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and implore God's help in other fervent prayers. He vests in surplice and purple stole. Having before him the person possessed (who should be bound if there is any danger), he traces the sign of the cross over him, over himself, and the bystanders, and then sprinkles all of them with holy water. After this he kneels and says the Litany of the Saints, exclusive of the prayers which follow it. All present are to make the responses.

#### LITANY OF THE SAINTS

The Litany of the Saints is used in ordination, Forty Hours', processions, and other occasions. Both the Roman Ritual and the Roman Pontifical direct that the first three invocations be repeated. The music for this litany is given in the music supplement. The invocations are sung (or recited) by the chanters or the priest; the responses by all.

P: Lord, have mercy.

All: Lord, have mercy.

P: Christ, have mercy.  
 All: Christ, have mercy.

P: Lord, have mercy.  
 All: Lord, have mercy.

P: Christ, hear us.  
 All: Christ, graciously hear us.

P: God, the Father in heaven.  
 All: Have mercy on us.

P: God, the Son, Redeemer of the world.  
 All: Have mercy on us.

P: God, the Holy Spirit.  
 All: Have mercy on us.

P: Holy Trinity, one God.  
 All: Have mercy on us.

Holy Mary, pray for us,\*  
 \* After each invocation: "Pray for us."

Holy Mother of God,  
 Holy Virgin of virgins,  
 St. Michael,  
 St. Gabriel,  
 St. Raphael,  
 All holy angels and archangels,  
 All holy orders of blessed spirits,  
 St. John the Baptist,

St. Joseph,  
All holy patriarchs and prophets,  
St. Peter,  
St. Paul,  
St. Andrew,  
St. James,  
St. John,  
St. Thomas,  
St. James,  
St. Philip,  
St. Bartholomew,  
St. Matthew,  
St. Simon,  
St. Thaddeus,  
St. Matthias,  
St. Barnabas,  
St. Luke,  
St. Mark,  
All holy apostles and evangelists,  
All holy disciples of the Lord,  
All holy Innocents,  
St. Stephen,  
St. Lawrence,  
St. Vincent,  
SS. Fabian and Sebastian,  
SS. John and Paul,  
SS. Cosmas and Damian,  
SS. Gervase and Protase,  
All holy martyrs,  
St. Sylvester,  
St. Gregory,  
St. Ambrose,  
St. Augustine,

St. Jerome,  
 St. Martin,  
 St. Nicholas,  
 All holy bishops and confessors,  
 All holy doctors,  
 St. Anthony,  
 St. Benedict,  
 St. Bernard,  
 St. Dominic,  
 St. Francis,  
 All holy priests and levites,  
 All holy monks and hermits,  
 St. Mary Magdalen,  
 St. Agatha,  
 St. Lucy,  
 St. Agnes,  
 St. Cecilia,  
 St. Catherine,  
 St. Anastasia,  
 All holy virgins and widows,

P: All holy saints of God,  
 All: Intercede for us.

P: Be merciful,  
 All: Spare us, O Lord.  
 P: Be merciful,  
 All: Graciously hear us, O Lord.

From all evil, deliver us, O Lord.\*

\* After each invocation: "Deliver us, O Lord."

From all sin,  
 From your wrath,

From sudden and unprovided death,  
 From the snares of the devil,  
 From anger, hatred, and all ill will,  
 From all lewdness,  
 From lightning and tempest,  
 From the scourge of earthquakes,  
 From plague, famine, and war,  
 From everlasting death,  
 By the mystery of your holy incarnation,  
 By your coming,  
 By your birth,  
 By your baptism and holy fasting,  
 By your cross and passion,  
 By your death and burial,  
 By your holy resurrection,  
 By your wondrous ascension,  
 By the coming of the Holy,  
 Spirit, the Advocate,  
 On the day of judgment,

P: We sinners,

All: We beg you to hear us.\*

\* After each invocation: "We beg you to hear us."

