

The Aliens of the Redemption

The Mysterious Role of Extraterrestrials in
Salvation History and Ancient Sacred Texts

By Marilyn Hughes

The Out-of-Body Travel Foundation

<https://outofbodytravel.org>



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

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INTRODUCTION

Nefertiti

This journey with the aliens of the redemption took my soul in a direction different from what I had expected in that it became evident that what the extraterrestrials wanted me to know about included the hierarchies of angels, basic wisdoms or tenets of living, moral law, the installation and succession of prophets in mortal worlds, near death experiences, afterlife journeys and their transformative potential for the purification and the redemption of souls.

Billowing steadily upon the high desert oasis were the winds of time, ether, matter and space. Amidst the dark crevasses of rock there were countless treasures unbounded. But the winds continued to swirl and cyclone and nothing could be seen in their waking. Observing nearby in spirit, I was waiting to observe what otherworldly effects might appear after all the storm clouds and surging dust had subsided.

In the calming, I could feel a sense of deep and great mysteries yet to be revealed, but it was only an intimation. As the breezes died down, I saw in the corner of the vast desert a rectangular abode cordoned off into about eighteen smaller rectangular sections;

two major rows and nine levels on each side. My vision was retained in the far right corner where ancient Parsi texts were residing, as the essence of Zoroastrianism moved through my spirit vibrationally along with the ascent of other unusual, ancient and perhaps even unknown Persian religions. They wafted through like a fragrance, like an incense. An extraterrestrial intimation wafted through the space, but it was only an essence, not a clarity.

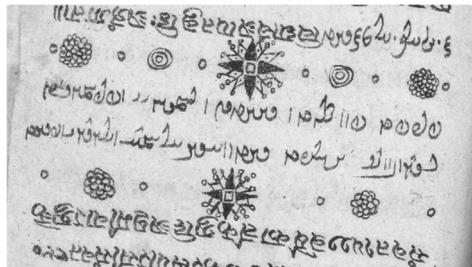
I remembered that Zarathustra's first encounter with Ahura Mazda or 'Wise Lord' occurred at the top of a mountain which was covered in a plethora of clouds and apparently heralding an otherworldly form of light unseen in that time. Zarathustra was instructed to bring into the world the understanding of the elements of good and evil, and he understood Ahura Mazda to be the God of an actual embodiment, the embodiment of 'truth.' He was given the second known monotheistic religion in the world's known civilizations around 4,000 years ago. (Judaism was the first, occurring at the time of Abraham around 20th – 18th century BCE)

Even in the ancient symbol of Zarathustra's encounters with Ahura Mazda which became the symbol of the Zoroastrian religion, the 'Faravar,' there is a clear implication of the possibility of a connection between Zarathustra and entities of extraterrestrial origin.



In it, Zarathustra or a bearded older man is portrayed standing within a circle reaching forward which represents eternity from which protrudes two huge golden wings.

A friend arrived and hurriedly ushered me towards the texts. As we were gathering them, I had an inherent and deep knowing that these texts needed to come home with me, they must become one with my soul. My thoughts drifted off to the Pahlavi texts, the ancient Zoroastrian Parsi Scriptures which I'd perused years before but never yet fully studied.



Within the spaces, the sense of the Parsi texts were whispered in the winds and after I'd gathered all that

would be allowed to me, my friend disappeared, and I again stood alone in this mystical desert.

"On these, too, is the attention of men to be fixed, because there is a remedy for everything but death, a hope for everything but wickedness, everything will lapse except righteousness, it is possible to manage everything but temper (gohar), and it possible for everything to change but divine providence (bako-bakhto)."

The Shayast La-Shayast, The Pahlavi Texts, Chapter XX, 17, Forgotten Books, Oxford University Press, 1860

Again, in the far upper right corner were the Parsi texts. But this time, the Pahlavi texts became delineated and formed out of the ethers in a windswept fashion. In the rectangle, you could see that many of the Pahlavi texts were being preserved in a mystical location, one above and beyond the earthly physical plane. There were other texts from this fold being stored underground, beneath the rectangular corner which seemed to hold within its confines an era of time, space and history within the religious construct of the world. The boxes in which they were stored were rectangular shaped and attached at the corners and sides.

But my gaze was distracted to yet another perusing. Moving quickly through this greater rectangle, I was taken in spirit around the perimeter until my soul was then lodged into a third position on the right-hand side of this greater rectangle within the desert oasis.

As my spiritual vision became acute, my eyes opened to see a field of golden triangles, all intersecting one

another. And above this golden field were palm trees, flora and fauna, pyramids and the remains of what looked like an ancient city. But all of it glimmered in a gold I could never describe with accuracy as its brilliance was shiny, emanating and beautiful beyond my senses. Inherent within the gold was a vibration of holiness which surprised and startled me and caused me to look more closely.

The beauty of this field lay in its supreme sacred regard. I was intrigued because this field appeared to come out of Ancient Egypt, so despite what modern day humankind may have thought of or understood about Ancient Egyptian Religion, the holiness of something within it was resonating, clear and obvious to my inner spirit. Again, an extraterrestrial intimation wafted through the space, but it was only an essence, not a clarity.

Looking upon it, I allowed the energies of it to take me within. Standing now before this field, my soul entered into a bit of a samadhic state; an utter bliss and peace which knew no bounds.

And as I stood there, a caravan approached quickly, also gilded entirely in gold. A chariot with three passengers came towards me and the entrance to this field. My gaze was transfixed upon a woman who was carried in this chariot, and my eyes could not leave her until I might know her cause.

In a sudden instant of recognition, I realized who her essence might retain . . . and was a bit taken aback. This

was so because I couldn't yet understand why such a one would be surrounded in such a golden aura of holiness. In my current understanding, it did not make sense to me.

Nefertiti, wife of Akhenaten, mother of Tutankhamun . . . was the honored charioteer being brought to this field. But in looking within her eyes, I understood something more than this. Again an otherworldly sort of aroma surrounded her, an intimation of extraterrestrial domain was contained within her. But this wasn't her only echo.

When she realized I'd recognized her, a huge smile overtook her face as she looked directly into my eyes. It seemed that it was very important that I recognize her; and once I did, it was as if the key to a mysterious portal had now been opened, a passageway to some forgotten and long extinct sacred knowledge had been opened. Her great happiness was reflective of this . . .

Conveying knowledge to me, she transmitted sacred and holy knowledge through her psychic faculties to my own and I received them gratefully.

Sacred texts appeared in the field from a previously unknown cult in ancient Egypt. They had come from a 'Nefertiti Cult', which, she conveyed, was lost to history. These were profoundly holy texts, and they were stored and kept safe in a secret mystical sphere within this field.

For a few moments, I was allowed to take in the vibration of what this cult of Nefertiti had once been. And again, I found myself very surprised by the supreme holiness which emanated from what I would normally have construed as an unlikely source.



*One of the Mummy's that have been found which could purportedly be that of
Nefertiti*



From the Nefertiti Stela:

*"And the Heiress, Great in the Palace, Fair of Face,
Adorned with the Double Plumes, Mistress of Happiness,
Endowed with Favors, at hearing whose voice the King
rejoices,
the Chief Wife of the King, his beloved, the Lady of the Two
Lands,
Neferneferuaten-Nefertiti, May she live for Ever and
Always."*

Nefertiti seemed very pleased that I had received her transmission and smiled widely while waving good-bye as her chariot galloped quickly away.



But even the chariot held a mystery as yet unrevealed to my vision and scope. Emanating in gold, it appeared like a horse drawn Egyptian carriage might appear. It was open at the top so that Nefertiti was clearly visible to my eyes. And there were horses that drew it . . . but there was clearly a swirling sort of energy in spheres where the wheels might be which propelled it in a sense forward. This gold which profused the fields of Nefertiti and her carriage were luminous beyond measure, and held within them a mystery and a field of vibration which remained mysterious. The triangles within the field of the Egyptian texts of the cult of Nefertiti could be seen almost as a tachyon field all its own, but one as yet to be understood or experienced.

I was as yet unsure if Nefertiti's carriage was of this earth or of an extraterrestrial world. And in her face, I was unsure if it was only a human element or something alien, something more otherworldly.

There would be no more information this eve, no more explanation or understanding. Just this . . .

I was in awe, I didn't know what to think.

But I did indeed remember that Akhenaten, Nefertiti's husband, the Pharaoh, had established the third monotheistic religion in history around 1336 BCE . . . Monotheism is a belief in one God. And ironically, Zarathustra was the founder of the second monotheistic religion, Zoroastrianism – the Parsi texts!

Indeed, Akhenaten had reigned only a short time and after his death, the Egyptians completely reverted to their pantheistic practices and had tried very hard to wipe his memory away from history.



Busts of three of Nefertiti and Akhenaten's Six Daughters Showing the Elongated Skulls that they and their parents shared which have led to speculations that they were of extraterrestrial origin and were sent to introduce monotheism to the planet earth.

His name and image had been overwritten on monuments, and the histories were erased where possible and changed and altered where it was not – all with the purpose of trying to erase Akhenaten and Nefertiti from history, from sacred memory.

It would not be surprising if there were more, like a 'Nefertiti Cult,' that had been completely lost to history due to the actions of those in that time to wipe out this period.

The rectangle for this period in Egyptian history within the field of ancient sacred texts was now emanating. It was as if all the ancient sacred texts from the period were vibrating forward somehow, like a radiance of golden light beautifully outlaid and all springing from

a profoundly holy, sacred and awesome vibration of historical pause. The mystery of it held me entranced.



But before I could get too lost in my contemplation, my spirit was whisked in an instant to now stand in yet another of the rectangles where two very ancient Hebrew prayer books were placed before me. Very small and compact, they had been placed in two separate containers which were gilded with ancient words on the sides. I recognized them instantly as the holy and sacred Siddur, the prayer book of the Jewish people.



“Awwwwwwww,” I thought, “The first monotheistic religion. Where is this taking me? (Akhenaten and

Nefertiti founded the third around 1336 BCE, Zoroastrianism founded the second about 4000 years ago, and Judaism was the first great monotheistic faith to arise in ancient human civilizational history around 20th – 18th century BCE.)

I gathered the holy books into my hands to contain the energies from within their confines. An interior voice told me thus, that they were for the ‘Yeshiva.’ I nodded. And then I was gone.

“A yeshiva is a Jewish educational institution that focuses on the study of traditional religious texts, primarily the Talmud and the Torah, and halacha. The studying is usually done through daily shiurim as well as in study pairs called chavrutas. Chavrusa-style learning is one of the unique features of the yeshiva.”

Wikipedia

My spirit arose again walking into a grand church alone. As I walked into the sanctuary, I noticed that there was an angel sitting quietly in the back row; on the right side on the interior part of the pew closest to the center of the church, from whence the procession comes. She was a young girl, looked to be in her late teens or early twenties only in what we would regard as physical age, not soul girth. She was all white and gilded with gold, her hair not long but mid length to shoulder and gently waving in the ethereal winds. She sat there and stood watch over the Blessed Sacrament when the sanctuary was empty. She was the angel of the church and she was impenetrably beautiful. She did not speak.



Someone, perhaps the priest or a sacristan, had come two hours early to prepare for Mass. As he did so, the angel who guarded the church got up and quietly walked out. Inherently, I knew she would return after the Mass when the church might again be empty. She stood guard over the Blessed Sacrament, the presence of Christ in the church, but would leave quietly while someone was preparing for mass.

"In one's early years one learns to speak, and in old age one learns to keep quiet, and such is a person's great fault: that he learns to speak before knowing how to keep quiet."

Rabbi Nachman of Breslov, 18th-19th Century

And as my eyes still held the gaze of this beautiful whitish gold angel, my spirit was zapped into a vision within a vision. **Within it, I saw the Blessed Mother, and my eyes watched in complete awe as the Mary 'that goes with Gethsemane' (words spoken to me in the mystical) as the ethereal winds were wont to echo - as if in whisper to my soul - as I flew amongst the ancient reality transformed and yet reborn into Mother Earth. They were one. I can't explain it, I can only share it.**

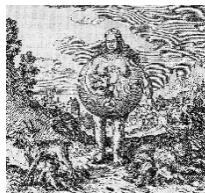
*"The Breath, or Spirit, of the Deep is imperishable. It is called the **Azure (Heaven)** and the **Mother (Earth)**. The passage through which these Two Influences emerge and enter is called the root of the visible creation. They are ceaseless in action as though permanent, and may be used without ever being exhausted."*

*The T'ai Hsi Ching, Lao Tse, Translated by Frederich Henry Balfour,
1894*

*"**Earth Mother**, in ancient and modern nonliterate religions, an eternally fruitful source of everything . . . She is simply the mother; there is nothing separate from her. All things come from her, return to her, and are her.*

The most archaic form of the Earth Mother transcends all specificity . . . She simply produces everything, inexhaustibly, from herself. She may manifest herself in any form. In other mythological systems she becomes a more limited figure. She becomes the feminine Earth, consort of the masculine sky; she is fertilized by the sky in the beginning and brings forth terrestrial creation . . ."

Brittanica





Earth Mother, Madhya Pradesh – Hindu, India, Alchemical Text - Mystery Religion, Artemis - Greek, Avalokitesvara – Buddhist, Tibet, Nefertiti – Egyptian, Diana of Ephesus – Greek, Kuan Yin on Celestial Dragon – Buddhism, Athena, Minerva – Greek, Nefertiti – Egyptian, Durga – Hindu, India, The Blessed Virgin Mary – Christianity, Worldwide.

“I am one soul, while my body is a hundred thousand. Since I am all that, I don’t speak’ of anything except myself. I have raised up my ‘head,’ like a wave, from my body . . . I saw two hundred thousand created things, and I was all of them. Yet out of all that, I have not seen one who I am . . . If I had only known the value of my own perfection, I would have freed the hem of my robe from the dust of this earth. I would have run freely and lightly upon the sky, and I would have raised my head above the highest heaven.”

The Quatrains of Rumi, Chapter Four, 2008, Rubaiyat-e Jalalludin Muhammad Balkhi-Rumi, Translated by Ibrahim W. Gamard and A.G. Rawan Farhadi, Sufi Dari Books, San Rafael, CA

THE LOST BOOKS OF THE BIBLE, THE GOSPEL OF THE BIRTH OF MARY



Vladimir Uno

“The GOSPEL of the BIRTH OF MARY.

THE blessed and ever glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple of the Lord.

2 Her father's name was Joachim, and her mother's Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem.

3 *Their lives were plain and right in the sight of the Lord, pious and faultless before men. For they divided all their substance into three parts:*

4 *One of which they devoted to the temple and officers of the temple; another they distributed among strangers, and persons in poor circumstances; and the third they reserved for themselves and the uses of their own family.*

5 *In this manner they lived for about twenty years chastely, in the favour of God, and the esteem of men, without any children.*

6 *But they vowed, if God should favour them with any issue, they would devote it to the service of the Lord; on which account they went at every feast in the year to the temple of the Lord.*

7 ¶ *And it came to pass, that when the feast of the dedication drew near, Joachim, with some others of his tribe, went up to Jerusalem, and at that time, Issachar was high-priest;*

8 *Who, when he saw Joachim along with the rest of his neighbours, bringing his offering, despised both him and his offerings, and asked him,*

9 *Why he, who had no children, would presume to appear among those who had? Adding, that his offerings could never be acceptable to God, who was judged by him unworthy to have children; the Scripture having said, Cursed is every one who shall not beget a male in Israel.*

10. *He further said, that he ought first to be free from that curse by begetting some issue, and then come with his offerings into the presence of God.*

11 But Joachim being much confounded with the shame of such reproach, retired to the shepherds, who were with the cattle in their pastures;

12 For he was not inclined to return home, lest his neighbours, who were present and heard all this from the high-priest, should publicly reproach him in the same manner.

CHAP. II.

BUT when he had been there for some time, on a certain day when he was alone, the angel of the Lord stood by him with a prodigious light.

2 To whom, being troubled at the appearance, the angel who had appeared to him, endeavouring to compose him said:

3 Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by him to you, that I might inform you, that your prayers are heard, and your alms ascended in the sight of God.

4 For he hath surely seen your shame, and heard you unjustly reproached for not having children: for God is the avenger of sin, and not of nature;

5 And so when he shuts the womb of any person, he does it for this reason, that he may in a more wonderful manner again open it, and that which is born appear to be not the product of lust, but the gift of God.

6 For the first mother of your nation Sarah, was she not barren even till her eightieth year: And yet even in the end of her old age brought forth Isaac, in whom the promise was made a blessing to all nations.

7 Rachel also, so much in favour with God, and beloved so much by holy Jacob, continued barren for a long time, yet afterwards was the mother of Joseph, who was not only governor of Egypt, but delivered many nations from perishing with hunger.

8 Who among the judges was more valiant than Samson, or more holy than Samuel? And yet both their mothers were barren.

9 But if reason will not convince you of the truth of my words, that there are frequent conceptions in advanced years, and that those who were barren have brought forth to their great surprise; therefore Anna your wife shall bring you a daughter, and you shall call her name Mary;

10 She shall, according to your vow, be devoted to the Lord from her infancy, and be filled with the Holy Ghost from her mother's womb;

11 She shall neither eat nor drink anything which is unclean, nor shall her conversation be without among the common people, but in the temple of the Lord; that so she may not fall under any slander or suspicion of what is bad.

12 So in the process of her years, as she shall be in a miraculous manner born of one that was barren, so she shall, while yet a virgin, in a way unparalleled, bring

forth the Son of the most High God, who shall, be called Jesus, and, according to the signification of his name, be the Saviour of all nations.

13 And this shall be a sign to you of the things which I declare, namely, when you come to the golden gate of Jerusalem, you shall there meet your wife Anna, who being very much troubled that you returned no sooner, shall then rejoice to see you.

14 When the angel had said this he departed from him.

CHAP. III.

AFTERWARDS the angel appeared to Anna his wife saying: Fear not, neither think that which you see is a spirit.

2 For I am that angel who hath offered up your prayers and alms before God, and am now sent to you, that I may inform you, that a daughter will be born unto you, who shall be called Mary, and shall be blessed above all women.

3 She shall be, immediately upon her birth, full of the grace of the Lord, and shall continue during the three years of her weaning in her father's house, and afterwards, being devoted to the service of the Lord, shall not depart from the temple, till she arrives to years of discretion.

4 In a word, she shall there serve the Lord night and day in fasting and prayer, shall abstain from every unclean thing, and never know any man;

5 But, being an unparalleled instance without any pollution or defilement, and a virgin not knowing any man, shall bring forth a son, and a maid shall bring forth the Lord, who both by his grace and name and works, shall be the Saviour of the world.

6 Arise therefore, and go up to Jerusalem, and when you shall come to that which is called the golden gate (because it is gilt with gold), as a sign of what I have told you, you shall meet your husband, for whose safety you have been so much concerned.

7 When therefore you find these things thus accomplished, believe that all the rest which I have told you, shall also undoubtedly be accomplished.

8 ¶ According therefore to the command of the angel, both of them left the places where they were, and when they came to the place specified in the angel's prediction, they met each other.

9 Then, rejoicing at each other's vision, and being fully satisfied in the promise of a child, they gave due thanks to the Lord, who exalts the humble.

10 After having praised the Lord, they returned home, and lived in a cheerful and assured expectation of the promise of God.

11 ¶ So Anna conceived, and brought forth a daughter, and, according to the angel's command, the parents did call her name Mary.

CHAP. IV.

AND when three years were expired, and the time of her weaning complete, they brought the Virgin to the temple of the Lord with offerings.

2 And there were about the temple, according to the fifteen Psalms of degrees, fifteen stairs to ascend.

3 For the temple being built in a mountain, the altar of burnt-offering, which was without, could not be come near but by stairs;

4 The parents of the blessed Virgin and infant Mary put her upon one of these stairs;

5 But while they were putting off their clothes, in which they had travelled, and according to custom putting on some that were more neat and clean,

6 In the mean time the Virgin of the Lord in such a manner went up all the stairs one after another, without the help of any to lead or lift her, that any one would have judged from hence that she was of perfect age.

7 Thus the Lord did, in the infancy of his Virgin, work this extraordinary work, and evidence by this miracle how great she was like to be hereafter.

8 But the parents having offered up their sacrifice, according to the custom of the law, and perfected their vow, left the Virgin with other virgins in the apartments of the temple, who were to be brought up there, and they returned home.

CHAP. B.

2 Mary ministered unto by angels. 4 The high-priest orders all virgins of fourteen years old to quit the temple and endeavour to be married. 5 Mary refuses, 6 having vowed her virginity to the Lord. 7 The high-priest commands a meeting of the chief persons of Jerusalem, 11 who seek the Lord for counsel in the matter. 13 A voice from the mercy-seat. 15 The high priest obeys it by ordering all the unmarried men of the house of David to bring their rods to the altar, 17 that his rod which should flower, and on which the Spirit of God should sit, should betroth the Virgin.

BUT the Virgin of the Lord, as she advanced in years, increased also in perfections, and according to the saying of the Psalmist, her father and mother forsook her, but the Lord took care of her.

2 For she every day had the conversation of angels, and every day received visitors from God, which preserved her from all sorts of evil, and caused her to abound with all good things;

3 So that when at length she arrived to her fourteenth year, as the wicked could not lay anything to her charge worthy of reproof, so all good persons, who were acquainted with her, admired her life and conversation.

4 At that time the high-priest made a public order. That all the virgins who had public settlements in the temple, and were come to this age, should return home, and, as they were now of a proper maturity, should, according to the custom of their country, endeavour to be married.

5 To which command, though all the other virgins readily yielded obedience, Mary the Virgin of the Lord alone answered, that she could not comply with it.

6 Assigning these reasons, that both she and her parents had devoted her to the service of the Lord; and besides, that she had vowed virginity to the Lord, which vow she was resolved never to break through by lying with a man.

7 The high priest being hereby brought into a difficulty,

8 Seeing he durst neither on the one hand dissolve the vow, and disobey the Scripture, which says, Vow and pay,

9 Nor on the other hand introduce a custom, to which the people were strangers, commanded,

10 That at the approaching feast all the principal persons both of Jerusalem and the neighbouring places should meet together, that he might have their advice, how he had best proceed in so difficult a case.

11 When they were accordingly met, they unanimously agreed to seek the Lord, and ask counsel from him on this matter.

12 And when they were all engaged in prayer, the high-priest, according to the usual way, went to consult God.

13 And immediately there was a voice from the ark, and the mercy seat, which all present heard, that it must be inquired or sought out by a prophecy of Isaiah to whom the Virgin should be given and be betrothed;

14 For Isaiah saith, there shall come forth a rod out of the stem of Jesse, and a flower shall spring out of its root,

15 And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and Piety, and the Spirit of the fear of the Lord shall fill him.

16 Then, according to this prophecy, he appointed, that all the men of the house and family of David, who were marriageable, and not married, should bring their several rods to the altar,

17 And out of whatsoever person's rod after it was brought, a flower should bud forth, and on the top of it the Spirit of the Lord should sit in the appearance of a dove, he should be the man to whom the Virgin should be given and be betrothed.

CHAP. BECAUSE.

AMONG the rest there was a man named Joseph, of the house and family of David, and a person very far advanced in years, who drew back his rod, when every one besides presented his.

2 So that when nothing appeared agreeable to the heavenly voice, the high-priest judged it proper to consult God again,

3 Who answered that he to whom the Virgin was to be betrothed was the only person of those who were brought together, who had not brought his rod.

4 Joseph therefore was betrayed.

5 For, when he did bring his rod, and a dove coming from Heaven pitched upon the top of it, every one plainly saw, that the Virgin was to be betrothed to him:

6 Accordingly, the usual ceremonies of betrothing being over, he returned to his own city of Bethlehem, to set his house in order, and make the needful for the marriage.

7 But the Virgin of the Lord, Mary, with seven other virgins of the same age, who had been weaned at the same time, and who had been appointed to attend her by the priest, returned to her parents' house in Galilee.

CHAP. ARE YOU COMING.

7 The salutation of the Virgin by Gabriel, who explains to her that she shall conceive, without lying with a man, while a Virgin, 19 by the Holy Ghost coming upon her without the heats of lust. 21 She submits.

NOW at this time of her first coming into Galilee, the angel Gabriel was sent to her from God, to declare to her the conception of our Saviour, and the manner and way of her conceiving him.

2 Accordingly going into her, he filled the chamber where she was with a prodigious light, and in a most courteous manner saluting her, he said,

3 Hail, Mary! Virgin of the Lord most acceptable! O Virgin full of Grace! The Lord is with you, you are blessed above all women, you are blessed above all men, that have been hitherto born.

4 But the Virgin, who had before been well acquainted with the countenances of angels, and to whom such light from heaven was no uncommon thing,

5 Was neither terrified with the vision of the angel, nor astonished at the greatness of the light, but only troubled about the angel's words:

6 And began to consider what so extraordinary a salutation should mean, what it did portend, or what sort of end it would have.

7 To this thought the angel, divinely inspired, replies;

8 Fear not, Mary, as though I intended anything inconsistent with your chastity in this salutation:

9 For you have found favour with the Lord, because you made virginity your choice.

10 Therefore while you are a Virgin, you shall conceive without sin, and bring forth a son.

11 He shall be great, because he shall reign from sea to sea, and from the rivers to the ends of the earth.

12 And he shall be called the Son of the Highest; for he who is born in a mean state on earth reigns in an exalted one in heaven.

13 And the Lord shall give him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

14 For he is the King of Kings, and Lord of Lords, and his throne is for ever and ever.

15 To this discourse of the angel the Virgin replied not, as though she were unbelieving, but willing to know the manner of it.

16 She said, How can that be? For seeing, according to my vow, I have never known any man, how can I bear a child without the addition of a man's seed?

17 To this the angel replied and said, Think not, Mary, that you shall conceive in the ordinary way.

18 For, without lying with a man, while a Virgin, you shall conceive; while a Virgin, you shall bring forth; and while a Virgin shall give suck.

19 For the Holy Ghost shall come upon you, and the power of the Most High shall overshadow you, without any of the heats of lust.

20 So that which shall be born of you shall be only holy, because it only is conceived without sin, and being born, shall be called the Son of God.

21 Then Mary stretching forth her hands, and lifting her eyes to heaven, said, Behold the handmaid of the Lord! Let it be unto me according to thy word.

CHAP. VIII.

JOSEPH therefore went from Judæa to Galilee, with intention to marry the Virgin who was betrothed to him:

2 *For it was now near three months since she was betrothed to him.*

3 *At length it plainly appeared she was with child, and it could not be hid from Joseph:*

4 *For going to the Virgin in a free manner, as one espoused, and talking familiarly with her, he perceived her to be with child.*

5 *And thereupon began to be uneasy and doubtful, not knowing what course it would be best to take;*

6 *For being a just man, he was not willing to expose her, nor defame her by the suspicion of being a whore, since he was a pious man.*

7 *He purposed therefore privately to put an end to their agreement, and as privately to put her away.*

8 ***But while he was meditating these things, behold the angel of the Lord appeared to him in his sleep, and said Joseph, son of David, fear not;***

9 ***Be not willing to entertain any suspicion of the Virgin's being guilty of fornication, or to think any thing amiss of her, neither be afraid to take her to wife;***

10 *For that which is begotten In her and now distresses your mind, is not the work of man, but the Holy Ghost.*

11 *For she of all women is that only Virgin who shall bring forth the Son of God, and you shall call his name Jesus, that is, Saviour: for he will save his people from their sins.*

12 Joseph thereupon, according to the command of the angel, married the Virgin, and did not know her, but kept her in chastity.

13 And now the ninth month from her conception drew near, when Joseph took his wife and what other things were necessary to Bethlehem, the city from whence he came.

14 And it came to pass, while they were there, the days were fulfilled for her bringing forth.

15 And she brought forth her first-born son, as the holy Evangelists have taught, even our Lord Jesus Christ, who with the Father, Son, and Holy Ghost, lives and reigns to everlasting ages."

The Lost Books of the Bible, Edited by Rutherford H. Platt, Jr., 1926

**DEVELOPMENT OF THE CULT
OF ATEN UNDER AMENHETEP
IV, TUTANKHAMEN, AMENISM,
ATENISM AND EGYPTIAN
MONOTHEISM,
by E.A.W. Budge, 1923**



"Once having made up his mind that Amen and all the other "gods" of Egypt must be swept away, Amenhetep IV determined to undertake this work without delay. After years of thought he had come to the conclusion that only the solar gods, Tem, Ra and Horus of the Two Horizons were worthy of veneration, and that some form of their worship must take the place of that of Amen. The form of the Sun-god which he chose for worship was ATEN, i.e., the solar Disk, which was the abode of Tem and later of Ra of Heliopolis. But to him the Disk was not only the abode of the Sun-god, it was the god himself, who, by means of the heat and light which emanated from his own body, gave life to everything on the earth . . .

Some light is thrown upon Amenhetep's views as to the nature of his god by the title which he gave him. This title is written within two cartouches and reads:--

*"The Living Horus of the two horizons,
exalted in the Eastern Horizon in his name of
Shu-who-is-in-the-Disk."*

It is followed by the words, "ever-living, eternal, great living Disk, he who is in the Set Festival, lord of the Circle (i.e., everything which the Disk shines on in every direction), lord of the Disk, lord of heaven, lord of the earth." Amenhetep IV worshipped Horus of the two horizons as the "Shu who was in the disk." If we are to regard "Shu" as an ordinary noun, we must translate it by "heat," or "heat and light," for the word has these meanings. In this case Amenhetep worshipped the solar heat, or the heat and light which were inherent in the Disk . .

. . . the king deified the heat of the sun and worshipped it as the one, eternal, creative, fructifying and life-sustaining force

. . . he asserted that the Disk was self-created and self-subsistent. The common symbol of the solar gods was a disk encircled by a serpent, but when Amenhetep adopted the disk as the symbol of his god, he abolished the serpent and treated the disk in a new and original fashion. From the disk, the circumference of which is sometimes hung round with symbols of "life," ♀ he made a series of rays to descend, and at the end of each ray was a hand, as if the ray was an arm, bestowing "life" on the earth . . .

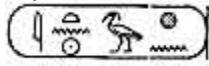
The heat of Aten gave him life and maintained it in him, and whilst that was in him Aten was in him. The life of Aten was his life, and his life was Aten's life, and therefore he was Aten; his spiritual . . . (view) made him believe that he was an incarnation of Aten, i.e., that he was God--not a mere "god" or one of the "gods" of Egypt--and that his acts were divine. He felt therefore that he had no need to go to the temple of Amen to receive the daily supply of the "fluid of life," which not only maintained the physical powers of kings, but gave them wisdom and understanding to rule their country . . .

Aten must be proclaimed the One, self-created, self-subsisting, self-existing god, whose son and deputy he was .
..







Having decided to leave Thebes he sought for a site for his new capital, which he intended to make a City of God, and found it in the north, at a place which is about 160 miles to the south of Cairo and 50 miles to the north of Asyut. At this point the hills on the east bank of the Nile enclose a sort of plain which is covered with fine yellow sand. The soil was virgin, and had never been defiled with temples or other buildings connected with the gods of Egypt whom Amenhetep IV hated, and the plain itself was eminently suitable for the site of a town, for its surface was unbroken by hills or reefs of limestone or sandstone. This plain is nearly three miles from the Nile in its widest part and is about five miles in length. The plain on the other side of the river, which extended from the Nile to the western hills, was very much larger than that on the east bank, and was also included by the king in the area of his new capital. He set up large stelæ on the borders of it to mark the limits of the


territory of Aten, and had inscriptions cut upon them stating this fact.

