

The Out-of-Body Travel Foundation Journal:

'The Bab - Forgotten Baha'i Mystic'

Issue Twenty Six

Compiled by Marilyn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org



Shrine of the Bab

(To have your Questions, Articles, Poetry or Art included in future editions, submit to: MarilynnHughes1@outofbodytravel.org!)

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'The Bab - Forgotten Baha'i Mystic'

Issue Twenty Six

By Marilyn Hughes

This issue's forgotten mystic, the Bab - Precursor to Baha'u'llah, is about a fascinating and fairly unknown character in world and religious history.

Not unlike John the Baptist of Christian origin, the Bab played a crucial role in the coming of the Baha'i revelation in that he was the precursor to the 'true' prophet, Baha'u'llah and claimed to be the first of two promised Qa'im's of Islam.

Siyyid Ali Muhammad who later became the Bab was born in 1819 and died in 1850. A movement was formed around him called Babism which, much like John the Baptist of Christian tradition who paved the way for Jesus Christ, evolved into the Bahai faith when the primary prophet - Baha'u'llah - came into the scene.

He took the title of the Bab because of its meaning - the Gate. Baha'i's consider the Bab to be the return of Elijah, John the Baptist and even Ushidar Mah, a Zoroastrian prophet.

There are many fascinating moments in the life of the Bab, not the least of which was his death. It was said that the Bab was suspended by ropes under a scaffold with one of his most devoted followers and shot at by a firing squad. Although the bullets pierced everything in sight, the Bab and his devotee were spared. Leaving the area, they were taken to a nearby room where they talked to one another.

After some time passed, they were again taken to be suspended by ropes under a scaffold, but the first regiment of soldiers who had fired previously refused to fire again, considering what had happened earlier the obvious sign of a miracle. But they brought in another regiment and the Bab and his companion were then martyred.

Composing hundreds of letters and books, the Bab acted as a faithful forerunner Baha'u'llah - meaning 'He Whom God shall Make Manifest' - to proclaim that he was indeed the prophet foretold by the Bab (and many hundreds of years earlier the prophet Muhammad) and begin what is known today as the Baha'i faith.

Baha'i's are known for their belief in unity of world religions and consider every prophet of every faith a true prophet of God who came in a successive line of revelation leading up to the final unity proclaimed by Baha'u'llah. Because of this unique proclamation, Baha'i's learn and know about all the other world religions and contain a great respect for the prophets of each of them.

The Bab is well-known to those of the Baha'i faith, but those of other faiths have well forgotten this fascinating mystic and prophet of the modern day.

The Bab explains much of what he taught through Babism in this excerpt from the Kitab-I-Asma:

EXCERPTS FROM THE KITAB-I-ASMA, (The Book of Names), The Bab, sacred-texts.com

O ye that are invested with the Bayan! Denounce ye not one another, ere the Day-Star of ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of

aversion may prevail amongst you so as to shut you out from Him Whom God shall make manifest on the Day of Resurrection. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.

Those who have deprived themselves of this Resurrection by reason of their mutual hatreds or by regarding themselves to be in the right and others in the wrong, were chastised on the Day of Resurrection by reason of such hatreds evinced during their night. Thus they deprived themselves of beholding the countenance of God, and this for no other reason than mutual denunciations.

O ye that are invested with the Bayan! Ye should perform such deeds as would please God, your Lord, earning thereby the good-pleasure of Him Whom God shall make manifest. Turn not your religion into a means of material gain, spending your life on vanities, and inheriting thereby on the Day of Resurrection that which would displease Him Whom God shall make manifest, while ye deem that what ye do is right. If, however, ye observe piety in your Faith, God will surely nourish you from the treasuries of His heavenly grace.

Be ye sincere in your allegiance to Him Whom God shall make manifest, for the sake of God, your Lord, that perchance ye may, through devotion to His Faith, be redeemed on the Day of Resurrection. Beware lest ye suffer one another to be wrapt in veils by reason of the disputes which may, during your night, arise among you as a result of the problems ye encounter or in consideration of such matters as your loftiness or lowliness, your nearness or remoteness.

Thus have We firmly exhorted you--a befitting exhortation indeed--that haply ye may cleave tenaciously unto it and attain thereby salvation on the Day of Resurrection. The time is approaching when ye will be at peace with yourselves in your homes, and lo, Him Whom God shall make manifest will have appeared, and God wisheth you to return unto Him, even as God called you into being through the Primal Point. However, all of you will seek guidance while pursuing the promptings of your own desires. Some of you are filled with pride by reason of your religion, others because of your learning. Ye will, one and all, cling unto some part of the Bayan as a means of self-glorification.

GOD is sanctified from His servants and no direct relationship ever existeth between Him and any created thing, while ye have all arisen at His bidding. Verily He is your Lord and your God, your Master and your King. He ordaineth your movements at His behest throughout the day-time and in the night season.

Say, He Whom God shall make manifest is indeed the Primal Veil of God. Above this Veil ye can find nothing other than God, while beneath it ye can discern all things emanating from God. He is the Unseen, the Inaccessible, the Most Exalted, the Best Beloved.

If ye seek God, it behooveth you to seek Him Whom God shall make manifest, and if ye cherish the desire to dwell in the Ark of Names, ye will be distinguished as the guides to Him Whom God shall make manifest, did ye but believe in Him. Verily then make your hearts the daysprings of His exalted Names as recorded in the Book, and ye shall, even as mirrors placed before the sun, be able to receive enlightenment.

SHOULD a person lay claim to a cause and produce his proofs, then those who seek to repudiate him are required to produce proofs like unto his. If they succeed in doing to, his words will prove vain and they will prevail; otherwise neither his words will cease nor the proofs he hath set forth will become void. I admonish you, O ye who are invested with the Bayan, if ye would fain assert your ascendancy, confront not any soul unless ye give proofs similar to that which he hath adduced; for Truth shall be firmly established, while aught else besides it is sure to perish.

How numerous the people who engaged in contests with Muhammad, the Apostle of God, and were eventually reduced to naught, inasmuch as they were powerless to bring forth proofs similar to that which God had sent down unto Him. Had they been abashed and modest, and had they realized the nature of the proofs wherewith He was invested, they would never have challenged Him. But they regarded themselves as champions of their own religion. Therefore God laid hold on them according to their deserts and vindicated the Truth through the power of Truth. This is what ye clearly perceive today in the Muhammadan Revelation.

Who is the man amongst you who can challenge the exalted Thrones of Reality in every Dispensation, while all existence is wholly dependent upon Them? Indeed, God hath wiped out all those who have opposed Them from the beginning that hath no beginning until the present day and hath conclusively demonstrated the Truth through the power of Truth. Verily, He is the Almighty, the omnipotent, the All-Powerful.

O YE who are invested with the Bayan! Be ye watchful on the Day of Resurrection, for on that Day ye will firmly believe in the Vahid of the Bayan, though this, even as your past religion which proved of no avail, can in no wise benefit you, unless ye embrace the Cause of Him Whom God shall make manifest and believe in that which He ordaineth. Therefore take ye good heed lest ye shut yourselves out from Him Who is the Fountain-head of all Messengers and Scriptures, while ye hold fast to parts of the teachings which have emanated from these sources.

CONSIDER how at the time of the appearance of every Revelation, those who open their hearts to the Author of that Revelation recognize the Truth, while the hearts of those who fail to apprehend the Truth are straitened by reason of their shutting themselves out from Him.

However, openness of heart is bestowed by God upon both parties alike. God desireth not to straiten the heart of anyone, be it even an ant, how much less the heart of a superior creature, except when he suffereth himself to be wrapt in veils, for God is the Creator of all things.

Wert thou to open the heart of a single soul by helping him to embrace the Cause of Him Whom God shall make manifest, thine inmost being would be filled with the inspirations of that august Name. It devolveth upon you, therefore, to perform this task in the Days of Resurrection, inasmuch as most people are helpless, and wert thou to open their hearts and dispel their doubts, they would gain admittance into the Faith of God. Therefore, manifest thou this attribute to the utmost of thine ability in the days of Him Whom God shall make manifest. For indeed if thou dost open the heart of a person for His sake, better will it

be for thee than every virtuous deed; since deeds are secondary to faith in Him and certitude in His Reality.

TAKE heed to carefully consider the words of every soul, then hold fast to the proofs which attest the truth. If ye fail to discover truth in a person's words, make them not the object of contention, inasmuch as ye have been forbidden in the Bayan to enter into idle disputation and controversy, that perchance on the Day of Resurrection ye may not engage in argumentation, and dispute with Him Whom God shall make manifest.

ON the Day of Resurrection when He Whom God will make manifest cometh unto you, invested with conclusive proofs, ye shall hold His Cause as being devoid of truth, whereas God hath apprised you in the Bayan that no similarity existeth between the Cause of Him Whom God will make manifest and the cause of others. How can anyone besides God reveal a verse such as to overwhelm all mankind? Say, great is God! Who else but Him Whom God will make manifest can spontaneously recite verses which proceed from His Lord--a feat that no mortal man can ever hope to accomplish?

Truth can in no wise be confounded with aught else except itself; would that ye might ponder His proof. Nor can error be confused with Truth, if ye do but reflect upon the testimony of God, the True One.

How great hath been the number of those who have falsely laid claim to a cause within Islam, and ye followed in their footsteps without having witnessed a single proof. What evidence can ye then produce in the presence of your Lord, if ye do but meditate a while?

Take ye good heed in your night lest ye be a cause of sadness to any soul, whether ye be able to discover proofs in him or not, that haply on the Day of Resurrection ye may not grieve Him within Whose grasp lieth every proof. And when ye do not discern God's testimony in a person, he will verily fail in manifesting the power of Truth; and God is sufficient to deal with him. Indeed on no account should ye sadden any person; surely God will put him to the proof and bring him to account. It behooveth you to cling to the testimony of your own Faith and to observe the ordinances laid down in the Bayan.

You are like unto the man who layeth out an orchard and planteth all kinds of fruit trees therein. When the time is at hand for him, the lord, to come, ye will have taken possession of the orchard in his name, and when he doth come in person, ye will shut him out from it.

Verily We planted the Tree of the Qur'an and provided its Orchard with all kinds of fruit, whereof ye all have been partaking. Then when We came to take over that which We had planted, ye pretended not to know Him Who is the Lord thereof.

Be ye not a cause of grief unto Us, nor withhold Us from this Orchard which belongeth unto Us, though independent are We of all that ye possess. Moreover, unto none of you shall We make this property lawful, were it even to the extent of a mustard seed. Verily, the Reckoner are We.

We have planted the Garden of the Bayan in the name of Him Whom God will make manifest, and have granted you permission to live therein until the time of His manifestation; then from the moment the Cause of Him

Whom God will make manifest is inaugurated, We forbid you all the things ye hold as your own, unless ye may, by the leave of your Lord, be able to regain possession thereof.

O YE unto whom the Bayan is given! Be ye vigilant lest in the days of Him Whom God shall make manifest, while ye consider yourselves as seeking God's pleasure, in reality ye persist in that which would only displease Him, even as did those who lived in the days of the Primal Point, to whom it never occurred that they were seeking things which ran counter to that which God had purposed. They shut themselves out as by a veil from God and failed to observe that which He had desired for them to perform as true believers. They pondered not upon such people as lived in the days of Muhammad, who believed likewise that they were seeking the good-pleasure of God, while they had actually cut themselves off therefrom, once they had failed to secure the good-pleasure of Muhammad. Nevertheless they comprehended not.

O ye who are invested with the Bayan! Regard not yourselves as being like unto the people to whom the Qur'an or the Gospel or other Scriptures of old were given, since at the time of His manifestation ye shall stray farther from God than did they. If ye happen to shut yourselves out it would never cross your minds that ye were shut out from Him. It behooveth you to consider how the people unto whom the Qur'an was given were debarred from the Truth, for indeed ye will act in a like manner, thinking that ye are doers of good. If ye perceive the degree of your deprivation of God, ye will wish to have perished from the face of the earth and to have sunk into oblivion. The day will come when ye will earnestly desire to know that which would meet with the good-pleasure of God but, alas, ye shall find no path unto Him. Ye, even as camels

that wander aimlessly, will not find a pasture wherein ye may gather and unite upon a Cause in which ye can assuredly believe. At that time God shall cause the Sun of Truth to shine forth and the oceans of His bounty and grace to surge, while ye will have chosen droplets of water as the object of your desire, and will have deprived yourselves of the plenteous waters in His oceans.

If ye entertain any doubts in this matter consider the people unto whom the Gospel was given. Having no access to the apostles of Jesus, they sought the pleasure of the Lord in their churches, hoping to learn that which would be acceptable unto God, but they found therein no path unto Him. Then when God manifested Muhammad as His Messenger and as the Repository of His good-pleasure, they neglected to quicken their souls from the Fountain of living waters which streamed forth from the presence of their Lord and continued to rove distraught upon the earth seeking a mere droplet of water and believing that they were doing righteous deeds. They behaved as the people unto whom the Qur'an was given are now behaving.

O ye who are invested with the Bayan! Ye can act similarly. Take ye heed, therefore, lest ye deprive yourselves of attaining the presence of Him Who is the Manifestation of God, notwithstanding that ye have been day and night praying to behold His countenance; and be ye careful lest ye be deterred from attaining unto the ocean of His good-pleasure, when perplexed and to no avail ye roam the earth in search of a drop of water.

Say, the testimony of God hath been fulfilled in the Bayan, and through its revelation the grace of God hath attained its highest consummation for all mankind. Let no one

among you say that God hath withheld the outpouring of His bounty unto you, for assuredly God's mercy unto those to whom the Bayan is given hath been fulfilled and completed until the Day of Resurrection. Would that ye might believe in the signs of God.

VERILY God hath caused the people of the Bayan to be called into being through the power of Him unto Whom the Bayan was revealed, in preparation for the Day when they will return to their Lord.

Indeed those who will bear allegiance unto Him Whom God shall make manifest are the ones who have grasped the meaning of that which hath been revealed in the Bayan; they are indeed the sincere ones, while those who turn away from Him at the time of His appearance will have utterly failed to comprehend a single letter of the Bayan, even though they profess belief and assurance in whatever is revealed in it or observe its precepts.

Say, every favourable and praiseworthy designation in the Bayan is but an allusion to those who recognize Him Whom God shall make manifest, and who believe with certainty in God and in His holy Writings, while every unfavourable designation therein is meant to refer to such as repudiate Him Whom God shall make manifest, though they may act uprightly within the bounds laid down in the Bayan. Say, if ye embrace the truth on the Day of Resurrection, God will assuredly pardon you for your night and will grant you forgiveness.

As to those who have faithfully observed the ordinances in the Bayan from the inception of its revelation until the Day when Him Whom God shall make manifest will appear, these are indeed the companions of the paradise of

His good-pleasure who will be glorified in the presence of God and will dwell in the pavilions of His celestial garden. Yet, within less than a tiny fraction of an instant from the moment God will have revealed Him Who is the Manifestation of His Own Self, the entire company of the followers of the Bayan shall be put to proof.

SINCE thou hast faithfully obeyed the true religion of God in the past, it behooveth thee to follow His true religion hereafter, inasmuch as every religion proceedeth from God, the Help in Peril, the Self-Subsisting.