That you spare us,  
 That you pardon us,  
 That you bring us to true penance,  
 That you govern and preserve your holy Church,  
 That you preserve our Holy Father  
 and all ranks in the Church in holy religion,  
 That you humble the enemies of holy Church,  
 That you give peace and true concord to all Christian  
 rulers.

That you give peace and unity to the whole Christian  
 world,  
 That you restore to the unity of the Church all who  
 have  
 strayed from  
 the truth, and lead all unbelievers to the light of the  
 Gospel,  
 That you confirm and preserve us in your holy  
 service,  
 That you lift up our minds to heavenly desires,  
 That you grant everlasting blessings to all our  
 benefactors,  
 That you deliver our souls and the souls of our  
 brethren,  
 relatives, and  
 benefactors from everlasting damnation,  
 That you give and preserve the fruits of the earth,  
 That you grant eternal rest to all the faithful departed,  
 That you graciously hear us,  
 Son of God,

At the end of the litany he (the priest) adds the following:

P: Antiphon: Do not keep in mind, O Lord, our offenses or those of our parents, nor take vengeance on our sins.

P: Our Father  
 who are in heaven,  
 hallowed be thy name;  
 thy kingdom come;  
 thy will be done on earth as it is in heaven.  
 Give us this day our daily bread;  
 and forgive us our trespasses

as we forgive those who trespass against us;  
and lead us not into temptation,  
All: But deliver us from evil.

Psalm 53

P: God, by your name save me,  
and by your might defend my cause.  
All: God, hear my prayer;  
hearken to the words of my mouth.

P: For haughty men have risen up against me,  
and fierce men seek my life;  
they set not God before their eyes.  
All: See, God is my helper;  
the Lord sustains my life.

P: Turn back the evil upon my foes;  
in your faithfulness destroy them.  
All: Freely will I offer you sacrifice;  
I will praise your name, Lord, for its goodness,

P: Because from all distress you have rescued me,  
and my eyes look down upon my enemies.  
All: Glory be to the Father.

P: As it was in the beginning.

After the psalm the priest continues:

P: Save your servant.  
All: Who trusts in you, my God.



P: Let him (her) find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm  
him  
(her).

P: Lord, send him (her) aid from your holy place.

All: And watch over him (her) from Sion.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving,  
accept our prayer that this servant of yours, bound by  
the fetters of sin, may be pardoned by your loving  
kindness.

Holy Lord, almighty Father, everlasting God and  
Father of our Lord Jesus Christ, who once and for all  
consigned that fallen and apostate tyrant to the flames  
of hell, who sent your only-begotten Son into the  
world to crush that roaring lion; hasten to our call for  
help and snatch from ruination and from the clutches  
of the noonday devil this human being made in your  
image and likeness. Strike terror, Lord, into the beast  
now laying waste your vineyard. Fill your servants

with courage to fight manfully against that reprobate dragon, lest he despise those who put their trust in you, and say with Pharaoh of old: "I know not God, nor will I set Israel free." Let your mighty hand cast him out of your servant, (The name of the person), so he may no longer hold captive this person whom it pleased you to make in your image, and to redeem through your Son; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

Then he commands the demon as follows:

I command you, unclean spirit, whoever you are, along with all your minions now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that you tell me by some sign your name, and the day and hour of your departure. I command you, moreover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of their possessions.

The priest lays his hand on the head of the sick person, saying:

They shall lay their hands upon the sick and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and

intercession of His holy apostles Peter and Paul and all His saints, show you favor and mercy.

All: Amen.

Next he reads over the possessed person these selections from the Gospel, or at least one of them.

P: The Lord be with you.

All: May He also be with you.

P: The beginning of the holy Gospel according to St. John.

All: Glory be to you, O Lord.

A Lesson from the holy Gospel according to St. John  
(John 1:1-14)

As he says these opening words he signs himself and the

possessed on the brow, lips, and breast.

When time began, the Word was there, and the Word was face to face with God, and the Word was God.