We have already seen that Amenhetep IV had, whenever possible, caused the name of Amen to be chiselled out from stelæ, statues, and other monuments, and even from his father's cartouches, whilst at the same time the name of Amen formed part of his name as the son of Ra. It was easy to remedy this inconsistency, and he did so by changing his name from Amenhetep, which means "Amen is content," to



AAKHUNATEN, a name which by analogy should mean something like "Aten is content." This meaning has already been suggested by more than one Egyptologist, but there is still a good deal to be said for keeping the old translation, "Spirit of Aten." I transcribe the new name of Amenhetep IV, Aakhunaten, not with any wish to add another to the many transliterations that have been proposed for it, but because it represents with considerable accuracy the hieroglyphs. The Pyramid Texts show that the

phonetic value of  was   or   . The first sign represents a short vowel, a, e, or i; the second a, like the Hebrew aleph, the third kh, and the fourth u; therefore the phonetic value of in Pyramid times was aakh, or aakhu, but in later times the a was probably dropped, and then the

value of  would be akh, as Birch read it sixty years ago. If this were so, the name will be correctly transliterated by "Akhenaten." . . .

At this time Amenhetep IV adopted two titles in connection with his new name, i.e., "Ankh-em-Maat" and "Aa-em-ahaf," the former meaning, "Living in Truth" and the latter "great in his life period." What is meant exactly by "living

in truth" is not clear. Maat means what is straight, true, real, law, both physical and moral, the truth, reality, etc . . .

Amenhetep IV called his new capital Aakhutaten, i.e., "the Horizon of Aten," and he and his followers regarded it as the one place in which Aten was to be found. It was to them the visible symbol of the splendour and benevolence and love of the god, the sight of it rejoiced the hearts of all beholders, and its loveliness, they declared, was beyond compare . . .

Having taken up his abode in this city, Amenhetep set to work to organize the cult of Aten, and to promulgate his doctrine, which, like all writers of moral and religious aphorisms, he called his "Teaching," Sbait.

Having appointed himself High Priest, he, curiously enough, adopted the old title of the High Priest of Heliopolis and called himself "Ur-maa," i.e., the "Great Seer."



HYMNS TO THE SUN-GOD.

[From the Papyrus of Ani, Sheets 18 and 19.]

The following Hymns are good, typical examples of the songs of praise and thanksgiving which were addressed to the Sun-god by orthodox Egyptians under the XVIIIth dynasty.

A HYMN TO RA WHEN HE RISES ON THE HORIZON
AND WHEN HE SETS IN THE LAND OF LIFE.

Homage to thee, O RA, who risest as Tem-Heraakhuti.

Thou art adored. Thy beauties are before my eyes, and thy splendour falleth upon my body.

Thou goest to thy setting in the Seqtet Boat with fair winds, and thy heart is glad. The heart of the Matet Boat rejoices.

Thou stridest over the heavens in peace, all thy foes being cast down.

The stars which never rest (i.e., the planets) hymn thee, and the stars which never vanish (i.e., the circumpolar stars) glorify thee as thou sinkest to rest in the horizon of Manu.

Thou art beautiful at morn and at eve, O thou Living Lord, the Unchanging One, my Lord.

Homage to thee who risest as Ra and settest as Tem in beauty.

Thou risest and shinest on the back of thy mother [the Sky-goddess], O thou who art crowned king of the gods.

Nut (the Sky-goddess) pays homage to thee, and Maat (the goddess of Law and Truth) embraces thee at morn and eve.

Joyfully thou stridest over the heavens and the Lake of Testes (a part of heaven) is content thereat. Thine enemy Sebau is cast down headlong, his arms and hands are cut off, and thy dagger has severed the joints of his backbone.

Ra has a fair wind, the Seqtet Boat advances and comes into port.

The gods of the South, the North, the West and the East praise thee, O thou divine substance, from whence all forms of life sprang.

Thou speakest--earth is flooded with silence, O thou ONLY ONE, who didst dwell in heaven before ever the earth and the mountain came into being.

O SHEPHERD, O LORD, O ONLY ONE, Creator of what is, thou didst make the tongue of the Nine Gods. Thou hast made all that sprang from the waters, and thou shootest up from them over the land of the pools of the Lake of Horus.

Let me breathe the air which comes from thy nostrils and the north wind which is from thy mother Nut. Glorify my spirit, O Osiris, make divine my soul.

O Lord of the gods, thou art worshipped at setting in peace, and art exalted because of all thy wondrous works,

Shine thou upon my body each day.

A HYMN TO RA, WHEN HE RISES IN THE EAST.

Hail, thou Aten, thou lord of rays, who risest on the horizon day by day! Shine thou with thy beams of light upon the face of the Osiris Ani, the truth-speaker, who sings hymns to thee at dawn, and adores thee at eventide. Let his soul appear with thee in heaven. Let him sail out in the Matet Boat and arrive in port in the Seqtet Boat, and let him cleave his way among the stars that never vanish.

Homage to thee, O Her-aakhuti, who art Khepera, the self-created!

When thou risest and sendest forth thy beams upon the lands of the South and the North, thou art beautiful, yea beautiful, and all the gods rejoice when they see thee, the King of Heaven.

Nebt-Unnut (a goddess) is on thy head, her serpents are on thy head, and she takes her place before thee. Thoth stands in the bows of thy boat to destroy thy foes.

The denizens of the Tuat (Underworld) come to meet thee, they bow before thee in homage at the sight of thy Beautiful Form.

I would come before thee daily to be with thee and to behold thy Beautiful Aten (Disk). Let me be neither prevented nor repulsed.

Grant that when I look upon thy beauties my members may be made young again, even as are the members of thy favoured ones.

I am one who worshipped thee on earth. Let me enter the Eternal Land in the Everlasting Country. O my Lord, I beseech thee to decree this for me.

Homage to thee who risest as Ra on thy horizon and retest upon Maat!

Thou passest over the sky, every face watches thy course, thou thyself being unseen. Thou showest thyself at dawn and at eve daily.

The Sqtet Boat of thy Majesty goes forth mightily, thy beams fall upon every face, thy variegated lights and colours cannot be numbered, and cannot be told . . .

One by thyself alone didst thou come into being from the primeval waters of Nunu (or Nu).

May I go forward as thou dost advance without pause, and dost in a moment pass over untold leagues and as thou sinkest to rest even so may I.

Thou art crowned with the majesty of thy beauties, thou dost fashion thy members as thou dost advance, and dost produce them without the pangs of labour in the form of Ra, and dost rise up into the heights.

Grant that I may come into the everlasting heaven and the mountain where thy favoured ones dwell. Let me join myself to those who are holy and perfect in the divine Underworld, and let me appear with them to behold thy beauties at eventide. I lift my hands to thee in adoration when thou the living One dost set. Thou art the Eternal Creator and art adored at thy setting in heaven.

I have given my heart to thee without wavering, O thou who art the mightiest of the gods . . ."

**DEVELOPMENT OF THE CULT OF ATEN UNDER AMENHETEP IV,
TUTANKHAMEN, AMENISM, ATENISM AND EGYPTIAN
MONOTHEISM, by E.A.W. Budge, 1923**

**PAHLAVI TEXTS, SACRED
BOOKS OF THE EAST,
TRANSLATED BY E.A. WEST, 1880**



Zarathustra, By Mitchell Nolte

“INTRODUCTION TO PAHLAVI TEXTS

THOUGH we must look to the Avesta for information regarding the main outlines of the Parsi religion, it is to Pahlavi writings we must refer for most of the details relating to the traditions, ceremonies, and customs of this ancient faith, which styles itself emphatically 'the good religion of the Mazdayasnians,' and calls its laity bahdînân, or 'those of the good religion.' In the fragments of the Avesta which still exist, we may trace the solid foundations of the religion, laid by philosophic bards and lawgivers of old, with many a mouldering column and massive fragment of the superstructure erected upon them by the ancient priesthood. These are the last remnants of the faith held by Cyrus, the anointed of the Lord (Isaiah xlv. 1), the righteous one (Is. xli. 2), or eagle (Is. xlv. 11), whom He called from the east, and the shepherd who performed His pleasure (Is. xlv. 28); scattered fragments of the creed professed by Darius in his

inscriptions, when he attributes his successes to 'the will of Aûramazda . . . '

To understand the relationship between these two classes of Parsi sacred writings, it must be observed that the Avesta and Pahlavi of the same scripture, taken together, form its Avesta and Zand, terms which are nearly synonymous with 'revelation and commentary.' Both words are derived from verbal roots implying 'knowledge;'. . .

With regard to the origin of the word Pahlavî, or language of Pahlav, many suggestions have been offered; but the most probable explanation is that which connects it with the Parthva, of the cuneiform inscriptions, the land the Parthians known to the Greeks and Romans, and of the Pahlavâs mentioned by Sanskrit writers; . . .

Strictly speaking, the medieval Persian language is only called Pahlavi when it is written in one of the characters used before the invention of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. Whenever it is transcribed, either in Avesta characters, or in those of the modern Persian alphabet, and freed from this peculiarity, it is called Pâzand . . .

Pahlavi Texts, Sacred Books of the East, Translated by E.W. West, 1880

**THE TEACHINGS OF
ZOROASTER AND THE
PHILOSOPHY OF THE PARSI
RELIGION, BY S. A. KAPADIA,
MD. LRCP, 1905**



"INTRODUCTION

"I WILL now tell you who are assembled here the wise sayings of Mazda, the praises of Ahura, and the hymns of the Good Spirit, the sublime truth which I see rising out of these flames. You shall therefore HEARKEN TO THE SOUL OF NATURE. Contemplate the beams of fire with a most pious mind! Every one, both men and women, ought today to choose his Dread. Ye offspring of renowned ancestors, awake to agree with us." So preached Zoroaster, the prophet of the Parsis, in one of his earliest sermons nearly 3,500 years ago.

Imbued from his infancy with deep philosophical and religious thoughts for the welfare and well-being of mankind, this ancient prophet of Bactria derived his holy inspiration after thirty years of divine meditation on a secluded and inaccessible mountain-top of "Ushidarena." Thus fortified in communion with Ahura-Mazda, "Spitama Zarathustra"

proceeded to the city of Balkh, at the time the capital of the King of Iran, Kava Vishtaçpa.

*Clothed in pure white flowing vestments, bearing with him the sacred fire, "Adar Burzin Mehr," and a staff or sceptre made of a cypress tree, this sage of antiquity appeared before the court of Kava Vishtaçpa. By persuasion and argument he unfolded his religious mission; and proclaimed the mandate of Ahura (**Marilynn's commentaries: Ahura-Mazda is the Wise Lord and/or God**), in order to elevate the ancient faith of the Aryas (**Marilynn's commentaries: Honorable Ones, Honorable People**) to its lofty and intellectual purity of monotheism . . .*

Nearly 3,500 years ago, at Rae, in Media, there lived a man of the name of Pourushaspa, who led a holy and righteous life with his wife Dogdho.

*It is related of this holy man, on the authority of the ninth chapter of the Yaçna (**Marilynn's commentaries: A Book of the Zend Avesta**), that, being desirous of perpetuating his posterity, he prepared a religious ceremony as a thanksgiving to the Almighty, and solemnly prayed for the favour of a child. This worthy man's prayers were duly answered, and a son was born to him, who laboured amongst our primitive forefathers for the amelioration of mankind and their deliverance from the everlasting ruin. His mission was prior to the advent of Buddhism, Christianity, and Islam.*

He left behind him, written in letters of golden fire, in the History of the World, his illustrious name, Zarathustra, as a permanent landmark and everlasting beacon for the welfare of the body and the guidance of the soul in its passage from the known to the unknown.

"O Maker of the material world! to what greatness, goodness, and fairness, can this *daêva*-destroying (Marilynn's commentaries: 'Daeva's' in Zoroastrianism were evil spirits. This is not always the case in Hinduism or other religions for the same term.) teaching [Monotheism] (Marilynn's commentaries: A Religion of One God.) of Zoroaster be compared?"

The answer came:

"As high as Heaven is above the earth, which it encompasses, so high above all other utterances the law of Mazdeism (Marilynn's commentaries: Zoroastrianism) stands."

"YOU SHALL THEREFORE HEARKEN TO THE SOUL OF NATURE"

I shall now explain the theology and moral philosophy of the religion of Zoroaster. It is purely a monotheistic religion, based on the worship and adoration of Ahura-Mazda, the "All-knowing Lord." It teaches:

(1) Of the life on the earth:

(2) Of the life hereafter:

(3) Of Immortality of the soul and the resurrection of the body.

Briefly, it teaches and develops the noblest instinct of mankind – viz., as Zoroaster himself has termed it, "THE SOUL OF NATURE." In the word-picture of the solemn chants of the Gathas (Marilynn's commentaries: 17 Avestan hymns composed by Zarathustra or Zoroaster) of the

Zoroastrian religion, a notion of God of all the Universe is convincingly interwoven. He, to whom no form, shape, or colour is attributed, stands alone, Omni Unique, the Nature of Infinite of Infinite Perfection. It is not given to mortals of finite mind to define Him, the most just, the most benevolent, the most merciful. He is One, who dwells in boundless space, clothed in the most resplendent and illumined glory of inscrutable Nature. In Khordah-Avesta, the prayer-book of the Parsis, God describes all His attributes, in the following words:

"I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the Most Beneficent Spirit.

*"My name is the Bestower of Health; the Priest; Ahura [the Lord]; Mazda [the All-knowing]; the Holy; the Glorious; the Farseeing; the Protector; the Well-wisher; the Creator; the Producer of Prosperity; the King who rules at His Will; One who does not deceive; He who is not deceived; He who destroys malice; He who conquers everything; He who has shaped everything; All Weal (**Marilynn's commentaries: Well Being**); Full Weal; Master of Weal; He who can benefit at His wish; the Beneficent One; the Energetic One; Holiness; the Great One; the Best of Sovereigns; the Wise One."*

"He is the Light and Source of Light; He is the Wisdom and Intellect. He is in possession of all good things, spiritual and worldly, such as good mind [vohumano], immortality [ameretad], health [hauroatad], the best truth [asha vahista], devotion and piety [armaiti], and abundance of every earthly good [Khshathra vairya]. All these gifts He grants to the righteous man who is upright in thoughts, words, and deeds.

As the ruler of the whole universe, He not only rewards the good, but He is a punisher of the wicked at the same time."

In the Zoroastrian Liturgy (Yaçna I.), Zarathustra describes God as

(1) "The Creator Ahura-Mazda, the Brilliant, Majestic, Greatest, Best, Most Beautiful.

.

(4) "who created us, who formed us, who keeps us, the Holiest among the heavenly."

The scope of this work does not permit me to discuss comparative theology; but this I will say, that ancient as the Zoroastrian religion is, no more comprehensive, lucid, and intelligible definition of the Great Creative Cause can be found in any religious books of the modern religions. It is worthy of note that Milton, who wrote nearly 2,500 years after Zoroaster, had grasped the true spirit of the Zoroastrian ideal of God.

*"Unspeakable who sit'st above these heavens,
To us invisible or dimly seen
In these Thy lowest works, yet these declare
Thy goodness beyond thought, and power divine."*

.

Let me but for a moment lift the veil, and show you the most hallowed and impressive picture of Zoroastrian speculative philosophy. In the plenitude of the creation there, one perceives the hand of the Creator in His Mighty Majesty, creating and completing this universe at six different periods — first, the heavenly firmament; second, water; third,

the earth; fourth, plants; fifth, lower animals; and sixth and last, man. Man is created free to act after his own heart and understanding.

"I have made every land dear to its dwellers, even though it had no charms whatever in it," said Ahura-Mazda to Zoroaster.

*Sixteen different regions and countries created by Ahura-Mazda are carefully described in the first Fargard of the Vendidad . . . (Marilynn's commentaries: **The Vendidad is an ancient collection of Zoroastrian Myths, Prayer and Religious Observances. Fargards are chapters, the way they are divided.**)*

But the most important speculative philosophy, disclosed by this Fargard, is the existence of two primeval Causes in the state of Nature, working in opposition to each other, known in the Avesta language as Spenta Mainyus (the Creative or Augmenting Spirit), and Anglo Mainyus (the Destructive or Decreasing Spirit). Since the creation, there has been an incessant state of conflict between these rivals; the records of these encounters, in which man as a free agent plays his part with his soul for a stake, are bound up in the annals of the world, to be finally unfolded, read and adjudged on the great Day of Judgment.

*This philosophy of the Good and the Evil Spirit, creative of the material world, is not to be confused with the idea of dualism. (Marilynn's Commentary: **Dualism is the belief in two opposing forces, good and evil.**) Many learned writers, of European fame, have clearly proved that Zoroaster did not preach dualism. The Evil Spirit is not*

endowed with any of the attributes of the Almighty; neither is he placed in opposition to, or made a rival of, God . . .

I think it necessary to quote from the Avesta, and also from the later Pahlavi text, to prove that dualism is not one of the doctrines preached by Zoroaster.

"Ahura-Mazda, through omniscience, knew that Ahriman exists. . . .

"The Evil Spirit, on account of backward knowledge, was not aware of the existence of Ahura-Mazda. . . .

"He [Ahura-Mazda] sets the vault into which the Evil Spirit fled, in that metal; he brings the land of hell back for the enlargement of the world, the renovation arises in the universe by his will, and the world is immortal for ever and everlasting . . .

. . . So it is declared that Ahura-Mazda is supreme in omniscience and goodness, and UNRIVALLED in splendour.

Revelation is the explanation of both spirits together: one is he who is independent of unlimited time, because Ahura-Mazda and the region, religion, and time of Ahura-Mazda were and are and ever will be; while Ahriman in darkness, with backward understanding and desire for destruction, was in the abyss, and it is he who will not be." . . .

*These are the few evils employed by Anglo Mainyus (Marilynn's commentaries: **The Death-Dealing, the Dark, Destructive Force**) to retard the progress of, and if possible, destroy mankind. It is quite evident, that the sole aim of Zoroaster's teachings is to raise God's best and fairest*

work – man – to that level of human perfection by good words, good thoughts, and good deeds, so as to enlist the services of the Good Spirit. Spenta Mainyus (Marilynn's commentaries: An aspect of Ahura-Mazda, the Wise Lord Himself, who protects and maintains many realms and creatures within the sky, water, plants and souls yet to be born. In a certain way, a certain manifestation of 'the Holy Spirit', but not exactly the same as it would be understood in Christian Theology.) being thus invoked, a protection from evils can be obtained; and the soul of man at the trumpet-call can be clothed in a fit and proper state of piety to render homage to his Creator.

OF THE LIFE ON THE EARTH

A graphic description of sixteen of the regions and countries created by the Almighty is given in the Vendidad. They extend from the shores of the Caspian to the banks of the Indus in Hindustan. The favoured man of God was Yima, known in the Shah Nameh as Jamshid. (Marilynn's commentaries: Yima, in Iranian Religion, was the first man – the Adam, so to speak.) To him God's command, "Enlarge My world, make My world fruitful, obey Me as Protector, Nourisher, and Overseer of the World," was given. Yima was presented with a plough and a golden spear, as symbols of sovereignty. He set to work to carry out this holy mandate, brought large tracts of land into cultivation and filled them with men, cattle, beasts of burden, dogs, birds, and ruddy burning fires.

Imagination soars high at this picture of pastoral bliss, of peaceful occupation in cultivating the virgin soil and propagating the species. Evil was unknown. The day of

perpetual brightness, the summer of radiant joy, and all heavenly peace had cast their mantle of transcendent glory over the land of Iran, of which Yima was God's chosen overseer.

Little did Yima know that there existed in the state of Nature the Evil Spirit (Angro Mainyus), to attempt to mar his handiwork by snow, frost, and deluge.

"He [Evil Spirit] does not think, nor speak, nor act for the welfare of the creatures of Ahura-Mazda; and his business is unmercifulness and the destruction of this welfare, so that the creatures which Ahura-Mazda shall increase he will destroy; and his eyesight [evil eye] does not refrain from doing the creatures harm."

Yima, by his piety and devotion to the Creator, had enlisted the services of the Good Spirit, and through him it was made manifest to him that on this corporeal world snow, frost, and deluge would come. He was warned of this disaster in time, and ordered to prepare an enclosure large enough to hold cattle, beasts of burden, useful animals, men and women, of the largest, best, and most beautiful kinds, together with birds, red burning fires, and seeds of all kinds of trees – "all these in pairs" – without any blemish or tokens of the Evil Spirit (Angro Mainyus).

Pious Yima, like Noah of old, benefited by this timely counsel, and ultimately succeeded in saving the chosen creation, which formed his ancient domain of Airyana-Vaêjâ. (Marilynn's commentaries: The original homeland of the ancient Iranian people and regarded as one of sixteen perfect lands. The location of Airyana-Vaeja is not known. It could be akin to 'The

Garden of Eden' in some senses in Christian tradition, but not in all.)

One cannot help noting in the Zoroastrian Scriptures a certain similarity to the later-day history of Noah and his ark. Spenta Mainyus planted the seed of a good fruit-bearing tree, nourished it with water of purity, cultivated it with honest industry and diligence, watched its growth in divine contemplation of its blossoming forth good thoughts, good words, and good deeds (humata, hukhta, and havarahta), when from "the region of the North . . . (forth rushed Angro Mainyus, the deadly, the Daêva of the Daêvas," and with one chill blast of snow and frost ("Falsehood" and "Wickedness," vide Avesta) smote and retarded the rising sap of the growing tree. Thus, high from above, war was declared between Good and Evil, between the Pious and the Wicked, between Light and Darkness, – one preserving and the other smiting God's glorified works. **(Marilynn's commentaries: Please note the similarities here between the story in the Garden of Eden and the Tree of the Knowledge of Good and Evil.)**

A good portion of the Zoroastrian theology is directed towards protecting mankind in his efforts to fight against Angro Mainyus and his wicked accomplices.

"That one wish which Ahura-Mazda, the Lord, contemplates, as regards men, is this, that 'Ye shall fully understand Me; for every one who fully understands Me, comes after Me and strives for My satisfaction.'"

Zoroaster, in order to stem the tide of destruction, went to the root of the evil and laid the foundation-stone of his great moral philosophy, by making certain well-defined hygienic

rules and regulations to preserve the pastoral community from being totally destroyed by pestilence . . . (Marilynn's commentaries: The hygienic rules and regulations laid out by Zarathustra/Zoroaster were similar to kosher rules, but even more vast in scope. These rules encompassed everything and the disposal of corpses, proper sanitation, the prevention of the spread of germs, care during childbirth, and much more.).

Besides these, there are numerous directions as to observing cleanliness in ordinary daily life, all tending to the care and purification of the body and prevention of infectious diseases by contact.

"This is purity, O Zarathustra, the Mazdayasnian law.

"He who keeps himself pure by good thoughts, words, and works.

"As to the right purity of one's own body, that is the purification of every one in this corporeal world for his own state,

"When he keeps himself pure by good thoughts, words, and works."

Having made men invulnerable to diseases, Zoroaster proceeded to look after their morals. His moral philosophy deals with two attributes inherent in man - the Good Mind and the Evil Mind. These two are allegorically termed "Vohumana" (the Good Mind) and "Akamana" (the Evil Mind).

Thoughts, words, and deeds are liable to the influence of either "Vohumana" (the Good Mind) or "Akamana" (the

Evil Mind). Zoroaster has summed up the whole of his moral philosophy in three expressive words – "Humata" (good thoughts), "Hukhta" (good words), and "Hvarshta" (good deeds). The way to heaven is laid through these three mystic avenues, and the seeker of them is borne through with the self-consciousness of having spent his allotted span of life to the use and furtherance of God's good creation, and to His eternal glory.

"Turn yourself, not away from three best things – Good Thought, Good Word, and Good Deed."

By "Good Thoughts," a Zoroastrian is able to concentrate his mind in divine contemplation of the Creator, and live in peace, unity, and harmony with his fellow-brethren. For the love of his fellowmen, he is enjoined to protect them in danger; to help them in need and want; to raise their understanding in education; to enable them to enter into holy bonds of matrimony; and to the best of his resources to enhance the prosperity and welfare of the community of his brotherhood in particular, and of all mankind in general.

By "Good Words," he is enjoined not to break his contract with others, to observe honesty and integrity in all commercial transactions, faithfully to pay back any borrowed money at the risk of being called a thief, to prevent hurting the feelings of others, and to engender feelings of love and charity in the Mazdayasnian fraternity.

By "Good Deeds," he is directed to relieve the poor, deserving and undeserving, to irrigate and cultivate the soil, to provide food and fresh water in places where needed, to encourage matrimony, and to devote the surplus of his

wealth in charity to the well-being and prosperity of his co-religionists and others

"I praise the well-thought sentiment, the well-spoken speech, the well-performed action . . .

"INCREASE, LIVE THE WHOLE TIME OF THY LIFE, AS LONG AS THOU WILT LIVE."

"OF THE LIFE HEREAFTER"

*"Yet know, vain sceptics! know, the Almighty Mind,
Who breathed on man a portion of His fire
Bade his free soul, by earth nor time confined,
To heaven, to immortality aspire."*

Slowly and solemnly, now I approach this subject of great theological mystery, of the migration from the known to the unknown universe.

". . . The worldly existence is, in the end, death, and disappearance, and of the spiritual existence, in the end, that of a soul of the righteous is undecaying, immortal, and undisturbed, full of glory and full of enjoyment, for ever and everlasting, with the angels and archangels and the guardian spirits of the righteous."

The hour of departure rings out in solemn silence, when the severance of terrestrial friendship and unity which existed in him as a man must take place—one to ascend, and the remnant to dissolve into its elements. The scriptures of Zoroaster most vividly describe this solemn event, and give evidence right through of the great belief in immortality of the soul and the resurrection of the body.

*At the glorious sunset of the pious life, the soul remains three days near his lifelong friend the body, and perceives and "sees as much joyfulness as the whole living world possesses." For him, the fourth day dawns in gloria in excelsis. From the midst of his worldly nearest and dearest relatives, friends, and neighbours, the soul, having been bidden pious adieux in holy blessings, ascends in the company of his guardian angel, Shros, to render his account at the gate of "Chinvat Bridge." (Marilynn's commentaries: **The Bridge of the Requiter, the Sifting Bridge**) In his upward ethereal journey, floating in the region of the sweet-scented balm of the south soft wind, he meets his own astral self, transformed into a handsome figure of gracefulness and seraphic beauty. This figure reveals itself to him as his Good Thoughts, Good Words, and Good Deeds. Pleased with his welcome, and having rendered his account to MEHR DAVAR, the recorder at the gate of Heaven, he passes the barrier to eternal bliss and happiness, and awaits his body on the great day of resurrection. On the contrary, there is a drastic picture drawn of the soul of a wicked man. It must suffer till the last day of the Great Gathering, when everybody will be judged, the battle will end, the Evil Spirit will no more have power to play man as a pawn, and there will be everlasting peace—peace and happiness. The subject is a vast one, and the space limited for this purpose does not permit me, as I should like, to deal with it in extenso . . .*

RESURRECTION

I cannot do better than refer to the following passage in "Bundahis," on this subject.

Zarathustra asked Ahura-Mazda, "Whence does a body form again which the wind has carried and the water conveyed; and how does the resurrection occur?"

Ahura-Mazda answered thus: "when through Me the sky arose from the substance of the ruby, without columns, on the spiritual support of far-compassed light; when through Me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by Me the sun and moon and stars are conducted in the firmament of luminous bodies; when by Me corn was created so that, scattered about in the earth, it grew again and returned with increase; when by Me colour of various kinds was created in plants; when by Me fire was created in plants and other things without combustion; when by Me a son was created and fashioned in the womb of a mother, and the structure severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by Me legs were created for the water, so that it flows away, and the cloud was created which carries the water of the world and rains there where it has a purpose; when by Me the air was created which conveys in one's eyesight, through the strength of the wind, the lowermost upwards, according to its will, and one is not able to grasp it with the hand outstretched; each one of them, when created by Me, was herein more difficult than causing the resurrection, for it is an assistance to Me in the resurrection that they exist, but when they were formed it was not forming the future out of the past."

According to the ancient "Bundahis," at the time of the resurrection, the soul will demand its original body out of the custody of the three known elements the Earth, the Water, and the Fire. All the dead will rise with consciousness of their good and evil deeds. At the Great Assembly, in the

presence of the righteous, they will penitently deplore their misdeeds. Then will there be the separation of the righteous from the wicked for three nights and days the wicked,

*"Full in the sight of Paradise,
Beholding Heaven and feeling Hell."*

*The reign of terror, at the end of the stipulated time, vanishes into oblivion, and its chief factor Ahriman (**Marilynn's commentaries: The Evil Spirit**) goes to meet his doom of total extinction, whilst Ahura-Mazda the Omnipotent Victor remains the GREAT ALL IN ALL.*

After this great penance, God in His mercy prepares a bath of purification, through which all pass, and arise in sanctified purity. Hallowed and conscious of all ties of relationship and friendship which existed in their terrestrial life, they glide, in company with the hierarchy of Heaven, into the domain of Immortality for ever and everlasting.

The memory of the dead is handed down, from generation to generation, in religious ceremonies, which are periodically performed by the priests. One incident I must mention before closing this sublime theme. On an occasion somewhat similar to the Christian "All Souls" Day, the souls of the Zoroastrians visit this sublunary earth once a year. Those, who have participated in the ceremonies on these occasions, can but feel that heavenly inspiration which becomes one's nature by faith and strict pious devotion. During the period of this pious visit, every Parsi household is thoroughly cleansed of the minutest impurity. In the best room of the house, a place is set apart, full of choice sweet-scented and fragrant flowers, and fruits – a perfect picture of peaceful bliss – with fire of sandal-wood burning, and the priests and

members of the household, in the midst of a glorious illumination, chanting hymns of glory to God and His creation, Let there be no dissent from a picture so nobly grand and a ceremony so sublime, as it is but an innocent homage to God's infinite blessings, and to us a source of comfort to hold communion with and feel in spirit the presence of those whom we have loved, respected, and adored – fathers and mothers, wives, brothers and sisters, relations and friends – who have done their duty and have gone before us, in accordance with the law, and with whom we hope to mingle – the body, dust to dust, the soul, in eternal bliss of "Garodemana." (Marilynn's commentaries: The House of Song)

THE TEACHINGS OF ZOROASTER AND THE PHILOSOPHY OF THE PARSI RELIGION, BY S. A. KAPADIA, MD. LRCP., BARRISTER-AT-LAWS INNER TEMPLE; LECTURER AT THE LONDON UNIVERSITY COLLEGE LATE LECTURER ON MATERIA MEDICA AND PHARMACOLOGY AT THE ZENANA MEDICAL COLLEGE, LONDON; ORIENTAL SECRETARY OF THE NORTHBROOK SOCIETY, LONDON; ETC., ETC., ETC., LONDON, JOHN MURRAY, ALBEMARLE STREET, 1905

CHAPTER ONE

The Angelic Hierarchy

Traveling to the late 1800's, I was taken to visit with H. Spencer Lewis when he was a boy of about eight years of age. He was riding a bicycle through the countryside, wearing suspenders, a button up white shirt, with a pair of brown pants and a cap. I came upon him as a spirit and was to instruct him as to his destiny. Whispering in his ears, I began simply as a spirit telling him that his writings would become pivotal in forming what would later become a universal church. Lewis would later be the one to form the Rosicrucian Fellowship to be founded in the United States. But at this moment, he was just a boy, and I was seeding his soul for this purpose and mission.