He Who hath revealed the Qur'an unto Muhammad, the Apostle of God, ordaining in the Faith of Islam that which was pleasing unto Him, hath likewise revealed the Bayan, in the manner ye have been promised, unto Him Who is your Qa'im, your Guide, your Mihdi, your Lord, Him Whom ye acclaim as the manifestation of God's most excellent titles. Verily the equivalent of that which God revealed unto Muhammad during twenty-three years, hath been revealed unto Me within the space of two days and two nights. However, as ordained by God, no distinction is to be drawn between the two. He, in truth, hath power over all things.

I swear by the life of Him Whom God shall make manifest! My Revelation is indeed far more bewildering than that of Muhammad, the Apostle of God, if thou dost but pause to reflect upon the days of God. Behold, how strange that a person brought up amongst the people of Persia should be empowered by God to proclaim such irrefutable utterances as to silence every man of learning, and be enabled to spontaneously reveal verses far more rapidly than anyone could possibly set down in writing. Verily, no God is there but Him, the Help in Peril, the Self-Subsisting.

AS to those who have debarred themselves from the Revelation of God, they have indeed failed to understand the significance of a single letter of the Qur'an, nor have they obtained the slightest notion of the Faith of Islam, otherwise they would not have turned away from God, Who hath brought them into being, Who hath nurtured them, hath caused them to die and hath proffered life unto them, by clinging to parts of their religion, thinking that they are doing righteous work for the sake of God.

How numerous the verses which have been revealed concerning the grievous tests ye shall experience on the Day of Judgement, yet it appeareth that ye have never perused them; and how vast the number of revealed traditions regarding the trials which will overtake you on the Day of Our Return, and yet ye seem never to have set your eyes upon them.

Ye spend all your days contriving forms and rules for the principles of your Faith, while that which profiteth you in all this is to comprehend the good-pleasure of your Lord and unitedly to become well-acquainted with His supreme Purpose.

God hath made His Own Self known unto you, but ye have failed to recognize Him; and the thing which will, on the Day of Judgement, turn you aside from God is the specious character of your deeds. Throughout your lives ye follow your religion in order to attract the good-pleasure of God, yet on the Last Day ye shut yourselves out from God and turn away from Him Who is your Promised One.

O YE who are invested with the Bayan! Ye shall be put to proof, even as those unto whom the Qur'an was given.

Have pity on yourselves, for ye shall witness the Day when God will have revealed Him Who is the Manifestation of His Own Self, invested with clear and irrefutable proofs, while ye will cling tenaciously to the words the Witnesses of the Bayan have uttered. On that Day ye will continue to rove distraught, even as camels, seeking a drop of the water of life. God will cause oceans of living water to stream forth from the presence of Him Whom God shall make manifest, while ye will refuse to quench your thirst therefrom, notwithstanding that ye regard yourselves as the God-fearing witnesses of your Faith. Nay, and yet again, nay! Ye will go astray far beyond the peoples unto whom the Gospel, or the Qur'an or any other Scripture was given. Take good heed to yourselves, inasmuch as the Cause of God will come upon you at a time when you will all be entreating and tearfully imploring God for the advent of the Day of His Manifestation; yet when He cometh ye will tarry and will fail to be of those who are well-assured in His Faith.

Beware lest ye grieve Him Who is the Supreme Manifestation of your Lord; verily, He can well afford to dispense with your allegiance unto Him. Be ye careful and bring not despondency upon any soul, for surely ye shall be put to proof.

SAY, He Whom God shall make manifest will surely redeem the rights of those who truly believe in God and in His signs, for they are the ones who merit reward from His presence. Say, it is far from the glory of Him Whom God shall make manifest that anyone should in this wise make mention of His name, if ye ponder the Cause of God in your hearts. Say, He shall vindicate the Cause through the potency of His command and shall bring to naught all

perversion of truth by virtue of His behest. Verily God is potent over all things.

If ye wish to distinguish truth from error, consider those who believe in Him Whom God shall make manifest and those who disbelieve Him at the time of His appearance. The former represent the essence of truth, as attested in the Book of God, while the latter the essence of error, as attested in that same Book. Fear ye God that ye may not identify yourselves with aught but the truth, inasmuch as ye have been exalted in the Bayan for being recognized as the bearers of the name of Him Who is the eternal Truth.

Say, were He Whom God shall make manifest to pronounce a pious and truthful follower of the Bayan as false, it is incumbent upon you to submit to His decree, as this hath been affirmed by God in the Bayan; verily God is able to convert light into fire whenever He pleaseth; surely He is potent over all things. And were He to declare a person whom ye regard alien to the truth as being akin thereto, err not by questioning His decision in your fancies, for He Who is the Sovereign Truth createth things through the power of His behest. Verily God transmuteth fire into light as He willeth, and indeed potent is He over all things. Consider ye how the truth shone forth as truth in the First Day and how error became manifest as error; so likewise shall ye distinguish them from each other on the Day of Resurrection.

PONDER upon the people unto whom the Gospel was given. Their religious leaders were considered as the true Guides of the Gospel, yet when they shut themselves out from Muhammad, the Apostle of God, they turned into guides of error, notwithstanding that all their lives they had faithfully observed the precepts of their religion in

order to attain unto Paradise; then when God made Paradise known unto them, they would not enter therein. Those unto whom the Qur'an is given have wrought likewise. They performed their acts of devotion for the sake of God, hoping that He might enable them to join the righteous in Paradise. However, when the gates of Paradise were flung open to their faces, they declined to enter. They suffered themselves to enter into the fire, though they had been seeking refuge therefrom in God.

Say, verily, the criterion by which truth is distinguished from error shall not appear until the Day of Resurrection. This ye will know, if ye be of them that love the Truth. And ere the advent of the Day of Resurrection ye shall distinguish truth from aught else besides it according to that which hath been revealed in the Bayan.

How vast the number of people who will, on the Day of Resurrection, regard themselves to be in the right, while they shall be accounted as false through the dispensation of Providence, inasmuch as they will shut themselves out as by a veil from Him Whom God shall make manifest and refuse to bow down in adoration before Him Who, as divinely ordained in the Book, is the Object of their creation.

SAY, ye will be unable to recognize the One True God or to discern clearly the words of divine guidance, inasmuch as ye seek and tread a path other than His. Whenever ye learn that a new Cause hath appeared, ye must seek the presence of its author and must delve into his writings that haply ye may not be debarred from attaining unto Him Whom God shall make manifest at the hour of His manifestation. Wert thou to walk in the way of truth as

handed down by them that are endowed with the knowledge of the inmost reality, God, thy Lord, will surely redeem thee on the Day of Resurrection. Verily He is potent over all things.

In the Bayan God hath forbidden everyone to pronounce judgement against any soul, lest he may pass sentence upon God, his Lord, while regarding himself to be of the righteous, inasmuch as no one knoweth how the Cause of God will begin or end.

O ye who are invested with the Bayan! Should ye be apprised of a person laying claim to a Cause and revealing verses which to outward seeming are unlikely to have been revealed by anyone else save God, the Help in Peril, the Self-Subsisting, do not pass sentence against him, lest ye may inadvertently pass sentence against Him Whom God shall make manifest. Say, He Whom God shall make manifest is but one of you; He will make Himself known unto you on the Day of Resurrection. Ye shall know God when the Manifestation of His Own Self is made known unto you, that perchance ye may not stray far from His Path.

Verily God will raise up Him Whom God shall make manifest, and after Him Whomsoever He willeth, even as He hath raised up prophets before the Point of the Bayan. He in truth hath power over all things.

VERILY, on the First Day We flung open the gates of Paradise unto all the peoples of the world, and exclaimed: 'O all ye created things! Strive to gain admittance into Paradise, since ye have, during all your lives, held fast into virtuous deeds in order to attain unto it.' Surely all men yearn to enter therein, but alas, they are unable to do so by

reason of that which their hands have wrought. Shouldst thou, however, gain a true understanding of God in thine heart of hearts, ere He hath manifested Himself, thou wouldst be able to recognize Him, visible and resplendent, when He unveileth Himself before the eyes of all men.

SAY, by reason of your remembering Him Whom God shall make manifest and by extolling His name, God will cause your hearts to be dilated with joy, and do ye not wish your hearts to be in such a blissful state? Indeed the hearts of them that truly believe in Him Whom God shall make manifest are vaster than the expanse of heaven and earth and whatever is between them. God hath left no hindrance in their hearts, were it but the size of a mustard seed. He will cheer their hearts, their spirits, their souls and their bodies and their days of prosperity or adversity, through the exaltation of the name of Him Who is the supreme Testimony of God and the promotion of the Word of Him Who is the Dayspring of the glory of their Creator.

Verily, these are souls who take delight in the remembrance of God, Who dilates their hearts through the effulgence of the light of knowledge and wisdom. They seek naught but God and are oft engaged in giving praise unto Him. They desire naught except whatever He desireth and stand ready to do His bidding. Their hearts are mirrors reflecting whatsoever He Whom God shall make manifest willeth. Thus God will cheer the hearts of those who truly believe in Him and in His signs and who are well assured of the life to come. Say, the life to come is none other than the days associated with the coming of Him Whom God will make manifest.

Reduce not the ordinances of God to fanciful imaginations

of your own; rather observe all the things which God hath created at His behest with the eye of the spirit, even as ye see things with the eyes of your bodies.

THE divine Revelation associated with the advent of Him Who is your promised Mihdi hath proved far more wondrous than the Revelation wherewith Muhammad, the Apostle of God, was invested. Would that ye might ponder. Verily, God raised up Muhammad, the Apostle of God, from among the people of Arabia after he had reached forty years of age--a fact which every one of you affirmeth and upholdeth--while your Redeemer was raised up by God at the age of twenty-four amidst people none of whom can speak or understand a single word of Arabic. Thus God layeth bare the glory of His Cause and demonstrateth the Truth through the potency of His revealed Word. He is indeed the Powerful, the Omnipotent, the Help in Peril, the Best Beloved.

SAY, verily God hath caused all created things to enter beneath the shade of the tree of affirmation, except those who are endowed with the faculty of understanding. Theirs is the choice either to believe in God their Lord, and put their whole trust in Him, or to shut themselves out from Him and refuse to believe with certitude in His signs. These two groups sail upon two seas: the sea of affirmation and the sea of negation.

They that truly believe in God and in His signs, and who in every Dispensation faithfully obey that which hath been revealed in the Book--such are indeed the ones whom God hath created from the fruits of the Paradise of His good-pleasure, and who are of the blissful. But they who turn away from God and His signs in each Dispensation, those are the ones who sail upon the sea of negation.

God hath, through the potency of His behest, ordained for Himself the task of ensuring the ascendancy of the sea of affirmation and of bringing to naught the sea of negation through the power of His might. He is in truth potent over all things.

Verily it is incumbent upon you to recognize your Lord at the time of His manifestation, that haply ye may not enter into negation, and that, ere a prophet is raised by God, ye may find yourselves securely established upon the sea of affirmation. For if a prophet cometh to you from God and ye fail to walk in His Way, God will, thereupon, transform your light into fire. Take heed then that perchance ye may, through the grace of God and His signs, be enabled to redeem your souls.

SAY, God shall of a truth cause your hearts to be given to perversity if ye fail to recognize Him Whom God shall make manifest; but if ye do recognize Him God shall banish perversity from your hearts...

That day whereon ye were, by God's Will, initiated into the Bayan, did any of you know who were the Letters of the Living or the Witnesses or the Testimonies or what the names of the believers? Likewise doth God wish you to recognize Him Whom God shall make manifest on the Day of Resurrection. Beware lest ye shut yourselves out as by a veil from Him Who hath created you, by reason of your regard for those who were called into being at the bidding of the Point of the Bayan for the exaltation of His Word. Did ye possess, ere the Point of the Bayan had called you into existence, any trace of identity, how much less a writ or authority? Disregard then your beginnings, perchance ye may be saved on the day of your return. Indeed had it not been for the exaltation of the name of the Primal Point,

God would not have ordained for you the Letters of the Living, nor those who are the Testimonies of His Truth, nor the Witnesses of His Justice; could ye but heed a little. All this is to glorify the Cause of Him Whom God shall make manifest at the time of His manifestation; would that ye might ponder a while.

Therefore it behooveth you to return unto God even as ye were brought forth into existence, and to utter not such words as why or nay, if ye wish your creation to yield fruit at the time of your return. For none of you who have been born in the Bayan shall gain the fruit of your beginning unless ye return unto Him Whom God shall make manifest. He it is Who caused your beginning to proceed from God, and your return to be unto Him, did ye but know

HOW great the number of people who deck themselves with robes of silk all their lives, while clad in the garb of fire, inasmuch as they have divested themselves of the raiment of divine guidance and righteousness; and how numerous are those who wear clothes made of cotton or coarse wool throughout their lives, and yet by reason of their being endowed with the vesture of divine guidance and righteousness, are truly attired with the raiment of Paradise and take delight in the good-pleasure of God. Indeed it would be better in the sight of God were ye to combine the two, adorning yourselves with the raiment of divine guidance and righteousness and wearing exquisite silk, if ye can afford to do so. If not, at least act ye not unrighteously, but rather observe piety and virtue...

But for the sole reason of His being present amongst this people, We would have neither prescribed any law nor laid down any prohibition. It is only for the glorification

of His Name and the exaltation of His Cause that We have enunciated certain laws at Our behest, or forbidden the acts to which We are averse, so that at the hour of His manifestation ye may attain through Him the good-pleasure of God and abstain from the things that are abhorrent unto Him.

Say, verily, the good-pleasure of Him Whom God shall make manifest is the good-pleasure of God, while the displeasure of Him Whom God shall make manifest is none other than the displeasure of God. Avoid ye His displeasure, and flee for refuge unto His good-pleasure. Say, the living guides to His good-pleasure are such as truly believe in Him and are well-assured in their faith, while the living testimonies of His displeasure are those who, when they hear the verses of God sent forth from His presence, or read the divine words revealed by Him, do not instantly embrace the Faith and attain unto certitude.

EXCERPTS FROM THE KITAB-I-ASMA, (The Book of Names), The Bab, sacred-texts.com

The Out-of-Body Travel Foundation Journal:
Question and Answer Forum!

Please Send Your Questions to:

MarilynnHughes1@outofbodytravel.org

For Future Inclusion in this Section!

Question from Hayden Westley, Waco, TX, USA: Hi Marilynn. Yep, me again from Waco, Texas. The out of body travel has to be one of, if not the best that human potential has to offer. Can you tell me where all you have been or some of the best places you've visited in that state? I have tried to do this but seems mission impossible. I guess, like riding a bicycle, once done it gets easier. I have many questions but I'll try to hold them at bay. Can other people sense your presence while visiting in the outer body mode? Can you go to other planets? How about to the inner earth? I believe there is another world inside earth with animals and being different as well as the same as us. The Bible speaks of Christ going there to preach to the fallen angels. Also, it speaks of the bottomless pit. That has to go thru the earth to be bottomless. Then there is the amazing story of Admiral Byrd accidently flying his small plane into the opening at the North Pole (I think). He came back telling of another world there with strange animals and intelligent beings. How can I buy one of your books?
 Hayden Waco, Texas

Marilynn: Hi Hayden, please consider going to <http://astore.amazon.com/outofbodytravel-20> to buy my books.