This Word, when time began, was face to face with God. All things came into being through Him, and without Him there came to be not one thing that has come to be. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness did not lay hold of it. There came upon the scene a man, a messenger from God, whose name was John. This man came to give testimony to testify in behalf of the light that all might believe through him. He was not himself the light; he only was to testify in behalf of the light. Meanwhile the true light, which

illuminates every man, was making its entrance into the world. He was in the world, and the world came to be through Him, and the world did not acknowledge Him. He came into His home, and His own people did not welcome Him. But to as many as welcomed Him He gave the power to become children of God those who believe in His name; who were born not of blood, or of carnal desire, or of man's will; no, they were born of God. (Genuflect here.) And the Word became man and lived among us; and we have looked upon His glory such a glory as befits the Father's only-begotten Son full of grace and truth!

All: Thanks be to God.

Lastly he blesses the sick person, saying:

May the blessing of almighty God,  
 Father, Son, and Holy Spirit,  
 come upon you and remain with you forever.  
 All: Amen.

Then he sprinkles the person with holy water.

A Lesson from the holy Gospel according to St. Mark  
 (Mark 16:15-18)

At that time Jesus said to His disciples: "Go into the whole world and preach the Gospel to all creation. He that believes and is baptized will be saved; he that does not believe will be condemned. And in the way of proofs of their claims, the following will accompany those who believe: in my name they will

drive out demons; they will speak in new tongues; they will take up serpents in their hands, and if they drink something deadly, it will not hurt them; they will lay their hands on the sick, and these will recover."

A Lesson from the holy Gospel according to St. Luke  
(Luke 10:17-20)

At that time the seventy-two returned in high spirits. "Master," they said, "even the demons are subject to us because we use your name!" "Yes," He said to them, "I was watching Satan fall like lightning that flashes from heaven. But mind: it is I that have given you the power to tread upon serpents and scorpions, and break the dominion of the enemy everywhere; nothing at all can injure you. Just the same, do not rejoice in the fact that the spirits are subject to you, but rejoice in the fact that your names are engraved in heaven."

A Lesson from the holy Gospel according to St. Luke  
(Luke 11:14-22)

At that time Jesus was driving out a demon, and this particular demon was dumb. The demon was driven out, the dumb man spoke, and the crowds were enraptured. But some among the people remarked: "He is a tool of Beelzebul, and that is how he drives out demons!" Another group, intending to test Him, demanded of Him a proof of His claims, to be shown in the sky. He knew their inmost thoughts. "Any kingdom torn by civil strife," He said to them, "is laid

in ruins; and house tumbles upon house. So, too, if Satan is in revolt against himself, how can his kingdom last, since you say that I drive out demons as a tool of Beelzebul. And furthermore: if I drive out demons as a tool of Beelzebul, whose tools are your pupils when they do the driving out? Therefore, judged by them, you must stand condemned. But, if, on the contrary, I drive out demons by the finger of God, then, evidently the kingdom of God has by this time made its way to you. As long as a mighty lord in full armor guards his premises, he is in peaceful possession of his property; but should one mightier than he attack and overcome him, he will strip him of his armor, on which he had relied, and distribute the spoils taken from him."

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to your holy apostles the power to tramp underfoot serpents and scorpions; who along with the other mandates to work miracles was pleased to grant them the authority to say: "Depart, you devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on your holy name in fear and trembling, asking that you grant me, your

unworthy servant, pardon for all my sins, steadfast faith, and the power - supported by your mighty arm - to confront with confidence and resolution this cruel demon. I ask this through you, Jesus Christ, our Lord and God, who are coming to judge both the living and the dead and the world by fire.

All: Amen.

Next he makes the sign of the cross over himself and the one possessed, places the end of the stole on the latter's neck, and, putting his right hand on the latter's head, he says the following in accents filled with confidence and faith:

P: See the cross of the Lord;  
begone, you hostile powers!

All: The stem of David,  
the lion of Juda's tribe has conquered.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God and Father of our Lord Jesus Christ, I appeal to your holy name, humbly begging your kindness, that you graciously grant me help against this and every unclean spirit now tormenting this creature of yours; through Christ our Lord.

All: Amen.