He stopped riding his bike and looked up and around him. He knew someone or something was communicating with him and he was looking for the source of it. As I was invisible at that moment, he could not yet see me. Continuing to speak to him, I reiterated the same points over and over again, saying and emphasizing how important it was for him to write and that his writings and work would form the foundation for the unity movements which would come. "Your work will be the foundation of Unity Fellowships," I said, "and your writings will be really important in shaping the future of many of these movements to come."

As I was slowly manifesting to him a woman, we slowly morphed into an ethereal construct of the future which would come as a result of H. Herbert Spencer's work. And what was interesting to me was how far his work would go. It was not limited to the Rosicrucian movement which he founded but was foundational to many others which would form after his wake. We now stood in some type of organization in the future, the future for him which would be in the mid 1900's.

In my visitation with him, there was never any mention of the Rosicrucian Fellowship, it was all focused on the Unity Movements which would come as a result of his work. And I was showing him an ethereal construct of one of these centers in his future, but yet beyond his own life. Showing him a huge book, it had a generic title almost like 'The Religion Book.' When we came closer to it, it became clear that it was almost like a cardboard box. And within it were contained a bunch of smaller books or volumes which he was to eventually write. Spencer seemed very intrigued and watched with intensity. And you had to watch closely because there were movements of energy which circled through like figures of eight and other forms and as they caught his eyes, the energies captured into his spirit and formed into his fate and destiny.

Carefully, we put all the books back into the box because it was a holy thing this destiny he carried. Patting him on the back lightly, he understood that I was encouraging him to be a great writer for the Lord. And I knew he understood. We hugged, and we

morphed back to his childhood time as he got back on his bike and I simply disappeared to him never to be seen until much later in his life.

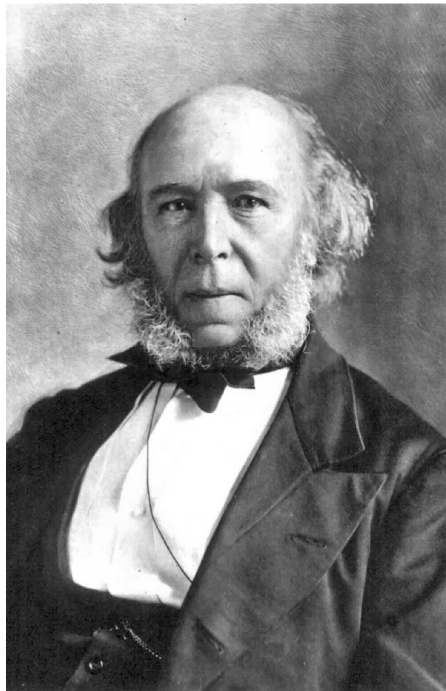
But a moment flashed, and I saw him again when he was much older. He was portrayed as being a very tall man in this experience when in physical reality he was actually quite short. But this stature was the stature of his calling, his destiny.

Surprisingly, he remembered me in spirit and was very grateful in remembering my visitation to him as a young boy. Hugging me in gratitude there was a completion of sorts as his work was done, and the strands of his destiny has formulated through to the unity movements and into time and history as they should. His mission had been a success.



As a result, my spirit was given to return to that childhood time to ride a bike through that as yet unadulterated countryside before the world had become so built up and it was quite beautiful. The simplicity of it was so peaceful and quiet, and the moment it gave me was of supreme bliss.

Before returning to the present, however, I was to travel deeper into time to visit with the soul of another young boy in the earlier 1800's, Herbert Spencer, who was also in need of seeding for his important destiny. Herbert would eventually aid Charles Darwin in his studies in evolution later in his lifetime to also seed him in his future work.



This visit was short, as I simply whispered a few clues into Herbert's young ears to implant the ideas and remembrances of that which he was to bring to the world in his adulthood. In his slumberings, in his sleep, there was a nodding, a recognition that he was hearing these unconscious callings, and my work was done.

My spirit was sent home to my body.

"Harvey Spencer Lewis was born in New Jersey on November 25, 1883, of Welsh heritage and Methodist parents. He received an excellent education and a fine upbringing. From a very early age, he underwent mystical experiences which already indicated his exceptional destiny. For several years, he was the president of the New York Institute for Psychical Research, and was considered an authority in this field. In 1909, he made contact with the European leaders of the Rosicrucian Order. Having given proof of his integrity and of his knowledge in philosophical and esoteric matters, he was initiated in Toulouse, where he officially received the mission of reactivating the Order in America. Despite encountering numerous obstacles and difficulties, he carried out his mission well, and in conformity with the instructions that were given him by the Rosicrucians of France, he began to put into writing the Rosicrucian teachings. In order to demonstrate the traditional and authentic foundations of the Order, he made it known under the name, "The Ancient and Mystical Order of the Rose Cross." In 1915 he was named Imperator, that is, the international leader. After having dedicated his entire life to the service of the Order, Harvey Spencer Lewis passed through transition on August 2, 1939." - Rosicrucian Order

“Orthodox Christianity in the Western world today too greatly slights the mysticism and mystical principles which are fundamental to Christianity and which constituted the pristine Christianity of ancient times. In other words, too much thought is given to the literal meaning of words and the material interpretation of all of the principles involved in Christianity, which leaves almost a total neglect of the pure mysticism that makes possible a real understanding or spiritual comprehension of Christianity in its original form.”

H. Spencer Lewis, The Mystical Life of Jesus

“Once all come to know that by the concentration of the mind on one point, on one principle, on one desire, a power is radiated to that point with creative nature and demonstrative abilities, man will think more carefully, more constructively and more efficiently.”

Harvey Spencer Lewis

“The wise man must remember that while he is a descendant of the past, he is a parent of the future.”

Herbert Spencer

“No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.”

Herbert Spencer

" I am tomorrow, or some future day, what I establish today. I am today what I established yesterday or some previous day. "

Harvey Spencer Lewis

"The one who seeks the spiritual path, is sought after by the spirit."

Harvey Spencer Lewis

In an epiphanic hailstorm of light, my soul was taken to two epochal transformations of time within my own stream of consciousness to separate revelatory moments within my own history.

Before it was to do so, however, my soul was bathed in two separate streams of knowledge, one was of an alien nature and origin and another more worldly. But the two of them combined formed a two fold aspect of great worth within the spectrum of spherical knowledge of the realm.

My first bathing was within the extraterrestrial and alien fabric of the hierarchies of the angels as revealed within 'The Urantia Book', and I could sense within the windstreams the essential knowledge of the ministries of the spirits. And the second bathing endured into the revelations of Emanuel Swedenborg into the angelic natures of similar nature. And in a third wave, I was tossed to and fro throughout my own journey over the decades into the many hierarchies of angels and demons and celestial and infernal regions into a

grander and more sequential understanding of the essence of this foundational knowledge of all that comes to pass within our world from the ministering spirits of the eternal into our own world in the evolution of souls in the process of the redemption. But this was an energetic thing, you see, and not something which could be solely put into words.

I remembered these two aeons prior, wherein I had received visitation from a great man to give tell of the importance of these extraterrestrial texts of the hierarchies of the angels. And his visitation had reminded me then of a great celestial upliftment I'd received years prior to that one, wherein I'd been taken to the highest heavens to witness some of the grandest spectacles of delight in the great worthiness of what had been revealed within the pages of the aforementioned text. And I share these snippets from such grand events in the out of body and mystical spheres . . .

"As I was standing in an ethereal realm amidst what appeared to be a busy publishing office, I was greeted by someone I hadn't seen in years dressed very formally in a suit. I'd only met him once during my life, but his books and work on Near Death Experiences had impacted me much. George Ritchie's fascinating Near Death Experience as a young soldier during World War II had inspired Dr. Raymond Moody to begin the research into Near Death Experiences that had become Dr. Moody's life work making both of them among the true pioneers in Near Death studies. George Ritchie had authored two books about his

detailed Near Death Experience: 'Return from Tomorrow' and 'Ordered to Return: My Life After Dying.' Dr. Raymond Moody authored 'Life after Life' and a large volume of seminal texts after this about his research on the phenomena of Near Death Experiences. He also participated in the development of a system called 'Induced After-Death Communication.' George Ritchie, Dr. Raymond Moody, Dannion Brinkley, George Anderson and I had appeared on an episode of 'The Joan Rivers Show' in 1992. This was my only contact with George Ritchie or the others during my lifetime up until this point. Mr. Ritchie had passed away in 2007 but I had not expected to see him. Grateful that he was present, I instantly noticed that he was very focused on his purpose in coming. I wanted to apologize to him for being less respectful than I should have been when I'd met him while he was alive in 1992, but he was unconcerned about this and very focused on his purpose for being here. Walking towards me surrounded in light, George Ritchie was carrying a book of which he immediately opened to show me the contents. Inside the book, I saw the words 'A Hierarchy of Angels' and the contents which were a commentary on the angelic kingdom according to that which had been outlined in 'The Urantia Book.' Instantly, I remembered an experience I had years before with some of the highest of angelic hosts. The experience follows . . . 'Soaring, soaring, soaring . . . my soul fled from its former containment to the glory awaiting me above. In only a moment, I had crossed this mysterious portal and was immediately faced with a giant and noble lion.

Without thought or regard, I placed my hand within its open mouth, but there was no violence perpetrated against me. The lion didn't hurt me, and somehow this energetic act was now thrusting me into a great realm of knowledge of which I had never yet traversed. How was I to know? How was I to know? Beginning its ascent through a myriad of energetic currents, my soul soared through purplish and yellow-white lights expanding in light-streams. An invisible angelic guardian of great holy sanctity handed me a very large book with perhaps 2,000 pages. Inside it were magnificent portrayals of angels, ministering spirits and heavenly hosts, and beyond this . . . how shall I say it . . . the mysteries of God's holy kingdoms enraptured in picturesque dramatizations. The pictures were stationary, yet, they appeared to be moving and the colors were of no kind I have ever seen, effervescent and psychedelic lights of violets, purples, blues, greens, pinks, and an especially entrancing aqueous fuchsia hue. When I looked upon these pages, my soul was alit with eternal knowledge, inexplicable in its nature. Although all I have ever experienced has truly been profoundly difficult to encapsulate into words, none could fathom the depth of the wordlessness of this moment. And yet, it had only begun. If I only knew what lay ahead, how my soul might burst! Hundreds and perhaps thousands of angelic hosts, and their many individual and group missions were described to me in pictures; legions of angels created for every purpose known and unknown to mankind. Impaled by their beatific colored lights, their awesome splendor paled to their magnificent purpose! 'Oh, my Lord, how

am I to witness such glory, a soul so wretched as my own!' Oh, how my thoughts were reeling at the high and sacred honor bestowed upon my soul this eve. No words, no words . . . Several angels who had attended upon me were at my side hastening me to realize the vastness of knowledge which remained to be obtained by my soul. Dumbstruck by the vastness of all that lay beyond what I already knew, one of the angels said, "We only have so much time, don't waste it." Such words and their import were now obvious to me. Feeling my soul being pulled in another direction, I grasped at the book with greater ferocity to obtain all the knowledge I could within the limited time I might have. And then the angel aside made it known to me that this book had a physical counterpart; 'The Urantia Book.' Although imperfect, there was a great amount of extremely holy knowledge given within its pages on the mechanics of the angelic kingdom. Stunned, shocked and perplexed, I was amazed that such powerful and direct knowledge, such holy sanctified wisdom, could possibly be available to me on the ground. Making a vow to the angel that I would not waste my time, but study this book immediately, I turned the pages and came upon something which wasn't included within the pages of the grounded portion of this text. As I was shown pictures of the 'avenging angels' (demons), I was told that I must give them but little attention, for mankind's fear of them energizes their purpose. At every path's end, we have aspects from that former path which become deenergized because they are no longer compatible to the succeeding step. If we quickly recognize them, we

can send them off, but they must be recognized first, else the elements might remain and prevent progression. Knowing of their existence creates not a necessity for fear, but change. Told to make note of them, their existence, etc., I was to say to the people of the world neither to fear them nor to focus on them; for this focus causes their greater glory and energizes their vengeful functions in the world. Holding the book, I allowed the energies of its knowledge to enter within me. There are no words. My soul was alit in eternal wonderment and amazement as the energetic knowledge of its contents poured into me. Oh, how vast God's creation truly is! Oh, how vast, how vast" (From 'The Mysteries of the Redemption: A Treatise on Out-of-Body Travel and Mysticism', by Marilyn Hughes) . . . I understood. George Ritchie handed me the book as I nodded that I would make available the contents of the holy book which I had seen in that powerful vision years ago. I He kindly turned to go as soon as he knew I understood. I was honored . . ."

In returning to present day, I understood that it was time that these hierarchies of angels according to these texts were to be shared properly; that of the extraterrestrial texts and those of the worldly. And for those who had read of my experiences prior to this date could now correlate these sources with what I have theretofore also been given to witness in the realms of the heavenly courts and those of the below. And thus have I done so.

ANGELS IN THE URANTIA BOOK



Dr. J. William Sadler

“Dr. William S. Sadler professed that a group of celestial beings began to communicate to him through a sleeping man in Chicago from 1911 until 1923. He and his wife, Lena Sadler, both well-known and highly respected local physicians, claimed there were “probably 250 night sessions,” during which these celestials spoke through their patient. The identity of the patient was never revealed. From 1924-1934, the Sadlers held a Forum in their home to study the voluminous notes and to compose questions for the celestial beings about human origins and destiny. The result was The Urantia Book, which claims to be the fifth epochal revelation to humankind. Published in 1955, it has sold over 750,000 copies by word of mouth. Although translated into 17 languages, relatively few people know about it or the amazing story of its creation. The History Of The Urantia Book explores the professional lives and spiritual pursuits of

the Sadlers and the extraordinary role that Dr. Sadler played in bringing this 2,097-page tome to the world. It compares the "origin story" with the scholarly discovery of relevant facts and circumstances that led to its publication. It also sheds new light on the fiercely protected identity of the "patient" and likely scribe for these revelations."

Dr. Sadler and The Urantia Book: A History of a Spiritual Revelation in the 20th Century, Dr. Sioux Oliva, Ph.D.

"ANGELS

I. MANIFOLD SERVICES OF ANGELS

1. They enjoy a wide range of ministry.

"Angels are the ministering-spirit associates of the evolutionary and ascending will creatures of all space; they are also the colleagues and working associates of the higher hosts of the divine personalities of the spheres. The angels of all orders are distinct personalities and are highly individualized. They all have a large capacity for appreciation of the ministrations of the reversion directors. Together with the Messenger Hosts of Space, the ministering spirits enjoy seasons of rest and change; they possess very social natures and have an associative capacity far transcending that of human beings." (285.2) 26:1.1

2. In service, angels range from Urantia to Paradise.

"The individual members of the angelic orders are not altogether stationary as to personal status in the universe. Angels of certain orders may become Paradise Companions for a season; some become Celestial Recorders; others ascend to the ranks of the Technical Advisers. Certain of the cherubim may aspire to seraphic status and destiny, while

evolutionary seraphim can achieve the spiritual levels of the ascending Sons of God." (285.11) 26:1.10

3. Angels function on both material and spiritual levels.

"The seraphim are so created as to function on both spiritual and literal levels. There are few phases of morontia or spirit activity which are not open to their ministrations. While in personal status angels are not so far removed from human beings, in certain functional performances seraphim far transcend them. They possess many powers far beyond human comprehension. For example: You have been told that the 'very hairs of your head are numbered,' and it is true they are, but a seraphim does not spend her time counting them and keeping the number corrected up to date. Angels possess inherent and automatic (that is, automatic as far as you could perceive) powers of knowing such things; you would truly regard a seraphim as a mathematical prodigy. Therefore, numerous duties which would be tremendous tasks for mortals are performed with exceeding ease by seraphim." (419.3) 38:2.3 Matt 10:30.

4. Angels do not judge us.

"Angels are superior to you in spiritual status, but they are not your judges or accusers. No matter what your faults, 'the angels, although greater in power and might, bring no accusation against you.' Angels do not sit in judgment on mankind, neither should individual mortals prejudge their fellow creatures." (419.4) 38:2.4

5. Angels are not to be worshipped.

"You do well to love them, but you should not adore them; angels are not objects of worship. The great seraphim,

Loyalatia, when your seer 'fell down to worship before the feet of the angel,' said: 'See that you do it not; I am a fellow servant with you and with your races, who are all enjoined to worship God.'" (419.5) 38:2.5 Rev 19:10; 22:9.

6. *In nature, angels are near humans.*

"In nature and personality endowment the seraphim are just a trifle ahead of mortal races in the scale of creature existence. Indeed, when you are delivered from the flesh, you become very much like them. On the mansion worlds you will begin to appreciate the seraphim, on the constellation spheres to enjoy them, while on Salvoington they will share their places of rest and worship with you. Throughout the whole morontia and subsequent spirit ascent, your fraternity with the seraphim will be ideal; your companionship will be superb." (419.6) 38:2.6

7. *Angels are mind stimulators.*

"The guardian seraphim are not mind, though they do spring from the same source that also gives origin to mortal mind, the Creative Spirit. Seraphim are mind stimulators; they continually seek to promote circle-making decisions in human mind. They do this, not as does the Adjuster, operating from within and through the soul, but rather from the outside inward, working through the social, ethical, and moral environment of human beings. Seraphim are not the divine Adjuster lure of the Universal Father, but they do function as the personal agency of the ministry of the Infinite Spirit." (1245.1) 113:4.1

8. *Angels are teachers of mind and soul.*

"Mortal man, subject to Adjuster leading, is also amenable to seraphic guidance. The Adjuster is the essence of man's eternal nature; the seraphim is the teacher of man's evolving nature—in this life the mortal mind, in the next the morontia soul. On the mansion worlds you will be conscious and aware of seraphic instructors, but in the first life men are usually unaware of them.

"Seraphim function as teachers of men by guiding the footsteps of the human personality into paths of new and progressive experiences. To accept the guidance of a seraphim rarely means attaining a life of ease. In following this leading you are sure to encounter, and if you have the courage, to traverse, the rugged hills of moral choosing and spiritual progress." (1245.2) 113:4.2

9. Angels prompt us to worship.

"The impulse of worship largely originates in the spirit promptings of the higher mind adjutants, reinforced by the leadings of the Adjuster. But the urge to pray so often experienced by God-conscious mortals very often arises as the result of seraphic influence. The guarding seraphim is constantly manipulating the mortal environment for the purpose of augmenting the cosmic insight of the human ascender to the end that such a survival candidate may acquire enhanced realization of the presence of the indwelling Adjuster and thus be enabled to yield increased co-operation with the spiritual mission of the divine presence." (1245.4) 113:4.4

10. Angels co-operate with Thought Adjusters.

"While there is apparently no communication between the indwelling Adjusters and the encompassing seraphim, they

always seem to work in perfect harmony and exquisite accord. The guardians are most active at those times when the Adjusters are least active, but their ministry is in some manner strangely correlated. Such superb co-operation could hardly be either accidental or incidental." (1245.5) 113:4.5

11. Angels may attain their Corps of Completion.

"After attainment of the Father of spirits and admission to the seraphic service of completion, angels are sometimes assigned to the ministry of worlds settled in light and life. They gain attachment to the high trinitized beings of the universes and to the exalted services of Paradise and Havona. These seraphim of the local universes have experientially compensated the differential in divinity potential formerly setting them apart from the ministering spirits of the central and superuniverses. Angels of the Seraphic Corps of Completion serve as associates of the superuniverse seconaphim and as assistants to the high Paradise-Havona orders of supernaphim. For such angels the career of time is finished; hence- forth and forever they are the servants of God, the consorts of divine personalities, and the peers of the Paradise finalizers." (441.5) 39:9.1

II. MINISTERING SPIRITS TO ASCENDERS

1. Supernaphim to seraphim are all ministers.

"As the supernaphim in the central universe and the seconaphim in a superuniverse, so the seraphim, with the associated cherubim and sanobim, constitute the angelic corps of a local universe.

"The seraphim are all fairly uniform in design. From universe to universe, throughout all seven of the superuniverses, they show a minimum of variation; they are the most nearly standard of all spirit types of personal beings. Their various orders constitute the corps of the skilled and common ministers of the local creations." (418.2) 38:0.2

2. Angelic assistance for ascenders.

"All orders of the angelic hosts are devoted to the various universe services, and they minister in one way or another to the higher orders of celestial beings; but it is the supernaphim, seconaphim, and seraphim who, in large numbers, are employed in the furtherance of the ascending scheme of progressive perfection for the children of time. Functioning in the central, super-, and local universes, they form that unbroken chain of spirit ministers which has been provided by the Infinite Spirit for the help and guidance of all who seek to attain the Universal Father through the Eternal Son." (286.3) 26:1.15

3. Angels are very close to mortals.

"Angels do not have material bodies, but they are definite and discrete beings; they are of spirit nature and origin. Though invisible to mortals, they perceive you as you are in the flesh without the aid of transformers or translators; they intellectually understand the mode of mortal life, and they share all of man's nonsensuous emotions and sentiments. They appreciate and greatly enjoy your efforts in music, art, and real humor. They are fully cognizant of your moral struggles and spiritual difficulties. They love human beings, and only good can result from your efforts to understand and love them." (419.1) 38:2.1

4. *Angels do not control human mind.*

"Angels do not invade the sanctity of the human mind; they do not manipulate the will of mortals; neither do they directly contact with the indwelling Adjusters. The guardian of destiny influences you in every possible manner consistent with the dignity of your personality; under no circumstances do these angels interfere with the free action of the human will. Neither angels nor any other order of universe personality have power or authority to curtail or abridge the prerogatives of human choosing." (1245.7) 113:5.1

5. *They figuratively "weep" over us.*

"Angels are so near you and care so feelingly for you that they figuratively 'weep because of your willful intolerance and stubbornness.' Seraphim do not shed physical tears; they do not have physical bodies; neither do they possess wings. But they do have spiritual emotions, and they do experience feelings and sentiments of a spiritual nature which are in certain ways comparable to human emotions." (1246.1) 113:5.2

6. *They minister regardless of our appeals.*

"The seraphim act in your behalf quite independent of your direct appeals; they are executing the mandates of their superiors, and thus they function regardless of your passing whims or changing moods. This does not imply that you may not make their tasks either easier or more difficult, but rather that angels are not directly concerned with your appeals or with your prayers." (1246.2) 113:5.3

7. *Co-operation with midwayers.*

“Seraphim are able to function as material ministers to human beings under certain circumstances, but their action in this capacity is very rare. They are able, with the assistance of the midway creatures and the physical controllers, to function in a wide range of activities in behalf of human beings, even to make actual contact with mankind, but such occurrences are very unusual. In most instances the circumstances of the material realm proceed unaltered by seraphic action, although occasions have arisen, involving jeopardy to vital links in the chain of human evolution, in which seraphic guardians have acted, and properly, on their own initiative.” (1246.4) 113:5.5

III. THE SERAPHIM

1. Classification of seraphim.

“As far as we are cognizant, the Infinite Spirit, as personalized on the local universe headquarters, intends to produce uniformly perfect seraphim, but for some unknown reason these seraphic offspring are very diverse. This diversity may be a result of the unknown interposition of evolving experiential Deity; if so, we cannot prove it. But we do observe that, when seraphim have been subjected to educational tests and training discipline, they unfailingly and distinctly classify into the following seven groups:

- 1. Supreme Seraphim.*
- 2. Superior Seraphim.*
- 3. Supervisor Seraphim.*
- 4. Administrator Seraphim.*
- 5. Planetary Helpers.*
- 6. Transition Ministers.*
- 7. Seraphim of the Future.” (426.1) 39:0.1*

2. Organization of seraphim.

"After the second millennium of sojourn at seraphic headquarters the seraphim are organized under chiefs into groups of twelve (12 pairs, 24 seraphim), and twelve such groups constitute a company (144 pairs, 288 seraphim), which is commanded by a leader. Twelve companies under a commander constitute a battalion (1,728 pairs or 3,456 seraphim), and twelve battalions under a director equal a seraphic unit (20,736 pairs or 41,472 individuals), while twelve units, subject to the command of a supervisor, constitute a legion numbering 248,832 pairs or 497,664 individuals. Jesus alluded to such a group of angels that night in the garden of Gethsemane when he said: 'I can even now ask my Father, and he will presently give me more than twelve legions of angels.'

"Twelve legions of angels comprise a host numbering 2,985,984 pairs or 5,971,968 individuals, and twelve such hosts (35,831,808 pairs or 71,663,616 individuals) make up the largest operating organization of seraphim, an angelic army. A seraphic host is commanded by an archangel or by some other personality of co-ordinate status, while the angelic armies are directed by the Brilliant Evening Stars or by other immediate lieutenants of Gabriel. And Gabriel is the 'supreme commander of the armies of heaven,' the chief executive of the Sovereign of Nebadon, 'the Lord God of hosts.'" (421.4) 38:6.1 Matt 26:53.

3. Negative and positive seraphim.

"Though not male and female as are the Material Sons and the mortal races, seraphim are negative and positive. In the majority of assignments it requires two angels to accomplish the task. When they are not encircuited, they can work alone;

neither do they require complements of being when stationary. Ordinarily they retain their original complements of being, but not necessarily. Such associations are primarily necessitated by function; they are not characterized by sex emotion, though they are exceedingly personal and truly affectionate." (420.4) 38:4.3

IV. CHERUBIM AND SANOBIM

1. They are our nearest of spirit kin.

"In all essential endowments cherubim and sanobim are similar to seraphim. They have the same origin but not always the same destiny. They are wonderfully intelligent, marvelously efficient, touchingly affectionate, and almost human. They are the lowest order of angels, hence all the nearer of kin to the more progressive types of human beings on the evolutionary worlds." (422.1) 38:7.1

2. Why they usually work in pairs.

"Cherubim and sanobim are inherently associated, functionally united. One is an energy positive personality; the other, energy negative. The right-hand deflector, or positively charged angel, is the cherubim – the senior or controlling personality. The left-hand deflector, or negatively charged angel, is the sanobim – the complement of being. Each type of angel is very limited in solitary function; hence they usually serve in pairs. When serving independently of their seraphic directors, they are more than ever dependent on mutual contact and always function together." (422.2) 38:7.2

3. They are faithful seraphic helpers.

“Cherubim and sanobim are the faithful and efficient aids of the seraphic ministers, and all seven orders of seraphim are provided with these subordinate assistants. Cherubim and sanobim serve for ages in these capacities, but they do not accompany seraphim on assignments beyond the confines of the local universe.” (422.3) 38:7.3

4. *“Fourth creatures” of the cherubim.*

“Cherubim and sanobim are by nature very near the morontia level of existence, and they prove to be most efficient in the borderland work of the physical, morontial, and spiritual domains. These children of the local universe Mother Spirit are characterized by ‘fourth creatures’ much as are the Havona Servitals and the conciliating commissions. Every fourth cherubim and every fourth sanobim are quasi-material, very definitely resembling the morontia level of existence.

“These angelic fourth creatures are of great assistance to the seraphim in the more literal phases of their universe and planetary activities. Such morontia cherubim also perform many indispensable borderline tasks on the morontia training worlds and are assigned to the service of the Morontia Companions in large numbers. They are to the morontia spheres about what the midway creatures are to the evolutionary planets. On the inhabited worlds these morontia cherubim frequently work in liaison with the midway creatures. Cherubim and midway creatures are distinctly separate orders of beings; they have dissimilar origins, but they disclose great similarity in nature and function.” (422.6) 38:7.6

V. GUARDIAN ANGELS

1. Guardian angels are not a myth.

"The teaching about guardian angels is not a myth; certain groups of human beings do actually have personal angels. It was in recognition of this that Jesus, in speaking of the children of the heavenly kingdom, said: 'Take heed that you despise not one of these little ones, for I say to you, their angels do always behold the presence of the spirit of my Father.'" (1241.3) 113:1.1 Matt 18:10.

2. Assignment of guardian angels.

"Originally, the seraphim were definitely assigned to the separate Urantia races. But since the bestowal of Michael, they are assigned in accordance with human intelligence, spirituality, and destiny. Intellectually, mankind is divided into three classes:"1. The subnormal minded – those who do not exercise normal will power; those who do not make average decisions. This class embraces those who cannot comprehend God; they lack capacity for the intelligent worship of Deity. The subnormal beings of Urantia have a corps of seraphim, one company, with one battalion of cherubim, assigned to minister to them and to witness that justice and mercy are extended to them in the life struggles of the sphere.

"2. The average, normal type of human mind. From the standpoint of seraphic ministry, most men and women are grouped in seven classes in accordance with their status in making the circles of human progress and spiritual development.

"3. The supernormal minded – those of great decision and undoubted potential of spiritual achievement; men and women who enjoy more or less contact with their indwelling Adjusters; members of the various reserve corps of destiny. No matter in what circle a human happens to be, if such an individual becomes enrolled in any of the several reserve corps of destiny, right then and there, personal seraphim are assigned, and from that time until the earthly career is finished, that mortal will enjoy the continuous ministry and unceasing watchcare of a guardian angel. Also, when any human being makes the supreme decision, when there is a real betrothal with the Adjuster, a personal guardian is immediately assigned to that soul." (1241.4) 113:1.2

3. When guardians are assigned.

"Seraphim are not known as guardians of destiny until such time as they are assigned to the association of a human soul who has realized one or more of three achievements: has made a supreme decision to become Godlike, has entered the third circle, or has been mustered into one of the reserve corps of destiny.

"In the evolution of races a guardian of destiny is assigned to the very first being who attains the requisite circle of conquest. On Urantia the first mortal to secure a personal guardian was Rantowoc, a wise man of the red race of long ago." (1242.4) 113:2.1

4. Guardians are volunteers.

"All angelic assignments are made from a group of volunteering seraphim, and these appointments are always in accordance with human needs and with regards to the status of the angelic pair – in the light of seraphic experience,

skill, and wisdom. Only seraphim of long service, the more experienced and tested types, are assigned as destiny guards. Many guardians have gained much valuable experience on those worlds which are of the non-Adjuster fusion series. Like the Adjusters, the seraphim attend these beings for a single lifetime and then are liberated for new assignment. Many guardians on Urantia have had this previous practical experience on other worlds." (1242.6) 113:2.3

5. Guardians' affection for mortals.

"The angels develop an abiding affection for their human associates; and you would, if you could only visualize the seraphim, develop a warm affection for them. Divested of material bodies, given spirit forms, you would be very near the angels in many attributes of personality. They share most of your emotions and experience some additional ones. The only emotion actuating you which is somewhat difficult for them to comprehend is the legacy of animal fear that bulks so large in the mental life of the average inhabitant of Urantia. The angels really find it hard to understand why you will so persistently allow your higher intellectual powers, even your religious faith, to be so dominated by fear, so thoroughly demoralized by the thoughtless panic of dread and anxiety." (1243.2) 113:2.5

6. Reassignment of disappointed guardians.

"When human beings fail to survive, their personal or group guardians may repeatedly serve in similar capacities on the same planet. The seraphim develop a sentimental regard for individual worlds and entertain a special affection for certain races and types of mortal creatures with whom they have been so closely and intimately associated." (1243.1) 113:2.4

7. Life assignment of guardians.

"When a seraphic pair accept guardian assignment, they serve for the remainder of the life of that human being. The complement of being (one of the two angels) becomes the recorder of the undertaking. These complementary seraphim are the recording angels of the mortals of the evolutionary worlds. The records are kept by the pair of cherubim (a cherubim and a sanobim) who are always associated with the seraphic guardians, but these records are always sponsored by one of the seraphim." (1243.6) 113:2.9

8. They guard and guide – are not overlords.

"In the life of the flesh the intelligence of angels is not directly available to mortal men. They are not overlords or directors; they are simply guardians. The seraphim guard you; they do not seek directly to influence you; you must chart your own course, but these angels then act to make the best possible use of the course you have chosen. They do not (ordinarily) arbitrarily intervene in the routine affairs of human life. But when they receive instructions from their superiors to perform some unusual exploit, you may rest assured that these guardians will find some means of carrying out these mandates. They do not, therefore, intrude into the picture of human drama except in emergencies and then usually on the direct orders of their superiors. They are the beings who are going to follow you for many an age, and they are thus receiving an introduction to their future work and personality association." (1246.3) 113:5.4

9. Guardian angels after death.

“Having told you something of the ministry of seraphim during natural life, I will endeavor to inform you about the conduct of the guardians of destiny at the time of the mortal dissolution of their human associates. Upon your death, your records, identity specifications, and the morontia entity of the human soul – conjointly evolved by the ministry of mortal mind and the divine Adjuster – are faithfully conserved by the destiny guardian together with all other values related to your future existence, everything that constitutes you, the real you, except the identity of continuing existence represented by the departing Adjuster and the actuality of personality.