Here's an answer to some of your questions:

Can you tell me where all you have been or some of the best places you've visited in that state?

The best places I've visited are not on this earth but in the Galactic heavens. But I have flown through the Uncompahgre national forest astrally which was spectacular. Last night I visited my mother's hometown in Germany. But the best places are heavenly realms.

Can other people sense your presence while visiting in the outer body mode?

Some do, some don't. It often depends on individual spiritual development and innate sensitivity.

Can you go to other planets?

Yes. I've been to Venus, Mars, Pluto, the Pleiades and several star systems including Alpha Centauri and two systems that are so far beyond this one that I have no idea where they were, but was completely confounded by their spiritual beauty and advancement. They were very evolved places. Here are a few experiences that I feel you may find of interest. Hope you enjoy:

Having left form, a sort of melancholy had taken over my soul as to make it unaware of the pathway it had taken to arrive at this unusual place. A knowing told me that I was on another planet, and that this entire land was known as the land of the Assisi's.

A mountain range that I inherently knew to be called the Assisi's loomed overhead the ocean beach I stood upon. An omnipresence of rich color entranced me in this world, for everything held richness deeper than I'd remembered upon the earth. A spiritual community lived here, souls in no need of bodies, who honored the way of the Lord.

(As St. Francis of Assisi neared death, he asked his body to be turned in the direction of the city of Assisi and he spoke these words:)

"Lord, as in days gone by many evil-doers lived in this city, so now I see it has

pleased your abundant mercy to show this city the fullness of your grace. May it become a dwelling and a home for all who acknowledge you and seek to glorify your name forever and ever."

The Prayers of St. Francis, A prayer for Assisi, Page 46, (Christianity, Catholic, Words of St. Francis)

Going into the mountains with a group of sub-conscious astral spirits, they had come here to learn flight, as well as, to become more at one with the natural laws of life and the earth. While I was leaping down mountain cliffs and through trees, the sub-conscious souls would grudgingly try to walk because they hadn't yet learned to fly.

Coming across a steep mountain drop, I noticed an iridescent lake below filled by a crystal river. A meadow surrounded the waters with beautiful flowers in bloom. Soaring down, I dove directly into the lake, although my spirit did not become wet. As I got out, I sat down in the meadow to rest, and motioned the tepid souls to join me. All declined but one brave soul, who injured her ankle preparing to make her descent. Massaging her ankle, she suddenly pointed to the sky and shouted, "It's the Assisi Marauders."

Memory came upon me as I recalled that the Assisi Marauders were a group of spiritual guides who focus on creation energy. At the time, there were five marauders who all manifested as men.

Looking up, I noticed five white-winged horses carrying the men who wore all black, with capes blowing in the wind. Waving, I knew that these guides had something to do with St. Francis of Assisi, but that was all I knew.

"Then I saw the heavens opened, and there was a white horse; its rider was (called) 'Faithful and True.' He judges and wages war in righteousness."

New American Bible, New Testament, Revelations 19:11, (Christianity, Catholic)

As they passed, I was entranced by their Godly power, because they were extremely energized beings who performed the function of energizing works of creation on the ground which empowered the evolution of souls towards God on earth. Rather than being a source of creative works like the Temple of the Dolphins, their energies were actually those that brought things into manifestation upon the ground.

Flying back up the mountains and rejoining the group, we eventually returned to the ocean-side community. To the spirit who had hurt her ankle, I said, "If you allow yourself to trust, you will be able to fly with ease!" What this means is that flight is a gift given solely through the power of the Lord, if you try to do it on your *own* will, it doesn't work correctly. Give all power to God, and then flight comes naturally.

A short old man wearing a white robe approached me, and I immediately knew that I had known him for centuries, but this was the first time I remembered him in my current lifetime. A great sage, I

knew him to be the master sage of the Assisi Marauders . . . and my teacher.

Spirits began assembling in the clearing and a voice could be heard echoing across the sky. "Everyone stop what you are doing as the ceremony is about to begin. A new Assisi Marauder has been chosen!" Oohs and aahs were heard from the crowds and I felt an indescribable excitement. Looking to the old teacher, I asked, "My father, who is this being? Do you know?" Smiling, he said nothing.

Suddenly, the white horses came from the distance, flying overhead. Carrying their respected passengers, they landed right before me. One of the marauders, a blonde man, walked up to me and handed me a card proclaiming my rite of passage, "Welcome back, my friend, you have been missed," he said. My very own white-winged horse flew in from the sky, landing next to me. Beckoning me to ride him, I hopped on and flew into the sky with the marauders.

Landing in an isolated area, a white-winged stallion stood by one of the marauders who looked especially familiar to me. Intensely attracted to his energy, we sat aside each other in the grass. Feathered black hair, and rough beard and mustache made him quite mysterious as he stared at me without regard to the intrusiveness of the act. Suddenly pulling me closer to him, he looked directly into my eyes and said, "You could be my fantasy."

Pulsating energy surged into my spirit, words holding power and meaning far beyond what I could presently understand. I wanted to know more, but the spirit wind pulled me away, returning me to form.

"Lord Jesus Christ, you are the good shepherd. You grant us your loving mercy without our having deserved it, and many a time it must endure the pangs of sharp pain. Since you have called me to your flock, I beg you by your grace and strength that in trouble, anguish and distress I may never turn away from you."

The Prayers of St. Francis, Lord, help me, Page 38, (Christianity, Catholic, Words of St. Francis)

Hovering over my bed waiting for me as I left form, a man who referred to himself as my 'personal trainer' said, "This will be on our terms, no limits on this journey." Conveying to me that he was here to help me with my health, he was prepared to assist me with my asthma, as were a whole team of specialists who were now visible.

Up ahead in the stars I called out, "Where are you taking me?" "Remember, no limits, just follow your heart!" He replied. Soaring past the atmosphere of the earth, up ahead was a large Pleiadian craft; the familiar metallic circle with light pouring out of the seams, and before I knew it, we had entered the spaceship.

Taking me aside to a crystal chamber in the ship, the walls of

the room were glowing in a vibrant blue. Inside, the floors were made of a velvety cushion and we sat together. "I am taking you to the Pleiades." He said. "There you will experience unlimitedness. You must experience the true nature of love in order to heal yourself."

"Prepare yourself for unlimited beauty," he said, as the spaceship door was opened. Iridescent shaded lights of blue and purple beamed from the planet, the color of lilacs. Leading me to the open door, my spirit shook in the absolute wonderment of what lay before me. Purple and blue skies shone down upon a huge temple created from amethyst stone. Seven luminous beams shot directly to the seven luminous stars, their names were Janan, Onan, Quinlan, Donan, Enos, Quinas, and Justos. A majestic sound filled the entire sky, angelic voices singing in tonal harmony. Below me, the ground was made of a whitish-clear crystalline substance. Shooting stars soared through the night sky. A large butterfly about two feet in diameter with pink crystalline wings flew directly into my hand. "Behold, the Pleiadian star!" she said, pointing to a gleaming body of light as large as the Earthly moon in the night sky. Musical sounds increased and filled me with joy, and as I ventured forth, a luminous green filled my spirit as I wandered towards an emerald city which lay beyond the amethyst temple.

Transmitted into my heart, the seven tones became comprehensible to me here. Love powers the universe, but it was not the karmic love that most humanity understood, it was a divine love which lay beyond all ramification of desire. Light beings moved to the flow of the lights and music, their ecstasy in God apparent. Luminescent Pleiadians were engaged in a joyous dance of life as I realized. "Love, love, love . . . that's what it's all about."

Flying towards a mountain made of pure crystal, it contained an open chamber filled with a power modulator. As I arrived, a soft blue substance surrounded me, and the angelic sounds projecting from the temple were being absorbed directly into the mountain's chamber. Waiting for me at the mountain, my trainer said, "What could be more natural than love?" I knew that he was speaking of this type of divine love that I just now experienced, rather than the karmically disfigured love which predominates upon the Earth.

Returning to the spaceship, we began our journey home. In an instant, my trainer said, "We have returned to Earth, and you must go back. Please," he pleaded, "remember the Pleiades, and be yourself. In this you will find your way." Beginning to wrap a piece of fine silk fiber around my head, he said, "Like the caterpillar, you are transforming into something grander. Keep this silk fiber with you to remind you of what you are becoming."

As he kissed my hand good-bye, I quickly became sub-conscious.

PAINTED LILACS

*Painted lilacs in the sky, emitting tones of misty sighs
Controlling none but moments rest, the sky painting leads me on a quest
Pinks and purples emanate tones; my spirit sings the sounds of loons
The love cry of a world so vast, hiding midst the thick veiled cast
Searching deep within my soul, the lilac triggers love of old
Beauty taming worlds of fear, forget me not, a tiny tear
Setting sun unites with one, emanations of a holy God
The lilacs part to greet the night, stars fill heavens with lighted might*

"Through one pore they radiate infinite light beams . . ."

*The Flower Ornament Scripture, Chapter 38, Detachment from the World, Page 1130,
Stanza 2, (Buddhism, Mahayana)*

"Come, come pass through the veil," Isis said, as they opened very wide. As soon as I'd passed through, they closed with a start. Alone, I now wore the garments of healing and rebirth.

Three beings awaited my arrival, as I immediately recognized them as being members of my band of alliances. Greeting them with a bow, I knew that we all worked together for the Lord on the ground below. Two of us were incarnate upon the Earth; a teacher who taught of the electrical nature of energy in the world and myself. The third was a starship captain, and was in spirit form. "Remember our pact, we work together," the captain said. We were all together and present to assist the teacher, who was experiencing a crisis on the ground wherein members of his family were trying to block his path and interfere with his job for the Lord. Not identifying with his universal mission, his shoulder was badly injured.

Another incarnate soul approached. I'd recognized her immediately as a soul I'd guarded for a time, but whose apathy had prevented the manifestation of her aspects of the mission on the ground. Looking sternly at her, the teacher spoke harsh words. "Our love for you has held you intact, but I'm very sad to declare that you cannot come back here anymore." Attached to the world, her abilities to affect it in a spiritual manner had been thwarted. Loving her very deeply, it was sad to accept that her Earthly image held only fragments of the higher will, and a sleeping fragment cannot serve God unless they awaken. Unhurt by his words, she walked away quietly as her soul understood that her fragment was ensconced in the mass retain.

"Will your shoulder eventually heal?" The starship captain asked the teacher. Massaging it deeply, he looked at me. "My shoulder represents the burdens of the world. When we unite, the injury will be

healed." Although I didn't recognize him at the time, this was a higher aspect of my husband, Andy, who bore a shoulder injury for years that only healed after we united in an eternal union. Enraptured in flight, my soul was climbing a steep mountain with many treacherous curves, bends and byways. A voice conveyed, "You must follow the bends and the curves, the by-ways and the highways, the good and the bad, in order to reach the goal." Driving off the road several times due to sharp curves, I always eventually returned to the correct path. Up ahead was the summit, and I stopped my car just before reaching the overhanging cliff.

At the top of the mountain was a small bookstore called, 'Sacred Rite.' Led to a book on a table, I took note of the title, 'Jesus came from the Pleiades,' it said.

"He who loves God most in this world is the happiest. All that is not done for God turns to pain. He who desires only God is rich and happy: he is in want of nothing, and may laugh at all the world."

The Great Means of Salvation and Perfection, Part II, Various Practices, No. III, Page 351, Paragraphs 4 & 7, (Christianity, Catholic, Author: St. Alphonsus Liguori)

"It is they who will restore the world, which will never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish."

The Avesta, Part II, Yast 19, No. 23, (Zoroastrianism)

Outside of form, I called out, "I want the knowledge that will give me clarity and truth." As I did so, a goddess appeared before me sitting on a golden throne. "The first thing you must do to find truth and clarity is to call me by my name. My name is Yraknin, Goddess of truth." "Yraknin, I am honored, thank you for answering my prayer for wisdom. I ask you, Goddess Yraknin, what is the knowledge that I seek that will fill me with clarity and truth?" Heaven Dawn appeared before the Goddess. "Lavelle," he said, "Do you want to know?" "Yes!" I said.

Soaring towards the Assisi Mountains beyond the star tunnel, the familiar Assisi Marauder was awaiting my arrival, a white-winged horse at his side. Deep eyes piercing mine, his cape flew wildly in the wind. "I am Lavelle," he said, "the one who appears to you. I've come to watch over my Eternal Flame. Heaven Dawn and I are ONE. I've shown you many faces. If you remember our pasts, every man you've known has held an image of us. In order to find us, we've had to search deep within self. Now we can become one." Approaching me, Lavelle tried to touch me, but a force began pulling us apart. "You ARE my fantasy," he said, "let me in . . . let me in."

DAWNING THROES

Heaven's throes awoke me, a dawning in the night

*In my mind a vision flew, your face soared through my eyes
And as it passed, my heart swelled up, a tear fell down my cheek
Sighing as the feeling passed, I felt your soul's mystique*

*Wondering at the passion flare, I asked my soul explain
I heard majesty, and a sound, it filled me with your pain
I felt the sorrow of your soul, filled so deep with love
Reaching, yearning, calling out, to find no one at home*

*Where in time, could it be met, emotions masked by men
Passion's wisdom burns within, I'm here I feel your pain
Dawn within, the time is now, you'll find the hearthstone warm
The home of souls within the night, I'm tuned into your heart*

*Turning eyes are closing now; your face lingers at my touch
I love you now, I loved you then, forever, I've loved you so
Remember in the distance, heaven's dawn is near
A heart to touch is always close, though our bodies may be far*

*My sleeping soul remembers, as I soar the skies
The one who's held my heart forever with his psychedelic eyes
There are no more mysteries, the secrets have been found
Love within the light of wisdom, and trust love without doubt*

Suddenly, Lavelle and I were surrounded by vessels from Alpha Centauri. Light beings came from inside the crafts and began spreading sparkly energy all around us. "Energizing," they said, "energizing eternal things."

Transported to Alpha Centauri, we were on a planet encompassed in different shades of violet. Everything was bright, cheery and vibrant with light. Music began emanating from all around us manifesting into sparkly light, as our eyes became psychedelic lights. "You must SEE music, before you hear it!" a light being said. Legions of angels descended as they handed me a gift; a statue of an angel. "Yes, I understand, Lord." I conveyed, as I allowed the musical part of my mission to fill me.

"O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires."

Srimad Bhagavatam, First Canto - Part One, Chapter 6, Text 22, (Hinduism)

LIFE IN YOUR EYES

*I caught a glimpse of life today, the memory of your eyes,
The piercing vision now as one, you've come into my life
Moments spent in time, wondering at your cause
Feeling all the beauty and the love inside me pulse*

Wondrous light-filled memories and visions of the now

*Fill my heart with glory, I shed tears of love
 One's been found who was lost to me, a bearer of my soul
 My heart, my love, your freedom's safe, I love you, Heaven Dawn*

"And with a great voice he said: When love beckons to you, follow him, though his ways are hard and steep. And when his wings enfold you yield to him, though the sword hidden among his pinions may wound you. And when he speaks to you believe in him, though his voice may shatter your dreams as the north wind lays waste the garden."