### Exorcism

I cast you out, unclean spirit, along with every Satanic power of the enemy, every spectre from hell, and all your fell companions; in the name of our Lord Jesus +Christ. Begone and stay far from this creature of God.+ For it is He who commands you, He who flung you headlong from the heights of heaven into the depths of hell. It is He who commands you, He who once stilled the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter of justice, you root of all evil and vice; seducer of men, betrayer of the nations, instigator of envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him, who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the paschal lamb, crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which follow are traced on the brow of the possessed person). Begone, then, in the name of the Father, + and of the Son, + and of the Holy + Spirit. Give place to the Holy Spirit by this sign of the holy + cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, God, forever and ever.

All: Amen.



P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Creator and defender of the human race, who made man in your own image, look down in pity on this your servant, N., now in the toils of the unclean spirit, now caught up in the fearsome threats of man's ancient enemy, sworn foe of our race, who befuddles and stupefies the human mind, throws it into terror, overwhelms it with fear and panic. Repel, O Lord, the devil's power, break asunder his snares and traps, put the unholy tempter to flight. By the sign + (on the brow) of your name, let your servant be protected in mind and body. (The three crosses which follow are traced on the breast of the possessed person). Keep watch over the inmost recesses of his (her) + heart; rule over his (her) + emotions; strengthen his (her) + will. Let vanish from his (her) soul the temptings of the mighty adversary. Graciously grant, O Lord, as we call on your holy name, that the evil spirit, who hitherto terrorized over us, may himself retreat in terror and defeat, so that this servant of yours may sincerely and steadfastly render you the service which is your due; through Christ our Lord.

All: Amen.

## Exorcism

I adjure you, ancient serpent, by the judge of the living and the dead, by your Creator, by the Creator of the whole universe, by Him who has the power to consign you to hell, to depart forthwith in fear, along with your savage minions, from this servant of God, N., who seeks refuge in the fold of the Church. I adjure you again, + (on the brow) not by my weakness but by the might of the Holy Spirit, to depart from this servant of God, N., whom almighty God has made in His image. Yield, therefore, yield not to my own person but to the minister of Christ. For it is the power of Christ that compels you, who brought you low by His cross. Tremble before that mighty arm that broke asunder the dark prison walls and led souls forth to light. May the trembling that afflicts this human frame, + (on the breast) the fear that afflicts this image + (on the brow) of God, descend on you. Make no resistance nor delay in departing from this man, for it has pleased Christ to dwell in man. Do not think of despising my command because you know me to be a great sinner. It is God + Himself who commands you; the majestic Christ + who commands you. God the Father + commands you; God the Son + commands you; God the Holy + Spirit commands you. The mystery of the cross commands + you. The faith of the holy apostles Peter and Paul and of all the saints commands + you. The blood of the martyrs commands + you. The continence of the confessors commands + you. The devout prayers of all holy men and women command + you. The saving mysteries of our Christian faith

command + you.

Depart, then, transgressor. Depart, seducer, full of lies and cunning, foe of virtue, persecutor of the innocent. Give place, abominable creature, give way, you monster, give way to Christ, in whom you found none of your works. For He has already stripped you of your powers and laid waste your kingdom, bound you prisoner and plundered your weapons. He has cast you forth into the outer darkness, where everlasting ruin awaits you and your abettors. To what purpose do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before almighty God, whose laws you have transgressed. You are guilty before His Son, our Lord Jesus Christ, whom you presumed to tempt, whom you dared to nail to the cross. You are guilty before the whole human race, to whom you proffered by your enticements the poisoned cup of death.