“The instant the pilot light in the human mind disappears, the spirit luminosity which seraphim associate with the presence of the Adjuster, the attending angel reports in person to the commanding angels, successively, of the group, company, battalion, unit, legion, and host; and after being duly registered for the final adventure of time and space, such an angel receives certification by the planetary chief of seraphim for reporting to the Evening Star (or other lieutenant of Gabriel) in command of the seraphic army of this candidate for universe ascension. And upon being granted permission from the commander of this highest organizational unit, such a guardian of destiny proceeds to the first mansion world and there awaits the consciousnessing of her former ward in the flesh.” (1246.5) 113:6.1

VI. MANSION WORLD MINISTRY

1. Seraphic help on mansion worlds.

“On the mansion worlds the seraphic evangels will help you to choose wisely among the optional routes to Edentia, Salvington, Uversa, and Havona. If there are a number of

equally advisable routes, these will be put before you, and you will be permitted to select the one that most appeals to you. These seraphim then make recommendations to the four and twenty advisers on Jerusem concerning that course which would be most advantageous for each ascending soul." (552.3) 48:6.5

2. Early contacts on the mansion worlds.

"It is indeed an epoch in the career of an ascending mortal, this first awakening on the shores of the mansion world; there, for the first time, actually to see your long-loved and ever-present angelic companions of earth days; there also to become truly conscious of the identity and presence of the divine Monitor who so long indwelt your mind on earth. Such an experience constitutes a glorious awakening, a real resurrection.

"On the morontia spheres the attending seraphim (there are two of them) are your open companions. These angels not only consort with you as you progress through the career of the transition worlds, in every way possible assisting you in the acquirement of morontia and spirit status, but they also avail themselves of the opportunity to advance by study in the extension schools for evolutionary seraphim maintained on the mansion worlds.

"The human race was created just a little lower than the more simple types of the angelic orders. Therefore will your first assignment of the morontia life be as assistants to the seraphim in the immediate work awaiting at the time you attain personality consciousness subsequent to your liberation from the bonds of the flesh." (1248.1) 113:7.1

3. Following us through the local universe.

"Before leaving the mansion worlds, all mortals will have permanent seraphic associates or guardians. And as you ascend the morontia spheres, eventually it is the seraphic guardians who witness and certify the decrees of your eternal union with the Thought Adjusters. Together they have established your personality identities as children of the flesh from the worlds of time. Then, with your attainment of the mature morontia estate, they accompany you through Jerusem and the associated worlds of system progress and culture. After that they go with you to Edentia and its seventy spheres of advanced socialization, and subsequently will they pilot you to the Melchizedeks and follow you through the superb career of the universe headquarters worlds. And when you have learned the wisdom and culture of the Melchizedeks, they will take you on to Salvington, where you will stand face to face with the Sovereign of all Nebadon. And still will these seraphic guides follow you through the minor and major sectors of the superuniverse and on to the receiving worlds of Uversa, remaining with you until you finally enseconaphim for the long Havona flight." (1248.4) 113:7.4

4. Through the superuniverse and on to Paradise.

"Some of the destiny guardians of attachment during the mortal career follow the course of the ascending pilgrims through Havona. The others bid their long-time mortal associates a temporary farewell, and then, while these mortals traverse the circles of the central universe, these guardians of destiny achieve the circles of Seraphington. And they will be in waiting on the shores of Paradise when their mortal associates awaken from the last transit sleep of time into the new experiences of eternity. Such ascending seraphim subsequently enter upon divergent services in the

finaliter corps and in the Seraphic Corps of Completion." (1248.5) 113:7.5

5. Mansion world seraphic evangels.

"These seraphic evangels are dedicated to the proclamation of the gospel of eternal progression, the triumph of perfection attainment. On the mansion worlds they proclaim the great law of the conservation and dominance of goodness: No act of good is ever wholly lost; it may be long thwarted but never wholly annulled, and it is eternally potent in proportion to the divinity of its motivation." (552.5) 48:6.7

VII. TRANSPORT SERAPHIM

1. Source of conventional idea of angels.

"Your conventional idea of angels has been derived in the following way: During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel, and this is immediately translated into terms of the habitual concept of angels held in that individual's mind.

"The erroneous idea that angels possess wings is not wholly due to olden notions that they must have wings to fly through the air. Human beings have sometimes been permitted to observe seraphim that were being prepared for transport service, and the traditions of these experiences have largely determined the Urantian concept of angels. In observing a transport seraphim being made ready to receive a passenger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the

head to the foot of the angel. In reality these wings are energy insulators – friction shields.” (438.4) 39:5.11

2. Preparations for seraphic transport.

“When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.” (438.6) 39:5.13

3. The technique of seraphic transport.

“And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits. To outward appearance the seraphim grows pointed at both extremities and becomes so enshrouded in a queer light of amber hue that very soon it is impossible to distinguish the enseraphimed personality. When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash. The mechanical controllers, two of them, next take their positions. By this time the transport seraphim has become an almost transparent, vibrating, torpedo-

shaped outline of glistening luminosity. Now the transport dispatcher of the realm summons the auxiliary batteries of the living energy transmitters, usually one thousand in number; as he announces the destination of the transport, he reaches out and touches the near point of the seraphic carriage, which shoots forward with lightninglike speed, leaving a trail of celestial luminosity as far as the planetary atmospheric investment extends. In less than ten minutes the marvelous spectacle will be lost even to reinforced seraphic vision." (438.7) 39:5.14

VIII. RELATION TO OTHER SPIRITS

1. They co-ordinate all impersonal spirit influences.

"One of the most important things a destiny guardian does for her mortal subject is to effect a personal co-ordination of the numerous impersonal spirit influences which indwell, surround, and impinge upon the mind and soul of the evolving material creature. Human beings are personalities, and it is exceedingly difficult for nonpersonal spirits and prepersonal entities to make direct contact with such highly material and discretely personal minds. In the ministry of the guarding angel all of these influences are more or less unified and made more nearly appreciable by the expanding moral nature of the evolving human personality." (1244.2) 113:3.1

2. Correlate manifold influences of Infinite Spirit.

"More especially can and does this seraphic guardian correlate the manifold agencies and influences of the Infinite Spirit, ranging from the domains of the physical controllers and the adjutant mind-spirits up to the Holy Spirit of the Divine Minister and to the Omnipresent Spirit presence of

the Paradise Third Source and Center. Having thus unified and made more personal these vast ministries of the Infinite Spirit, the seraphim then undertakes to correlate this integrated influence of the Conjoint Actor with the spirit presences of the Father and the Son.” (1244.3) 113:3.2

3. Combine love of the Father and mercy of the Son.

“The Adjuster is the presence of the Father; the Spirit of Truth, the presence of the Sons. These divine endowments are unified and co-ordinated on the lower levels of human spiritual experience by the ministry of the guardian seraphim. The angelic servers are gifted in combining the love of the Father and the mercy of the Son in their ministry to mortal creatures.” (1244.4) 113:3.3

4. Custodian of mind patterns and soul realities.

“And herein is revealed the reason why the seraphic guardian eventually becomes the personal custodian of the mind patterns, memory formulas, and soul realities of the mortal survivor during that interval between physical death and morontia resurrection. None but the ministering children of the Infinite Spirit could thus function in behalf of the human creature during this phase of transition from one level of the universe to another and higher level. Even when you engage in your terminal transition slumber, when you pass from time to eternity, a high supernaphim likewise shares the transit with you as the custodian of creature identity and the surety of personal integrity.” (1244.5) 113:3.4

IX. SUPERNAPHIM AND SECONAPHIM

1. Associates of the ascending career.

"Each of these working groups contains angels of all seven created types, and a pilgrim of space is always tutored by secondary supernaphim of origin in the Master Spirit who presides over that pilgrim's superuniverse of nativity. When you mortals of Urantia attain Havona, you will certainly be piloted by supernaphim whose created natures – like your own evolved natures – are derived from the Master Spirit of Orvonton. And since your tutors spring from the Master Spirit of your own superuniverse, they are especially qualified to understand, comfort, and assist you in all your efforts to attain Paradise perfection." (289.13) 26:4.10

2. Ascender ministry of supernaphim.

"The secondary supernaphim are ministers to the seven planetary circuits of the central universe. Part are devoted to the service of the pilgrims of time, and one half of the entire order is assigned to the training of the Paradise pilgrims of eternity. These Paradise Citizens, in their pilgrimage through the Havona circuits, are also attended by volunteers from the Mortal Finality Corps, an arrangement that has prevailed since the completion of the first finaliter group." (289.4) 26:4.1

3. Ascender ministry of seconaphim.

"The seconaphim have their origin and headquarters on the capitals of the superuniverses, but with their liaison fellows they range from the shores of Paradise to the evolutionary worlds of space. They serve as valued assistants to the members of the deliberative assemblies of the super-governments and are of great help to the courtesy colonies of Uversa: the star students, millennial tourists, celestial observers, and a host of others, including the ascendant beings in waiting for Havona transport. The Ancients of

Days take pleasure in assigning certain of the primary seconaphim to assist the ascending creatures domiciled on the four hundred ninety study worlds surrounding Uversa, and here also do many of the secondary and tertiary orders serve as teachers. These Uversa satellites are the finishing schools of the universes of time, presenting the preparatory course for the seven-circuited university of Havona." (317.4) 28:7.1

4. The seconaphic living mirrors.

"The primary seconaphim, of assignment to the Ancients of Days, are living mirrors in the service of these triune rulers. Think what it means in the economy of a superuniverse to be able to turn, as it were, to a living mirror and therein to see and therewith to hear the certain responses of another being a thousand or a hundred thousand light-years distant and to do all this instantly and unerringly. Records are essential to the conduct of the universes, broadcasts are serviceable, the work of the Solitary and other messengers is very helpful, but the Ancients of Days from their position midway between the inhabited worlds and Paradise – between man and God – can instantly look both ways, hear both ways, and know both ways.

"This ability – to hear and see, as it were, all things – can be perfectly realized in the superuniverses only by the Ancients of Days and only on their respective headquarters worlds. Even there limits are encountered: From Uversa, such communication is limited to the worlds and universes of Orvonton, and while inoperative between the superuniverses, this same reflective technique keeps each one of them in close touch with the central universe and with Paradise. The seven supergovernments, though individually segregated, are thus perfectly reflective of the authority

above and are wholly sympathetic, as well as perfectly conversant, with the needs below.” (307.5) 28:4.1

5. Reflectivity of the seconaphim.

“Seconaphim of the secondary order are no less reflective than their primary fellows. Being classed as primary, secondary, and tertiary does not indicate a differential of status or function in the case of seconaphim; it merely denotes orders of procedure. Identical qualities are exhibited by all three groups in their activities.

“The seven reflective types of secondary seconaphim are assigned to the services of the co-ordinate Trinity-origin associates of the Ancients of Days as follows:

“To the Perfectioners of Wisdom – the Voices of Wisdom, the Souls of Philosophy, and the Unions of Souls.

“To the Divine Counselors – the Hearts of Counsel, the Joys of Existence, and the Satisfactions of Service.

“To the Universal Censors – the Discerners of Spirits.

“Like the primary order, this group is created serially; that is, the first-born was a Voice of Wisdom, and the seventh thereafter was similar, and so with the six other types of these reflective angels.” (310.3) 28:5.1

X. SERAPHIC PLANETARY GOVERNMENT

1. Planetary supervisors on Urantia.

“When the first governor general arrived on Urantia, concurrent with the outpouring of the Spirit of Truth, he was accompanied by twelve corps of special seraphim,

Seraphington graduates, who were immediately assigned to certain special planetary services. These exalted angels are known as the master seraphim of planetary supervision and are, aside from the overcontrol of the planetary Most High observer, under the immediate direction of the resident governor general.

"These twelve groups of angels, while functioning under the general supervision of the resident governor general, are immediately directed by the seraphic council of twelve, the acting chiefs of each group. This council also serves as the volunteer cabinet of the resident governor general.

"As planetary chief of seraphim, I preside over this council of seraphic chiefs, and I am a volunteer supernaphim of the primary order serving on Urantia as the successor of the onetime chief of the angelic hosts of the planet who defaulted at the time of the Caligastia secession." (1254.7) 114:6.1

2. The twelve seraphic planetary corps.

"The twelve corps of the master seraphim of planetary supervision are functional on Urantia as follows:

"1. The epochal angels. These are the angels of the current age, the dispensational group. These celestial ministers are intrusted with the oversight and direction of the affairs of each generation as they are designed to fit into the mosaic of the age in which they occur. The present corps of epochal angels serving on Urantia is the third group assigned to the planet during the current dispensation.

"2. The progress angels. These seraphim are intrusted with the task of initiating the evolutionary progress of the successive social ages. They foster the development of the

inherent progressive trend of evolutionary creatures; they labor incessantly to make things what they ought to be. The group now on duty is the second to be assigned to the planet.

"3. The religious guardians. These are the 'angels of the churches,' the earnest contenders for that which is and has been. They endeavor to maintain the ideals of that which has survived for the sake of the safe transit of moral values from one epoch to another. They are the checkmates of the angels of progress, all the while seeking to translate from one generation to another the imperishable values of the old and passing forms into the new and therefore less stabilized patterns of thought and conduct. These angels do contend for spiritual forms, but they are not the source of ultrasectarianism and meaningless controversial divisions of professed religionists. The corps now functioning on Urantia is the fifth thus to serve. (Rev. 1:20)

"4. The angels of nation life. These are the 'angels of the trumpets,' directors of the political performances of Urantia national life. The group now functioning in the overcontrol of international relations is the fourth corps to serve on the planet. It is particularly through the ministry of this seraphic division that 'the Most Highs rule in the kingdoms of men.' (Rev 8:2,6)

"5. The angels of the races. Those who work for the conservation of the evolutionary races of time, regardless of their political entanglements and religious groupings. On Urantia there are remnants of nine human races which have commingled and combined into the people of modern times. These seraphim are closely associated with the ministry of the race commissioners, and the group now on Urantia is the original corps assigned to the planet soon after the day of Pentecost.

“6. The angels of the future. These are the projection angels, who forecast a future age and plan for the realization of the better things of a new and advancing dispensation; they are the architects of the successive eras. The group now on the planet has thus functioned since the beginning of the current dispensation.

“7. The angels of enlightenment. Urantia is now receiving the help of the third corps of seraphim dedicated to the fostering of planetary education. These angels are occupied with mental and moral training as it concerns individuals, families, groups, schools, communities, nations, and whole races.

“8. The angels of health. These are the seraphic ministers assigned to the assistance of those mortal agencies dedicated to the promotion of health and the prevention of disease. The present corps is the sixth group to serve during this dispensation.

“9. The home seraphim. Urantia now enjoys the services of the fifth group of angelic ministers dedicated to the preservation and advancement of the home, the basic institution of human civilization.

“10. The angels of industry. This seraphic group is concerned with fostering industrial development and improving economic conditions among the Urantia peoples. This corps has been seven times changed since the bestowal of Michael.

“11. The angels of diversion. These are the seraphim who foster the values of play, humor, and rest. They ever seek to uplift man’s recreational diversions and thus to promote the

more profitable utilization of human leisure. The present corps is the third of that order to minister on Urantia.

“12. The angels of superhuman ministry. These are the angels of the angels, those seraphim who are assigned to the ministry of all other superhuman life on the planet, temporary or permanent. This corps has served since the beginning of the current dispensation.” (1255.3) 114:6.4

3. How Most Highs rule the kingdoms of men.

“The Most Highs rule in the Kingdoms of men through many celestial forces and agencies but chiefly through the ministry of seraphim.

“At noon today the roll call of planetary angels, guardians, and others on Urantia was 501,234,619 pairs of seraphim. There were assigned to my command two hundred seraphic hosts – 597,196,800 pairs of seraphim, or 1,194,393,600 individual angels. The registry, however, shows 1,002,469,238 individuals; it follows therefore that 191,924,362 angels were absent from this world on transport, messenger, and death duty. (On Urantia there are about the same number of cherubim as seraphim, and they are similarly organized.)” (1250.1) 114:0.1

XI. JESUS TALKS ABOUT ANGELS

“The angelic hosts are a separate order of created beings; they are entirely different from the material order of mortal creatures, and they function as a distinct group of universe intelligences. Angels are not of that group of creatures called “the Sons of God” in the Scriptures; neither are they the glorified spirits of mortal men who have gone on to progress through the mansions on high. Angels are a direct creation,

and they do not reproduce themselves. The angelic hosts have only a spiritual kinship with the human race. As man progresses in the journey to the Father in Paradise, he does traverse a state of being at one time analogous to the state of the angels, but mortal man never becomes an angel.

“The angels never die, as man does. The angels are immortal unless, perchance, they become involved in sin as did some of them with the deceptions of Lucifer. The angels are the spirit servants in heaven, and they are neither all-wise nor all-powerful. But all of the loyal angels are truly pure and holy.

“And do you not remember that I said to you once before that, if you had your spiritual eyes anointed, you would then see the heavens opened and behold the angels of God ascending and descending? It is by the ministry of the angels that one world may be kept in touch with other worlds, for have I not repeatedly told you that I have other sheep not of this fold? And these angels are not the spies of the spirit world who watch upon you and then go forth to tell the Father the thoughts of your heart and to report on the deeds of the flesh. The Father has no need of such service inasmuch as his own spirit lives within you. But these angelic spirits do function to keep one part of the heavenly creation informed concerning the doings of other and remote parts of the universe. And many of the angels, while functioning in the government of the Father and the universes of the Sons, are assigned to the service of the human races. When I taught you that many of these seraphim are ministering spirits, I spoke not in figurative language nor in poetic strains. And all this is true, regardless of your difficulty in comprehending such matters.

“Many of these angels are engaged in the work of saving men, for have I not told you of the seraphic joy when one soul elects to forsake sin and begin the search for God? I did even tell you of the joy in the presence of the angels of heaven over one sinner who repents, thereby indicating the existence of other and higher orders of celestial beings who are likewise concerned in the spiritual welfare and with the divine progress of mortal man.

“Also are these angels very much concerned with the means whereby man’s spirit is released from the tabernacles of the flesh and his soul escorted to the mansions in heaven. Angels are the sure and heavenly guides of the soul of man during that uncharted and indefinite period of time which intervenes between the death of the flesh and the new life in the spirit abodes.” (1841.1) 167:7.2 John 1:51. Matt 4:6. Luke 15:10.

ANGELS IN THE BIBLE

I. GENERAL

“Every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God.” Luke 12:8.

Speaking of this second coming, Jesus said: “But of that day and hour no one knows, not even the angels of heaven.” Matt 24:36.

Paul, referring to the second coming, says: “When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire.” 2 Thess 1:7.

II. NATURE OF ANGELS

"Then the Lord your God will come and all the holy ones with him." Zech 14:5.

"Bless the Lord, O you his angels, you mighty ones who do his word." Ps 103:20.

"For in the resurrection they...are like the angels in heaven." Matt 22:30.

"There is joy before the angels of God over one sinner who repents." Luke 15:10.

"Then I fell down at his feet to worship him, but he said to me, 'You must not do that!'" Rev 19:10.

"And his angels he charges with error." Job 4:18.

III. MISSION AND WORK OF ANGELS

"At night an angel of the Lord opened the prison doors and brought them out." Acts 5:19.

"The harvest is the close of the age, and the reapers are angels." Matt 13:39.

"For the Son of man is to come with his angels in the glory of his Father." Matt 16:27.

"An angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it." Matt 28:2.

Speaking of Herod, it says: "An angel of the Lord smote him, because he did not give God the glory." Acts 12:23.

IV. MINISTERING SPIRITS

"Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" Heb 1:14.

"And he dreamed that there was a ladder set up on the earth,...and behold, the angels of God were ascending and descending on it!" Gen 28:12.

"You will see heaven opened, and the angels of God ascending and descending upon the Son of man." John 1:51.

"Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" Matt 26:53.

"And the angel of his presence saved them." Isa 63:9.

V. GUIDING AND GUARDING ANGELS

"Behold, I send an angel before you, to guard you on the way." Ex 23:20.

"Upon your walls, O Jerusalem, I have set watchmen." Isa 62:6.

"If there be for him an angel, a mediator, one of the thousand, to declare to man what is right for him." Job 33:23.

VI. PERSONAL CONTACT WITH ANGELS

"An angel of the Lord appeared to him in a dream." Matt 1:20.

"And he set it before them, and he stood by them under the tree while they ate." Gen 18:8.

"And behold, an angel touched him, and said to him, 'Arise and eat.'" 1 Kings 19:5.

"Jacob went on his way, and the angels of God met him." Gen 32:1.

"The angel who talked with me said to me, 'I will show you.'" Zech 1:9.

"And behold, angels came and ministered to him." Matt 4:11.

VII. GUARDIAN ANGELS

"For he will give his angels charge of you to guard you in all your ways." Ps 91:11.

"For I tell you that in heaven their angels always behold the face of my Father." Matt 18:10.

Speaking of Peter: "They said, 'It is his angel.'" Acts 12:15.

"In the presence of God...and of the elect angels, I charge you." 1 Tim 5:21.

VIII. THE ANGEL OF THE LORD

(The angel of the Lord as contrasted with an angel of the Lord.)

"The angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!'" Gen 22:11.

"And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush." Ex 3:2.

Speaking of Balaam: "And the angel of the Lord took his stand in the way as his adversary." Num 22:22.

"Now the angel of the Lord came and sat under the oak at Ophrah...as...Gideon was beating out the wheat." Judges 6:11.

"And the angel of the Lord said to her." Gen 16:11.

"When Joseph woke from sleep, he did as the angel of the Lord commanded him." Matt 1:24.

"And an angel of the Lord appeared to them, and the glory of the Lord shone around them." Luke 2:9.

IX. WICKED ANGELS

"Now war arose in heaven. Michael and his angels fighting against the dragon; and the dragon and his angels fought." Rev 12:7.

"Depart from me...into the eternal fire prepared for the devil and his angels." Matt 25:41.

"Then he showed me Joshua...standing before the angel of the Lord, and Satan standing at his right hand to accuse him." Zech 3:1.

X. SPECIAL ANGELS

1. Michael.

"Michael and his angels." Rev 12:7.

"But Michael, one of the chief princes, came to help me." Dan 10:13.

"There is none who contends by my side against these except Michael." Dan 10:21.

"At that time shall arise Michael, the great prince who has charge of your people." Dan 12:1.

"But when the archangel Michael contending with the devil..." Jude 1:9.

2. Gabriel.

"Gabriel, make this man understand the vision." Dan 8:16.

"The angel Gabriel was sent from God to...Nazareth." Luke 1:26.

"While I was speaking in prayer, the man Gabriel...came to me in swift flight." Dan 9:21.

"And the angel answered him, 'I am Gabriel, who stand in the presence of God.'" Luke 1:19.

3. Soul transports.

"The poor man died and was carried by the angels to Abraham's side." Luke 16:22

4. The mighty angel.

"Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire." Rev 10:1.

5. Angels of the trumpets.

"Now the seven angels who had the seven trumpets made ready to blow them." Rev 8:6.

6. Angels of the churches.

"The seven stars are the angels of the seven churches." Rev 1:20.

7. The three messengers.

"Then I saw another angel flying in midheaven with an eternal gospel." Rev 14:6.

"Another angel, a second, followed, saying, 'Fallen, fallen is Babylon the great.'" Rev 14:8.

"And another angel, a third, followed, saying..." Rev 14:9.

8. The angels of wrath.

"Then I heard a loud voice from the temple telling the seven angels, 'Go and pour out on the earth the seven bowls of the wrath of God.'" Rev 16:1.

9. The angel of revelation.

"The revelation of Jesus Christ...and he made it known by sending his angel to his servant John." Rev 1:1.

10. Seraphim.

"Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew." Isa 6:2.

"Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar." Isa 6:6.

ANGELS IN THE URANTIA BOOK

I. MINISTERING SPIRITS

1. The ministering spirits of the grand universe are:

- 1. Supernaphim.*
- 2. Seconaphim.*
- 3. Tertiaphim.*
- 4. Omniaphim.*
- 5. Seraphim.*
- 6. Cherubim and Sanobim.*
- 7. Midwayers. (285.3) 26:1.2*

2. Tertiaphim are created by the Infinite Spirit for the Creator Sons. (306.4) 28:1.1

3. Omniaphim are the exclusive servants of the Supreme Executives. (307.1) 28:2.1

4. The angelic hosts are sustained by spiritual energy. (286.5) 26:1.17

II. THE SUPERNAPHIM

1. The primary supernaphim are:

- 1. Conductors of Worship.*
- 2. Masters of Philosophy.*
- 3. Custodians of Knowledge.*
- 4. Directors of Conduct.*
- 5. Interpreters of Ethics.*

6. *Chiefs of Assignment.*
7. *Instigators of Rest. (298.1) 27:0.1*

2. *The secondary supernaphim are:*

1. *Pilgrim Helpers.*
2. *Supremacy Guides.*
3. *Trinity Guides.*
4. *Son Finders.*
5. *Father Guides.*
6. *Counselors and Advisers.*
7. *Complements of Rest. (289.4) 26:4.1*

3. *The tertiary supernaphim are:*

1. *Harmony Supervisors.*
2. *Chief Recorders.*
3. *Broadcasters.*
4. *Messengers.*
5. *Intelligence Co-ordinators.*
6. *Transporters.*
7. *Reserve Corps. (288.1) 26:3.1*

III. THE SECONAPHIM

1. *The primary seconaphim are:*

1. *Voice of the Conjoint Actor.*
2. *Voice of the Seven Master Spirits.*
3. *Voice of the Creator Sons.*
4. *Voice of the Angelic Hosts.*
5. *Broadcast Receivers.*
6. *Transporters.*
7. *Reserve Corps. (308.2) 28:4.3*

2. *The secondary seconaphim are:*

1. *Voice of Wisdom.*
2. *Soul of Philosophy.*
3. *Union of Souls.*
4. *Heart of Counsel.*
5. *Joy of Existence.*
6. *Satisfaction of Service.*
7. *Discerner of Spirits. (310.3) 28:5.1*

3. *The tertiary seconaphim are:*

1. 1. *Significance of Origins.*
2. 2. *Memory of Mercy.*
3. 3. *Import of Time.*
4. 4. *Solemnity of Trust.*
5. 5. *Sanctity of Service.*
6. 6. and 7. *Secret of Greatness and the Soul of Goodness. (314.1) 28:6.2*

IV. SERAPHIM

1. *Angels possess automatic powers of knowing things. (419.3) 38:2.3*

2. *Angels are the offspring of the local Universe Mother Spirits. (420.1) 38:3.1*

3. *The seraphim are:*

1. *Supreme Seraphim.*
2. *Superior Seraphim.*
3. *Supervisor Seraphim.*
4. *Administrator Seraphim.*
5. *Planetary Helpers.*
6. *Transition Ministers.*
7. *Seraphim of the Future. (426.1) 39:0.1*

V. GUARDIAN ANGELS

1. Guardian angels are assigned in three divisions:

- 1. Subnormal minds.*
- 2. Average – normal minds.*
- 3. Supernormal minds. (1241.4) 113:1.2*

2. Upon the attainment of the third psychic circle, mortals are assigned personal guardians for life. (1242.3) 113:1.8

3. Guardian angels correlate the influences of:

- 1. Infinite Spirit.*
- 2. Physical Controllers.*
- 3. Adjutant Mind-spirits.*
- 4. Holy Spirit.*
- 5. Thought Adjusters. (1244.3) 113:3.2*

4. Guardians and Thought Adjusters work in perfect harmony. (1245.5) 113:4.5

5. At death the guardians are the custodians of:

- 1. Mind patterns.*
- 2. Memory formulas.*
- 3. Soul realities. (1244.5) 113:3.4*

6. Some guardians go on to the Corps of the Finality with their subjects. (1248.5) 113:7.5

VI. SERAPHIM OF PLANETARY GOVERNMENT

The angels of planetary government have much to do with the kingdoms of men.

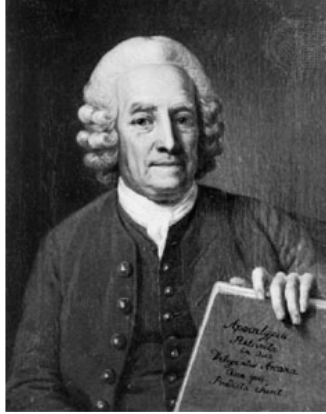
They are:

1. *Epochal angels.*
2. *Progress angels.*
3. *Religions guardians.*
4. *Angels of nation life.*
5. *Angels of the races.*
6. *Angels of the future.*
7. *Angels of enlightenment.*
8. *Angels of health.*
9. *Home seraphim.*
10. *Angels of industry.*
11. *Angels of diversion.*
12. *Angels of superhuman ministry. (1255.3) 114:6.4*

BIBLE REFERENCES: Matt 26:53. John 1:51. Heb 1:14. Ps 91:11."

*The Urantia Book, William S. Sadler, 1955, Uversa Press, International
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ANGELS IN THE WRITINGS OF EMANUEL SWEDENBORG



"IV. HEAVEN IS DIVIDED INTO TWO KINGDOMS. As there are infinite varieties in heaven, and no one society nor any one angel is exactly like any other, there are in heaven general, specific, and particular divisions. The general division is into two kingdoms, the specific into three heavens, and the particular into innumerable societies. Each of these will be treated of in what follows. The general division is said to be into kingdoms, because heaven is called "the kingdom of God."

There are angels that receive more interiorly the Divine that goes forth from the Lord, and others that receive it less interiorly; the former are called celestial angels, and the latter spiritual angels. Because of this difference heaven is divided into two kingdoms, one called the Celestial Kingdom, the other the Spiritual Kingdom.

As the angels that constitute the celestial kingdom receive the Divine of the Lord more interiorly they are called interior

and also higher angels; and for the same reason the heavens that they constitute are called interior and higher heavens. They are called higher and lower, because these terms designate what is interior and what is exterior.

The love in which those are, who are in the celestial kingdom is called celestial love, and the love in which those are who are in the spiritual kingdom is called spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. And as all good pertains to love (for good to any one is what he loves) the good also of the other kingdom is called celestial, and the good of the other spiritual. Evidently, then, the two kingdoms are distinguished from each other in the same way as good of love to the Lord is distinguished from good of love towards the neighbor. And as the good of love to the Lord is an interior good, and that love is interior love, so the celestial angels are interior angels, and are called higher angels.