The Prophet, On Love, Page 11, (Christianity, Author: Kahlil Gibran)

Looking ominous, I was afraid to go into the Star Chamber, which held within it stars traveling beyond light speed and interstellar forces of grand proportions. In order to pass beyond this point, I had to jump unafraid into the powerful energies within the chamber. One simple step would lift me up into a frenzied flow of stars at speeds beyond light. With caution, I stepped.

Swirling through what seemed like the outer reaches of space, the result was immediate, although I was actually in an enclosure of some kind. Stars cascaded throughout my form, as the energy of the stars permeated my spirit. Holding the vision, it passed just as quickly as it had come.

New chambers of passage appeared, as geometric crystals surrounded me and I began to melt into non-physical liquid ether. Flowing into and inside the interstellar crystals, my liquefied self meshed and took on the properties of their existence.

Pouring rapidly out, my now liquid soul formed a pool in the following chamber. Slowly solidifying, I watched a scene play before me in a 'Prehistoric Chamber.' Fighting for his life, a brontosaurus was fighting for his life against a large insect-like creature. Biting a part out of the brontosaurus's back, the battle continued. Mortal realms are by nature predatory, and it serves an evolutionary function.

Ceramic people with no heads appeared, as I quickly lifted the medicine to shoot a beam of light to destroy these false faces of humanity. Exploding everywhere, the false faces were destroyed as delusion ceased and reality set in. Stopping, I stood quietly upon the bank of the 'Black Hole Chamber.'

Looking down within it, I was overwhelmed, "I don't know if I can do this," I said. Taking one step forward would lead your soul to spiral down this black hole at speeds unimaginable in form. The final chamber was also the most frightening, but if I could only take just one step . . . it would be finished . . . I stepped.

Swirling down the vortex, I tumbled downward through the black hole where there was nothing but empty black space. Beginning to feel dizzy and euphoric, I was going really fast. Because the Star

Chamber hadn't lasted very long, I expected this would be over soon. Swirling and swirling, however, I soon realized that there appeared to be no end to this black hole.

Panicking, I wondered, 'Could this be an infinite black hole? What have I done?' Dizziness beginning to change into an almost nirvanic Zen state, I began to laugh uncontrollably as I plunged. Everything was suddenly hilarious, and it felt as if a heavy burden had been lifted up off of my soul.

Thrust into a large room, a spiritual guardian awaited my descent, as I entered in a hysterical state of laughter. Many who had passed through before me were in a daze, having passed beyond the wild laughter stage and recouping their awareness. Within moments, I, too, was thrust into balance.

"Then Sudhana Climbed the path up the cliff of the mountain, a mass of razor edges, and threw himself into the fire. As he was falling he attained an enlightening concentration called 'well-established.' On contact with the fire he attained an enlightening concentration called 'mystic knowledge of the bliss of tranquility.'"

The Flower Ornament Scripture, Entry into the Realm of Reality, Page 122, Paragraph 3, (Buddhism, Mahayana)

Joined with the other members of my star group, the most amazing spectacle of my life unraveled just like a miraculous event of God's supernatural substance, through the most beautiful man of another far more advanced world than our own.

Appearing very human, with silvery skin and blonde hair, he had come with his wife who was of another race and very beautiful. Her purpose was to work with the other members of my star group telepathically, while her husband worked with me.

Having started with their decree that they were in need of someone who could pose as a cosmic link-up from our realm to theirs, they had specific needs within the body of the person whom they would choose. All four members present in my star group wanted to go, but those from the other system insisted on me for reasons I only vaguely understood, my vibration was the most flexible on conscious and unconscious levels to undertake such a task. I was so lucky to be chosen for this, I cannot express it. The others were helpful, but disappointed. Approaching them to work with them telepathically, all of this a part of the link-up.

Wishing to create a cosmic link-up from our world to theirs, it was a very difficult process because they came from a world settled in light and life, and our world was so full of chaotic vibrations which were truly dangerous to them, because they existed on such a high fine frequency that our channels of vibration were very disturbing to their

essence of being. As a result, they could remain with us for only short bursts of time, and when a disagreeable vibration began entering the realm, they immediately transcended to their own so as not to be harmed by the waves of negativity.

In order to develop this link-up, he had to allow me to slowly become more and more like him, and this was done by allowing me to hold his hand and the most magnificent experience of going with him when he transcended to other worlds. Setting up a two-dimensional linkup site where he would take me when the disagreeable vibrations began, as soon as we stepped on this point, we shouted "Oh mighty magnificent Lord, Oh mighty magnificent Lord!" Then we spoke some words in his language which I cannot remember now. As soon as we were finished, a light beam of immense proportions encompassed us and took us into his world which was pure light and joy. Little to see, it was a high, fine vibratory existence. Everything sparkled in light, as if it was all composed of crystals, lights, prisms, jewels, and luminescent liquid ethers.

A great connection existed between me and this extra-terrestrial man, for I felt an immense recognition and love for his spirit which transcended the present time. Very sympathetic to my human condition, and my boredom with my sojourn on this earth, there were a few times in the beginning of working with this link-up where the male counterparts in my star group had acted rather base in their association with me, and my extra-terrestrial friend had protected me and discouraged them from their banal intercourse. Insisting on the highest level of respect between all forms of life was uplifting and exciting to one coming from a world filled with karmic turmoil.

Having traveled with him to his world about five or six times now, I was feeling very attached to my new friend. As the next chaos energy began hitting, we both ran towards our location. Joining him on the spot, we shouted out, "Oh mighty magnificent Lord, Oh mighty magnificent Lord!" We transcended this realm and went directly to another. Its beauty was so awe-inspiring; there truly are no words, because it was almost a fluid existence.

Dancing in the light, I would not let go of his loving hand. But as soon as we had arrived, he looked me deeply in the eyes. "Where I go now, you cannot come," he said. "Oh, please take me!" I pleaded, now so greatly enhanced by this change in my vibration that my body was bedecked in bluish-white crystal jewels and my voice sang out a resonant tone which harmonized with this Universe. "Maybe someday, you can stay with me in my world and sing to me with your beautiful voice," he said. "Yes, yes," I shouted, "I can do that." "But not now, it cannot be now," he replied, "Where I go now, you cannot come."

Expressing to me his happiness that they were able to find a soul with the spiritual features required for the making of this link-up, they hadn't expected to create it by bringing a ward of our realm into their own.

"Please take me, I'll change in whatever ways are necessary," I continued pleading as he held my hand. "It is true, you have proven to be very able in modifying your form, but it remains that where I go now, you cannot come." Disappearing into the ether, I began singing out a tone in mourning. My spirit remained in his realm for only a moment longer before fully materializing back in my own.

Approaching me with awe at my jewel adorned form, the other members of my star group had heard my lament and they placed their arms around me in compassion. "You were lucky to be chosen to go," they said, as I suddenly realized how true it was. "You're right," I said under my breath, "I was lucky to be chosen to go."

"Do not think that hiding your gifts of God is the sign of humility. No, do and use whatever gifts God has given you."

The Love of Christ, Part III, Page 79, Letter 2, (Christianity, Catholic, Words of Mother Teresa)

"I will bring them into the splendid light of those who love my holy name: and I will place each of them on a throne of glory, of glory peculiarly his own . . .

Righteous is the judgment of God!"

The Book of Enoch, Chapter CV, No. 26, (Christianity)

Standing amidst a panoramic view of the heavens, my soul was covered in robes which covered my entire being including my face. For some reason I could see through them, despite the fact that they were a solid whitish blue color. Immediately thrust into a Samadhi state, I remained in this state as I watched a man who appeared to be from India approach me and a group of others. Others thought me strange wearing such bizarre robes, but the guru recognized me immediately.

As he approached, I began to see visions as he related to me eternal truths regarding the nature of reality and the Universe, but most of what I was shown, I did not retain. Speaking to me in magnetic tones, I was given instructions in a hypnotic state. Again, I didn't consciously retain. Heralded by the arrival of two doves which landed in my hand, he conveyed to me that they were the fruits of my labors, the Holy Spirit. Pointing to others in the crowd who preferred to see physical results of their efforts, he said, "Your efforts will remain unseen and transparent." Then he was gone.

"The creation, preservation, and dissolution of the universe are all divine play.

In the universe, the Self, who is the Self of all beings, appears as many. Before creation, and in dissolution, the world exists as one absolute existence, which is God. Then there is neither the seer nor the seen, neither subject nor object. There

exists only consciousness itself. In that consciousness, which is the absolute God, is the power which divides itself into the seer and the seen, the cause and the effect. This power is called Maya."

Srimad Bhagavatam, Book Third, Chapter 1, Page 32, Paragraph 1, (Hinduism, Translation: Swami Prabhavananda, Words of Maitreya)

Roaring through the night sky, blazing through the atmosphere, the grayish saucer was lit up with light. On top of the center disc was a set of pillars. "Look," I shouted to the passers by, "A Pleiadian ship." An unconscious knowing came forth in a flurry of recognition.

The Pleiadian ship was spectacular and the energy surrounding its arrival was indescribably exciting. Whizzing by my view three times, I took in the energy of their people and the upcoming mission they now heralded to my soul.

In a wisp of wind, the Pleiadian ship began to return nearer to me. Coming ever closer, I was pulled into what appeared to be a hangar. Several detachable saucers located in this location, and up ahead, I noticed about five Pleiadian beings wearing robes similar to that of a monk. Beginning to edge closer so as to view them with more clarity, they returned to the inner caverns of their ship and out of my view. Shouting out, I called to them as I passed by, as they were now out of view. "I love you all!"

'From Project Outreach deep in interstellar space, your spirit is being taken on a tour through 2.55 billion worlds.' As my soul shot through the outer reaches, I could see spirals of light which were the pathways that the planets would take in each individual solar system around its sun. Hundreds and thousands of lights in spiral lit up the space sky, as I witnessed the spectacle of 40 or 50 solar systems revolving all at one time in their respective locales.

Reaching a zone in inner space, I became privy to watch and experience a world which was about to end because of nuclear destruction. The barrier for nuclear contamination had already fallen and many were already succumbing to radiation poisoning, but word came that the final rockets were on their way and this planet was doomed to die a needless death caused by the unevolved actions of several planetary leaders who failed to see the bigger picture and use of such powerful substances. It seemed that this stage of development was a necessary one in the evolution of planets, but that it was always a volatile period when planets attain to nuclear power. Meaning the beginning of space travel and interstellar life, it can also mean wholesale destruction of a world which has taken billions of years to reach this stage.

Again, my soul was alit into the night and space sky to observe

the planetary swirls of light which showered my view. Purple, burgundy, blue and deep green were the colors of the lights which were the pathways of the planetary spirals around their respective suns. Each solar system was like an individual atom in a subatomic world, yet the beauty of each individual spiral of light was ominous, and amidst the glow of the thousands of systems which lit up the astral sky, they seemed peacefully quiet. Repeating its instruction, the voice said, "We now take you on a journey through 2.55 billion worlds with approximately 2500 different forms of life." I knew the voice spoke of primary forms of life, like humans, as there were approximately 2500 intelligent life-forms among those which inhabited these worlds. Suddenly, I was again on the planet Earth.

Watching me in the night sky, I could see their ships as I traveled astrally below on earth. Calling me with tones emanating from their ships in the heavens, they were like homing beacons, and I felt the resonance of their call to my soul.

In an instant my soul was given the seed of a knowledge which filled me with wonder. "There is a connection between the sightings of the Holy Mother at Medjugorje . . . and extra-terrestrials." Ceasing its call, the homing beacon stopped as the lucid ship sped away.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."
King James Bible, New Testament, 1 Corinthians 2:9, (Christianity, Words of St. Paul)
"Let each look to himself and see what God wants of him and attend to this, leaving all else alone."

The Voice of the Saints, Chapter 3, Page 17, Stanza 1, (Christianity, Catholic, Words of Blessed Henry Suso)

Coming and going with might, the Pleiadian vessels had come and gone all night, filling my eyes with visions of wonder. Every time they came, the sound of their vibrations resonated across the heavens, as the vessel held your eyes to it as if in some kind of trance.

Outside a denominational church we waited, while several devotees of this church also looked on. Turning a stormy purple-blue, the skies were filled with color. Winds picking up, our skin became elastic as an especially beautiful music of the spheres began playing, and radio energy showers began falling. Waiting aside a sturdy wall, the skies parted for a huge Mother Ship.

Emanating from the underside of the vessel was a light beam, and a beautiful lady was immediately transported to the doorway of the church. Exquisite, she was wearing a white robe with a gilded golden white and sky blue crown, and everyone called her "The Lady in Light." These words were spoken with inherent and instinctual understanding and respect.

Nearby, I moved closer to her and was able to touch her robe, but I couldn't see her face, for she was looking in the other direction. Unable to let go, the vibration was so eminently pleasing. As we walked into the room, all the members of the church were immediately mesmerized. Bowing to her, as she suddenly turned and bowed back five or six times, I was stunned, shocked, and exasperatingly excited!

"My God!" I shouted to her most beautiful face, "you're the Blessed Virgin Mary!" Smiling in knowing, the most Holy Virgin had come to us from the stars, in a spaceship that still hovered in the sky between two light portals. Saying nothing, she only smiled in happiness at my observation, as I began to disappear and return to my physical Earthly craft.

"The local universe Mother Spirit thus acquires a personal nature tinged by that of the Master Spirit of the superuniverse of astronomic jurisdiction."

The Urantia Book, Paper 34, No. 1, Paragraph 3, (Christianity, Urantia)

How about to the inner earth? *The inner earth consists mostly of the many different layers of the hell realms.*

Leading a soul through the doorway of death, we came upon the maze of choices. Having lived a good life, he was trying very hard to follow God's will, and as a result, he had the option of ascending and moving beyond the death/rebirth cycles of life. In following the maze of choices, however, a soul naturally amends to that which most deeply follows their inner desires (their compatibility). Coming upon a crossroads, I fervently pointed to the right, the choice which would lead to his ascension, but he gave no thought to his choice and allowed his inner cravings to correspond with the familiar route. Turning to the left, he re-entered his own karmic circle. His choice was irrefutable, and as soon as it was made, he was no longer aware of my presence. Caught again in the cycle of karmic retribution, I paused but quickly turned to go, as there were more people crossing over this night.

Deep below the earth's surface, the ominous nature of where we were going suddenly hit me; the knowledge of it entered my conscious awareness as I began remembering the knowledge of the many hells. Many layers of the Earth reside all the way down to the molten core, each of them containing various hell realms. Closest to the surface, are the second dimensional hells, and further below, the first dimensional hells. We were going to one of the second dimensional hells, a place of vanity and greed, lovingly referred to as Muddy Flats.

"And in the same way likewise are sinners separated when they die, and are

buried in the earth; judgment not overtaking them in their lifetime."

The Book of Enoch, Chapter XXII. (Sect. V), No. 11, (Judaism, Christianity)

"Our Lady stretched out her hands, and bright rays came forth which seemed to penetrate into the earth. All at once the ground vanished, and the children found themselves standing on the brink of a sea of fire."