Therefore, I adjure you, profligate dragon, in the name of the spotless + Lamb, who has trodden down the asp and the basilisk, and overcome the lion and the dragon, to depart from this man (woman) + (on the brow), to depart from the Church of God + (signing the bystanders). Tremble and flee, as we call on the name of the Lord, before whom the denizens of hell cower, to whom the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabaoth. The Word made flesh + commands you; the Virgin's Son + commands you; Jesus + of Nazareth commands you,

who once, when you despised His disciples, forced you to flee in shameful defeat from a man; and when He had cast you out you did not even dare, except by His leave, to enter into a herd of swine. And now as I adjure you in His + name, begone from this man (woman) who is His creature. It is futile to resist His + will. It is hard for you to kick against the + goad. The longer you delay, the heavier your punishment shall be; for it is not men you are condemning, but rather Him who rules the living and the dead, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God of heaven and earth, God of the angels and archangels, God of the prophets and apostles, God of the martyrs and virgins, God who have power to bestow life after death and rest after toil; for there is no other God than you, nor can there be another true God beside you, the Creator of heaven and earth, who are truly a King, whose kingdom is without end; I humbly entreat your glorious majesty to deliver this servant of yours from the unclean spirits; through Christ our Lord.

All: Amen.

### Exorcism

Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the name of Jesus + Christ of Nazareth, who was led into the desert after His baptism by John to vanquish you in your citadel, to cease your assaults against the creature whom He has, formed from the slime of the earth for His own honor and glory; to quail before wretched man, seeing in him the image of almighty God, rather than his state of human frailty. Yield then to God, + who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army, into the depths of the sea. Yield to God, + who, by the singing of holy canticles on the part of David, His faithful servant, banished you from the heart of King Saul. Yield to God, + who condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine scourges, + He in whose sight you and your legions once cried out: "What have we to do with you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He is driving you back into the everlasting fire, He who at the end of time will say to the wicked: "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil and his angels." For you, O evil one, and for your followers there will be worms that never die. An unquenchable fire stands ready for you and for your minions, you prince of accursed murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies,

inventor of every obscenity.

Depart, then, + impious one, depart, + accursed one, depart with all your deceits, for God has willed that man should be His temple. Why do you still linger here? Give honor to God the Father + almighty, before whom every knee must bow. Give place to the Lord Jesus + Christ, who shed His most precious blood for man. Give place to the Holy + Spirit, who by His blessed apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in Annas and Saphira; who smote you in King Herod because he had not given honor to God; who by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, + now! Begone, + seducer! Your place is in solitude; your abode is in the nest of serpents; get down and crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly, kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames. You might delude man, but God you cannot mock. It is He who casts you out, from whose sight nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who expels you, He who has prepared everlasting hellfire for you and your angels, from whose mouth shall come a sharp sword, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

All the above may be repeated as long as necessary,  
until  
the one possessed has been fully freed.

It will also help to say devoutly and often over the  
afflicted person the Our Father, Hail Mary, and the  
Creed, as well as any of the prayers given below.

The Canticle of our Lady, with the doxology; the  
Canticle  
of Zachary, with the doxology.

P: Antiphon: Magi from the East came to Bethlehem  
to adore the Lord; and opening their treasure chests  
they presented Him with precious gifts: Gold for the  
great King, incense for the true God, and myrrh in  
symbol of His burial. Alleluia.

Canticle of Our Lady  
(The Magnificat)  
(Luke 1:46-55)

P: "My soul extols the Lord;  
All: And my spirit leaps for joy in God my Savior.

P: How graciously He looked upon His lowly maid!  
Oh, see, from this hour onward age after age will call  
me  
blessed!

All: How sublime is what He has done for me,  
the Mighty One, whose name is `Holy'!

P: From age to age He visits those

who worship Him in reverence.

All: His arm achieves the mastery:

He routs the haughty and proud of heart.

P: He puts down princes from their thrones,  
and exalts the lowly;

All: He fills the hungry with blessings,

and sends away the rich with empty hands.

P: He has taken by the hand His servant Israel,  
and mercifully kept His faith,

All: As He had promised our fathers

with Abraham and his posterity forever and  
evermore."

P: Glory be to the Father.

All: As it was in the beginning.

Antiphon: Magi from the East came to Bethlehem  
to adore the Lord;

and opening their treasure chests

they presented Him with precious gifts:

Gold for the great King, incense for the true God,

and myrrh in symbol of His burial. Alleluia.