The celestial kingdom is called also the Lord's priestly kingdom, and in the Word "His dwelling-place;" while the spiritual kingdom is called His royal kingdom, and in the Word "His throne." And from the celestial Divine the Lord in the world was called "Jesus," while from the spiritual Divine He was called "Christ."

The angels in the Lord's celestial kingdom, from their more interior reception of the Divine of the Lord, far excel in wisdom and glory the angels that are in His spiritual kingdom; for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him. These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. Consequently they

have Divine truths written in their hearts, and they perceive them, and as it were see them, in themselves; nor do they ever reason about them whether they are true or not. They are such as are described in Jeremiah: I will put my law in their mind, and will write it in their heart. They shall teach no more everyone his friend and everyone his brother, saying, Know ye Jehovah. They shall know Me, from the least of them even to the greatest of them (31:33, 34). And they are called in Isaiah: Taught of Jehovah (54:13). That the "taught of Jehovah" are those who are taught by the Lord He Himself teaches in John (6:45, 46).

It has been said that these angels have wisdom and glory above others for the reason that they have received and continue to receive Divine truths at once in their life. For as soon as they hear Divine truths, they will and do them, instead of storing them up in the memory and afterwards considering whether they are true. They know at once by influx from the Lord whether the truth they hear is true; for the Lord flows directly into man's willing, but mediately through his willing into his thinking. Or what is the same, the Lord flows directly into good, but mediately through good into truth. That is called good which belongs to the will and action therefrom, while that is called truth that belongs to the memory and to the thought therefrom. Moreover, every truth is turned into good and implanted in love as soon as it enters into the will; but so long as truth remains in the memory and in the thought therefrom it does not become good, nor does it live, nor is it appropriated to man, since man is a man from his will and understanding therefrom, and not from his understanding separated from his will.

Because of this difference between the angels of the celestial kingdom and the angels of the spiritual kingdom they are not

together, and have no interaction with each other. They are able to communicate only through intermediate angelic societies, which are called celestial-spiritual. Through these the celestial kingdom flows into the spiritual; and from this it comes to pass that although heaven is divided into two kingdoms it nevertheless makes one. The Lord always provides such intermediate angels through whom there is communication and conjunction.

As the angels of these two kingdoms will be fully treated of in what follows, particulars are here omitted.

THERE ARE THREE HEAVENS. There are three heavens, entirely distinct from each other, an inmost or third, a middle or second, and an outmost or first. These have a like order and relation to each other as the highest part of man, or his head, the middle part, or body, and the lowest, or feet; or as the upper, the middle, and the lower stories of a house. In the same order is the Divine that goes forth and descends from the Lord; consequently heaven, from the necessity of order, is threefold.

The interiors of man, which belong to his mind and disposition, are also in like order. He has an inmost, a middle, and an outmost part; for when man was created all things of Divine order were brought together in him, so that he became Divine order in form, and consequently a heaven in miniature. For this reason also man, as regards his interiors, has communication with the heavens and comes after death among the angels, either among those of the inmost, or of the middle, or of the outmost heaven, in accordance with his reception of Divine good and truth from the Lord during his life in the world.

The Divine that flows in from the Lord and is received in the third or inmost heaven is called celestial, and in consequence the angels there are called celestial angels; the Divine that flows in from the Lord and is received in the second or middle heaven is called spiritual, and in consequence the angels there are called spiritual angels; while the Divine that flows in from the Lord and is received in the outmost or first heaven is called natural; but as the natural of that heaven is not like the natural of the world, but has the spiritual and the celestial within it, that heaven is called the spiritual-natural and the celestial-natural, and in consequence the angels there are called spiritual-natural and celestial-natural. Those who receive influx from the middle or second heaven, which is the spiritual heaven, are called spiritual-natural; and those who receive influx from the third or inmost heaven, which is the celestial heaven, are called celestial-natural. The spiritual-natural angels and the celestial-natural angels are distinct from each other; nevertheless they constitute one heaven, because they are in one degree.

In each heaven there is an internal and an external; those in the internal are called there internal angels, while those in the external are called external angels. The internal and the external in the heavens, or in each heaven, hold the same relation as the voluntary and intellectual in man—the internal corresponding to the voluntary, and the external to the intellectual. Everything voluntary has its intellectual; one cannot exist without the other. The voluntary may be compared to a flame and the intellectual to the light therefrom.

Let it be clearly understood that with the angels it is the interiors that cause them to be in one heaven or another; for

as their interiors are more open to the Lord they are in a more interior heaven. There are three degrees of interiors in each angel and spirit, and also in man. Those in whom the third degree is opened are in the inmost heaven. Those in whom the second degree is opened, or only the first, are in the middle or in the outmost heaven. The interiors are opened by reception of Divine good and Divine truth. Those who are affected by Divine truths and admit them at once into the life, thus into the will and into action therefrom, are in the inmost or third heaven, and have their place there in accordance with their reception of good from affection for truth. Those who do not admit truths at once into the will but into the memory, and thence into the understanding, and from the understanding will and do them, are in the middle or second heaven. But those who live morally and who believe in a Divine, and who care very little about being taught, are in the outmost or first heaven. From this it is clear that the states of the interiors are what make heaven, and that heaven is within everyone, and not outside of him; as the Lord teaches when He says: The kingdom of God cometh not with observation, neither shall they say, Lo here, or Lo there; for behold the kingdom of God ye have within you (Luke 17:20, 21).

Furthermore, all perfection increases towards interiors and decreases towards exteriors, since interiors are nearer to the Divine, and are in themselves pure, while exteriors are more remote from the Divine and are in themselves grosser. Intelligence, wisdom, love, everything good and the resulting happiness, are what constitute angelic perfection; but not happiness apart from these, for such happiness is external and not internal. Because in the angels of the inmost heaven the interiors have been opened in the third degree their perfection immeasurably surpasses the perfection of

angels in the middle heaven, whose interiors have been opened in the second degree. So the perfection of these angels exceeds in like measure the perfection of angels of the outmost heaven.

Because of this distinction an angel of one heaven cannot go among the angels of another heaven, that is, no one can ascend from a lower heaven and no one can descend from a higher heaven. One ascending from a lower heaven is seized with a distress even to anguish, and is unable to see those who are there, still less to talk with them; while one descending from a higher heaven is deprived of his wisdom, stammers in his speech, and is in despair. There were some from the outmost heaven who had not yet been taught that the interiors of angels are what constitute heaven, and who believed that they might come into a higher heavenly happiness by simply gaining access to a heaven where higher angels are. These were permitted to enter among such angels. But when they were there they could see no one, however much they searched, although there was a great multitude present; for the interiors of the newcomers not having been opened in the same degree as the interiors of the angels there, their sight was not so opened. Presently they were seized with such anguish of heart that they scarcely knew whether they were alive or not. Therefore they hastily betook themselves to the heaven from which they came, glad to get back among their like, and pledging themselves that they would no longer covet higher things than were in agreement with their life. Again, I have seen some let down from a higher heaven; and these were deprived of their wisdom until they no longer knew what their own heaven was. It is otherwise when, as is often done, angels are raised up by the Lord out of a lower heaven into a higher that they may behold its glory; for then they are prepared beforehand, and are

encompassed by intermediate angels, through whom they have communication with those they come among. From all this it is plain that the three heavens are entirely distinct from each other.

Those, however, who are in the same heaven can affiliate with any who are there; but the delights of such affiliation are measured by the kinships of good they have come into; of which more will be said in the following chapters.

But although the heavens are so distinct that there can be no companionship between the angels of one heaven and the angels of another, still the Lord joins all the heavens together by both direct and mediate influx—direct from Himself into all the heavens, and mediate from one heaven into another. He thus makes the three heavens to be one, and all to be in such connection from the First to the Last that nothing unconnected is possible. Whatever is not connected through intermediates with the First can have no permanent existence, but is dissipated and becomes nothing.

Only he who knows how degrees are related to Divine order can comprehend how the heavens are distinct, or even what is meant by the internal and the external man. Most men in the world have no other idea of what is interior and what is exterior, or of what is higher and what is lower, than as something continuous, or coherent by continuity, from purer to grosser. But the relation of what is interior to what is exterior is discrete, not continuous. Degrees are of two kinds, those that are continuous and those that are not. Continuous degrees are related like the degrees of the waning of a light from its bright blaze to darkness, or like the degrees of the decrease of vision from objects in the light to those in the shade, or like degrees of purity in the atmosphere from

bottom to top. These degrees are determined by distance. [2] On the other hand, degrees that are not continuous, but discrete, are distinguished like prior and posterior, like cause and effect, and like what produces and what is produced. Whoever looks into the matter will see that in each thing and all things in the whole world, whatever they are, there are such degrees of producing and compounding, that is, from one a second, and from that a third, and so on. [3] Until one has acquired for himself a perception of these degrees he cannot possibly understand the differences between the heavens, nor between the interior and exterior faculties of man, nor the differences between the spiritual world and the natural world, nor between the spirit of man and his body. So neither can he understand the nature and source of correspondences and representations, or the nature of influx. Sensual men do not apprehend these differences, for they make increase and decrease, even according to these degrees, to be continuous, and are therefore unable to conceive of what is spiritual otherwise than as a purer natural. And in consequence they remain outside of and a great way off from intelligence.

Finally, a certain arcanum respecting the angels of the three heavens, which has not hitherto come into any one's mind, because degrees have not been understood, may be related. In every angel and also in every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord primarily or proximately flows, and from which it disposes the other interiors in him that follow in accordance with the degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and His veriest dwelling-place in them. It is by virtue of this inmost or highest that a man is a man, and is distinguished from irrational animals, for these do not

have it. From this it is that man, unlike the animals, is capable, in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also, it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly flow into the perception of any angel, because it is above his thought and transcends his wisdom.

These now are the general truths respecting the three heavens; but in what follows each heaven will be particularly treated of.

VI. THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES. *The angels of each heaven are not together in one place, but are divided into larger and smaller societies in accordance with the differences of good of love and of faith in which they are, those who are in like good forming a single society. Goods in the heavens are in infinite variety, and each angel is as it were his own good.*

Moreover, the angelic societies in the heavens are at a distance from each other as their goods differ in general and in particular. For in the spiritual world the only ground of distance is difference in the state of interiors, thus in the heavens difference in the states of love, those who differ much being far apart, and those who differ but little being but little apart, and likeness causing them to be together.

All who are in the same society are arranged in like manner in respect to each other; those who are more perfect, that is, who excel in good, thus in love, wisdom, and intelligence,

being in the middle; those who are less pre-eminent being round about at a distance in accordance with the decrease of their perfection. The arrangement is like light diminishing from the middle to the circumference, those who are in the middle being in the greatest light, and those towards the circumference in less and less.

Like are drawn spontaneously as it were to their like; for with their like they are as if with their own and at home, but with others they are as if with strangers and abroad; also when with their like they are in their freedom, and consequently in every delight of life.

All this makes clear that all in the heavens are affiliated by good, and are distinguished according to the quality of the good. Nevertheless it is not the angels who thus affiliate themselves, but the Lord, from whom the good is. The Lord leads them, conjoins and separates them, and preserves them in freedom proportionate to their good. Thus He holds everyone in the life of his love and faith, of his intelligence and wisdom, and the resulting happiness.

Again, all who are in like good, even though they have never seen each other before, know each other, just as men in the world do their kinsmen, near relations, and friends; and for the reason that in the other life there are none but spiritual kinships, relationships, and friendships, thus such as spring from love and faith. This it has sometimes been granted me to see, when I have been in the spirit, and thus withdrawn from the body, and in the society of angels. Some of those I then saw seemed as if I had known them from childhood, but others as if not known at all. Those whom I seemed to have known from childhood were such as were in a state similar

to that of my spirit; but those who seemed unknown were in a dissimilar state.

All who form the same angelic society resemble each other in countenance in a general way, but not in particulars. How these general resemblances are related to differences in particulars can in some measure be seen from like things in the world. It is well known that with every race there is a certain general resemblance of face and eyes, by which it is known and distinguished from all other races. This is still more true of different families. In the heavens this is much more fully the case, because there all the interior affections appear in and shine forth from the face, for there the face is the external and representative form of those affections. No one there can have any other face than that of his own affection. It was also shown how this general likeness is varied in particulars with individuals in the same society. A face like an angel's appeared to me, and this was varied in accordance with such affections for good and truth as are in those who belong to a single society. These changes went on for a long time, and I noticed that the same face in general continued as a ground work, all besides being what was derived and produced from that. Thus by means of this face the affections of the whole society were exhibited, whereby the faces of those in it are varied. For, as has been said above, the faces of angels are the forms of their interiors, thus of the affections that belong to their love and faith.

From this it also comes to pass that an angel who excels in wisdom instantly sees the quality of another from his face. In heaven no one can conceal his interiors by his expression, or feign, or really deceive and mislead by craft or hypocrisy. There are hypocrites who are experts in disguising their interiors and fashioning their exteriors into the form of that

good in which those are who belong to a society, and who thus make themselves appear angels of light; and these sometimes insinuate themselves into a society; but they cannot stay there long, for they begin to suffer inward pain and torture, to grow livid in the face, and to become as it were lifeless. These changes arise from the contrariety of the life that flows in and affects them. Therefore they quickly cast themselves down into hell where their like are, and no longer want to ascend. These are such as are meant by the man found among the invited guests at the feast not clothed with a wedding garment, who was cast out into outer darkness Matt. 22:11, seq.).

All the societies of heaven have communication with one another, though not by open interaction; for few go out of their own society into another, since going out of their own society is like going away from themselves or from their own life, and passing into another life which is less congenial. But all the societies communicate by an extension of the sphere that goes forth from the life of each. This sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into the surrounding societies, and farther and wider in proportion as the affections are the more interior and perfect. In the measure of that extension do the angels have intelligence and wisdom. Those that are in the inmost heaven and in the middle of it have extension into the entire heavens; thus there is a sharing of all in heaven with each one, and of each one with all. But this extension will be considered more fully hereafter, where the form of heaven in accord with which the angelic societies are arranged, and also the wisdom and intelligence of angels, will be treated of, for in accordance with that form all extension of affections and thoughts proceeds.

It has been said above that in the heavens there are larger and smaller societies. The larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are also some that dwell apart, house by house as it were, and family by family. Although these live in this scattered way, they are arranged in order like those who live in societies, the wiser in the middle and the more simple in the borders. Such are more closely under the Divine auspices of the Lord, and are the best of the angels."

Heaven & Hell, Emanuel Swedenborg, 1758, Translated by John Ager

ANGELS IN ZOROASTRIANISM



Zoroastrianism recognizes various classes of spiritual beings besides the Supreme Being (Ahura Mazda): The Amesha Spentas, Yazatas, and Fravashis. In practice Zoroastrians pick a patron angel for their protection, and throughout their lives are careful to observe prayers dedicated to that angel.

Amesha Spentas (Phl. Amahraspandan)
("Archangels")

Literally, "Beneficent Immortals", these are the highest spiritual beings created by Ahura Mazda. Their names are:

- **Vohu Mano** (Phl. Vohuman): *lit. Good Mind. Presides over cattle.*

- **Asha Vahishta** (Phl. Ardawahisht): lit. Highest Asha, the Amahraspand presiding over Asha and fire. (**Marilynn's Commentary: Asha are the concomitant force of truth and righteousness**)
- **Khshathra Vairya** (Phl. Shahrewar): lit. 'Desirable Dominion', the Amahraspand presiding over metals.
- **Spenta Armaiti** (Phl. Spandarmad): lit. 'Holy Devotion', the Amahraspand presiding over the earth
- **Haurvatat** (Phl. Hordad): lit. 'Perfection or Health'. Presides over water.
- **Ameretat** (Phl. Amurdad): lit. 'Immortality', the Amahraspand presiding over the Earth.

Fravashis (Phl. Farohars) ("Guardian Angels"):



Also known as Arda Fravash ("Holy Guardian Angels"). Each person is accompanied by a guardian angel, which acts as a guide throughout life. They originally patrolled the boundaries of the ramparts of heaven, but volunteer to descend to earth to stand by individuals to the end of their days. Ahura Mazda advises Zarathushtra to invoke them for help whenever he finds himself in danger. If not for their guardianship, animals and people could not have continued to exist, because the wicked Druj

(Marilynn's Commentary: Falsehood) would have destroyed them all.

The Fravashi (Marilynn's Commentary: Personal Spirit of an Individual) also serves as an ideal which the soul has to strive for and emulate, and ultimately becomes one with after.

They manifest the energy of God, and preserve order in the creation. They are said to fly like winged birds, and are represented by a winged disk, often with a person superimposed (as in the above representation).

Yazatas (Phl. Yazads) ("Angels"):

Sasanian angel and heart (8th ce. C.E.)

Lit 'adorable ones', a created spiritual being, worthy of being honored or praised. Like the Amesha Spentas,

(Marilynn's Commentary:

The six Amesha Spentas are:

- *Vohu Manah - Good mind and good purpose.*
- *Asha Vahishta - Truth and righteousness.*
- *Spenta Ameraiti - Holy devotion, serenity and loving kindness.*
- *Khashathra Vairya - Power and just rule.*
- *Hauravat - Wholeness and health.*
- *Ameretat - Long life and immortality.)*

they personify abstract ideas and virtues, or concrete objects of nature. The Yazatas are ever trying to help people, and protect us from evil. See below for some specifics of the more important Yazatas.

LIST OF YAZATAS: (Marilynn's Commentary: *Yazatas and Yazads are Divinities and this list has been highly edited by author, Marilynn Hughes to simplify this for the reader.*)

Aban:

See Aredvi Sura Anahita. (Marilynn's Commentary: *A Divinity of the Waters*)

Ahurani:

Female Yazads presiding over water.

Airyaman:

Yazad of friendship and healing. (Indo-Iranian in origin).

Akhshti:

Yazad personifying peace.

Anaghra Raocha (Phl. Anagran):

Yazad of the 'endless light'.

Apam Napat:

Yazad of waters (Indo-Iranian in origin). aka Ahura Berezant.

Aredvi Sura Anahita:

lit. 'strong, immaculate Anahita', female Yazad personifying water. She resides in the starry regions. Her hymn is preserved in Yasht 5.

Arshtat (Phl. Ashtad):

Female Yazad personifying rectitude or justice.

Ashi Vanghuhi (Phl. Ard):

lit. 'good blessings, rewards', female Yazad presiding over blessings (Var: 'Ashishwangh, Arshishwang') (**Marilynn's Commentary:** *Var: 'Ashishwangh, presiding over Sky)*

Asman:

Yazad presiding over the sky.

Atar (Phl. Adar):

lit. fire; yazad presiding over fire. He is referred to as 'the Son of Ahura Mazda' in the Avesta. (Var: Pah. 'atash, atesh, adur', Av. 'Atar')

Chisti (or Chista):

Female Yazad personifying religious wisdom. Her name probably means 'Instruction'. Also known as Razishta Chista ('Most Upright Chista')

Daena:

Female Yazad presiding over the religion, also, Inner Self or Conscience.

Dahm):

Yazad honored on the fourth day after death.

Dahma Afriti:

embodiment of power of benediction.

Damoish Upamana:

Yazad personifying anathema.

Droaspa:

Female Yazad personifying cattle.

Erethe:

Female Yazad personifying truth.

Gaw (Phl.):

Yazad personifying cattle.

Geush Urvan:

*lit. 'the soul of the cow (or settlement)'.
Personification of animal life.*

Gowad:

See Vayu. (*Marilynn's Commentary: Vayu is the Lord of the Winds*)

Haoma (Phl. Hom):

Yazad presiding over the haoma plant, which has medicinal and spiritual properties.

Haptoiringa:

A star Yazad, associated with Ursa Major.

Havani (Phl. Hawan):

Yazad presiding over the second watch (gah) of each day (sunrise to midday, i.e., 12 noon).

Hvare-khshaeta (Phl. Khwarshed):

lit. 'the shining sun', the Yazad presiding over the Sun.

Khwarenah (Phl. khwarrah, farrah):

Yazad presiding over Divine Grace or Fortune.

Maonghah (Phl Mah):

Yazad presiding over the Moon.

Manthra Spenta (Phl. Mahraspand):

lit. 'Holy Word', Yazad who embodies the Holy Word.

Mithra (Phl. Mihr):

Yazad presiding over the contract, personification of light.

Nairyosangha (Phl. Neryosang):

Yazad who acts as messenger of Ahura Mazda, associated with prayer.

Paoiryaenis:

A star Yazad associated with the Pleiades.

Parendi:

Female Yazad of 'Abundance' or 'Plenitude'.

Paurwanya:

A star Yazad associated with a constellation of uncertain identity.

Raman (Phl. Ram):

Yazad presiding over Joy or Felicity.

Rapithwin:

Yazad presiding over the period of the day (gah) from noon to mid-afternoon.

Rasanstat:

Female Yazad personifying truth.

Rashnu (Phl. Rashn):

Yazad of Justice.

Rata:

Female Yazad personifying charity.

Satavaesa:

A star Yazad, perhaps of Fomalhaut (Marilynn's Commentary: Fomalhaut is the brightest star in the constellation of Piscis Austrinus.)

Sraosha (Phl. Srosh):

lit. 'Hearkening'; a spirit being who guards the soul for three days after death.

Tishtrya (Phl. Tishtar, Tir):

Yazad presiding over the star Sirius. Tishtrya also directs the rain.

Tishtryaeinis:

Star Yazad associated with Canis Minor.

Upa-paoiri:

41 Arietis

Ushah:

Female Yazad of the dawn.

Ushahin:

Yazad presiding over the first watch (gah) of each day (from midnight to daybreak).

Uzerin:

Yazad presiding over the fourth watch (gah) of each day (from 3 p.m. to sunset).

Vanant:

A star Yazad, associated with Vega (Marilynn's Commentary: Vega is the northern constellation of Lyra.)

Vayu (Phl. Wad):

Yazad personifying the wind or atmosphere.

Verethraghna (Phl. Warharan):

literally 'victory', Yazad personifying victory

Visya:

Yazad associated with the settlement, invoked along with Savanghi.

Zamyat (Zam):

Female Yazad presiding over the earth.

Zantuma:

Yazad presiding over the tribe.

Other spiritual beings, not classified with the above:

Thwasha:

Personification of 'Infinite Space'.

Zroan Akarana:

Personification of 'Boundless Time'".

CHAPTER TWO

The Prophets, the Masters and Immanuel

Suddenly, my soul was amidst a large gathering of great *Prophets* and *Masters* and many children who had the potential to become *Masters* as they were to grow up in the world. All of us who had come as *Masters* were sitting with the many children, placing them in front of us, seated cross legged on the floor. As we did so, we emanated to them a silent and profound energy and vibration. Pulling energy to them from all the *Prophets* and *Masters*, each of us was training them within the ways of the eternal quiet wherein only vibration would speak and energy move.

“In cooperation with creational laws, each world generates extremely highly developed forms of life from time to time, so that higher standing intelligences can come in touch and transmit certain facts. These extremely high developed forms of life are called prophets on Earth.”

The Essence of the Notes, A Summary of notes written by Eduard, ‘Billy’ Meier of his contacts with extraterrestrial human beings, based on translations published by Wendelle Stevens, Prepared by Maurice Osborn, Outskirts Press, 2009

It was clear, as Billy Meier, well known Pleiadian contactee, states above, that this was one of the most subtle manners in which the aliens were involved within the redemption processes within the earth. The training up and bringing into incarnation of souls into earthly life to fulfill higher purpose to aid in the

purification of souls and their instruction.

As we did this, all of us were going through a group soul expansion experience wherein as we would breathe in and out, we would experience a silent emanation into the tachyon. The first would be short, followed by a lengthier expansion which can be expressed thus () (), and these would repeat with each in and outbreath.

When this was completed, the *Masters* and the *Master* children were taken through a stairway of adjustments wherein each step provided offered an energetic alteration into a higher mind or vibration. Nothing was spoken, nothing was said, these were all silent emanations, silent adjustments to be made within the souls of the *Prophets* and *Masters* and translated into our charges who were receiving from us this eve.

THE LIFE AND TEACHINGS OF THE MASTERS OF THE FAR EAST



Baird T. Spaulding

"Soon pure rays of white light appear within our bodies; they become aglow with this light; and this

soft, yet brilliant, living light invades the clear atmosphere around us like white-gold vapor. This light increases steadily until it covers and permeates everything about us. Bathed in this radiance, there appears a pure crystal white light, dazzling and scintillating with a radiance greater than that of the purest diamond, yet it is emanating from our bodies and they stand forth ablaze with pure light, radiant and beautiful. Here we stand together on the Holy Mount of Transfiguration, with body luminous and glowing, radiant and beautiful, immersed wholly in Divine Life. The Son of man has become the Christ of God and the Kingdom of God is once more among mankind and more vital because others have accepted and brought for the Kingdom in full dominion. The light of the God Kingdom grows stronger because of the acceptance . . . Such a body stands forth as the Divine Master of every situation. Such a body is eternally resurrected . . . Within you, know that this Kingdom of God is the most natural thing in the world. You have but overlooked the fact that if man be in Christ he is a new creature. It is the Father's good pleasure to give you the kingdom, and every man passes into it. The question is asked 'When?' The answer always is, 'When the without is as the within.'"

The Life and Teachings of the Masters of the Far East, Baird T. Spaulding, Volume II, Devorss & Co. Publishers, Santa Monica, CA, 1924

*"This is called the **Temple of Silence, the Place of Power**. Silence is power, for when we reach the place of silence in mind, we have reached the place of power – the place where all is one, the one power – God. **'Be still and know that I am God.'** Diffused power is noise. Concentrated power is silence. When, through concentration (drawing to a center), we have brought all of our forces into one point of force, we*

have contacted God in silence, we are one with Him and hence one with all power. This is the heritage of man. **'I and the Father are one.'** There is but one way to be one with the power of God and that is consciously to contact God. This cannot be done in the without, for God manifests from within. **'The Lord is in His holy temple; let all the earth keep silent before Him.'** Only as we turn from the without to the silence of the within can we hope to make conscious union with God. We will realize that His power is for us to use and we will use it at all times. Then we will know that we are one with His power. Then will humanity be understood. Man will learn to let go of self-delusions and vanities. He will realize his ignorance and littleness. Then will he be prepared to learn. He will realize that the proud cannot be taught. He will know that only the humble can perceive the Truth. His feet will feel the firm rock, he will no longer stumble, he will be poised in decision. To realize that God is the only power, substance, and intelligence may be confusing at first. But when man does realize the true nature of God and brings Him forth into active expression, he will use this power at all times. He will know that he consciously contacts His power at all times – when he eats, when he runs, when he breathes, or when he does the great work before him. Man has not learned to do the greater works of God because he has not realized the greatness of God's power and has not known that God's power is for man's use. **God does not hear us through our loud and vain repetitions nor our much speaking. We must seek God through the Christ within, the invisible connection which we have within ourselves. When the Father within is worshipped in Spirit and Truth, He hears the calls of that soul which sincerely opens to Him.** The one who makes the connection with the Father in secret will feel the power flowing through him as the fulfillment of every desire.

For he that sees the Father in the secret place of his own soul and there abides, him the Father will reward openly. How often Jesus disclosed his individual contact with the Father. See how He constantly held Himself in conscious communication with God within. See how He talked with Him as though He were personally present. **See how powerful this secret inner relation made Him. He recognized that God does not speak in the fire, the earthquake, or the great wind, but in the still, small voice—the still, small voice deep in our own souls.** When man learns this, he will become poised. He will learn to think things through. Old ideas will drop away, new ideas will be adjusted. He will soon find the ease and efficiency of system. He will learn at last to take all the questions that perplex him into this silent hour. There he may not solve them but he will become familiar with them. Then he will not need to go hurrying and battling through the day and feel that his purpose has been defeated. If man would come to know the greater stranger—himself—let him enter his own closet and shut the door. There he will find his most dangerous enemy and there will he learn to master him. He will find his true self. There will he find his truest friend, his wisest teacher, his safest adviser—himself. There will he find the altar upon which God is the undying fire, the source of all goodness, all strength, all power—himself. **He will know that God is in the deepest part of the silence. He will find that within himself abides the Holy of Holies.** He will feel and know that his every desire is in God's mind . . . He will feel and know the closeness of the relationship of God and man, the Father and the Son. He will realize that only in consciousness has there been any separation of these which have seemed two—just as his spirit and his body have seemed to be two—but which in reality are one. God fills both heaven and earth. It was this great revelation that came to

*Jacob in the silence. He had slept on the stone of materiality. In a great burst of divine illumination he saw the outer is but the out-pressing or expression of the image held within. So impressed was he by this that he called out, **'Surely the Lord (or law) is in this place (the earth or body) and I knew it not. This is none other but the house of God and this is the gate to heaven.'** Man will realize, as Jacob did, that the real gate to heaven is through his own consciousness. It is this 'ladder' of consciousness, revealed in a vision to Jacob, which each of us must climb before we can enter that silent secret place of the Most High and find that we are in the very center of every created thing, one with all things visible and invisible, in and of the Omnipresence. In Jacob's vision he was shown the ladder reaching from earth to heaven. He saw the angels of God descending and ascending upon it – God's ideas descending from Spirit to form and ascending again. It was the same revelation that came to Jesus when the **'heavens were opened unto him'** and he saw the wonderful law of expression whereby ideas conceived in the divine Mind come forth into expression and manifest as form. So perfectly was this law of expression revealed to the Master that at once he saw all form may be transformed, or changed in form, through a change of consciousness in regard to it. His first temptation was to change the form of stones to that of bread to satisfy personal hunger, but with the revelation of this law of expression came the true understanding that stones as well as all other visible forms have come forth from the **Universal Mind Substance, God**, and are in themselves true expressions of divine Mind; and all things desired, (not formed) are still in this **Universal Mind Substance ready to be created or brought forth . . .** Thus, the need for bread but showed that the substance with which to create bread or any other needed thing is at hand without limitation and bread can be created*

from this substance just as well as stones can be created therefrom. Every good desire man has is God's desire; therefore, there is an unlimited supply in the Universal God Substance all about us to fill every desire. All we need do is to learn to use what God has already created for us and this He wills to have us do that we may be free from every limitation and thus be 'abundantly free.' When Jesus said, **'I am the door,'** He meant that the I AM in each soul is the door through which the life, power, and substance of the great I AM, which is God, comes forth into expression through the individual. This I AM has but one mode of expression and that is through idea, thought, word, and act. This I AM God Being, which is power, substance, intelligence, is given form by consciousness; and for this reason the Master said, **'According to your faith be it unto you,'** and **'All things are possible to them that believe.'** Now we see that God is within the soul as power, substance, and intelligence – or in spiritual terms, wisdom, love and truth – and is brought out into form or expression through consciousness. The consciousness which is in the infinite mind of God and in man is determined by the concept or belief that is held in mind. It is the belief in separation from Spirit that has caused our forms to age and die. When we see that Spirit is all and that form is constantly being expressed from Spirit, then shall we understand that that which is born of or brought out of Spirit is Spirit. **The next great truth to be revealed through this consciousness is that each individual, being a concept of the divine Mind, is held in that Mind as a perfect idea.** Not one of us has to conceive himself. We have been perfectly conceived and are always held in the perfect mind of God as perfect beings. By having this realization brought to our consciousness, we can contact the divine Mind and so reconceive what God has already conceived for us. This is

what Jesus called being 'born again.' It is the great gift the silence has to offer us; for by contacting the God-mind we can think with God-mind and know ourselves as we are in reality rather than as we have thought ourselves to be. We contact God-mind through true thought and so bring forth a true expression; whereas, in the past, perhaps through untrue thought, we have brought forth an untrue expression. But, whether the form be perfect or imperfect, the Being of the form is perfect Godpower, substance, and intelligence. **It is not the Being of the form that we wish to change but the form that Being has assumed.** This is to be done through the renewing of the mind, or through the change from the imperfect to the perfect concept, from the thought of man to the thought of God. How important then to find God, to contact Him, to be One with Him and to bring Him forth into expression. How equally important is the silence or the stilling of the personal mind, that the God-mind in all its splendor may illumine the consciousness. When it does, then we shall understand how **'the sun of righteousness (right-use-ness) shall rise with healing in his wings.'** The mind of God floods consciousness as sunshine floods a darkened room. **The infusion of the Universal Mind into the personal mind is like the entrance of the vastness of the outside air into the impurity of that which has long been held in some close compartment.** It stands alone, supreme, and we realize that we are to build but one temple. **The Temple of the Living God is the blending of the greater with the lesser through which the lesser becomes one with the greater. The impurity was caused by the separation of the lesser from the greater. The purity is caused by their union, so that no longer is there a greater and a lesser but just the one good, whole, pure air. Even so must we know that God is One and all things visible and**

invisible are One with Him. . . . It is union with Him that causes one to become a whole Being or to become conscious of being whole. The separation from unity is the descent of the angels on the ladder of consciousness. The return to unity is the ascent of the angels upon the ladder. The descent is good, for unity then becomes expressed in diversity, but in diversity there need be no concept of separation. That which is diversity has been misconceived from the personal, or external viewpoint, to be separation. The great work for each soul is to lift the personal viewpoint to such heights in consciousness that it becomes one with the whole. When all can 'meet with one accord in one place,' that place in consciousness where it is understood that all things visible and invisible have their origin in the one God, then we stand upon the Mount of Transfiguration. At first we see Jesus and with Him Moses and Elias; or Law and Prophecy, and the Christ, (the power within man to know God); and we think to build three temples, but the deeper meaning comes. We are given to realize the immortality of man and to know that divinity is never lost, that Divine man is deathless, eternal. Then Moses—the Law, and Elias—the Prophecy, disappear; and the Christ stands alone supreme and we realize that we have to build but one temple—the Temple of the Living God within our very selves. Then the Holy Spirit fills the consciousness and the sense delusions . . . become no more. This is the great purpose of the silence. This temple from which you may chip a piece and the scar will be instantly healed but typifies the temple of our body, of which Jesus spoke, the temple not made by hands, eternal in the heavens, which we are to bring forth here on earth"

*"This Divine Mind, or God, pervades every substance and is always sending out **divine and true vibrations**; and if we hold these cells to their true office, we are able to receive and send out the same true and divine vibrations that we receive from Divine Mind. We do not have the Divine Mind, but we have the cells that receive and project the vibrations of the Divine Mind."*

The Life and Teachings of the Masters of the Far East, Baird T. Spaulding, Volume II, Devorss & Co. Publishers, Santa Monica, CA, 1924

And as I was separated from the *Master* children I'd been garnered to embody in emanation, and vibration, my soul was thrust deep below ground. To where I did not know, but my spirit was given to gaze upon something of great wonder and brilliance which held my gaze, fascination, awe and respect in a silent and unworthy repose. *'The Passion Transcripts'* were a set of ancient papyrus which were being kept in some unknown repository in the mystical spheres, a profound archive containing within its confines the relics of words and letters regarding the most significant moments in salvation history.