Our Lady of Fatima's Peace Plan from Heaven, Page 4, Paragraph 1, (Christianity, Catholic)

Carved out of an old stone, a pointer lay in the ground which a soul could point to the left or the right. Remaining unrepentant after death, these souls believed that the fountain of youth lay in one of these directions. Choosing the correct direction would have offered them immediate reincarnation, but they followed the direction which they believed would take them to the fountain. In fact, the choice they made was to continue towards Muddy Flats.

Ominously ugly to see from a distance, Muddy Flats was an enclosed rock and mud cavern which held those who had entered in total and complete darkness. Those traveling through death's door this eve could still turn back if they chose, but as they remained in delusion, they continued walking towards Muddy Flats. Our host was an attractive man wearing a tuxedo, who smiled with a welcoming posture as he asked each one of them to dance. Coming to me first, I immediately walked away, as I had noticed that his hands had vague reptilian features. As he was a demon in disguise, I tried to warn the women who had not yet entered, but they were vain, and his advances and attention were much too easy a temptation.

As the first woman began to dance, she began screaming in utter horror as the man's hands became tentacled and reptilian. In moments, his demonic nature was revealed as his face evolved into its true demonic image. But it was too late, as they had danced, her skin began to age by hundreds of years and become reptilian, her hair was now totally gray. Drawing in and white, her face began to look like that of a corpse, and spider webs covered her body as if she had been decomposing in a grave for over a hundred years. As her screams stopped and she became quiet, the host walked her quietly into the Muddy Flats with calm acceptance.

Turning back into a handsome man, the host returned to tempt each one of them individually, as they were not given to see what happened to each of the women before them. When he was finished, he quietly re-entered Muddy Flats, leaving behind only two who had not given into his temptation.

Looking in horror as the others became mud dwellers; anger filled them as they looked to me for answers and resolve. Calmly, I explained that they could attempt immediate reincarnation since they had been able to avoid the temptation of Muddy Flats, but they were

angry that the others could not also go back.

Manifesting a table, I offered them water from the cup of life which I held within my soul. Because this place was very hot, we were all parched with thirst. Noticing our thirst, the host of Muddy Flats, returned with a pitcher of water to offer them. Almost accepting it, I pushed the little demon away. "You mustn't accept *anything* from him!" I shouted to them. "Else your fate will be to enter Muddy Flats, as well." Shocked, they pulled away as the demon smiled his friendly, welcoming grin. "GO AWAY!" I shouted, as he politely walked back into his domain.

"I thought that God was loving!" One shouted at me, distressed by the fate of the others, as well as, her own. "Oh, yes," I answered, "God IS love!" "If that were true than we wouldn't be here . . . and they wouldn't be in there!" "You mustn't confuse what *God* is, with what *you* are." I said calmly. "It is not a matter of judgment, but of compatibility. You have chosen to *be* conscious malice; this is where you are compatible." Anger not dimming, I continued. "You cannot serve greed and vanity during your lifetime and expect to ascend to the highest heaven upon your death. You have come to the place where you have been most comfortable." Eyes seething with rage, they knew that they had spent their lives oppressing others with their wealth, preserving their fine lineage, good standing and youthful appearance. But they still did not get that there was something wrong with that. "God is also merciful," I said, pausing a moment to gauge their reaction, as their impatient glances spurned me to finish. "God is merciful to those who love Him. Do you love God?" Irritated sighs filled the room. "What does that mean, anyway??!" One of them said in a very disrespectful manner.

Looking in upon the mud dwellers through a tiny portal, I continued, "They, too, will have the opportunity to break their delusion. Their time here will reflect their inner desire to leave greed and vanity and try again. Some will remain for only a short while; others may choose what seems like an eternity."

"The fact that *you* were able to avoid the temptation to enter Muddy Flats indicates you may be ready to take a higher step in a new incarnation." Self-righteous anger spewed from these individuals who still felt that they should be given higher privilege because of their status, there was no remorse here. "If it is God you wish to reside with," I told them, "then it is God you must seek and serve." Displaying confusion, their eyes were lost. "This is a place of selfishness. As you depart into your next life, drink of this water of life I give to you, and seek to serve *life* itself. In this, you will find a new path. Have a good journey." Waving my arms, they immediately began transport to the

place where their new karmic journeys would begin. Only they could choose whether they would nurture that seed or return to Muddy Flats upon their next death.

"The devil flatters that he may deceive us; he charms that he may injure us; he allures that he may slay us."

The Voice of the Saints, In Temptation, Page 65, No. 2, (Christianity, Catholic, Words of St. John Vianney)

"When Our Lady revealed at Fatima that Hell definitely exists and that unrepentant sinners go there after death, she was reminding us that Christ never forgave an unrepentant sinner and that God is, indeed, infinitely good and loving, but that His goodness and love are manifested not in the forgiveness of unrepentant sinners, but in the bountiful mercy He shows to repentant sinners."

The Forgotten Secret of Fatima, Section 8, Paragraph 1, Page 29, (Christianity, Catholic)

As the winds began, my form began to transform into an emissary of Mary. A blue veil adorned my head and hair and white robes were emanated around my body. Mary pulsed within my soul as I accepted her winds in humility. Heralding the night, Mary sent me on many missions working with spirits in the deepest darkness who would not even acknowledge God. Seeding them, I returned. Appearing again for only a moment, I stood before her in the center of a commando unit preparing for a perilous journey.

Wearing camouflage gear now rather than the robes, Mary said, "You will undergo vigorous army training for this journey as you will be traveling into the deepest and darkest places in the second and first dimensions, the hells. This is a necessary journey. As you have taught humanity of the higher realms, you will now teach them of the lower realms." Pausing, she looked at me with strength. "With this journey comes danger. You cannot travel to these places without proper training and knowledge of how to safely move through these realms." Raising her hand, she pointed to the Captain of this commando unit, and in her gesture I knew I was to obey him at all costs. Then she disappeared.

Vigorous training began immediately and continued through several nights. Thinking it would never end, I realized, however, that the knowledge attained was vital. Moving through these hell realms required the ability to pull in your light so as not to be seen. In going to these places, it was my job to observe and record what I had seen, but to remain distant and unseen to those who resided within the lower realms. Predatory, parasitic and consumptive, the nature of these realms was that of destruction, and their natural enemy was the light. Therefore, I would travel unseen with my comrades, vitally observing every order from our Captain without question. So we began.

Narrow, dark, wet and dank, the corridors leading to the layers below Muddy Flats seemed to go on endlessly . . . down, down,

down. A column of souls was walking down, and a column was walking up; those entering and leaving the next layer of the hells. Faces were expressionless, much like zombies. "Do not be deluded by their benign and sympathetic appearance, for if they see light, they will become ferocious and try to destroy you," the Captain warned.

Continuing downward endlessly, we exerted a great deal of energy to pull our light within so as not to be seen. Remaining in a single column, we emulated exactly what the denizens of hell did, so they wouldn't realize that we didn't belong here. Surrounded by an army of soldiers for protection, the endless journey finally reached a conclusion as we entered the next layer.

Before me was the 'Management' section for the second layer of hells. Spirits worked here to maintain this level of evolution, and an escalator stood in the middle of the room which noted fifteen separate hells on fifteen separate layers of the Earth's crust. Noted by different colors, the Captain directed me to look at a color titled wintry blue. "Would that be a cold hell?" I asked with intrigue, suddenly realizing that some of the hells were not hot. Nodding, I gazed upon the board to note that the colors ranged from putrid yellow to a horrid multi-color orange which resembled vomit.

Laying his hands upon my shoulder, the Captain indicated that our time was complete for this night. Handing me a book, its title read, 'The Sutta on Evil.' As I held it, I began to take in the knowledge and understanding of evil. Suddenly, my spirit soared back to my body directly, without passing through the dark and dank passageways we had previously traversed.

"(After death), some are reborn in the womb; evildoers are born in hell; those who commit meritorious deeds go to heaven; and those who are free from worldly desires realize nirvana."

Dhammapada, Canto IX, No. 126, Page 51, (Buddhism)

"There are eighteen great hells and five hundred secondary ones, their names all different. In addition, there are another hundred thousand with distinct names . . ."

Sutra of the Past Vows of Earth Store Bodhisattva, Chapter 3, Page 114, Paragraph 3, Buddhism, Pure Land)

May I suggest purchasing or downloading for FREE 'The Mysteries of the Redemption?' (outofbodytravel.org) This book will really cover all the things you're thinking about, and it has sequels to it also (Galactica, The Palace of Ancient Knowledge, etc.)

Question from Hayden Westley, Waco, TX, USA:

Question: If there are people who can do out of body travel at will, why can't someone find the location of Osama Bin Laden? Can we spy on our national enemies? Can you visit me? Hayden

Marilynn: The government used to have a remote viewing program where they utilized 'psychic spies' like this. I believe the program was disbanded in the last few years; unsure, because it is a top secret program. It's an imperfect science and part of the effective aspect can only be measured by how quickly these people move. I think they may actually know where Osama is, but there are other obstacles in getting to him.

You might find it interesting to go to:

<http://www.outofbodyexperiences.org/monroeinstitute.html>

Go to the second to the last series at the bottom bottom for a presentation by the Monroe Institute on Remote Viewing and Hemi Sync technology. I believe the presenter used to work for one of these government programs or was a trainer in that field.

*Blessings,
MarilynnHughes@outofbodytravel.org
www.outofbodytravel.org*

Question from Sierra Sky, spiritrescue.ning.com, USA: I have someone that got in a fight in the spirit rescue while astral traveling is that possible? And if so, what can she do to prevent someone attacking her while doing it?

Marilynn: Oh, yes, that can happen. Here's an example of a time it happened to me on a pretty grand scale and the results afterward of the attack:

Never had I faced such evil, and I sincerely hoped I never would again. A satanic ritual murder had occurred in our town, wherein the body had been dismembered; the skin peeled and kept in foil, the blood drained for drinking, etc. Making contact with the deceased, I was shocked to realize that it was the same spirit who had tried to kill me days earlier when the Cheetah had come to my rescue. A cult member who had agreed to a ritual suicide, he felt he would be much more powerful in death than in life. Pitying him for the evil that he was, I didn't for one moment let down my guard.

Without warning, he attempted to enter my spirit. "I WILL CRUSH YOU!" He said. Powerful to the dark side, his energy was terrifying. "GET OUT!" I screamed. Shocked, I'd never encountered such evil and I was in shock. With his fingers, he attempted to crush my skull. As I'd gathered plenty of information regarding the perpetrators, to insure that they would be caught, I screamed out, "Don't think for one minute I'm doing this to avenge your murder! You are pitiful! I feel sorry for one who has embraced evil as you have. I'm doing this to nail your friends who share in your evil. It will not be tolerated, the eternal has spoken."

Trying to enter me again, I called out to Jesus. "My Lord and Savior Jesus Christ!" Immediately appearing, he directed me to sing a song, 'Hallelujah and the light came tumbling on in! Hallelujah, and the light came tumbling on in!' Singing with power and fury, the light came barreling in from all directions. In moments, the demonic presence was gone.

"Woe to you, ye obdurate in heart, who commit crime, and feed on blood. Whence is it that you feed on good things, drink, and are satiated? Is it not because our Lord, the Most High, has abundantly supplied every good thing upon the earth? To you there shall be no peace."

The Book of Enoch, Chapter CXVII, Page 160, No. 20, (Judaism, Christianity)

Painted and dressed for the ceremony to honor the dead, the natives came into the room. Dancing around a fire, a man handed me a bowl with an herb inside it. Bidding me to take a piece and eat, I was hesitant. Placing it in my mouth, I felt the coarseness as I swallowed.

Speaking to me as the others danced around the fire, the native man said, "We must honor the dead even when they are as he is. Because he is dead in spirit, as well, we mourn for his lost soul." Feeling

the immense sadness of it, I listened to him carefully. "It is our ceremony for the dead that honors our loss, as well as our knowing that all souls return in their own time." A tear dropped from my eyes. "But there must be no mistake; there is no tolerance here for that. Evil will not be allowed here, in our love we will not hesitate to dismantle him."

Turning to the fire, he said, "Now you must sweat." Beginning to cry, he comforted me. "It is the cleansing of your soul. You have walked directly into the very heart of evil and now we must cleanse you." Afraid to sweat, I knew it would hurt. "Don't be afraid to sweat," he said, "all of these energies will come out and it will not be comfortable, but you *must* sweat." With that, I did so, feeling pain in every joint of my body as the toxins poured forth.

An honored guest quietly walked towards me. He was so quiet that I didn't notice His coming until I saw His sandals before me on the ground. Looking up, the beautiful face of Jesus was looking at me. "You have courage, my daughter. You are truly a warrior of light for the forces of the Lord, thy God." I couldn't speak as my body was shaking while the sweat poured out. Walking away quietly, his sandals made no noise upon the ground.

"He renounces himself, and takes up his cross, who, from having been unchaste becomes chaste; from having been immoderate becomes temperate; from having been weak and timid becomes strong and courageous."

The Voice of the Saints, Contrition, Page 78, No. 3, (Christianity, Catholic, Words of St. Jerome)

Powerful and frightening to watch, the tribunal stood before me, as Christ had bid me to go with him. Sitting in the audience, we were watching the judgment of the soul who had tried to overtake me. In a grave position, the one who had tried to crush me had violated eternal law. There was no vengeance towards him; his actions were simply not to be tolerated. Now he would face the consequence of the intentional misuse of power. Quickly, I ascertained that the fate of those who came before this tribunal was greatly determined by their intent and remorse. There was no remorse here.

Twelve Old Ones wearing long white robes filed in to stand as judge before this soul and others. Christ made it clear to me that I had no say in this matter; this was not in my hands, and it was not up to me. Allowing me to come because He'd wanted me to know that I was safe; He wanted me to see the protection of the Lord in action. For he who wished to crush me they pronounced sentence. "Death," they said.

Starting to cry, I felt conflicted. My caring for this lost soul clashed with my awareness of the depth of his evil. Not fully understanding, I didn't know what this sentence would mean, because he'd already died an Earthly death.

Christ took my hand and led me away, for He knew I didn't understand. "It is not for you to understand," He said, "it is just for you to know." Asking again for further clarification, He simply repeated His words. "It is not for you to understand, it is just for you to know." The tribunal filed out of the room, as I gazed into my savior's eyes, and then He disappeared.

"But as for cowards, the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshippers, and deceivers of every sort, their lot is in the burning pool of fire and sulfur, which is the second death."

New American Bible, New Testament, Revelations 21:8, (Christianity, Catholic)

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

King James Bible, New Testament, Matthew 10:28, (Christianity, Words of Christ)

"It is of no importance to me how you or any other human court may judge me: I will not even be the judge of my own self. It is true that my conscience does not reproach me, but that is not enough to justify me: it is the Lord who is my judge. For that reason, do not judge anything before the due time, until the Lord comes; he will bring to light everything that is hidden in darkness and reveal the designs of all hearts. Then everyone will receive from God the appropriate commendation."

New Jerusalem Bible, New Testament, 1 Corinthians 4:1-5, (Christianity)

There is a great deal of information in both the Alteration and Absolution Pathway in 'The Mysteries of the Redemption: A Treatise on Out-of-Body Travel and Mysticism' about various means of protecting yourself if you are called to go in and rescue souls.