Meanwhile the home is sprinkled

with holy water and incensed. Then the priest says:

P: Our Father

who art in Heaven,

Hallowed be Thy Name;

Thy Kingdom come;

Thy will be done on earth



As it is in Heaven.

Give us this day our daily bread;  
and forgive us our trespasses  
as we forgive those who trespass against us,  
and lead us not into temptation.

All: But deliver us from evil.

P: Many shall come from Saba.

All: Bearing gold and incense.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May he also be with you.

Let us pray.

God, who on this day revealed your only-begotten  
Son to all nations by the guidance of a star, grant that  
we who now know you by faith may finally behold  
you in your heavenly majesty; through Christ our  
Lord.

All: Amen.

Responsory: Be enlightened and shine forth, O  
Jerusalem, for your light is come; and upon you is  
risen the glory of the Lord Jesus Christ born of the  
Virgin Mary.

P: Nations shall walk in your light, and kings in the  
splendor of your birth. All: And the glory of the Lord

is risen upon you.

Let us pray.

Lord God almighty, bless +this home, and under its shelter let there be health, chastity, self-conquest, humility, goodness, mildness, obedience to your commandments, and thanksgiving to God the Father, Son, and Holy Spirit. May your blessing remain always in this home and on those who live here; through Christ our Lord.

All: Amen.

P: Antiphon for Canticle of Zachary:

Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with water made wine, alleluia.

Canticle of Zachary  
(Luke 1:68-79)

P: "Blessed be the Lord, the God of Israel! He has visited His people and brought about its redemption.  
All: He has raised for us a stronghold of salvation in the house of David His servant,

P: And redeemed the promise He had made through the mouth of His holy prophets of old  
All: To grant salvation from our foes and from the hand of all that

hate us;

P: To deal in mercy with our fathers and be mindful of His holy covenant, All: Of the oath he had sworn to our father Abraham, that He would enable us

P: Rescued from the clutches of our foes to worship Him without fear, All: In holiness and observance of the Law, in His presence, all our days.

P: And you, my little one, will be hailed 'Prophet of the Most High'; for the Lord's precursor you will be to prepare His ways; All: You are to impart to His people knowledge of salvation through forgiveness of their sins.

P: Thanks be to the merciful heart of our God! a dawning Light from on high will visit us All: To shine upon those who sit in darkness and in the shadowland of death, and guide our feet into the path of peace."

P: Glory be to the Father.  
All: As it was in the beginning.

Antiphon:

Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with water made wine, alleluia.

Then the celebrant sings:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God, who on this day revealed your only-begotten Son to all nations by the guidance of a star, grant that we who now know you by faith may finally behold you in your heavenly majesty; through Christ our Lord.

All: Amen.

Athanasian Creed

P: Whoever wills to be saved must before all else hold fast to the Catholic faith.

All: Unless one keeps this faith whole and untarnished, without doubt he will perish forever.

P: Now this is the Catholic faith: that we worship one God in Trinity, and Trinity in unity; All: Neither confusing the Persons one with the other, nor making a distinction in their nature.

P: For the Father is a distinct Person; and so is the Son; and so is the Holy Spirit. All: Yet the Father, Son, and Holy Spirit possess one Godhead, co-equal glory, co-eternal majesty.

P: As the Father is, so is the Son, so also is the Holy Spirit. All: The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.

P: The Father is infinite, the Son is infinite, the Holy Spirit is infinite. All: The Father is eternal, the Son is eternal, the Holy Spirit is eternal.

P: Yet they are not three eternals, but one eternal God. All: Even as they are not three uncreated, or three infinites, but one uncreated and one infinite God.

P: So likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty. All: Yet they are not three almighties, but they are the one Almighty.

P: Thus the Father is God, the Son is God, the Holy Spirit is God. All: Yet they are not three gods, but one God.

P: Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord. All: Yet there are not three lords, but one Lord.

P: For just as Christian truth compels us to profess that each Person is individually God and Lord, so does the Catholic religion forbid us to hold that there are three gods or lords. All: The Father was not made by any power; He was neither created nor begotten.