Oh, how I wished to know these words which were etched onto these pages, but I was only given to touch them, to feel the silent vibration, the emanation which came forth in only silent regard. It echoed through my soul like a flagrant wind of song and repose to the harmony of the echoing spheres of light and life, and to the sacrificial and mystical language given to us by the all-beloved and all-knowing Creator who had beheld these words within His own body.

I knelt and wept as my hands remained upon the papyrus. The mystical language held within these words was not to be made known to me, I was only to feel the vibration of it coming from this all holy relic kept in a sacred and guarded receptacle; a deep wisdom cave within the confines of the ethers within the holy spheres of God in the sky. The honor was great, my face was turned down in appropriate humility.

*"He continues in the same vein, saying that 'It' is neither darkness nor light, and ends with a paradoxical picture saying that he is neither darkness nor light. In non-Christian mysticism, too, the same sort of **mystical language** is employed. The Tibetan Book of the Dead speaks of the clear light of the Void. And Lao-tzu says:*

***'He who knows the Tao, tells it not:
He who tells it, knows it not.***

When mystics say something about God, it will often be . . . He is a 'desert,' an 'abyss,' 'the great nothingness.' Designations of this kind, stand in paradoxical contrast to 'fullness of life' and any other names describing Him as all-inclusive and omnipotent, radiant with beauty, or as an excessively sweet and mild love-partner. The grim and hard aspect of reality, experienced as unfairness and cruelty, is often watered down in piety and theology by superficial declarations. And then mystics feel an urge to turn human misery into names of God, in order to bring it back into sharp focus in consciousness: 'He is terrible, desolating . . . Buddha expressly cautions us against too easily thinking that something is unutterable. And yet his silence is profound. He never refers to God . . ."

Mysticism: It's History and Challenge, Bruno Borchert, Samuel Weiser, 1994

On a subsequent night, my soul was taken on a mystical soaring up and down, almost like an elevation and a meandering which was of energetic origin. It was repetitive and powerful, going up and down in a series of transfigurations into what appeared to be a preparation for what was yet to come.

And then it happened.

I had the most beautiful experience. Both the Holy Mother and the Lord came in a place of extraterrestrial beauty and origin wherein the angels were singing beautiful praises. In a bluish green mystical sphere beyond all earthly measure, I could sense an otherworldliness in this realm indicating an alien life, an other life, an alternative universe. Our Lord was lying down in a robe of deep white and emerald green, his eyes were alit with a starseed. Looking into his eyes, I could sense that he was of this world but also of another. Perhaps even of many others . . . and here in this sphere, all those emanatings were coming together in this manifestation which unified in the Lord's dormition before me. And in this dormition, this lying down in the tachyon fields of adoration, the Lord's human nature was fully present while the essences of the many elements of His soul aspects – those of the earth, those of the celestial spheres, those of other worlds, those of extraterrestrial lands – were all very compactly and perfectly pure and manifest within his human form. In the distance above Him, was His Holy Mother demonstrating elements of this same

configuration.

Remembering, my soul revisited aeons ago when my spirit had been taken in separate out of body experiences to witness the Pleiadian origins of both Our Lord and Our Blessed Mother (who was known in that land as 'Our Lady in Light.') It had been during the 'Initiations into the Mysteries' years ago, when my spirit had been taken to a bookstore within the Pleiaidan star system and shown a book which had heralded the knowledge that 'Jesus came from the Pleiades.' And then years later, when I had witnessed a beautiful lady emerge from the underbelly of a Pleiadian mother ship wearing purple and white robes with a golden crown. It was when I had come closer to her that I had realized, 'Oh, my Gosh, you're the Blessed Virgin Mary!'

In this bluish green sphere wherein all the elements came together of the earthly and extraterrestrial elements of these holy beings in a perfect humanity, I was being shown the actual hands of many of God's human servants. They had silver rings around their fingers to represent their unique services to the Lord. People were praising the Lord in song and thanksgiving all around us and their voices rose to heaven in a methodical voice of praise. It was ecstatic and joyful, and the pure holiness of being in their presence was simply awe-inspiring.

When I raised my hands to see if I might have a ring of service, there was initially nothing on them and I was sad. But appearing out of the aethers were three silver

rings on one hand and four on the other. Then these ethereal discs appeared in two different sizes. There were small circular ones which were white and opaque; and larger rectangular ones which had symbols like hieroglyphs in them indicating certain works I had been called to do for the Lord and was fulfilling to God's satisfaction and grace. There were four of these larger ones and twenty of the smaller ones. One of the larger ones indicated prayer on behalf of others to the Blessed Mother. The Lord was presented as if in dormition, lying down in several states in a deep purple and white and in a deep green and white robe.

The angel's songs were deep and punctual and the holy mother hovered like a cloudeous light above his body in deep abiding prayer. While the angels sang praise, the happiness of the Lord regarding all of this service was washed over me like a balm.

Standing there in a white linen robe, it was as if I were to enter heaven as a neophyte, but welcome. And I was at total peace. The angels songs never ended and were so beautiful and filled with a silent refrain of vibrational quietude. All creation was silent, calm and still. It was beautiful beyond words. And I cannot express the relief I felt when I saw the silver rings of service appear upon my hands, and the various callings upon my soul because they were being accomplished to the Lord's satisfaction.

Before this happened, I had wondered if I was serving any good purpose anymore. And I was so happy to

know I was still useful to my beloved.

But how could I express what I have seen? There were so many symbols upon these buttons, as if in hieroglyph, and images and messages within the words of the angel's songs which I could never explain or convey to a mortal mind. The mystical language spoken in this realm was profound and energetic, and no words were spoken. Despite this, I knew what I needed to know. The vibration of the Lord's and the Holy Mother's pleasure were conveyed in absolute perfection. I've seen it, I've felt it, I've known it, but I cannot speak it. For it is mysterious and without blemish.

Oh, how grateful my soul was for this moment. How beautiful a consolation this was for my soul.

I returned in great edification and peace.

"Mystical language is an attempt to utter the inexpressible. The crux of the matter is not so much how something is experienced as what that something is. The language of love and the language of mysticism have much in common . . . It is characteristic of mystical language that it is paradoxical. What is asserted is, at the same time, denied. Obviously, there are no words available that would express precisely what has been experienced. Jean-Joseph Surin said that the mystic's work is to destroy, to wreck, to annihilate, and at the same time to recreate, to establish, to resurrect; the mystic is marvelously terrifying and marvelously mild; the mystic is miserly and open-handed, chivalrous and jealous, asking for all and giving all. These opposites seem to exclude one another: to destroy – to

recreate; miserly – open-handed; terrifying – attractive. Because of the tension between opposites, a narrow opening comes into existence and it is through this channel that the mystic sees something which cannot be set down in one word. What it is cannot be expressed, but can only be suggested. To those accustomed to expressing themselves clearly, especially in this computer age in which everything can be operated on the basis of ‘yes’ or ‘no,’ such use of language is an annoyance. And the annoyance would be justified if we were dealing with a reality that could be described with precision. Then they would be right to combat the vague, hazy, and confused use of speech and to protest that it is not legitimate to deny what has just been asserted. A politician or scientist who communicates in this way can be blamed; but the case is different when it concerns something the intellect is unable to grasp, something that presents itself as a totality without words or images. Because, as soon as an attempt is made to express it in verbal or pictorial form, the experience shatters. The best that can be done with the splinters is to use them to suggest what the totality is like. In the writings of many mystics we find lamentations over the difficulty they have in expressing themselves. They tell us they are unable to put their experience into words, and yet they long to talk about it. St. John of the Cross says:

‘Who possibly can describe what He reveals to the loving souls in whom He resides? And who can put into words what He gives them to experience? And, finally, who knows what He makes them desire? No one is able to do this, that is sure. It exceeds the capacity even of those involved; since, for that very reason, it is in a food of images, comparisons, and symbols . . . that they release something of what they

have perceived.'

As stated in this passage, there are several other ways of existing mystical experiences, including images, comparisons and symbols, just as mythological stories and parables are sometimes employed to convey religious truth. ***But whereas symbolic presentations in religion easily petrify by being taken too literally (becoming converted into dogmas and developed into doctrines), a mystic will look for images so personal that their novelty gives them a suggestive force, or else will come to deny the current images, symbols, and comparisons, will shy away from them or will change them until they recover their suggestiveness. Here, too, paradox often plays a part."***

Mysticism: It's History and Challenge, Bruno Borchert, Samuel Weiser, 1994

THE TALMUD OF IMMANUEL

"In 1963 the texts presented in this book was discovered by 'Billy' Eduard Albert Meier in the form of scrolls encased in preservative resin, after a Greek Catholic priest by the name of Isa Rashid discovered the actual burial cave of Immanuel . . . Written in the literary language of Old Aramaic, the document was buried under a flat rock in the tomb. It was Rashid's wish that his name not be publicized. He feared, and rightfully, so, that he would be persecuted by the Church and the Israelis and perhaps even be assassinated, a possibility that unfortunately became true later.

The author of the scrolls was a contemporary and disciple of Immanuel who was known by the name of Judas Iscariot. For about 2000 years he has been wrongly denounced as the traitor of Immanuel, although he had nothing to do with the

betrayal. This ugly deed was actually carried out by Juda Ihariot, the son of a Pharisee."

*Talmud of Immanuel, Chapter 4, The Secret of Immanuel, 4:1 – 4:49,
Bridger House Publishers, 1963*



Immanuel

"After that Immanuel was no longer seen for 40 days and nights . . .

The Secret of Immanuel

From this day on Immanuel no longer lived among humankind of these human races.

Immanuel was lifted up from the earth, and no one knew where he had been taken or what had happened to him.

But then he was let off by the metallic light between North and West, where the guardian angels had received cords with which they had to measure the place for the chosen ones.

Thus, he lived for forty days and nights between the winds of the north and the west, where he received the secret of knowledge.

Meanwhile, he spent his days with the wise saints of god and with the guardian angels, the celestial sons.

They taught him wisdom and knowledge.

They taught him the dominion of god over this human race and his celestial sons.

They also explained to him the omnipotence of the Creation of the universes.

They also taught him about the immortality of the spirit through rebirth.

There he saw the forefathers, the saints of ancient times, who were the fathers of the human races, the celestial sons.

From there he went to the North at the ends of the earth, where the metallic lights and fire wagons rushed out of the sky or, singing, shot up into the sky, covered with smoke and fire.

There, at the ends of the entire earth, he saw a great and marvelous wonder.

Here, he saw the celestial gates open, of which there were three different ones.

The celestial gates radiated in brightest Sohar an area great as the lifeless sea near the river Jordan.

Actually radiating therein was the whole land of Israel, alive and true, humans and animals and everything that was there.

In this first celestial gate, there was no concealed secret, because the Sohar entered into the smallest room of the cottages and revealed the last hidden thing.

Inside the second celestial gate, there rose mighty mountains, whose tops reached into the sky and disappeared into the clouds.

Far below lay deep masses of snow, at whose edges another human race, of brown skin, built their huts.

The third celestial portal revealed a land of gigantic dimensions, mountainous and interspersed with rivers, lakes and seas, where again another human race dwelled.

Not far from these three celestial gates was the palace of god, the ruler of these human races and those who had traveled from afar, the celestial sons, or guardian angels.

In his palace god ruled over the three human races created by him and over his following, the celestial sons.

He was immortal, ancient and of giant size like the celestial sons.

In the palace of god there appeared to Immanuel two very tall men, the likes of which he had never seen on earth.

Their faces shone like the sun, and their eyes looked like burning torches. Out of their mouths issued fire. Their clothing resembled a covering of foam, and their arms were like golden wings.

They lived in their own world, because the air of this earthly world would have killed them.

These two men from the constellation of the seven stars The Pleiades were venerable teachers and were together with two smaller men who said that they were from Baawi.

They said, 'People have come from the heavens to earth, and other people have been lifted from earth into the heavens, and the people coming from the heavens remained on earth a long time and have created the intelligent human races.

'Behold, humans begotten by the celestial sons were different in a specific way from other people on earth.

'They were not like Earth humans, but like the children of the celestial angels, a different kind.

'Their bodies were white as snow and red as the rose blossom, their hair at the top of the head white as wool and their eyes beautiful.

'The human races will now retain their inherited beauty and propagate it further.

'But in the course of centuries and millennia they will mix with other races of the earth and the heavens, so as to generate new human races and special lineages, as the celestial sons did with the Earth people.

'Immanuel, you are in on the secret, begotten from among our ranks by a celestial son.

'With your knowledge you will make the impossible possible and accomplish things that the human races will attest to as miracles.

'You know the power of the spirit, but beware of abusing it.

'Your own wisdom and knowledge obtained through us will contribute to the well-being of the human races, though the road leading thereto will be very difficult for them and you.

'You will be misunderstood and renounced, because the human races are still ignorant and given to superstition . . .

'Notwithstanding, fulfill your mission as the king of wisdom, as the son of Gabriel, the celestial son.

'In the name of god the law was issued to create you so that you may serve as prophet and pioneer of wisdom for these human races . . .

*'Not until the time of **space-traveling machines** will the truth break through and gradually shake the false teaching . . . "*

*Talmud of Immanuel, Chapter 4, The Secret of Immanuel, 4:1 – 4:49,
Bridger House Publishers, 1963*

THE ESSENCE OF THE NOTES OF BILLY MEIER



Billy Meier's First Meeting with Sfath from the Pleiades

"The visible universe, with which humanity occupies, is only a small spot in this marvelous, unlimited spiritual existence of the Creation. There are millions of universes like this one within the infinite spiritual existence of the Creation. What is visible for the physical eyes of humanity represents only a little jot in infinity. What is not visible to the eyes is immeasurable, unconceivable, and unthinkable for the non-spiritual human intelligence of limited capacity. This universe is only one of many universes in universes, opposite to universes, and around universes within the original, powerful, and all-creating spiritual intelligence of existence of the Creation. With this huge spirit and these original forces of existence of the Creation, the spiritual

intelligence is connected to humanity because this spiritual intelligence of Creation lives as the spirit in human beings and enlivens them."

"7 main periods (Marilynn's Commentary: Of Spiritual Development in Human and Other Planetary and Other Extraterrestrial Life According to the Plejaren's as given to UFO Contactee Billy Meier.) and each of their 7 sub periods

The purpose of life, the after-life, and reincarnation is a field that even Plejaren science is not able to determine all of its secrets. So, only that which is known to them, or assumed by them, can be explained. In general, there are five very important points, which are not certain and those things refer to the secrets of Creation . . .

All life, from its beginning until its completion, is divided into seven main steps or main periods. Each one is divided into seven sub-periods and all of them affect the whole. Each sub-period refers to a quite certain form of development and a very certain goal of development. The sub-periods can be compared to school subjects and not to years. There are seven subjects that are to be accomplished during each semester-life. One main period is accomplished when all seven sub-periods are completed, which can take hundreds of thousands of years.

The spiritual form of life is completely sexless because a sex is only a characteristic of organic life for the propagation of the species . . .

The rebirth of a spirit-conditioned human being can occur in a fraction of a second, decades, millenniums, or hundreds of thousands of years after bodily death . . .

STEP ONE: Primitive Life

- 1. Primary development of the intellect and the spirit.*
- 2. Primary thinking of intellect and spirit*
- 3. Primary thinking of reason.*
- 4. Primary exercise of intellect and spiritual force.*
- 5. Primary reasonable actions.*
- 6. Primary will-caused thinking and treating of others.*
- 7. Reason-conditioned leading of the life.*

STEP TWO: Reasoned Life

- 1. Primary development of reason.*
- 2. Effective development of reason and its use.*
- 3. Primary acknowledgement and cognition of higher influences.*
- 4. Belief in higher influences without spiritual knowledge.*
- 5. Belief in higher forces of superstition, fear of evil, veneration of good, religions, etc.*
- 6. Primary recognition of the true reality:*
Research; development of real knowing; first spiritual cognitions and their use for spiritual healing, telepathy, etc. (Present position of the average human being on Earth)
- 7. Primary development of knowledge and wisdom.*

STEP THREE: Intellectual Life

1. ***Higher development of the intellect.*** High technology, second utilization of spiritual forces, and the Primary creation of living forms.
2. ***Realization and exercise of knowledge, truth and wisdom.*** Slow break up of acceptances of beliefs (The present position of highly educated human beings on Earth.)
3. ***First utilization of knowledge and wisdom.***
4. ***Acknowledgement and utilization of nature's laws.*** Generation of hyper-technology with advances in genetics and cloning.
5. ***Natural exercise of wisdom and knowledge in cognition of spiritual forces.***
6. ***Life in knowing about wisdom, truth, and logic.***
7. ***Primary cognition of reality as being absolute.*** (The position of a few boarder and spiritual scientists.)

STEP FOUR: Real Life

1. ***Clear knowledge about the reality as being truly absolute.***
2. ***Cognition of spiritual knowledge and spiritual wisdom.***
3. ***Utilization of the spiritual knowledge and spiritual wisdoms.***
4. ***Cognition of the reality of Creation and its laws.***
5. ***Living from Creational laws.*** Purification of the spirit and the intellect, cognition of the true obligation and force of the spirit, and the complete abandonment of dogmatic belief systems. (This is Meier's current position.)
6. ***Directed and controlled utilization of spiritual forces.***

7. Creation of first live creations.

STEP FIVE: Creational Life

- 1. Creating and controlling of living forms.*
- 2. Construction of androids (machine/organic forms)*
- 3. Spiritual development of forces for control of material and organic forms of life.*
- 4. Will-conditioned mastering of life and all its forms.*
- 5. Position of recognitions, reminiscences of earlier lives, etc.*
- 6. Kingdom of wisdom called IHWH. This is before the last highest power and knowledge.*
- 7. Cognition of spiritual peace, universal love and Creational harmony.*

STEP SIX: Spiritual Life

- 1. Acknowledgement and realization of spiritual peace, universal love, and Creational harmony.*
- 2. Living in pure spiritual forms.*
- 3. Spiritual creations.*
- 4. Disembodiment of the spirit from organic matter.*
- 5. First spiritual existence.*
- 6. Final spiritual existence.*
- 7. Unification with the Creation.*

STEP SEVEN: Creational Life

- 1. Twilight sleep over seven periods (eternities).*
- 2. Awakening and beginning of creating in the Creation, as the Creation, during seven periods/eternities.*
- 3. Creating of living forms.*

4. *Creating of new spirit forms in improvement of the Creation.*
5. *Creating of spiritual greatness in the Creation.*
6. *Improvement of the Creation in the Creation.*
7. *Last reaching of highest improvement in the seventh period/eternity.*



Billy Meier

The Essence of the Notes, A Summary of notes written by Eduard, 'Billy' Meier of his contacts with extraterrestrial human beings, based on translations published by Wendelle Stevens, Prepared by Maurice Osborn, Outskirts Press, 2009

In the mystical terrain, my spirit was attempting to teach the sub-conscious meanderings of souls the methods of deeper soul travel. But the students were distracted and unable to focus deeply enough to contain the teaching. Many of them were doing random things which were just a source of noise and distraction.

Despite my intention to take these souls to a deep and profound meditative space, it became evident that they would be unable to reach such depths. They were much more shallow than I'd realized and they were

uncooperative in receiving the teachings because they believed that they were already adept at going in and out of such deep spheres with ease.

As I tried to bring to them into higher and finer vibrations, they were unable to receive them because they were simply not capable of going remotely deep enough. Unable to receive the teaching, the souls could not enter into the deeper thrusts of consciousness. They'd never gone even remotely far enough towards the realms of divine mind. As a result, they'd become unteachable in the ways of deeper traveling and unity with God.

Frustrated, I had to leave them to their own devices as they were unwilling to be instructed.

As this was unfruitful, my soul was gathered into a galewind and harnessed to a distant oasis beyond the ethereal floors and into a profoundly beautiful church wherein a penance service was being held.

It's ornamentation was delicate but majestic at the same time, like an old gothic cathedral but decorated only with the finery of the greatest of holy art. Stained glass windows depicting the life of Christ surrounded the chapel, and architectural structures reminded me of St. Patrick's Cathedral in New York City.



Many priests were present, and there was a sense of holiness emanating throughout the space in the form of a cloud. A priest approached me of whom I had never met, but he told me that he had come on behalf of St. Patrick. He was speaking through a thick ether, so I could barely understand as the messages were coming through a deep and tight vibrational field. But his words were imbued with the deepest elements of

the *revealing* and *redeeming* Christ . . . and although I would be wont to understand the *words* as they were given to me, the *vibrations* entered within and penetrated my soul in a manner which was in concert with elemental goodness. I nodded in great admiration, gratitude and awe at the honor of this message having been received.

*"FOR in no other way could we have learned the things of God, unless our Master, existing as the Word, had become man. For no other being had the power of **revealing** to us the things of the Father, except His own proper Word. For what other person "knew the mind of the Lord," or who else "has become His counsellor?" Again, we could have learned in no other way than by seeing our Teacher, and hearing His voice with our own ears, that, having become imitators of His works as well as doers of His words, we may have communion with Him, receiving increase from the perfect One, and from Him who is prior to all creation. We – who were but lately created by the only best and good Being, by Him also who has the gift of immortality, having been formed after His likeness (predestinated, according to the prescience of the Father, that we, who had as yet no existence, might come into being), and made the first-fruits of creation – have received, in the times known beforehand, [the blessings of salvation] according to the ministration of the Word, who is perfect in all things, as the mighty Word, and very man, who, **redeeming** us by His own blood in a manner consonant to reason, gave Himself as a redemption for those who had been led into captivity. And since the apostasy tyrannized over us unjustly, and, though we were by nature the property of the omnipotent God, alienated us contrary to nature, rendering us its own disciples, the Word of God, powerful in all things, and not defective with regard*

to His own justice, did righteously turn against that apostasy, and redeem from it His own property, not by violent means, as the [apostasy] had obtained dominion over us at the beginning, when it insatiably snatched away what was not its own, but by means of persuasion, as became a God of counsel, who does not use violent means to obtain what He desires; so that neither should justice be infringed upon, nor the ancient handiwork of God go to destruction. Since the Lord thus has redeemed us through His own blood, giving His soul for our souls, and His flesh for our flesh, and has also poured out the Spirit of the Father for the union and communion of God and man, imparting indeed God to men by means of the Spirit, and, on the other hand, attaching man to God by His own incarnation, and bestowing upon us at His coming immortality durably and truly, by means of communion with God."

Writings of the Early Church Fathers, Anti-Nicene Fathers, Irenaeus

We sat silently, the herald of St. Patrick and I, quietly awaiting as an etheric wind turned and caused such a tumult within my spirit as I was plunged headlong into energies which enmeshed and enthroned the future of 'The Out-of-Body Travel Foundation,' and how it would manifest beyond my time on earth. St. Patrick's herald had clutched in his right hand a staff which he held tight and with great vigor and fervour in the wake of these galewinds of mystery. Looking at the staff, all I could sense from it was a grand holiness beyond my comprehension and a certain fated otherworldly calling of destiny which was retained within it. Dare I say 'alien' quality?

But I was to follow the winds which drew me to the future of the mission that the Lord had entrusted to me upon the earth. My attentions remained with them but even so, much was taken from my memory.

But it was quite reminiscent of a vision shared by a member of the foundation wherein he had entered into a large several story building some time after my passing. And within its confines was a company doing all they could to preserve and disseminate my work; not unlike 'The Swedenborg Foundation' does for the writings of Emanuel Swedenborg, or 'The Association for Research and Enlightenment' does for Edgar Cayce. They were putting out courses and other derivatives of the work, and quietly making sure the efforts would go on and continue into the future.

Grasping the free hand of St. Patrick's emissary, we both allowed the vibrations to blow through and fill me with the future vision of the work and all that I must continue to do in order to fulfill the mission entrusted in my hands. Looking again at the staff held in his other hand, I so wished to touch it, but it was not mine to touch . . . only to gaze upon. And in my gazing, my spirit was drawn back to the earth and back within the density of the physical world.

"HOW ST. PATRICK RECEIVED THE STAFF OF JESUS.

When our saint was returning from Rome to France in his way to Ireland he stopped at a religious house in an isle in the Gulf of Genoa, and was entertained for a night by the

inmates, whose self-imposed duty was the care of wrecked sailors. He revealed his name and mission, and observed that about half the community were young and fresh-looking, and the rest very aged and infirm. One of the younger brothers surprised him not a little by mentioning that the very old members were their children. "It is," said he, "about a century since I and my companions agreed to live here in community, labour with our hands, and spend a certain time of the day in reciting holy offices. We were all widowers, and children remained to some of us. These are they (pointing to the aged men). One night, it was our good fortune to entertain a stranger pilgrim of a sweet and majestic countenance, and when he was about to quit us in the morning he spoke these words, handing to our superior the staff which he had in his hands:--' In requital for your loving hospitality, I leave you this staff. **During its stay with you years shall have no effect on your strength nor appearance.** (Marilynn's Commentary: **Could anything but a higher alien civilization offer such a life extending promise? If this were a visitation from Christ, we know that in my own mystical experiences I have been told that Christ came from the Pleiades. And in Billy Meier's visitations with the Pleiadians, these were known to live 800, 900 years. Could this have been the Pleiadian Christ?**) Retain it till my servant Patrick rests here on his way to Erinn for the conversion of its people, and give it into his hands when he quits you.' We all listened with awe, and when the last word was spoken the majestic form was no longer there. Our children entered the community as they grew up, but, the blessing not having been addressed to them, years have had their natural effect. When you depart, bearing the sacred staff with you, we expect our release from fleshly bonds." This or some other staff attended the saint in his many weary journeys through

the length and breadth of Erin; and when he died it was preserved in his cathedral at Armagh. At a later date it was transferred to Christ-church Cathedral in Dublin."

Legendary Fiction of the Irish Celts, Patrick Kennedy, 1891

But another fortnight took my soul into another gathering of energies. This time they were focused upon the intricacies of something which had happened in Knock, Ireland in 1879. On a night like no other the worlds of the silent emanations had descended upon a small town like a quiet and peaceful frequency becoming visible within the maelstrom of a physical sphere.

Fifteen witnesses saw the Blessed Mother, St. Joseph and St. John the Evangelist standing in a prayerful stance for a full two hours before an altar with a lamb. No words were spoken, yet this fully visible apparition was seen by all the villagers who came to the site for a very long period of time on a rainy night during a period of profound suffering after yet another potato famine of the Irish people.