Probably the most powerful tool you can utilize is the name of Jesus Christ, or the Exorcism prayer which is the first stanza of the 'Our Father.' (Our Father, who art in heaven, hallowed by Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven.)

But there are a lot of things we must do to protect ourselves, primarily prayer, sacramentals including holy water, oil, rosaries, crucifixes, but most importantly by always being certain that we are not going into anything that the Lord has not Himself taken us into. We cannot do this, because if we do so, we risk going alone. Nobody can assist a soul in need unless it be willed by the Father, and

we cannot wish to do this work, we must undergo profound and intensive MYSTICAL training. This training cannot be given by myself or any class, but only in the mystical realms by the hand of God. If God calls you to do this work, make sure to always remember this very humbling and necessary fact. If we walk in alone, we walk in alone. Walk with God, and allow God to take you where He so deigns. Go nowhere unless absolutely called.

One of the reasons I generally go in MYSTICALLY more often than physically, although I have done that, is because if you are taken in mystically - God takes you. If you go in physically, you are in much more danger of having something attach to you for which you may not be prepared to handle.

Because I choose nothing in mystical life, it comes of its own accord through the will of God, when I am pulled into a situation in the mystical state, I know God has taken me there and that I'm momentarily empowered to do His will in that place. If I go, of my own accord, to a physical location where activity is taking place, it's more risky that I'm doing something of my own will and may not be ready to handle what I face.

There have been cases of demonologists who have gone to sites of ritual Satanism who have been completely possessed and required exorcism. It's that individual choice involved in going to a physical location.

When we are drawn in mystically, we are drawn to a place wherein we have already been empowered by God to handle what lies ahead, the Lord has already determined that it is within our capacity, He has already determined that it is time for this entity, lost soul, demon, etc., to be removed. Therefore, we go in 'empowered.'

There have been times when I've been asked by the Lord mystically to physically go to locations of activity. And when I have done this, He has inevitably always eventually helped me to clear the place.

However, I have had people ask me to go to places of activity, and have gone without eternal directive and found myself impotent in the face of it.

It's so important to remember that any one of us who may be called to do this kind of work does so ONLY by the will and power of God. We must remain humble and go in ONLY when God so deigns, not just because it is asked of us by another or because we think we should be able to handle it.

Even so, as in the previously described incident, you should and may expect to be viciously attacked in the process of removing any type of dark or demonic entity. Attacks are not uncommon either in the case of lost souls, although they are much less serious.

*Hope this helps,
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The Out-of-Body Travel Foundation Journal:

Different Voices!

This is our section devoted to the writings and opinions of others, which may not reflect the views of author, Marilyn Hughes. Inclusion of any author's writings or work does not denote an endorsement or recommendation in regards to their writings.

Some of these will be individual writings of others on subjects of spiritual interest, other people's out-of-body experiences - some which may agree with and/or contradict the experiences of the author, poems, journals of spiritual transformation, and critiques - both positive and negative opinions and/or analysis, of the author's work.

We choose to include ALL of these because we feel that the ability to discuss our similarities and differences openly is 'ALL GOOD' as GANDHI used to say.

We welcome and encourage your submissions for possible future inclusion in this section, although we stress that we are a non-profit organization and payment is not available:

MarilynnHughes1@outofbodytravel.org

We have found that some of the best critiques, analysis, writings and experiences come from people all over the world in different walks of life who are pursuing their spiritual path with passion and are completely unknown.

THANK YOU ALL, whether you agree or disagree with our work, FOR YOUR COMMITMENT TO SEEK THE TRUTH IN WHATEVER WAY THAT TRUTH MAY COME TO SEEK YOU!

First Letter of Thamarih

(which means Fruit)

By the Bab

From all eternity I have indeed recognized Thee and unto all eternity will ever do so through Thine Own Self and not through any one else besides Thee. Verily Thou art the Source of all knowledge, the Omniscient. From everlasting I have besought and unto everlasting will beseech forgiveness for my limited understanding of Thee, aware as I am that there is no God but Thee, the All-Glorious, the Almighty.

I beg of Thee, O my Best Beloved, to pardon me and those who earnestly seek to promote Thy Cause; Thou art indeed the One Who forgiveth the sins of all mankind. And in this second year of my Revelation--a Revelation which took place at Thy behest--I bear witness that Thou art the Most Manifest, the Omnipotent, the Ever-Abiding; that of all things that exist on earth and in the heavens nothing whatsoever can frustrate Thy purpose and that Thou art the Knower of all things and the Lord of might and majesty.

Verily, we have believed in Thee and in Thy signs ere the dawn of Thy Manifestation, and in Thee are we all well-assured. Verily, we have believed in Thee and in Thy signs after the fulfilment of Thy Manifestation, and in Thee do we all believe. Verily, we have believed in Thee and in Thy signs at the hour of Thy Manifestation and bear witness that through Thine injunction 'Be Thou' all things have been created.

Every Manifestation is but a revelation of Thine Own Self, with each of Whom we have truly appeared and we bow down in adoration before Thee. Thou hast been, O my Best Beloved, and shalt ever be my witness throughout bygone times and in the days to come. Verily, Thou art the All-Powerful, the Ever-Faithful, the Omnipotent.

I have testified to Thy oneness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou art the All-Glorious, the Best Beloved. I have attained the recognition of Thee through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art in truth the Almighty, the All-Praised. I have glorified Thy Name through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Lord of power, He Who is the Most Manifest. I have exalted Thy holiness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that in truth Thou art the Most Sanctified, the Most Holy. I have praised Thy sanctity through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Indescribable, the Inaccessible, the Immeasurably Glorified. I have extolled Thine overpowering majesty through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou and Thou alone art the Lord of might, the Eternal One, the Ancient of Days.

Hallowed and glorified art Thou; there is none other God but Thee and in truth unto Thee do we all return.

As to those who have put the kindred of Ali to death, ere long they shall realize to what depths of perdition they have descended. He is the Most Glorious.

HE is God, no God is there but Him, the Almighty, the Best Beloved. All that are in the heavens and on the earth and whatever lieth between them are His. Verily He is the Help in Peril, the Self-Subsisting.

This is a letter from God, the Help in Peril, the Self-Subsisting, unto God, the Almighty, the Best Beloved, to Thamirih.

EXCERPTS FROM THE LETTERS OF THE BAB, (The Book of Names), The Bab, sacred-texts.com

Tablet to the First Letter of the Living

By the Bab

This is that which We have revealed for the First Believer in Him Whom God shall make manifest, that it may serve as an admonition from Our presence unto all mankind.

In the Name of the Almighty, the Best Beloved.

LAUDED and glorified is He Who is the sovereign Lord of the kingdoms of heaven and earth and whatever is between them. Say, verily unto Him shall all return, and He is the One Who guideth at His Own behest whomsoever He pleaseth. Say, all men beseech His blessings and He is supreme over all created things. He is indeed the All-Glorious, the Mighty, the Well-Beloved.

This is an epistle from the letter `Tha' unto him who is the First Believer. Bear thou witness that verily He is I, Myself, the Sovereign, the Omnipotent. He is the One Who ordaineth life and death and unto Him shall all return.

Indeed there is none other God but Him and all men bow down in adoration before Him. Verily Thy Lord, God, shall presently recompense every one as He ordaineth, even swifter than uttering the words `Be thou, and it is'.

God hath in truth testified in His Book and so also have testified the company of His angels, His Messengers and those endued with divine knowledge, that thou hast believed in God and in His signs and that everyone is

guided aright by virtue of thy guidance. This is indeed a boundless grace which God, the Ever-Living, the Self-Subsisting, hath graciously conferred upon thee aforetime and will confer hereafter. And since thou didst believe in God before the creation, He hath in truth, at His own behest, raised thee up in every Revelation. There is no God but Him, the Sovereign Protector, the All-Glorious.

It behooveth you to proclaim the Cause of God unto all created things as a token of grace from His presence; no God is there but Him, the Most Generous, the All-Compelling.

Say: All matters must be referred to the Book of God; I am indeed the First to believe in God and in His signs; I am the One Who divulgeth and proclaimeth the Truth and I have been invested with every excellent title of God, the Mighty, the Incomparable. Verily I have attained the Day of the First Manifestation and by the bidding of the Lord and as a token of His grace, I shall attain the Day of the Latter Manifestation. There is no God but Him and at the appointed hour everyone shall bow down unto Him in adoration.

I render thanks and yield praise unto God for having been chosen by Him as the Exponent of His Cause in bygone days and in the days to come; there is none other God save Him, the Glorified, the All-Praised, the Ever-Abiding. Whatever is in the heavens and on the earth is His and through Him are we guided aright.

O people of the Bayan! Those who embrace the Truth must turn unto Me, as ordained in the Book and divine guidance will be vouchsafed to whosoever attaineth My presence.

*EXCERPTS FROM THE LETTERS OF THE BAB, (The
Book of Names), The Bab, sacred-texts.com*

EXTRACTS FROM AN EPISTLE TO MUHAMMAD SHAH

By the Bab

THE substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover ... I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly; and whosoever hath failed to recognize Me, hath turned away from all that is true and right and hath succumbed to everything evil and unseemly.

I swear by the righteousness of Thy Lord, the Lord of all created things, the Lord of all the worlds! Were a man to rear in this world as many edifices as possible and worship God through every virtuous deed which God's knowledge embraceth, and attain the presence of the Lord, and were he, even to a measure less than that which is accountable before God, to bear in his heart a trace of malice towards Me, all his deeds would be reduced to naught and he would be deprived of the glances of God's favour, become the object of His wrath and assuredly perish. For God hath ordained that all the good things which lie in the treasury of His knowledge shall be attained through obedience unto Me, and every fire recorded in His Book, through disobedience unto Me. Methinks in this day and from this station I behold all those who cherish My love and follow My behest abiding within the mansions of

Paradise, and the entire company of Mine adversaries consigned to the lowest depths of hell-fire.

By My life! But for the obligation to acknowledge the Cause of Him Who is the Testimony of God ... I would not have announced this unto thee... All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left. I am the Primal Point from which have been generated all created things. I am the Countenance of God Whose splendour can never be obscured, the Light of God Whose radiance can never fade. Whoso recognizeth Me, assurance and all good are in store for him, and whoso faileth to recognize Me, infernal fire and all evil await him.

I swear by God, the Peerless, the Incomparable, the True One: for no other reason hath He--the supreme Testimony of God--invested Me with clear signs and tokens than that all men may be enabled to submit to His Cause.

By the righteousness of Him Who is the Absolute Truth, were the veil to be lifted, thou wouldst witness on this earthly plane all men sorely afflicted with the fire of the wrath of God, a fire fiercer and greater than the fire of hell, with the exception of those who have sought shelter beneath the shade of the tree of My love. For they in very truth are the blissful.

God beareth Me witness, I was not a man of learning, for I was trained as a merchant. In the year sixty God graciously infused my soul with the conclusive evidences and weighty knowledge which characterize Him Who is the Testimony of God--may peace be upon Him--until finally in that year I proclaimed God's hidden Cause and unveiled its well-guarded Pillar, in such wise that no one

could refute it. That he who should perish might perish 1260 A.H. (1844 A.D.) with a clear proof before him and he who should live might live by clear proof.'

In that same year [year 60] I despatched a messenger and a book unto thee, that thou mightest act towards the Cause of Him Who is the Testimony of God as befitteth the station of thy sovereignty. But inasmuch as dark, dreadful and dire calamity had been irrevocably ordained by the Will of God, the book was not submitted to thy presence, through the intervention of such as regard themselves the well-wishers of the government. Up to the present, when nearly four years have passed, they have not duly presented it to Your Majesty. However, now that the fateful hour is drawing nigh, and because it is a matter of faith, not a worldly concern, therefore I have given thee a glimpse of what hath transpired. I swear by God! Shouldst thou know the things which in the space of these four years have befallen Me at the hands of thy people and thine army, thou wouldst hold thy breath from fear of God, unless thou wouldst rise to obey the Cause of Him Who is the Testimony of God and make amends for thy shortcomings and failure.

While I was in Shiraz the indignities which befell Me at the hands of its wicked and depraved Governor waxed so grievous that if thou wert acquainted with but a tithe thereof, thou wouldst deal him retributive justice. For as a result of his unmitigated oppression, thy royal court hath become, until the Day of Resurrection, the object of the wrath of God. Moreover, his indulgence in alcohol had grown so excessive that he was never sober enough to make a sound judgement. Therefore, disquieted, I was obliged to set out from Shiraz with the aim of attaining he enlightened and exalted court of Your Majesty. The

Qur'an 8:44 Mu'tamidu'd-Dawlih then became aware of the truth of the Cause and manifested exemplary servitude and devotion to His chosen ones. When some of the ignorant people in his city arose to stir up sedition, he defended the divine Truth by affording Me protection for a while in the privacy of the Governor's residence. At length, having attained the good-pleasure of God, he repaired to his habitation in the all-highest Paradise. May God reward him graciously.

Following his ascension to the eternal Kingdom, the vicious Gurgin, resorting to all manner of treachery, false oaths and coercion, sent Me away from Isfahan with an escort of five guards on a journey which lasted seven days, without providing the barest necessities for My travel (Alas! Alas! for the things which have touched Me!), until eventually Your Majesty's order came, instructing Me to proceed to Maku.

I swear by the Most Great Lord! Wert thou to be told in what place I dwell, the first person to have mercy on Me would be thyself. In the heart of a mountain is a fortress [Maku], the inmates of which are confined to two guards and four dogs. Picture, then, My plight. I swear by the truth of God! Were he who hath been willing to treat Me in such a manner to know Who it is Whom he hath so treated, he, verily, would never in his life be happy. Nay--I, verily, acquaint thee with the truth of the matter--it is as if he hath imprisoned all the Prophets, and all the men of truth and all the chosen ones.

When this decree was made known unto Me, I wrote to him who administereth the affairs of the kingdom, saying: `Put Me to death, I adjure thee by God, and send My head swwherever thou pleasest. For surely an innocent person

such as I, cannot reconcile himself to being consigned to a place reserved for criminals and let his life continue.' My plea remained unanswered. Evidently His Excellency the Haji, is not fully aware of the truth of our Cause. It would be far more heinous a deed to sadden the hearts of the faithful, whether men or women, than to lay waste the sacred House of God.

Verily, the One True God beareth Me witness that in this Day I am the true mystic Fane of God, and the Essence of all good. He who doeth good unto Me, it is as if he doeth good unto God, His angels and the entire company of His loved ones. He who doeth evil unto Me, it is as if he doeth evil unto God and His chosen ones. Nay, too exalted is the station of God and of His loved ones for any person's good or evil deed to reach their holy threshold. Whatever reacheth Me is ordained to reach Me; and that which hath come unto Me, to him who giveth will it revert. By the One in Whose hand is My soul, he hath cast no one but himself into prison. For assuredly whatsoever God hath decreed for Me shall come to pass and naught else save that which God hath ordained for us shall ever touch us. Woe betide him from whose hands floweth evil, and blessed the man from whose hands floweth good. Unto no one do I take My plaint save to God; for He is the best of judges. Every state of adversity or bliss is from Him alone, and He is the All-Powerful, the Almighty.