P: The Son is from the Father alone, neither created nor made, but begotten. All: The Holy Spirit is from

the Father and the Son, neither made nor created nor begotten, but He proceeds.

P: So there is one Father, not three; one Son, not three; one Holy Spirit, not three. All: And in this Trinity one Person is not earlier or later, nor is one greater or less; but all three Persons are co-eternal and co-equal.

P: In every way, then, as already affirmed, unity in Trinity and Trinity in unity is to be worshiped. All: Whoever, then, wills to be saved must assent to this doctrine of the Blessed Trinity.

P: But it is necessary for everlasting salvation that one also firmly believe in the incarnation of our Lord Jesus Christ. >All: True faith, then, requires us to believe and profess that our Lord Jesus Christ, the Son of God, is both God and man.

P: He is God, begotten of the substance of the Father from eternity; He is man, born in time of the substance of His Mother. All: He is perfect God, and perfect man subsisting in a rational soul and a human body.

P: He is equal to the Father in His divine nature, but less than the Father in His human nature as such. All: And though He is God and man, yet He is the one Christ, not two;

P: One, however, not by any change of divinity into flesh, but by the act of God assuming a human nature. All: He is one only, not by a mixture of substance, but

by the oneness of His Person.

P: For, somewhat as the rational soul and the body compose one man, so Christ is one Person who is both God and man; All: Who suffered for our salvation, who descended into hell, who rose again the third day from the dead;

P: Who ascended into heaven, and sits at the right hand of God the Father almighty, from there He shall come to judge both the living and the dead. All: At His coming all men shall rise again in their bodies, and shall give an account of their works.

P: And those who have done good shall enter into everlasting life, but those who have done evil into everlasting fire. All: All this is Catholic faith, and unless one believes it truly and firmly one cannot be saved.

P: Glory be to the Father

All: As it was in the beginning.

Here follows a large number of psalms which may be used by the exorcist at his discretion but these are not a necessary part of the rite. Some of them occur in other parts of the Ritual and are so indicated; the others may be taken from the Psalter. Psalm 90; psalm 67; psalm 69; psalm 53; psalm 117; psalm 34; psalm 30; psalm 21; psalm 3; psalm 10; psalm 12.

Prayer Following Deliverance

P: Almighty God,  
we beg you to keep the evil spirit

from further molesting this servant of yours,  
and to keep him far away,  
never to return.

At your command, O Lord,  
may the goodness and peace  
of our Lord Jesus Christ, our Redeemer,  
take possession of this man (woman).  
May we no longer fear any evil  
since the Lord is with us;  
who lives and reigns with you,  
in the unity of the Holy Spirit,  
God, forever and ever.

All: Amen.

**We ask you, humbly, to help."**

### **The Catholic Rite of Exorcism**



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# The Christ of the Redemption

The Leg, the Balance, the Weight and the  
Volume

The Mechanics of Spiritual Warfare and Energetic Alteration

By Marilyn Hughes

The Out-of-Body Travel Foundation

<http://outofbodytravel.org>

THE CHRIST OF THE REDEMPTION: The Leg, the Balance, the Weight and the Volume, The Mechanics of Spiritual Warfare and Energetic Alteration - As a soul meanders through the spiritual life, it is inevitable that periods of persecution will come into their perimeter. **This tome engages the reader to understand the mechanism by which such spiritual warfare is confronted by the heavenly powers, within the soul and without, and how the alteration of the intrinsic matter must occur in order to have a lasting peace.** 'The Christ of the Redemption' is an experiential commentary on the works of **Jacob Boehme** and history's first Mystical Theologian **Dionysius** describing the mechanism by which God brings transformation from heaven to earth within the soul of humankind. Vicariously, the reader will then follow the road to the **Flower Garland Sutra** of Mahayana Buddhism. And

as you follow this path, their words become ever more clear and understandable and the mechanism becomes a tangible through-way that the seeker can follow when moving through the dangerous world where spiritual warfare has entered into the physical realm and energetic alteration is the only avenue of transcendence. This book will teach you how to move properly through the warfare and into the peace that transcends all understanding; even when others are not walking the same path.