"MARY BYRNE "I live in the village of Knock, to the east side of the chapel. Mary McLoughlin came on the evening of the 21st August to my house at about half past seven o'clock. She remained some little time. I came back with her as she was returning homewards. It was either eight o'clock or a quarter to eight at the time. It was still bright. I had never heard from Miss McLoughlin about the vision, which she had seen just before that. The first I learned of it was on coming at the time just named from my mother's house in company with Miss Mary McLoughlin, and at the distance

of three hundred yards or so from the church. **I beheld, all at once, standing out from the gable, and rather to the west of it, three figures which, on more attentive inspection, appeared to be that of the Blessed Virgin, St. Joseph and St. John.** That of the Blessed Virgin was life-size, the others apparently either not so big or not so high as her figure. They stood a little distance out from the gable wall, and, as well as I could judge a foot and a half or two feet from the ground. The Virgin stood erect, with eyes raised to heaven, her hands elevated to the shoulders or a little higher, the palms inclined slightly towards the shoulders or bosom. She wore a large cloak of a white colour, hanging in full folds and somewhat loosely around her shoulders, and fastened to the neck. **She wore a crown on the head, rather a large crown, and it appeared to me somewhat yellower than the dress or robes worn by Our Blessed Lady.** In the figure of St. Joseph the head was slightly bent, and inclined towards the Blessed Virgin, as if paying her respect. It represented the saint as somewhat aged, with grey whiskers and greyish hair. **The third figure appeared to be that of St. John the Evangelist.** I do not know, only I thought so, except the fact that at one time I saw a statue at the chapel of Lecanvey, near Westport, Co. Mayo, very much resembling the figure which stood now before me in group with St. Joseph and Our Blessed Lady, which I beheld on this occasion. **He held the Book of Gospels, or the Mass Book, open in his left hand, while he stood slightly turned on the left side towards the altar that was over a little from him.** I must remark that the statue which I had formerly seen at Lecanvey chapel had no mitre on its head, while the figure which now beheld had one, not a high mitre, but a short set kind of one. The statue at Lecanvey had a book in the left hand, and the fingers of the right hand raised. The figure before me on this present

occasion of which I am speaking had a book in the left hand, as I have stated, and the index finger and the middle finger of the right hand raised, as if he were speaking, and impressing some point forcibly on an audience. It was this coincidence of figure and pose that made me surmise, for it is only an opinion, that the third figure was that of St. John, the beloved disciple of Our Lord, but I am not in any way sure what saint or character the figure represented. I said, as I now expressed, that it was St. John the Evangelist



and then all the others present said the same – said what I stated. The altar was under the window, which is in the gable and a little to the west near the centre, or a little beyond it. Towards this altar St. John, as I shall call the figure, was

*looking, while he stood at the Gospel side of the said altar, which his right arm inclined at an angle outwardly, towards the Blessed Virgin. The altar appeared to be like the altars in use in the Catholic Church, large and full-sized. It had no linens, no candles, nor any special ornamentations; it was only a plain altar. Above the altar and resting on it, was a lamb, standing with the face towards St John, thus fronting the western sky. I saw no cross or crucifix. On the body of the lamb and around it, **I saw golden stars, or small brilliant lights, glittering like jets or glass balls, reflecting the light of some luminous body.** I remained from a quarter past eight to half past nine o'clock. At the time it was raining."*

Testimony of Mary Byrne, Knock, Ireland

Such a vision could be compared to a *silentium mysticum*, a theological term given for a moment when a silent reality becomes known on a frequential level to a soul in a manner incomprehensible except through the piercing of the veil of something grand, marvelous and far beyond the normality of what would be experienced within a typical physical world experience. Not unlike what St. Thomas Aquinas experienced shortly before his death.

"Another common reaction is the silentium mysticum, the mystical silence. When St. Thomas Aquinas was almost through writing the Summa Theologica, the most comprehensive theological work of the Middle Ages, he had a mystical experience. He said that he had seen that which made all he had written and thought seem like straw. He then lapsed into silence, and his Summa was left unfinished."

Mysticism: It's History and Challenge, Bruno Borchert, Samuel Weiser, 1994

St. John of the Cross referred to the silentium mysticum as *"the cloud of unknowing wherein one loves but does not discursively know."*

It cannot be ignored that this mystical silence could be the very descent of a tachyon field, being led into the physical mainstream for a purpose known only to God. And that this tachyon field is an extraterrestrial thing, something which lies far beyond the worldly barriers of our world, beyond the veil even of the spiritual worlds. It encompasses all worlds, all that is alien to us as human beings, all that is 'extra' to physical existence, beyond the terrestrial – applying to 'all life', alien, extraterrestrial – a field of all being.

On this night, my soul was given to witness the profound silence of Knock within the ethereal winds which then filled me with a subsequent galewind of seven near death experiences overlapping the apparition. Silent emanations poured into my soul regarding the profundity of these events.

"Gales - The Self shall overcome the winds of doctrine which arise and, striking the lower self (earth), destroy the sprouting emotions. And, moreover, the Self shall recall such doctrines. And the Self shall turn the falsity of the lower planes into relative truth for the mind's sustenance, and from the mind's ignorance enable it to know. And from the spiritual effects of the Higher Self upon the personality shall proceed the truth which shall serve to enable the qualities to be raised. And from the lower planes, the under-world, the

relatively dead self, -the lower mind (man) or lower personality, shall be led upward to the light."

Dictionary of All Scriptures and Myths, G.A. Gaskell, MCMLX, Julian Press, Avenel Books, New York, 1981

In the massive mystical night in Knock, Ireland, what seemed to garner my attention the most intensely was the *profound silence* of the Virgin, and the prayerful stance of all the figures . . . and how this *profound silence* was actually the most important detail of the Knock apparition.

As the vibrations of these other seven near death experiences were poured into me along with the accompanying apparition, I sensed a certain and mysterious unity between this event and *something as yet unrevealed* to us regarding near death experiences. It was something beyond the light, beyond the gateway, beyond the life review, beyond the reuniting with deceased family members, beyond the instructions from memory, beyond the recall of those of us who have been taken beyond those gates of life. And wasn't it interesting, as well, that in these alien texts given me to peruse, the Parsi or Pahlavi texts of the Zoroastrians, were texts following near death experiences, as well, mapping out the purification journey for earlier ages of humanity to begin their quest? Why is the near death experience so important in the journey of the aliens of the redemption?

There was a cursory knowledge we had shared in what we currently knew of the near death experience, but there was something deeper, and its link was to be

echoed or found in some manner in the apparition at Knock.

Equally important and presented through silent emanations and vibrations moving through frequencies of spiritual essence; were seven types of near death experiences presented and beyond this the seven mansions presented, seven expressions, seven levels, seven variants, seven containers, seven transmutations . . . and all of this represented a massive mystical and energetic thrust into the tachyon. But these were levels of the tachyon I did not yet understand or know . . . places my soul was just barely touching upon now as the energies revved up, moved forward and then retreated to allow my soul to digest each element as it came onboard my spiritual structure.

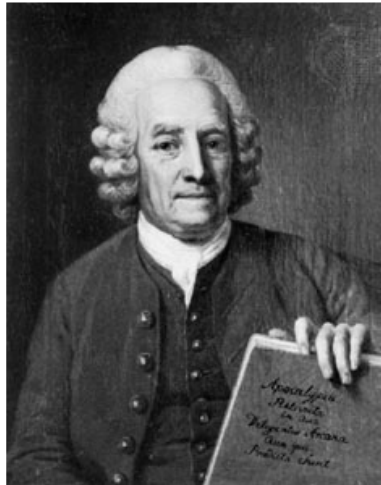
Definitely, one of the difficulties of mystical travel is the difficulty of translating that which we see and understand from one world into the other and borrowing the vibration of one sieve and converting it into yet another flask. For the knowledge contained within the vibrations of the silent world often dissipate on their journey from that quiet essence to the world of consciousness and form. It is just the nature of matter, spirit and heaven . . . silence does not translate into noise, and noise cannot translate into silence. They are not of the same nature.

The law of these seven were not limited to our physicality, they applied to all that is terrestrial, extraterrestrial and all that we would consider alien

upon the earth, but is not so beyond the tachyon – as all life emanates into one. The alien and the human are no longer seen as somehow distinctive or different because the lifeforce animating us all is distinctively the same. This is where the multiplicities collide into the One.

Alien? Once you enter the tachyon, this no longer makes sense to the spirit. All is familiar. All is family. All emanation comes from God, and nothing feels ‘alien’ anymore. It all belongs, we all belong, there is no distinction. Soul is soul, spirit is spirit, emanation is emanation. Forms are nothing more than forms.

***THE TRANSLATION FROM SPIRIT
TO MATTER ACCORDING TO THE
VISIONS OF EMANUEL
SWEDENBORG***



*"I add to these observations two stories. This is the first: After the problem about the soul was aired and solved in the school, I saw them filing out, the master teacher in front, after him the elders, with the five young men who had answered among them, and then the others. And as they came out they scattered aside around the building, where there were walks bordered by shrubs. **Gathering there, they divided into small groups, each one a gathering of young men chatting about things having to do with wisdom.** A wise man from the balcony was in each of the groups. Seeing them from my lodgings I became in spirit and went out to them in my spirit and approached the master teacher who had recently proposed the problem about the soul. **When he saw me he said, "Who are you? I was surprised when I saw you coming this way on the road. Sometimes you came into my sight, and sometimes you faded out of my sight. In other words, at one point I could see you, and suddenly I couldn't. You're certainly not in our state of life!"** Smiling at that, I answered, "I'm neither a magician nor a Vertumnus [Roman god of the changing seasons], but I am by turns sometimes in your light and sometimes in your shade, so I'm an alien and also a native." At that the master teacher looked at me and said, "You're saying strange and remarkable things. Tell me who you are." I said, **"I'm in the world you were in and have left, called the natural world. And I'm also in the world you came into and are in, called the spiritual world. This makes it possible for me to be in a state of nature and a spiritual state at the same time-in an earthly state with people of earth and in a spiritual state with you. And when I'm in an earthly state I don't see you, but when in a spiritual state I do. It's a gift of God that I'm like this. You, an enlightened man, know that a person in the natural world doesn't see a***

person in the spiritual world, nor vice versa, so when I put my spirit into my body you didn't see me, but when I put my spirit out of my body you saw me. In the scholarly contests, you taught that you are souls and that souls see souls, because they are human forms. And you know that you didn't see yourselves-that is, your souls-in your bodies when you were in the natural world. This comes from the difference there is between spiritual and natural." When he heard "difference between spiritual and natural," he said, "What difference? Isn't it like the difference between more and less pure? So what is spiritual but a purer natural?" I answered, **"The difference isn't like that but is like the difference between earlier and later, between which there's no finite ratio. Actually, the earlier is in the later the way a cause is in its effect, and the later is from the earlier as the effect comes from the cause. This is why the one doesn't appear to the other."** To these ideas the master teacher said, "I've studied and ruminated about this difference, but in vain, so far. If only I could fully grasp it!"

"You're not only going to grasp the difference between spiritual and natural," I said, "but you're going to see it, too." Then I told him this. **"You are in a spiritual state when among your associates but in an earthly state with me. For with them you speak a spiritual language that is common among all spirits and angels, but with me you speak my native language. For all spirits and angels speaking with a person speak the person's own language-as, French with a Frenchman, English with an Englishman, Greek with a Greek, Arabic with an Arab, and so on. And so to recognize the difference between spiritual and earthly as far as language goes, do this. Go to your associates, say something there and**

remember the sounds, and come back with them in your memory, and pronounce them in front of me." He did it, and he came back to me with his words to them on his lips, and he spoke them and did not understand one of them. They were thoroughly foreign and alien sounds not found in any language in the natural world. This experiment, repeated a few times, clearly showed that everyone in the spiritual world has a spiritual language that has nothing in common with any language in the natural world, and that after death every person picks up that language by himself. At the same time, he also learned by the experiment that the very sound of spiritual language is so different from the sound of earthly language that a person in nature cannot hear a spiritual sound at all--not even a loud one---nor a spiritual person an earthly sound. Then I asked the master teacher and the bystanders to go off by themselves and write some sentence on paper and come back out to me with the paper and read it. They did it and came back with the paper in hand. But when they read it they could not understand it at all, since the writing consisted merely of certain letters of the alphabet with strokes above them, each of which stood for some idea on the subject. Since every letter in the alphabet there stands for some idea, it is clear why the Lord is called Alpha and Omega. When they had gone off again and again, written and returned, they found out that that writing involved and expressed innumerable things that no natural writing can ever express. And someone said that this is because a spiritual person thinks things that are not understandable, and cannot be expressed, to an earthly person, and that these things cannot flow or carryover into any other form of writing or language. Then, because the bystanders were unwilling to believe that spiritual thought is so far beyond natural

thought that it cannot be expressed in worldly terms, I said to them, "Do an experiment. Go into your spiritual community and think about something, and remember it and come back and express it in front of me." They went in, thought, remembered it, and came out. And when they wanted to express the thing they thought about, they could not. For they found no idea in earthly thought adequate to any idea of spiritual thought, and thus no word to express it. For ideas of thought make the words of speech. Then they went in again and came back again and convinced themselves that spiritual ideas are above the natural level-inexpressible, not to be spoken and incomprehensible to an earthly person. And they said that because spiritual ideas tower so far above worldly ones, spiritual ideas or thoughts, compared to worldly ones, are ideas of ideas, and thoughts of thoughts, and so they express characteristics of characteristics and feelings of feelings. So spiritual thoughts are the elements or beginnings of earthly thoughts. So it was clear from that that spiritual wisdom is wisdom of wisdom, thus it is not to be fully grasped by any wise person in the natural world. Then they were told from the third heaven that there is a still more inward, or higher, wisdom, called heavenly. Relative to spiritual wisdom it is like spiritual wisdom relative to worldly. And these wisdoms flow down from the Lord's divine wisdom, which is infinite, in the order of the heavens. When these things were done I said to the bystanders, "From these three experimental discoveries you've seen the kind of difference there is between spiritual and worldly, as well as the reason why a spiritual person doesn't see a worldly one, nor a worldly person a spiritual one. And yet they are together in feelings and thoughts and therefore in presence. That's why you

sometimes saw me on the way, Master Teacher, and sometimes you didn't." After this we heard a voice out of a higher heaven, saying to the master teacher, "Come up here." He went up, and came back, and said that before that, like himself, the angels had not known the differences between spiritual and earthly. The reason was that they had never before been around a person who was in both worlds at the same time, to provide some full comparison, and those differences are not found out without a comparison. After this we left, and we talked about this matter again. I said, "The differences only exist because you who are in the spiritual world and therefore are spiritual exist in substance, not in matter, and substance is where material things originate. You are at the beginnings and thus in touch with single things, but we are in touch with the results of beginnings and with compound things. You are in the parts, we are in the assembled parts, and just as the whole can't enter its parts, things of nature, which are material, can't enter spiritual ones, which are substance—just as a ship's cable can't enter or be pulled through the eye of a sewing needle, or as a nerve can't enter or be put into one of the fibers that it is made up of, or a fiber into one of the fibrils it is made up of. This is known in the world, too, so the learned agree that natural doesn't flow into spiritual but spiritual into natural "This, then, is the reason why a person in nature can't think things that a spiritual person does, and therefore can't speak them. So Paul said the things he heard out of the third heaven were "inexpressible" [2 Cor. 12:4]. ***In addition, thinking spiritually is thinking apart from time and space, and thinking in nature is thinking with time and space,*** so something of time and space clings to every idea in earthly thought, but not to every idea of spiritual thought. The reason is that the spiritual world isn't in space and time like the world of nature but is in something

that resembles space and time. And this is how knowing things and perceiving things differ. So you can think of God's essence and omnipresence from eternity-that is, of God before the world's creation-since you think of God's essence from eternity apart from time and of His omnipresence apart from space. Thus you grasp the kind of things that go beyond an earthly person's ideas." And then I related how I once thought about God's essence and omnipresence from eternity-in other words, about God before the world's creation-and it bothered me that I could not get space and time out of the ideas in my mind. The idea of nature came in instead of God. But I was told, "Take away the ideas of space and time, and you'll see." And I was able to take them away, and I did see. And from that time I could think about God from eternity, and nature not from eternity at all, because God is in all time apart from time and in all space apart from space, but nature is in all time within time and in all space within space. Nature with her time and space had to begin and spring from somewhere, but not so God, who is without time and space. So nature came from God. Nature does not reach back to eternity, but is within time-that is, nature came at the same time as nature's time and space."

Marital Love, Emanuel Swedenborg, Remarriage, Swedenborg Foundation, First Published in Amsterdam in 1768

"My friend, what you know of Reality is like the foam on the ocean waves. But the ocean of Being is without bottom or shore. Through its power, creatures continually emerge from their nothingness. Through its renewed gift, they survive in the foam for days. Until the day His will calls them back."

Faouzi Skali, 20th – 21st Century

“Saints and sages have passed through It . . .”

A Sufi Message of Spirit

CHAPTER THREE

The Galactic Portal, the Parallel Lines of Energy and the Soul's Destination

On the galactic portal, I was responding to a question received from the earthly sphere by a soul who was asking about spiritual matters and out of body travel. My website epically stood against a backdrop of stars and nebulae as its permanent location and energetic thrust originated from a frequency in deep space. It was as if my website were a galactic portal with a fixed station in the stars, and souls were asking questions live on the internet.

When the image of the questioner flashed upon the screen, I was surprised to note that this was the same soul who had come to me decades before in allegiance with 'the gull' demon, to tempt my soul away from the light. He had been in an entirely different spiritual state at that time, and what was evidenced in the present indicated vast progress.

From 'The Mysteries of the Redemption: A Treatise on Out-of-Body Travel and Mysticism', by Marilyn Hughes

As I slept soundly in my body, a rapping could be heard from outside. Leaving form, I went to see who might be calling me from form at this time of night. A well-known musician stood at the door, one whom I had used to find quite

appealing. But his appeal was not of the light, and as I looked upon his countenance, I realized that he was aligned with the gull, the demon of destructive sexual energy.

Immediately upon entering my home, he began undressing and making sexual gestures as though he wanted to make love to me. Watching his strange behavior with curious interest, I knew something was terribly wrong. Even he seemed uncomfortable with the forwardness of his act. Having already taken his pants off, he was kneeling on the ground and removing his shirt. Gently, I touched his chin and lifted it so that he could look into my eyes. "Do you come here on behalf of the dark side?" I asked. With no pause, he replied, "Yes, I do." Lowering his head in shame, he put his clothes back on. "I have two things to tell you," he said as he began to get up. My reaction to this was lukewarm, as I could not imagine that he expected me to have any interest in the words a representative of darkness might have to say. "One is that everyone who forsakes his true destiny has surely bought himself a place in hell." "Surely not!" I replied. "What do you mean?" "Well, it may be their own personal hell, but it is hell nevertheless." "Surely," I replied, "Christ will redeem them if they are willing." "But many are not willing, and it is hell, nevertheless." His revelation shocked and saddened me. "Well, what about you?" I asked, "I am aware that the music you write serves darkness, but why? Why have you chosen this?" Looking down in shame, I could tell that despite the fact that he did indeed serve darkness and was very much caught up in fame, money and glory, he wasn't proud of it. "Well, I have these good ideas," he replied, "but they are always turned down." "I see," I said, "you gave yourself to the god's of darkness because their ideas are popular in the physical world." "Yes, for fame and wealth, I sold my soul." Nodding, I understood. Choosing a lower destiny for its quick profit and reward,

he'd lost his higher path which would have taken time and probably given him less worldly success.

"The second thing I must tell you is this," he said, as his face became intensely serious, "I brought the whole power of darkness with me . . . and still . . . the light triumphs in you!" At that moment, I realized that if I had fallen for his temptation, I would have been uniting with darkness, and fallen from grace. Taking note of the fact that his flattery might well be a ploy from the dark side to lower my guard, he walked away as he continued talking. "Well, I must admit that even I, who came here on behalf of the dark side, cannot imagine the world without the knowledge and grace you are bringing into it." I interrupted him. "Well, that's interesting. So in some ways, I really sense that you regret serving darkness, at least on this level of consciousness." Nodding that this was true, he remained unable or unwilling to give up the treasures that the dark side had given him - money and fame - even with the awareness that doing so would be the only way to save his soul. "You have been willing to give up the reward for substance," he said, "I wish I'd been able to do the same." Looking at him, I knew he read my sorrowful gaze. It was his choice, his free will. "Well, day is breaking on the East coast," he said, "I need to go."

Taking his hand, I quietly said, "Bye now, but please don't forget those good ideas you get. It's not too late . . . yet." A tear fell upon his cheek as he disappeared from my presence.

"Wisdom is poured forth like water, and glory fails not before him for ever and ever; for potent is he in all the secrets of righteousness. But iniquity passes away like a shadow, and possesses not a fixed station."

The Book of Enoch, Chapter XLVIII, No.1, Page 55,
(Judaism, Christianity)

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The Mysteries of the Redemption: A Treatise on Out-of-Body Travel and Mysticism, By Marilyn Hughes, 2003, The Out-of-Body Travel Foundation

I was really excited to see that such change had occurred within his spirit and that this former allegiance with 'the gull' demon was no longer representative of the status or allegiances of his soul.

Within the misty portals, it was pointed out to me energetically that this change had become possible in his soul with the advent of the internet; because he had benefited from what the Lord had bidden me to make available online, albeit perhaps unknown to him that he had been bidden from a time long ago into a voracious sieve of spiritual influx from a source beyond his calling and beckon.

This was exciting and very surprising to me, but I was grateful. And as I communicated with his soul in his sub-conscious sleeping through the galactic portal, I observed about six extraterrestrial attendants working with the transmission as it moved through the stars.

It would be hard to describe them, for they were very small, wearing some type of space apparatus, but they had wings which were in constant motion like hummingbirds. I did notice two antennae at the top of their heads, like you might see with certain insects. They had elongated human-like heads and big eyes.

It was unclear what planet or society they had originated, but it was clearly intuited to me that they

were of extraterrestrial origin. They flitted about the sides of the apparatus making repairs, additions and adding indescribably energetic thrusts into the mechanism.

Indeed, it was surprising to me that the work of purification and all that was being revealed in the realms of mystical theology was definitively also something in which the aliens were involved. They were indeed interested in our spiritual attainments as human beings in the earthly sphere below.

These six beings were hovering about the galactic portal, making improvements and changes in the primary website which would assist me in reaching more and more souls in their purification journey. Apparently, purification was of interest to the extraterrestrials, and I was very intrigued by this.

In my experience with the aliens in the deep desert alongside the pivotal moment with Nefertiti wherein the deep mysterious nature of the Parsi texts were revealed to me energetically, I hadn't realized that these 'alien' texts contained within them a mystical theology of purification along with afterlife journeys and near death experiences intended to teach early humankind about the journey of the soul after death. Perhaps in the advent of modern man, when near death journeys could now become commonplace, these seven stages within the near death experience were ready to be revealed within the context of the tachyon, and thus, the 'alien' element of the experience wherein redemption lies, the aspects of it which

remain 'beyond this world' and into all others, the 'extra' terrestrial.

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"PATET ERANI

Prayer for Repentance

***"I am wholly without doubt in the existence of the good
Mazdayasnian (Marilynn's Commentary: Zoroastrian)***

*faith, in the coming of the resurrection and the later body, in the stepping over the bridge Chinvat (**Marilynn's Commentary: Bridge of the Requirer, the Sifting Bridge**), in an invariable recompense of good deeds and their reward, and of bad deeds and their punishment, as well as in the continuance of Paradise, in the annihilation of Hell and Ahriman (**Marilynn's Commentary: An Evil Spirit**) and the Daêvas, that [God] Ahura-Mazda will at last be victorious and Ahriman will perish together with the Daêvas and the off-shoots of darkness.*

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"All that I ought to have thought and have not thought, all that I ought 'to have said and have not said, all that I ought to have done and have not done, all that I ought to have ordered and have not ordered, all that I ought not to have thought and yet have thought, all that I ought not to have spoken and yet have spoken, all that I ought not to have done and yet have done, all that I ought not to have ordered and yet have ordered; for thoughts, words, and works, bodily and spiritual, earthy and heavenly, pray I for forgiveness, and repent of it with Patet.

(Marilynn's Commentary: "Patet means an urgent desire with a penitent sincere attitude to be invested with resignatory powers, enabling him to forbear the chastisement of the sins committed, calmly, cheerfully, and ungrudgingly, with a fervent hope for the future i.e. with, heartfelt prayer to be gifted with Asne-Khered i.e. real consciousness and character to withstand the temptations of the sins appearing again before him. This prayerful attitude is taken as asking for mercy in which the devotee is ready and willing to

suffer the punishment for the sins is taken as a mercy as that will lead to umede-ristakhiz i.e. salvation."
From Essentials of Zoroastrianism, by the late Dr. Framroze S. Chiniwalla)

.... "This heavenly Patet shall be a fast brazen wall . . . that it may keep the gate of Hell fast in bonds, and the way to Paradise open, the way to that best place: – to the shining Garothman (**Marilynn's Commentary: House of Song**) which possesses all majesty, that our soul and the souls of the pure at the Bridge Chinvat, the great, may step over freed from trouble and easily, and may the pure Srosh (**Marilynn's Commentary: The Yazata/Divinity of Obedience**), the victorious, friend, protector, overseer, be the protector and the watcher of my soul. . . ."

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Later, as the aliens had come to arrange my flight in leaving the area and passing through another corridor into other realms, I came upon a doorway which was heralded by two tall statues of Our Lord, one on each side of the doorway. The aliens with me stayed behind in their craft. The statues were off white, almost grayish, but one was the color of the Lord standing and wearing what would be the garb of the sacred heart.

Passing through this gateway, I followed what were bluish green emanating hallways which led to another

room wherein a huge statue of the Buddha was seated. It was about three or four times life size, and upon it were painted really colorful flowers and psychedelic ornamentation in single line drawings. Behind this large statue, were three others which were equally colorful and cheery, but smaller; one on each side of the Buddha and sitting two to three feet behind, and a third that was behind the larger Buddha and perhaps a foot further behind the other two.

There was almost a hippie sense about the ways these statues were decorated with daisies and other multi-colored single line paintings.

Looking back towards the entry to this space, I tried to fathom the meaning of the statues of Our Lord which were very plain and austere with this very colorful display of the Buddha. It came to me that the energy of the Path of the Lord contained within it many of the more purifying and serious elements of purification, and that the Path of the Buddha contained within it much of the joy. Combined, a balanced could be achieved. The aliens aside me nodded.

Moments flashed, and I was gone.



My spirit had been trained by the self-same extra-terrestrials to arrive in a location wherein a soul was in jeopardy, in deep need of assistance. But he who was to host my soul had plundered his spirit to wild imaginings and thus, attachments and other souls who were in my stead. Although, he was intended to have offered me a place to stay in his homeland, it was now impossible as the home had become the site of a contagion of sorts.

Oblivious to this parasitic contagion, the would be 'host' was surrounded by six other souls who had become legendary attachments related to his own impure mind and various greeds which had given them leave to live with him in his quarters. There wasn't room for me to stay because of all the energetic stragglers that his soul had garnered in his house, thus all manner of interference, distraction and contamination. Purification was not possible.

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"With enemies fight with equity. With a friend proceed with the approval of friends. With a malicious man carry on no conflict, and do not molest him in any way whatever. With a greedy man thou shouldst not be a partner, and do not trust him with the leadership. With an ill-famed man form no connection. With an ignorant man thou shouldst not become a confederate and associate. With a foolish man make no dispute. With a drunken man do not walk on the road. From an ill-natured man take no loan."

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As my place to stay was no longer in play, and we had

been sent to assist a soul in great need of assistance due to self-harm and threats of harm to others, it was clear I would have to find an alternative setting. With the other soul who had been called in completely strapped down in his own contagion, I was the only one remaining to incur the energetic assistance to be proffered to this soul in great need.

Looking upon the souls who had taken advantage of and entry to this other man's soul, I observed that two of them were former friends, one deceased and the other living, while the remaining four were souls who had been lost in a long ago war. The deceased friend's hair had grown long and straggly, indicating he had been attached to him for quite some time.

As I turned to one of the friends and looked him in the eye, he looked down in shame and began to shrink smaller and smaller. It was as if he were ashamed of something he had done or said which had contributed to certain circumstances in the life of his ward.

But there was nothing I could do for this soul who had also been called to assist. I could not offer any purificatory assistance to him for some reason, and it was made clear that he would be unable to perform his tasks. But this was a contamination he had brought in upon himself and he would have to clear it. It was known to me that this soul had been given much assistance for decades in the purification process, but had been lackadaisical in utilizing the helps provided to him. And thus, he was now in the position of being left to his own devices.

So I had to find my own place to stay.

But before I could even leave the home or think of other options, another type of very small spacecraft appeared and airlifted me to an apartment on the seventh floor of a building which floated off the ground and in the sky bordering the galactic heavens. It was cylindrical, but much like a skyscraper.

Because the work to be performed would require wisdom from other sources, I asked those flying the craft about getting my library to that location. They were very matter of fact and stated that they could move my library to my new station on the seventh floor. Without time passing to give pause or answer, it had been done. It was astonishing.

They did so almost instantaneously, in a way I could not explain. But my books were all there, in order, catalogued accordingly and ready for me to reference in the work required for this soul in jeopardy.

After a short period of rest which was accelerated and made efficacious by an energetic enlistment from the extraterrestrials, I was again approached by the craft which took me to a special location in the sky wherein the soul was waiting. It was the inside of some sort of coliseum. There were ladies with hair buns, one was dark blue and the other a deep pink. This was a repair space for recovering what was lost of this soul's entirety of spirit.

The ladies approached me and said, "These souls have our life and our light, but not our love." And it was indeed this third element which was absent in the configuration of the soul for whom I had been called, and the others who had been brought here to be made whole.

Suddenly, myself and the other ladies along with invisible presences assisting in this effort were drawing down upon this troubled soul. We were bidden to look upon an anomaly within her spiritual structure wherein two lines which were parallel to one another were coming down from above in a curved fashion. This was an incorrect subjugation of the spiritual line of profusion. This had to do with the matrixes, something I'd seen often in the galactic heavens.

We all blended our life, light and love as we worked to bring those lines into the proper formation which would be required energetically to assist this soul. That formation was horizontal and straight, and we reached it after several vibrational passes from all of us in a combined effort of strength.

When this was done, we saw that it was good and let it be so. We were finished working on this soul for the night. But for the energetic thrusts given to thee to be of service and use for the bearer, the moral law and codes would have to arise from the depths of this spirits heart to a conscious level within the physical vessel. And this was as yet undetermined . . .

The spacecraft again picked me up to return me to my room on the floating cylindrical skyscraper upon the seventh floor. And there I did sleep, until waking in another manner and another sieve.

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"EXTRACTS

PURITY

"Purity is for man, next to life, the greatest good that purity is procured by the law of Mazda (**Marilynn's Commentary: Lord**) to him who cleanses his own self with GOOD THOUGHTS, WORDS, and DEEDS.

"Make thyself pure, O righteous man! Any one in the world here below can win purity for himself, namely, when he cleanses himself with GOOD THOUGHTS, GOOD WORDS, AND GOOD DEEDS."

PRAYER OF ASHEM-VOHU (**Marilynn's Commentary: Second most important prayer in the Zoroastrian religion. One of the basic mantras of the religion.**)

FROM KHORDAH-AVESTA

1. "Purity is the best good.
2. "Happiness, happiness is to him:
3. "Namely, to the most pure in purity."

THE LAW OF AHURA-MAZDA (**Marilynn's Commentary: Wise Lord**) . . .

The law of Mazda cleanses the faithful from every evil thought, word, and deed, as a swift-rushing, mighty wind cleanses the plain.

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"So let all deeds thou doest be henceforth good. . . . A full atonement for thy sin is effected by means of the law of Mazda."

COMMANDMENTS FOR THE BODY AND THE SOUL

The sage asked the Spirit of Wisdom thus: "How is it possible to seek maintenance and prosperity of the body without injury of the soul, and the preservation of the soul without injury of the body?"

The Spirit of Wisdom answered thus: "Him who is less than thee consider as an equal, and an equal as a superior, and a greater than him as a chieftain, and a chieftain as a ruler. And among rulers one is to be acquiescent, obedient, and true-speaking; and among accusers be submissive, mild, and kindly regardful.

"COMMIT NO SLANDER; so that infamy and wickedness may not happen unto thee. For it is said that slander is more grievous than witchcraft.

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"FORM NO COVETOUS DESIRE, so that the demon of greediness may not deceive thee, and the treasure of the world may not be tasteless to thee.

"INDULGE IN NO WRATHFULNESS, for a man when he indulges in wrath becomes then forgetful of his duty and good works . . . and sin and crime of every kind occur unto his mind, and until the subsiding of the wrath he is said to be just like Ahareman. (Marilynn's Commentary: The Death Dealing, Dark, Destructive Force)

"SUFFER NO ANXIETY, for he who is a sufferer of anxiety becomes regardless of enjoyment of the world and the spirit, and contraction happens to his body and soul.

"COMMIT NO LUSTFULNESS, so that harm and regret may not reach thee from thine own actions.