In brief, I hold within My grasp whatsoever any man might wish of the good of this world and of the next. Were I to remove the veil, all would recognize Me as their Best Beloved, and no one would deny Me. Let not this assertion astound Your Majesty; inasmuch as a true believer in the unity of God who keepeth his eyes directed towards Him alone, will regard aught else but Him as

utter nothingness. I swear by God! I seek no earthly goods from thee, be it as much as a mustard seed. Indeed, to possess anything of this world or of the next would, in My estimation, be tantamount to open blasphemy. For it ill beseemeth the believer in the unity of God to turn his gaze to aught else, much less to hold it in his possession. I know of a certainty that since I have God, the Ever-Living, the Adored One, I am the possessor of all things, visible and invisible.

In this mountain I have remained alone, and have come to such a pass that none of those gone before Me have suffered what I have suffered, nor any transgressor endured what I have endured! I render praise unto God and yet again praise Him. I find Myself free from sorrow, inasmuch as I abide within the good-pleasure of My Lord and Master. Methinks I am in the all-highest Paradise, rejoicing at My communion with God, the Most Great. Verily this is a bounty which God hath conferred upon Me; and He is the Lord of unbounded blessings.

I swear by the truth of God! Wert thou to know that which I know, thou wouldst forgo the sovereignty of this world and of the next, that thou mightest attain My good-pleasure, through thine obedience unto the True One. Wert thou to refuse, the Lord of the world would raise up one who would exalt His Cause, and the Command of God would, verily, be carried into effect.

Through the grace of God nothing can frustrate My purpose, and I am fully conscious of that which God hath bestowed upon Me as a token of His favour. If it were My will, I would disclose to Your Majesty all things; but I have not done this, nor will I do it, that the Truth may be distinguished from aught else beside it, and this prophecy

uttered by the Imam Baqir - may peace rest upon Him - be fully realized: 'What must needs befall us in Adhirbayjan is inevitable and without parallel. When this happeneth, rest ye in your homes and remain patient as we have remained patient. As soon as the Mover moveth make ye haste to attain unto Him, even though ye have to crawl over the snow.'

I implore pardon of God for Myself and for all things related to Me and affirm, 'Praise be to God, the Lord of all the worlds'!

EXCERPTS FROM THE LETTERS OF THE BAB, (The Book of Names), The Bab, sacred-texts.com

Excerpts from the Kitab-I-Asma

(The Book of Names)
By the Bab

O ye that are invested with the Bayan! Denounce ye not one another, ere the Day-Star of ancient eternity shineth forth above the horizon of His sublimity. We have created you from one tree and have caused you to be as the leaves and fruit of the same tree, that haply ye may become a source of comfort to one another. Regard ye not others save as ye regard your own selves, that no feeling of aversion may prevail amongst you so as to shut you out from Him Whom God shall make manifest on the Day of Resurrection. It behooveth you all to be one indivisible people; thus should ye return unto Him Whom God shall make manifest.

Those who have deprived themselves of this Resurrection by reason of their mutual hatreds or by regarding themselves to be in the right and others in the wrong, were chastised on the Day of Resurrection by reason of such hatreds evinced during their night. Thus they deprived themselves of beholding the countenance of God, and this for no other reason than mutual denunciations.

O ye that are invested with the Bayan! Ye should perform such deeds as would please God, your Lord, earning thereby the good-pleasure of Him Whom God shall make manifest. Turn not your religion into a means of material By 'night' is meant the period between two divine Revelations when the Sun of Truth is not manifest among men. In the Persian Bayan, II, 7, the Bab says, 'O people of

the Bayan! Act not as the people of the Qur'an have acted, for if you do so the fruits of your night will come to naught' . . . If, however, ye observe piety in your Faith, God will surely nourish you from the treasuries of His heavenly grace.

Be ye sincere in your allegiance to Him Whom God shall make manifest, for the sake of God, your Lord, that perchance ye may, through devotion to His Faith, be redeemed on the Day of Resurrection. Beware lest ye suffer one another to be wrapt in veils by reason of the disputes which may, during your night, arise among you as a result of the problems ye encounter or in consideration of such matters as your loftiness or lowliness, your nearness or remoteness.

Thus have We firmly exhorted you--a befitting exhortation indeed--that haply ye may cleave tenaciously unto it and attain thereby salvation on the Day of Resurrection. The time is approaching when ye will be at peace with yourselves in your homes, and lo, Him Whom God shall make manifest will have appeared, and God wisheth you to return unto Him, even as God called you into being through the Primal Point. However, all of you will seek guidance while pursuing the promptings of your own desires. Some of you are filled with pride by reason of your religion, others because of your learning. Ye will, one and all, cling unto some part of the Bayan as a means of self-glorification.

The Kitab-i-Asma' is divided into vahids and chapters, to which these numbers refer.

GOD is sanctified from His servants and no direct relationship ever existeth between Him and any created

thing, while ye have all arisen at His bidding. Verily He is your Lord and your God, your Master and your King. He ordaineth your movements at His behest throughout the day-time and in the night season.

Say, He Whom God shall make manifest is indeed the Primal Veil of God. Above this Veil ye can find nothing other than God, while beneath it ye can discern all things emanating from God. He is the Unseen, the Inaccessible, the Most Exalted, the Best Beloved.

If ye seek God, it behooveth you to seek Him Whom God shall make manifest, and if ye cherish the desire to dwell in the Ark of Names, ye will be distinguished as the guides to Him Whom God shall make manifest, did ye but believe in Him. Verily then make your hearts the daysprings of His exalted Names as recorded in the Book, and ye shall, even as mirrors placed before the sun, be able to receive enlightenment.

SHOULD a person lay claim to a cause and produce his proofs, then those who seek to repudiate him are required to produce proofs like unto his. If they succeed in doing so, his words will prove vain and they will prevail; otherwise neither his words will cease nor the proofs he hath set forth will become void. I admonish you, O ye who are invested with the Bayan, if ye would fain assert your ascendancy, confront not any soul unless ye give proofs similar to that which he hath adduced; for Truth shall be firmly established, while aught else besides it is sure to perish.

How numerous the people who engaged in contests with Muhammad, the Apostle of God, and were eventually reduced to naught, inasmuch as they were powerless to

bring forth proofs similar to that which God had sent down unto Him. Had they been abashed and modest, and had they realized the nature of the proofs wherewith He was invested, they would never have challenged Him. But they regarded themselves as champions of their own religion. Therefore God laid hold on them according to their deserts and vindicated the Truth through the power of Truth. This is what ye clearly perceive today in the Muhammadan Revelation.

Who is the man amongst you who can challenge the exalted Thrones of Reality in every Dispensation, while all existence is wholly dependent upon Them? Indeed, God hath wiped out all those who have opposed Them from the beginning that hath no beginning until the present day and hath conclusively demonstrated the Truth through the power of Truth. Verily, He is the Almighty, the Omnipotent, the All-Powerful.

O YE who are invested with the Bayan! Be ye watchful on the Day of Resurrection, for on that Day ye will firmly believe in the Vahid of the Bayan, though this, even as your past religion which proved of no avail, can in no wise benefit you, unless ye embrace the Cause of Him Whom God shall make manifest and believe in that which He ordaineth. Therefore take ye good heed lest ye shut yourselves out from Him Who is the Fountain-head of all Messengers and Scriptures, while ye hold fast to parts of the teachings which have emanated from these sources.

CONSIDER how at the time of the appearance of every Revelation, those who open their hearts to the Author of that Revelation recognize the Truth, while the hearts of those who fail to apprehend the Truth are straitened by reason of their shutting themselves out from Him.

However, openness of heart is bestowed by God upon both parties alike. God desireth not to straiten the heart of anyone, be it even an ant, how much less the heart of a superior creature, except when he suffereth himself to be wrapt in veils, for God is the Creator of all things.

Wert thou to open the heart of a single soul by helping him to embrace the Cause of Him Whom God shall make manifest, thine inmost being would be filled with the inspirations of that august Name. It devolveth upon you, therefore, to perform this task in the Days of Resurrection, inasmuch as most people are helpless, and wert thou to open their hearts and dispel their doubts, they would gain admittance into the Faith of God. Therefore, manifest thou this attribute to the utmost of thine ability in the days of Him Whom God shall make manifest. For indeed if thou dost open the heart of a person for His sake, better will it be for thee than every virtuous deed; since deeds are secondary to faith in Him and certitude in His Reality.

TAKE heed to carefully consider the words of every soul, then hold fast to the proofs which attest the truth. If ye fail to discover truth in a person's words, make them not the object of contention, inasmuch as ye have been forbidden in the Bayan to enter into idle disputation and controversy, that perchance on the Day of Resurrection ye may not engage in argumentation, and dispute with Him Whom God shall make manifest.

ON the Day of Resurrection when He Whom God will make manifest cometh unto you, invested with conclusive proofs, ye shall hold His Cause as being devoid of truth, whereas God hath apprised you in the Bayan that no similarity existeth between the Cause of Him Whom God will make manifest and the cause of others. How can

anyone besides God reveal a verse such as to overwhelm all mankind? Say, great is God! Who else but Him Whom God will make manifest can spontaneously recite verses which proceed from His Lord--a feat that no mortal man can ever hope to accomplish?

Truth can in no wise be confounded with aught else except itself; would that ye might ponder His proof. Nor can error be confused with Truth, if ye do but reflect upon the testimony of God, the True One.

How great hath been the number of those who have falsely laid claim to a cause within Islam, and ye followed in their footsteps without having witnessed a single proof. What evidence can ye then produce in the presence of your Lord, if ye do but meditate a while?

Take ye good heed in your night lest ye be a cause of sadness to any soul, whether ye be able to discover proofs in him or not, that haply on the Day of Resurrection ye may not grieve Him within Whose grasp lieth every proof. And when ye do not discern God's testimony in a person, he will verily fail in manifesting the power of Truth; and God is sufficient to deal with him. Indeed on no account should ye sadden any person; surely God will put him to the proof and bring him to account. It behooveth you to cling to the testimony of your own Faith and to observe the ordinances laid down in the Bayan.

You are like unto the man who layeth out an orchard and planteth all kinds of fruit trees therein. When the time is at hand for him, the lord, to come, ye will have taken possession of the orchard in his name, and when he doth come in person, ye will shut him out from it.

Verily We planted the Tree of the Qur'an and provided its Orchard with all kinds of fruit, whereof ye all have been partaking. Then when We came to take over that which We had planted, ye pretended not to know Him Who is the Lord thereof.

Be ye not a cause of grief unto Us, nor withhold Us from this Orchard which belongeth unto Us, though independent are We of all that ye possess. Moreover, unto none of you shall We make this property lawful, were it even to the extent of a mustard seed. Verily, the Reckoner are We.

We have planted the Garden of the Bayan in the name of Him Whom God will make manifest, and have granted you permission to live therein until the time of His manifestation; then from the moment the Cause of Him Whom God will make manifest is inaugurated, We forbid you all the things ye hold as your own, unless ye may, by the leave of your Lord, be able to regain possession thereof.

O YE unto whom the Bayan is given! Be ye vigilant lest in the days of Him Whom God shall make manifest, while ye consider yourselves as seeking God's pleasure, in reality ye persist in that which would only displease Him, even as did those who lived in the days of the Primal Point, to whom it never occurred that they were seeking things which ran counter to that which God had purposed. They shut themselves out as by a veil from God and failed to observe that which He had desired for them to perform as true believers. They pondered not upon such people as lived in the days of Muhammad, who believed likewise that they were seeking the good-pleasure of God, while they had actually cut themselves off therefrom, once they

had failed to secure the good-pleasure of Muhammad. Nevertheless they comprehended not.

O ye who are invested with the Bayan! Regard not yourselves as being like unto the people to whom the Qur'an or the Gospel or other Scriptures of old were given, since at the time of His manifestation ye shall stray farther from God than did they. If ye happen to shut yourselves out it would never cross your minds that ye were shut out from Him. It behooveth you to consider how the people unto whom the Qur'an was given were debarred from the Truth, for indeed ye will act in a like manner, thinking that ye are doers of good. If ye perceive the degree of your deprivation of God, ye will wish to have perished from the face of the earth and to have sunk into oblivion. The day will come when ye will earnestly desire to know that which would meet with the good-pleasure of God but, alas, ye shall find no path unto Him. Ye, even as camels that wander aimlessly, will not find a pasture wherein ye may gather and unite upon a Cause in which ye can assuredly believe.

At that time God shall cause the Sun of Truth to shine forth and the oceans of His bounty and grace to surge, while ye will have chosen droplets of water as the object of your desire, and will have deprived yourselves of the plenteous waters in His oceans.

If ye entertain any doubts in this matter consider the people unto whom the Gospel was given. Having no access to the apostles of Jesus, they sought the pleasure of the Lord in their churches, hoping to learn that which would be acceptable unto God, but they found therein no path unto Him. Then when God manifested Muhammad as His Messenger and as the Repository of His good-

pleasure, they neglected to quicken their souls from the Fountain of living waters which streamed forth from the presence of their Lord and continued to rove distraught upon the earth seeking a mere droplet of water and believing that they were doing righteous deeds. They behaved as the people unto whom the Qur'an was given are now behaving.

O ye who are invested with the Bayan! Ye can act similarly. Take ye heed, therefore, lest ye deprive yourselves of attaining the presence of Him Who is the Manifestation of God, notwithstanding that ye have been day and night praying to behold His countenance; and be ye careful lest ye be deterred from attaining unto the ocean of His good-pleasure, when perplexed and to no avail ye roam the earth in search of a drop of water.

Say, the testimony of God hath been fulfilled in the Bayan, and through its revelation the grace of God hath attained its highest consummation for all mankind. Let no one among you say that God hath withheld the outpouring of His bounty unto you, for assuredly God's mercy unto those to whom the Bayan is given hath been fulfilled and completed until the Day of Resurrection. Would that ye might believe in the signs of God.

VERILY God hath caused the people of the Bayan to be called into being through the power of Him unto Whom the Bayan was revealed, in preparation for the Day when they will return to their Lord.

Indeed those who will bear allegiance unto Him Whom God shall make manifest are the ones who have grasped the meaning of that which hath been revealed in the Bayan; they are indeed the sincere ones, while those who

turn away from Him at the time of His appearance will have utterly failed to comprehend a single letter of the Bayan, even though they profess belief and assurance in whatever is revealed in it or observe its precepts.

Say, every favourable and praiseworthy designation in the Bayan is but an allusion to those who recognize Him Whom God shall make manifest, and who believe with certainty in God and in His holy Writings, while every unfavourable designation therein is meant to refer to such as repudiate Him Whom God shall make manifest, though they may act uprightly within the bounds laid down in the Bayan. Say, if ye embrace the truth on the Day of Resurrection, God will assuredly pardon you for your night and will grant you forgiveness.

As to those who have faithfully observed the ordinances in the Bayan from the inception of its revelation until the Day when Him Whom God shall make manifest will appear, these are indeed the companions of the paradise of His good-pleasure who will be glorified in the presence of God and will dwell in the pavilions of His celestial Garden.

Yet, within less than a tiny fraction of an instant from the moment God will have revealed Him Who is the Manifestation of His Own Self, the entire company of the followers of the Bayan shall be put to proof.

SINCE thou hast faithfully obeyed the true religion of God in the past, it behooveth thee to follow His true religion hereafter, inasmuch as every religion proceedeth from God, the Help in Peril, the Self-Subsisting.

He Who hath revealed the Qur'an unto Muhammad, the Apostle of God, ordaining in the Faith of Islam that which

was pleasing unto Him, hath likewise revealed the Bayan, in the manner ye have been promised, unto Him Who is your Qa'im, your Guide, your Mihdi, your Lord, Him Whom ye acclaim as the manifestation of God's most excellent titles. Verily the equivalent of that which God revealed unto Muhammad during twenty-three years, hath been revealed unto Me within the space of two days and two nights. However, as ordained by God, no distinction is to be drawn between the two. He, in truth, hath power over all things.

I swear by the life of Him Whom God shall make manifest! My Revelation is indeed far more bewildering than that of Muhammad, the Apostle of God, if thou dost but pause to reflect upon the days of God. Behold, how strange that a person brought up amongst the people of Persia should be empowered by God to proclaim such irrefutable utterances as to silence every man of learning, and be enabled to spontaneously reveal verses far more rapidly than anyone could possibly set down in writing. Verily, no God is there but Him, the Help in Peril, the Self-Subsisting.

AS to those who have debarred themselves from the Revelation of God, they have indeed failed to understand the significance of a single letter of the Qur'an, nor have they obtained the slightest notion of the Faith of Islam, otherwise they would not have turned away from God, Who hath brought them into being, Who hath nurtured them, hath caused them to die and hath proffered life unto them, by clinging to parts of their religion, thinking that they are doing righteous work for the sake of God.

How numerous the verses which have been revealed concerning the grievous tests ye shall experience on the Day of Judgement, yet it appeareth that ye have never

perused them; and how vast the number of revealed traditions regarding the trials which will overtake you on the Day of Our Return, and yet ye seem never to have set your eyes upon them.

Ye spend all your days contriving forms and rules for the principles of your Faith, while that which profiteth you in all this is to comprehend the good-pleasure of your Lord and unitedly to become well-acquainted with His supreme Purpose.

God hath made His Own Self known unto you, but ye have failed to recognize Him; and the thing which will, on the Day of Judgement, turn you aside from God is the specious character of your deeds. Throughout your lives ye follow your religion in order to attract the good-pleasure of God, yet on the Last Day ye shut yourselves out from God and turn away from Him Who is your Promised One.

O YE who are invested with the Bayan! Ye shall be put to proof, even as those unto whom the Qur'an was given. Have pity on yourselves, for ye shall witness the Day when God will have revealed Him Who is the Manifestation of His Own Self, invested with clear and irrefutable proofs, while ye will cling tenaciously to the words the Witnesses of the Bayan have uttered. On that Day ye will continue to rove distraught, even as camels, seeking a drop of the water of life. God will cause oceans of living water to stream forth from the presence of Him Whom God shall make manifest, while ye will refuse to quench your thirst therefrom, notwithstanding that ye regard yourselves as the God-fearing witnesses of your Faith. Nay, and yet again, nay! Ye will go astray far beyond the peoples unto whom the Gospel, or the Qur'an

or any other Scripture was given. Take good heed to yourselves, inasmuch as the Cause of God will come upon you at a time when you will all be entreating and tearfully imploring God for the advent of the Day of His Manifestation; yet when He cometh ye will tarry and will fail to be of those who are well-assured in His Faith.

Beware lest ye grieve Him Who is the Supreme Manifestation of your Lord; verily, He can well afford to dispense with your allegiance unto Him. Be ye careful and bring not despondency upon any soul, for surely ye shall be put to proof.

SAY, He Whom God shall make manifest will surely redeem the rights of those who truly believe in God and in His signs, for they are the ones who merit reward from His presence. Say, it is far from the glory of Him Whom God shall make manifest that anyone should in this wise make mention of His name, if ye ponder the Cause of God in your hearts. Say, He shall vindicate the Cause through the potency of His command and shall bring to naught all perversion of truth by virtue of His behest. Verily God is potent over all things.

If ye wish to distinguish truth from error, consider those who believe in Him Whom God shall make manifest and those who disbelieve Him at the time of His appearance. The former represent the essence of truth, as attested in the Book of God, while the latter the essence of error, as attested in that same Book. Fear ye God that ye may not identify yourselves with aught but the truth, inasmuch as ye have been exalted in the Bayan for being recognized as the bearers of the name of Him Who is the eternal Truth.

Say, were He Whom God shall make manifest to pronounce a pious and truthful follower of the Bayan as false, it is incumbent upon you to submit to His decree, as this hath been affirmed by God in the Bayan; verily God is able to convert light into fire whenever He pleaseth; surely He is potent over all things. And were He to declare a person whom ye regard alien to the truth as being akin thereto, err not by questioning His decision in your fancies, for He Who is the Sovereign Truth createth things through the power of His behest. Verily God transmuteth fire into light as He willeth, and indeed potent is He over all things. Consider ye how the truth shone forth as truth in the First Day and how error became manifest as error; so likewise shall ye distinguish them from each other on the Day of Resurrection.

PONDER upon the people unto whom the Gospel was given. Their religious leaders were considered as the true Guides of the Gospel, yet when they shut themselves out from Muhammad, the Apostle of God, they turned into guides of error, notwithstanding that all their lives they had faithfully observed the precepts of their religion in order to attain unto Paradise; then when God made Paradise known unto them, they would not enter therein. Those unto whom the Qur'an is given have wrought likewise.

They performed their acts of devotion for the sake of God, hoping that He might enable them to join the righteous in Paradise. However, when the gates of Paradise were flung open to their faces, they declined to enter. They suffered themselves to enter into the fire, though they had been seeking refuge therefrom in God.

Say, verily, the criterion by which truth is distinguished from error shall not appear until the Day of Resurrection. This ye will know, if ye be of them that love the Truth. And ere the advent of the Day of Resurrection ye shall distinguish truth from aught else besides it according to that which hath been revealed in the Bayan.

How vast the number of people who will, on the Day of Resurrection, regard themselves to be in the right, while they shall be accounted as false through the dispensation of Providence, inasmuch as they will shut themselves out as by a veil from Him Whom God shall make manifest and refuse to bow down in adoration before Him Who, as divinely ordained in the Book, is the Object of their creation.

SAY, ye will be unable to recognize the One True God or to discern clearly the words of divine guidance, inasmuch as ye seek and tread a path other than His. Whenever ye learn that a new Cause hath appeared, ye must seek the presence of its author and must delve into his writings that haply ye may not be debarred from attaining unto Him Whom God shall make manifest at the hour of His manifestation. Wert thou to walk in the way of truth as handed down by them that are endowed with the knowledge of the inmost reality, God, thy Lord, will surely redeem thee on the Day of Resurrection. Verily He is potent over all things.

In the Bayan God hath forbidden everyone to pronounce judgement against any soul, lest he may pass sentence upon God, his Lord, while regarding himself to be of the righteous, inasmuch as no one knoweth how the Cause of God will begin or end.

O ye who are invested with the Bayan! Should ye be apprised of a person laying claim to a Cause and revealing verses which to outward seeming are unlikely to have been revealed by anyone else save God, the Help in Peril, the Self-Subsisting, do not pass sentence against him, lest ye may inadvertently pass sentence against Him Whom God shall make manifest. Say, He Whom God shall make manifest is but one of you; He will make Himself known unto you on the Day of Resurrection. Ye shall know God when the Manifestation of His Own Self is made known unto you, that perchance ye may not stray far from His Path.

Verily God will raise up Him Whom God shall make manifest, and after Him Whomsoever He willeth, even as He hath raised up prophets before the Point of the Bayan. He in truth hath power over all things.

VERILY, on the First Day We flung open the gates of Paradise unto all the peoples of the world, and exclaimed: 'O all ye created things! Strive to gain admittance into Paradise, since ye have, during all your lives, held fast unto virtuous deeds in order to attain unto it.' Surely all men yearn to enter therein, but alas, they are unable to do so by reason of that which their hands have wrought. Shouldst thou, however, gain a true understanding of God in thine heart of hearts, ere He hath manifested Himself, thou wouldst be able to recognize Him, visible and resplendent, when He unveileth Himself before the eyes of all men.

SAY, by reason of your remembering Him Whom God shall make manifest and by extolling His name, God will cause your hearts to be dilated with joy, and do ye not wish your hearts to be in such a blissful state? Indeed the

hearts of them that truly believe in Him Whom God shall make manifest are vaster than the expanse of heaven and earth and whatever is between them. God hath left no hindrance in their hearts, were it but the size of a mustard seed. He will cheer their hearts, their spirits, their souls and their bodies and their days of prosperity or adversity, through the exaltation of the name of Him Who is the supreme Testimony of God and the promotion of the Word of Him Who is the Dayspring of the glory of their Creator.

Verily, these are souls who take delight in the remembrance of God, Who dilates their hearts through the effulgence of the light of knowledge and wisdom. They seek naught but God and are oft engaged in giving praise unto Him. They desire naught except whatever He desireth and stand ready to do His bidding. Their hearts are mirrors reflecting whatsoever He Whom God shall make manifest willeth. Thus God will cheer the hearts of those who truly believe in Him and in His signs and who are well assured of the life to come. Say, the life to come is none other than the days associated with the coming of Him Whom God will make manifest.

Reduce not the ordinances of God to fanciful imaginations of your own; rather observe all the things which God hath created at His behest with the eye of the spirit, even as ye see things with the eyes of your bodies.

THE divine Revelation associated with the advent of Him Who is your promised Mihdi hath proved far more wondrous than the Revelation wherewith Muhammad, the Apostle of God, was invested. Would that ye might ponder. Verily, God raised up Muhammad, the Apostle of

God, from among the people of Arabia after he had reached forty years of age--a fact which every one of you affirmeth and upholdeth--while your Redeemer was raised up by God at the age of twenty-four amidst people none of whom can speak or understand a single word of Arabic. Thus God layeth bare the glory of His Cause and demonstrateth the Truth through the potency of His revealed Word. He is indeed the Powerful, the Omnipotent, the Help in Peril, the Best Beloved.

SAY, verily God hath caused all created things to enter beneath the shade of the tree of affirmation, except those who are endowed with the faculty of understanding. Theirs is the choice either to believe in God their Lord, and put their whole trust in Him, or to shut themselves out from Him and refuse to believe with certitude in His signs. These two groups sail upon two seas: the sea of affirmation and the sea of negation.

They that truly believe in God and in His signs, and who in every Dispensation faithfully obey that which hath been revealed in the Book--such are indeed the ones whom God hath created from the fruits of the Paradise of His good-pleasure, and who are of the blissful. But they who turn away from God and His signs in each Dispensation, those are the ones who sail upon the sea of negation.

God hath, through the potency of His behest, ordained for Himself the task of ensuring the ascendancy of the sea of affirmation and of bringing to naught the sea of negation through the power of His might. He is in truth potent over all things.

Verily it is incumbent upon you to recognize your Lord at the time of His manifestation, that haply ye may not enter

into negation, and that, ere a prophet is raised by God, ye may find yourselves securely established upon the sea of affirmation. For if a prophet cometh to you from God and ye fail to walk in His Way, God will, thereupon, transform your light into fire. Take heed then that perchance ye may, through the grace of God and His signs, be enabled to redeem your souls.

SAY, God shall of a truth cause your hearts to be given to perversity if ye fail to recognize Him Whom God shall make manifest; but if ye do recognize Him God shall banish perversity from your hearts.

That day whereon ye were, by God's Will, initiated into the Bayan, did any of you know who were the Letters of the Living or the Witnesses or the Testimonies or what the names of the believers? Likewise doth God wish you to recognize Him Whom God shall make manifest on the Day of Resurrection. Beware lest ye shut yourselves out as by a veil from Him Who hath created you, by reason of your regard for those who were called into being at the bidding of the Point of the Bayan for the exaltation of His Word. Did ye possess, ere the Point of the Bayan had called you into existence, any trace of identity, how much less a writ or authority? Disregard then your beginnings, perchance ye may be saved on the day of your return. Indeed had it not been for the exaltation of the name of the Primal Point, God would not have ordained for you the Letters of the Living, nor those who are the Testimonies of His Truth, nor the Witnesses of His Justice; could ye but heed a little. All this is to glorify the Cause of Him Whom God shall make manifest at the time of His manifestation; would that ye might ponder a while.

Therefore it behooveth you to return unto God even as ye were brought forth into existence, and to utter not such words as why or nay, if ye wish your creation to yield fruit at the time of your return. For none of you who have been born in the Bayan shall gain the fruit of your beginning unless ye return unto Him Whom God shall make manifest. He it is Who caused your beginning to proceed from God, and your return to be unto Him, did ye but know.

HOW great the number of people who deck themselves with robes of silk all their lives, while clad in the garb of fire, inasmuch as they have divested themselves of the raiment of divine guidance and righteousness; and how numerous are those who wear clothes made of cotton or coarse wool throughout their lives, and yet by reason of their being endowed with the vesture of divine guidance and righteousness, are truly attired with the raiment of Paradise and take delight in the good-pleasure of God. Indeed it would be better in the sight of God were ye to combine the two, adorning yourselves with the raiment of divine guidance and righteousness and wearing exquisite silk, if ye can afford to do so. If not, at least act ye not unrighteously, but rather observe piety and virtue.

But for the sole reason of His being present amongst this people, We would have neither prescribed any law nor laid down any prohibition. It is only for the glorification of His Name and the exaltation of His Cause that We have enunciated certain laws at Our behest, or forbidden the acts to which We are averse, so that at the hour of His manifestation ye may attain through Him the good-pleasure of God and abstain from the things that are abhorrent unto Him.

Say, verily, the good-pleasure of Him Whom God shall make manifest is the good-pleasure of God, while the displeasure of Him Whom God shall make manifest is none other than the displeasure of God. Avoid ye His displeasure, and flee for refuge unto His good-pleasure. Say, the living guides to His good-pleasure are such as truly believe in Him and are well-assured in their faith, while the living testimonies of His displeasure are those who, when they hear the verses of God sent forth from His presence, or read the divine words revealed by Him, do not instantly embrace the Faith and attain unto certitude.

EXCERPTS FROM THE LETTERS OF THE BAB, (The Book of Names), The Bab, sacred-texts.com

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Issue Twenty Six

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Author, Marilyn Hughes, Photo by Harvey Kushner

The twenty sixth issue of the 'The Out-of-Body Travel Foundation Journal' we continue a series of issues covering forgotten mystics from different religious traditions, this issue following the Bab - Forgotten Baha'i Mystic.

This issue's 'Question and Answer' section contains an inquiry from Hayden Westley from Waco, Texas about interplanetary travel and worlds beneath the earth as well as Sierra Sky of SpiritRescue.Ning.Com regarding a spirit rescue wherein the rescuer was physically attacked. She also asks for guidance as to how to protect yourself in such a situation.

And in 'Different Voices' we will delve into Letters and Epistles of the Bab, which show a profound prelude to the Baha'i faith.

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