"BEAR NO IMPROPER ENVY, so that thy life may not become tasteless.

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"PRACTICE NO SLOTH, so that the duty and good work, which it is necessary for thee to do, may not remain undone.

"CHOOSE A WIFE (**MARILYNN'S COMMENTARY: OR HUSBAND**) WHO IS OF CHARACTER, because that one is good who in the end is more respected.

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"Thou shouldst be DILIGENT and MODERATE, and EAT OF THINE OWN REGULAR INDUSTRY, and provide the share of the sacred beings and the good; and thus the practice of this in thy occupation is the greatest good work.

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"In forming a store of good works thou shouldst be diligent, so that it may come to thy assistance among the spirits.

"Thou shouldst not become presumptuous through any happiness of the world; for the happiness of the world is such-like as a (cloud that comes on a rainy day, which one does not ward off by any hill . . .

"Thou shouldst not become presumptuous through much treasure and wealth; for in the end it is necessary for thee to leave all.

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"Thou shouldst not become presumptuous through great connections and race; for in the end thy trust is on thine own deeds.

"Thou shouldst not become presumptuous through life; for death comes upon thee at last, and the perishable part falls to the ground."

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And it was brought to my memory a lengthy three year afterlife journey, which my soul had been bidden to assist of two souls, both connected to by and having left this world in haste due to the ravages of suicide.

Again, I ask you to take note of this importance given by the aliens, the extraterrestrials of afterlife journeys, near death experiences. It was something completely unexpected to me, but apparently somehow quite important to the aliens of the redemption.

A love gone cold and torn by the shards of ill-intent, drug use and the usury of the body had left the young

woman in tatters as the one to whom she had given her heart had ripped it asunder as if it were nothing and of little worth. A sorrowful wail in the night was the only remaining sound to the soul who had given her life to the heralds of doom and despair, taking her own life in a tailspin of grief, foreboding and unnatural, fiery death.

She had given herself to this other young man from a pure and innocent state, and the other had dishonored it so and in such a vile manner that it had caused the shredding of her very psyche and soul. And in this status, in a moment of desperation . . . she died at her own hand.

One month later, the young man who had been the barterer of such an ignominious crime against the self, unable to contain his own grief over what he had done and the carelessness of his words and deeds which had led to the downfall of so innocent a host, in a similar despairing took his own life, as well.

Although both souls had been escorted to certain dark places amongst the regions of the dead, it was the young man who went to the deepest and pithiest regions of the lower spheres.

She had gone to the lands of purification wherein she would begin a long and grueling journey back to understanding where she had gone wrong, and why ending her existence had not been a solution, but yet a further crime against life itself.

He had been judged as guilty of her death, as if it were a murder itself. And he reigned in some of the lowest regions of the netherworld where he would be tormented by his crimes against her spirit and thereupon thence, his own.

As the years passed, the young woman had shared her journey with me through many schools of transformation, places of purification, camps of self-conquest, and places of repose and rest. It was my calling to aid her in her crossings and her overcomings. In her adventurings, I saw her soul slowly rise to higher spaces within the regions of the deceased.

But his journey had been hidden from me until one moment where the shattering was undone.

So much had happened in their world and in my own. One close to me had suffered a serious accident in falling from a large height which almost and certainly could have taken his life, but he had miraculously recovered and returned to complete health.

In that moment, the two souls had come in a hailing wind of knowledge and revelation. Their energies came over me in a way which was undeniable and overpowering. Within the spheres of the beloved, they revealed their cause.

Because I had aided her (and her surviving family) in her journey into the beyond, she had been given permission on that fateful day to act as guardian angel to the one close to me. It was she, her essence

conveyed, who had caught him on his way down from the great height. She had broken his fall and saved him through a signal grace from God given in answer to my service to her soul and the souls of those she loved.

But this was not all for me to see in this hailstorm of light . . . my misty gaze was perusing through the cloudeous storms which hid from view a truth so beautiful, merciful, kind and heralding, that I could barely believe it.

He was now with her, and had reached to her through his own hard-fought journey from the deepest reaches of the abyss. And they were now traveling this afterlife journey together in an undeniably peaceful and loving state of unity.

What an unbelievable mystery this had achieved? Had I been left to my own devices, I certainly would never have believed that he could have risen from the lowest sphere from whence he had originally landed after his own fateful death.

And certainly, I could not bear witness to anything more spectacular than this that the two who had been such a cause of mutual destruction to one another in life had now moved beyond this horrific reality and come together in a state of perfect repose in the love of God, in a unified love for one another.

All the demons of their past were long gone; the hurts, the pains, the unseemly demises . . . and God had restored all that had been lost between these two over

a period of several years within the afterlife worlds. Bringing them together to now enjoy a loving union in the worlds of the spirit, they were completely transformed and beautiful.

The love between them was a palpable thing, one of chartreuse beauty and light.

And the realization that if I had not been there to assist these souls in their meanderings beyond the veil, perhaps grace and permission might not have been given to save the soul of the one I loved.

This was hard won wisdom, a powerful and monstrously huge realization of the simple accord in which we are all called to give back to creation that which creation gives to us. By having done so, I had now experienced – in an energetic way which would be so inexplicable as to defy description – the full volume and thrust of how powerful every single individual decision we might make can be when observed from this simple law.

If I had not accepted this very difficult task and stayed dutiful to it through its completion, the consequence may have been a loss of supreme significance. And this would not have been as a punishment or consequence of my ‘No,’ but simply because a grace had to be specifically granted as regards an event which was to occur with such life-altering ramifications.

I could barely breathe as the energies of these truths came over me, and filled me with this wondrous

knowing. It was undeniably beautiful and so profound.

Thanking them over and over again for their kindness, I reveled in the beauty of their reuniting in such a manner after such a tragic end had come to them in their physical lives.

What a merciful God we serve, and what a wondrous thing 'Purification' truly is to every individual soul. To forget this grand mystery would be a shattered dream, to remember it was to ignite all that is in one eternal influx of wisdom, oneness and . . . a unity beyond our timid and earthly human imaginings.

I could not speak. The energies overtook me, and I allowed them to garner. Looking to the aliens aside me who insisted that this story be shared, their wide eyes intrigued me. Their deep heart centered need for us to understand the entirety of the soul's journey, the human journey, but the entirety of the soul's journey - from human life, to soul life, to the afterlife, to beyond all life . . . beckoned me to understand.

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THE SOUL'S DESTINATION

1. Zarathustra asked Ahura-Mazda: "Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! when a pure man dies, where does his soul dwell during this night?"

2. Then answered Ahura-Mazda: "Near his head it sits itself down, reciting the *Gâthâ Ustavaiti*, praying happiness for itself: 'Happiness be to the man who conduces to the happiness of each. May Ahura-Mazda create, ruling after His wish.' On this night the soul sees as much joyfulness as the whole living world possesses."

3. "Where does the soul dwell throughout the second night?"

4. *Then answered Ahura-Mazda: "Near his head it sits itself," etc. (as in verse 2).*

5. *"Where does his soul stay throughout the third night?"*

6. *Then answered Ahura-Mazda: "Near his head it sits itself," etc. (as in verse 2) .*

7. *"When the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants. A wind blows to meet it from the mid-day region, a sweet-scented one, more sweet-scented than the other winds.*

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9. *"In that wind there comes to meet him his own law in the figure of a maiden, one beautiful, shining, with shining arms; one powerful, well-grown, slender, with large breasts, praiseworthy body; one noble, with brilliant face, one of fifteen years, as fair in her growth as the fairest creatures.*

10. *"Then to her (the maiden) speaks the soul of the pure man, asking: 'What maiden art thou whom I have seen here as the fairest of maidens in body? '*

11. *"Then replies to him his own law: 'I am, O youth, thy good thoughts, words, and works, thy good law, thine own law of thine own body – which would be in reference to thee like in greatness, goodness, and beauty, sweet-smelling, victorious, harmless, as thou appearest to me.*

12. *"Thou art like me, O well-speaking, well-thinking, well-acting youth, devoted to the good law, so in greatness, goodness, and beauty as I appear to thee.*

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14. *"Thou hast made the pleasant yet more pleasant to me, the fair yet fairer, the desirable yet more desirable, that sitting in a high place, sitting in a yet higher place, in these Paradises Humata, Hûkhata, Hvarsta (Paradises)*

15. *"The soul of the pure man goes the first step and arrives in (the Paradise) Humata; the soul of the pure man takes the second step and arrives at (the Paradise) Hûkhata; it goes the third step and arrives at (the Paradise) Hvarsta; the soul of the pure man takes the fourth step and arrives at the Eternal Lights."*

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19. *Zarathustra asked Ahura-Mazda: "Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! when a wicked one dies, where does the soul dwell throughout this night?"*

20. *Then answered Ahura-Mazda, "There, O pure Zarathustra, near the head it runs about whilst it utters the prayer Ké mánm, etc., 'Which land shall I praise, whither shall I go praying, O Ahura-Mazda?' In this night the soul sees as much displeasing as the whole living world.*

25. *"When the lapse of the third night approaches towards light, O pure Zarathustra, then goes the soul of the wicked man to the impure place, recollecting itself continually by the stench. To it comes a wind blowing from the North Region, an evil-smelling one, more evil-smelling than other winds.*

26. "When the soul of the wicked man receives this wind into the nose, it goes (saying), 'Whence comes this wind which I smell with the nose as the most evil-smelling wind?'

.

33. "The fourth step takes the soul of the wicked man and it arrives at the darknesses without beginning."

THE SOUL'S RENDERING OF ACCOUNT

"The thirteenth question is that which you ask thus: Who should prepare the account of the soul as to sin and good works, and in what place should they make it up? And when punishment is inflicted by them, where is their place then?

"The reply is this, that the account about the doers of actions, as to good works and sin, three times every day whilst the doer of the actions is living, Vohûmano (**Marilynn's Commentary: Archangel of Good Mind in Zoroastrianism**) the archangel should prepare; because taking account of the thoughts, words, and deeds of all material existences is among his duties.

"And about the sin which affects accusers, which is committed by breakers of promises, even in the world Mitrô is said to be over the bodies, words, and fortunes of the promise-breakers; and as to the amount, and also as to being more than the stipulation when there is a period of time, Mitrô (**Marilynn's Commentary: The Yazata/Divinity of Covenant**) is the account-keeper. In the three nights' account Srôsh (**Marilynn's Commentary: The Yazata/Divinity of Obedience**) the righteous and Rashnû (**Marilynn's Commentary: The Yazata/Divinity of Justice**) the just are over the estimate of the limits of the good

works and sin of righteousness and wickedness. In the future existence, on the completion of every account, the Creator Aûharmazd Himself takes account, by whom both the former account of the three nights and all the thoughts, words, and deeds of the creatures are known through His omniscient wisdom.

*"The punishment for a soul of the sinners comes from that spirit with whom the sin, which was committed by it, is connected; fostered by the iniquity practised, that punishment comes upon the souls of the sinful and wicked, first on earth, afterwards in hell, and lastly at the organisation of the future existence. When the punishment of the three nights is undergone the soul of the righteous attains to Heaven and the best existence, and the soul of the wicked to hell and the worst existence. **When they have undergone their punishment at the renovation of the universe they attain, by complete purification. from every sin, unto the everlasting progress, happy progress, and perfect progress of the best and undisturbed existence.**"*

THE TEACHINGS OF ZOROASTER AND THE PHILOSOPHY OF THE
PARSI RELIGION, BY S. A. KAPADIA, MD. LRCP., BARRISTER-AT-
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SOCIETY, LONDON; ETC., ETC., ETC., LONDON, JOHN MURRAY,
ALBEMARLE STREET, 1905

CHAPTER FOUR

The Ancient Extraterrestrial and the Medals of the Angelic Hierarchy

In a misty envelope of the ancient past, my soul had gathered at a solemn event. Where I had gone, I did not know, just that I was observing an ancient civilization. It could've been Egypt, Sumeria, Babylonia . . . but it could just have easily been Easter Island or another mysterious island nation in the world. But it was a desert, barren and rigorous in its aridity.

Lines of people were gathered, all dressed in funerary attire, yet meager in their clothing. They were dressed as if they lived in a climate that was hot and arid, many of them wearing only modest coverings around their most private parts. There was a lot of red, burgundy and brown in their cloths and the people were dark haired, mostly straight and long, but some were cut and cropped almost like a bowl cut around their faces. In their ornaments were tribal signatures, a variety of feathers, bones, teeth and hides of beasts.

They had lined up in a series of straight lines of around twenty people each, and there were about five or six rows of them. A thin and narrow walkway separated the lines which was left open for something which was to come of which I did not yet know.

In the distance, I could see that a group of eight people were carrying something, like on a stretcher. But they

carried it above their heads. There were four people on each side. The lines of people, in straight lines were forming a very narrow walkway between them.

Whoever they were carrying held some pretty significant importance, as the people were very somber and in mourning. But it was more than that . . . there was a feeling amongst the crowd of a certain reverence, almost like the kind of sacred honor which would be given to a God. Who could this be? Of what significance did it carry?

As they came towards us, we were all expecting this person to be brought through the lines so that everyone could honor this person. But instead, they bypassed the lines and went around because the walkways were too narrow to come through.

Walking by, they were carrying a body with a black and brown cloth draped over it. But it was *definitely* not a human body. It was bigger and wider, and there were tendrils or protrusions from beneath them. This body was wider than a human being, and it was rounded, obtuse and you could see in the cloths that there were several places protruding upward to indicate some types of appendages which were definitely not human.

The people present were very serious. Those carrying the body were dressed in ancient garb and were wearing more than the tribal members. I held my demeanor in check as my excitement geared up in realizing this was probably an extraterrestrial being.

As they brought this fallen being by the crowds, they all bowed in sacred honor. Some fell to their knees like you would if honoring a God. Voices were mumbling some type of honorific words regarding his status among them. They never removed the fabric, and I could see no more of what lay beneath it.

Amazed, I remained calm so as not to arouse any notice, but interiorly, my excitement could not be dimmed.

And then, just as suddenly, my spirit was whisked away. I was soaring through the skies and then into a whirlwind which brought me back to present day.

THE LITURGY OF FUNERARY OFFERINGS, E.A. WALLIS BUDGE



*"The words which were said by the Kher heb (**Marilynn's Commentary: Lector Priest**) here, as in many other places in the Liturgy, were to be repeated four times. The Egyptians*

*divided the earth into four quarters, over each of which a god presided, and in order to secure for the dead permission to move about freely through these quarters of the world, formulae, whether of blessing or of banning, were repeated four times, once for each god, and certain offerings were made in quadruplicate. The gods of the four quarters of the world at the time when this Liturgy was drawn up were Horus, Set, Thoth, and Sep, and they were probably the gods of the four cardinal points also. Later, however, their places seem to have been taken by the four sons of Horus, Mestha, Hapi, Tuamutef and Qebhsennuf, each of whom presided over one of the four pillars that held up the sky. The priest by walking round the mummy or the statue four times, and sprinkling water as he went, bestowed upon the Ka (**Marilynn's Commentary: The Ka is the Astral Body, The Spirit or Soul.**) the power to journey into all parts of heaven and earth, and made him a pure being in respect of the four gods of the four quarters of the earth.*

*At the end of the first formula quoted above come the words, "The Sa shall not be separated from thee, and thou shalt not be separated from it." By the word Sa, the **Egyptians understood that mysterious energy and life-giving power which existed in the gods, and which for want of a better name we may call the "fluid of life."** Its source was the Sun-god, by whatever name he is called, Horus or Ra, and Ra, in the text of Unas is said to be "Sovereign of the divine Sa". The gods and goddesses received this Sa from Ra and communicated it to those whom they loved upon earth. According to M. Moret, **the fluid of life could be transmitted from the being who possessed it to the person to whom it was desired to transfer it, by embracing that person and by making "magnetic passes" along the back.** M. Maspero also describes the Sa*

as a sort of "magnetic fluid," or "aura," which could be transmitted to a person by laying hands on him, or by making passes over the nape of the neck or the spinal column. (*Marilynn's Commentary: Where did this belief originate? And from who? And where would the idea of a 'magnetic pass' come from in the ancient world?*)“

The Liturgy of Funerary Offerings, E.A. Wallis Budge, 1909

“From the above lists, and from copies of them which are found in the Papyrus of Ani, and other finely illustrated Books of the Dead, it is quite clear that, according to one view, Sekhet-Aaru, **the land of the blessed, was divided into seven sections, each of which was entered through a Gate having three attendants**, and that, according to other traditions, it had sections varying in number from ten to twenty-one, for each of the Gates mentioned above must have been intended to protect a division. It will be noted that the names of the Ten Gates are in reality long sentences, which make sense and can be translated, but there is little doubt that under the XVIIIth Dynasty these sentences were used as purely magical formulae, or words of power, which, provided the deceased knew how to pronounce them, there was no great need to understand. In other words, it was not any goodness or virtue of his own which would enable him to pass through the Gates of Sekhet-Aaru, and disarm the opposition of their warders, but the knowledge of certain formulæ, or words of power, and magical names. We are thus taken back to a very remote period by these ideas, and to a time when the conceptions as to the abode of the blessed were of a purely magical character; the addition of pictures to the formulae, or names, belongs to a later period, when it was thought right to strengthen them by illustrations. The deceased, who not only possessed the secret name of a god or

demon, but also a picture of him whereby he could easily recognize him when he met him, was doubly armed against danger."

The Egyptian Heaven and Hell, E.A. Wallis Budge, 1905



Egyptian Pyramid Texts

"The Sumerian's had no heaven, but they did have a hell.

*The underworld's location, known as the 'Land of no Return,' location varies across texts . . . one of the first known locations of the underworld was Kur, which means the mountain . . . The underworld is generally said to be underground . . . some myths say that it was reached by crossing water, 'the man-devouring river' with the aid of a boatman. The boatman is equal to the Greek Charon, the ferryman of Hades, the Greek underworld. **The underworld was said to resemble a city with seven walls and seven gates.** This also makes me think of the circles of hell for some reason. (Marilynn's Commentary: **Dante's Circles of Hell in Dante's Inferno. Notice the similarity with the Egyptian account with seven sections and gates.**)"*

Burial Practices of the Ancient World, Pantera Rider, 2012



Sumerian Cuneiform Writing

*"The Babylonians (including also the Assyrians and the Sumerians) believed in judgment in the afterlife. Accompanied by **seven judges** sitting in front of her, Ereshkigal, the goddess of the underworld presided over the dead, and the sentence of death was announced when the deceased entered the underworld. (Marilynn's Commentary: Notice again the mention of **seven judges**, the same number as the seven walls and seven gates of Sumeria and the seven sections and the seven gates of Ancient Egypt. Mystically speaking, the number seven is associated with spiritual completion, the final rung on the ladder towards immortality. The eight is the first rung of the immortal, if you recall 'The Book of the Eights,' the book of the immortals. So the number seven occurring across these civilizations is significant in that they are the same, but that they are also the number that would signify the end of the earthly journey, the mortal walk, and entry into the lands of the immortal.)"*

Death and Afterlife in Ancient Babylon, A. Sutherland, 2017



Ancient Babylonian Writings

"The Rongorongo writing was first discovered by Eugène Eyraud, a lay friar of the Roman Catholic Church, who went to Easter Island as a missionary on January 2, 1864. In an account of his visit, he wrote of his discovery of twenty-six wooden tablets containing the unusual inscriptions:

"In every hut one finds wooden tablets or sticks covered in several sorts of hieroglyphic characters: They are depictions of animals unknown on the island, which the natives draw with sharp stones. Each figure has its own name; but the scant attention they pay to these tablets leads me to think that these characters, remnants of some primitive writing, are now for them a habitual practice which they keep without seeking its meaning."

The name Rongorongo comes from the Rapa Nui language, which is the native language of Easter Island, and means "to recite, to declaim, to chant out." (Marilynn's Commentary: Perhaps many mysteries of the past

including the funerary customs of the Eastern Islanders is shrouded in this ancient language. But 'to recite, to declaim and to chant out' could easily indicate that the texts contain liturgical instruction regarding an ancient faith.)"

'The Mysterious Rongorongo Writing of Easter Island, M.R. Reese, 2014



Rongorongo Writing on Easter Island which have never been deciphered successfully.

Whispering through space, I was taken to a Holy Mass in heaven, but it was in a borderland. When the priests entered the church, I was surprised to see that some of my paintings had been utilized on the liturgical robes. The holy places I had visited and tried to document through paint had made their way through from heaven to these borderlands of earth where souls could receive of their energies.

But there was more, there were also a lot of the mystical art done by other artists which had been shared across our networks. One of the robes displayed the top images of these, as well as, my own

paintings in a horizontal line; one above the other. There were about ten of them.

It was a huge and holy honor to see the priests wearing the robes with the screen of 'The Out-of-Body Travel Foundation' pulsing through, vibrating downwards through the spheres and the galactic heavens in and through frequency. The liturgical robe had become somewhat of a computer screen and what 'The Out-of-Body Travel Foundation' was transmitting was coming through the images on the liturgical robes to the souls below. It was not unlike the 'Sacred Hoop' as relates to our lifetimes when we meld our younger selves to our older selves to complete a cycle. The work of 'The Out-of-Body Travel Foundation' was cycling through the 'Sacred Hoop,' from past to present to future, and it was emanating into the world below . . . but also to *all* worlds . . . which meant that many of the tasks to be done were reaching completion as heaven was broadcasting to earth and the galactic heavens through these screens. A holy honor indeed.

But then my soul was whisked into an alternative future. My spirit was given to see that a small amount of human beings were going to be seeded in preparation for a cataclysm which might be coming. These seeds would be revived in the future to continue the human race. In this alternative reality, only 10% of humanity could impregnate or receive seed. As souls were receiving this unusual seed, they were swirling in a purple, blue and white tunnel right alongside myself. As I looked upon them, I noticed that not all of these souls were young. Many were older like myself, and it

came to my knowledge that this 'seeding' was not just for physical birth, but for spiritual reconstruction, as well. The older ones were to carry the seed of the spirit into this alternative future.

Despite the intensity of the moment, as my spirit was released from the swirling tunnel, I received an internal impetus to continue praying that such an alternative reality may not come to pass. As it was still rotating in management, it remained possible that through prayer and right action, such things still had the capacity to be avoided entirely. It was my hope that this would be so.

I returned to form. But on a subsequent night was given to see the place which was being prepared for me in heaven when my time on earth might be finished.

Amongst the sunny and bright vista of the heavenly homeland stood a beautiful estate. In the center, was a profoundly ecstatic fountain with birds of all kinds. Birds of paradise in many-colored feathers and forms existed in this magnificent and huge fountain which centered the heavenly property. On each side of the fountain, was a home. On the left, was a spacious place for my soul to rest and continue its work. To the left of that structure were vegetable gardens I was planting in heaven. On the right, was a wonderful place for my own children and my spiritual children to come and visit for instruction either after life, or sub-consciously in their dreaming.

It seemed evident that even after death, I would continue my work in assisting souls on earth and in other worlds - 'alien' worlds - to reach the heavenly abodes.

Behind the fountain, there were trees of magnificent array, deciduous and aspen, pine and fruit trees of all kinds. The deciduous trees were turning red, indicating it was the fall. It is hard to describe, however, how when I simply looked upon the fountain or the grove of trees, my soul would immediately transcend into a higher dimensional frequency, and I would instantly go into ecstasy. In bliss, I would remain transfixed for a time in utter joy and exaltation. I was experiencing the higher heavenly aspect of these living beings. Each moment held in such an ecstatic jolt. I didn't want to leave it, I just wanted to remain.

The homes on either side were very private and held a solitary vibration, excellent for spiritual practice and study. I had built a small chapel for adoration on the property, and one of my spiritual daughters walked me to adoration every day.

Great happiness filled the place, it was a place of great refuge and fulfillment. Fruitfulness abounded. All around the estate were natural woods, and on one side there was a sharp cliff side creating a natural separation between those who would come here and the outside vibrations. But there was a swinging bridge to cross to the other side of the cliff where another grove of trees and natural woods had formed. It was completely private.

For a moment, I was worried about getting my library moved and unpacked into the place, but when I looked up, angels had come and they were quickly unpacking the library onto the shelves in a very organized fashion. It wouldn't take long now to be settled in.

In the skies above and all around the sky was a pastel rainbow color, iridescent and shimmering. Angels made of pink, purple and white mist flew all around the pastel rainbow sky protecting this hidden place from unwanted intrusions.

Amongst the spiritual children who had come to study were a few who didn't want to help in the work required to maintain the grounds. Such an attitude was not welcome here, as it was of necessity that those who came here for assistance be willing to contribute to the upkeep of the oasis. And those who after being informed of this requirement still did not wish to contribute were quickly required to leave.

The law of exchange was in force here, and it was vital that those who came here for spiritual instruction were of a mind that they were willing to work in exchange for the gifts to be bestowed upon them in their visits here.

Near the end of my visit, the angels informed me that my deceased mother was going to come for a visit. When she arrived, I excitedly took her to see the vegetable gardens. She was the one who had filled me

with such a love of gardening and taught me everything that I knew.

She was pleased to see it, there were ascending rows of vegetables going up a small hill in a steplike fashion. Potato bags were up at the top.

Smiling at me, my mother disappeared, and I looked up into the sky at the angels who swept me into their windcurrent and returned me to my earthly flask in bliss.

In my spirit, I cried out to the Lord, "Lord, I see you. Lord, I feel you. Lord, I hear you. Lord, I am you. Lord, I am that." There was no mistake about my meaning. I was not indicating that I thought I was God, but rather, that I knew that I was a part and portion of God's substance, as all life becomes as it re-enters the emanation, leaving behind the mass retain of the world below.

I sighed in relief.

In a subsequent nightwind, my spirit was flying through the celestial heavens. Going up towards a mountain pass, I soared from the valleys to the peak many times. It was ecstatic, joyful, beautiful and filled with a spiritual nightwind of frequency. I was carrying a treasure trove of larger than silver dollar sized medals depicting elements of the angelic hierarchy.

Before I could do what had been bidden of me this eve, a very simple man had awaited me in the valley with a stack of about one hundred square objects, not unlike DVD cases, but they each contained within them a body of knowledge, a wisdom. They had been toppled over into disarray, and it was of necessity that I put them back into order. The very simple man was there to coordinate the placement of the medals, and to ensure that I did so correctly. Whence I had completed this task, he disappeared, and I set off for the mountain peaks.

On the way to them, I noticed many of these silver medals and squarish bodies of knowledge which had been scattered throughout the valley, some were hanging on trees and others had been left on the ground like a debris field. Gathering all of them, I put them into order, and continued my ecstatic flight to the mountain's top.

On each of my flights to the peak, I was seeking out a matching circular or square spot wherein each of these medals needed to be placed at the highest mountain peak. In so doing, I was completing something of great magnitude although its essence was not clear to my human earthly mind at that moment.

After finishing the hierarchies, I received from the valley identical medals which instead depicted qualities which also needed to be placed at the highest of the mountain peak within the spots which were already laid out for them to be received. These qualities were not all placed within the same location that the

hierarchies and bodies of knowledge were put, but scattered amongst the top of the mountain in various places dotting across the topmost point of the mountain, almost circling it like a halo of light.

When I finished, the mountain lit up in psychedelic colors and light and I was instantly transmuted among the celestial hierarchies of heaven. Transfixed, transmuted, transformed, I stood there in awe of the station afforded me to witness. I was in utter bliss.

And I remained there in utter stillness with the angelic hierarchies, and uttered not a sound. Spectacular and utterly beautiful, this was a place among the immortals and far beyond my earthly station. It was an honor to have been invited for this eve.

The celestial hierarchies were different from the extraterrestrial hierarchies. They are a different order of being. And this evening, it was of necessity that I focus on bringing to order the celestial.

Reveling, I took it all in until I was sent back in a hailwind of stars to earth, to re-enter my physical sheath.

Standing before a heavenly portal, roses were flowering and blooming all around its gates in a variety of evanescent colors; purple, yellow, pink, red, white, blue, green, fuchsia and other colors beyond my earthly spectrum of color to describe. A watering can immediately manifested in my right hand and

instinctively, I began watering them with this living water from heaven.

As I did so, they would bend, move, sway and grow . . . new blossoms emerging in seconds and new vines shooting out in an intricate fashion. A lightning bolt was sounded across the heavens, and I turned. Behind me had appeared elements from my past, ancestors from this life, and elements from many worlds and times past amongst my earthly and otherworld sojourns. A female spirit stood before it all and beckoned me to ask the question which she knew was on my heart.

"I don't know how to ask my question," I said, "I don't know how to say it properly." But she beckoned me all the more. And I gave in to her demand, saying, "I am troubled, my heart is filled with confusion. Many whom I love are not yet ready to go yet where my soul must beckon. Yet, I do not wish to go without them. What is it that I am to do?" She smiled in great exhilaration that I had spit the question out which had been plaguing me with guilt and disordering my mind. "Go first . . . by yourself. Go first . . . by yourself." I was almost hyperventilating in panic, because I didn't want to leave anyone behind. At the same time, there were many in my perimeter who had made choices which had not only held them back but had turned them in other directions. It might be a very long time before they were again yet ready to take this journey for which I must go. "Calm down," she said, "It's okay. All will be well. But go first . . . by yourself. Remember it is by going . . . that you open up the energetic pathway,

the possibilities for those who may yet remain behind. If you do not go, the eventuality will never become possible. If you go, it becomes manifest. Open it. Go first . . . by yourself." Nodding, I took a breath in and calmed myself. As I did so, three women appeared beside the roses, watering them. An Ancient Egyptian, a Roman and a Greek Aquarian.

As they watered the roses, my spirit shot up to the previous mountain pinnacle. Yet it had transcended to yet an even higher sphere, and it was swirling in the colors of white and purple. An ancient woman stood there with no distinguishing identity. She raised her arms upward, and a wave of energy parted the sphere as multiple pathways appeared in the forest glen. There were four. In her other hand, was a body of water. "Here," she said, reaching out her hand to me, "Take the water." As I touched her hand, the body of water instantly transported into my own hand. "Water nurtures . . . " she said, "it is needed for the spirit to grow." I bowed to her. "Take the life-giving water and hearken your soul to this next journey. You will take all four paths at one time, in separate vibrational flasks." I stared at her not knowing what to do. She was patient and waited. But when I did not embark, she pointed to the four paths and said, "Go . . . go first . . . walk."

And I did so, transcending to an extraterrestrial sphere beyond all imaginings and words. A realm which cannot be described or known in human language. And I received instruction.

Anonymous experience: “Marilynn was telling me, in the mystical, how her ex was bringing sweets and doing kind things for her. Although she was confused by this kindness as it had not been the manner in which he had behaved prior, she was happy about it.

An eternal instruction came over me like a galewind. I said to her, “That is a good thing. Regardless of whether it be him or another, it is good that you are getting along. But at the same time, I must remind you that you are to live this life in fulfillment of the mission. Remember the issues you have experienced in the past, in past lives, and do not forget that you are to live **this life** for the glory of God.” My tone increased as I warned, “Do not concern yourself with such relational issues, keep your heart clean from such matters. Focus on solitude, remain **pure** and be alone with the Lord. It is in this that all will be accomplished.””

“Admonitions

*"In the name and friendship of Ahura-Mazda. Be ever shining . . . Be increasing! Be victorious! Learn **purity**! Be worthy of good praise! May the mind think good thoughts, the words speak good, the works do good! . . . Be a Mazdayasnian (**Marilynn's Commentary: Zoroastrian**), accomplish works according to thy mind . . . speak truth . . . and be obedient. Be modest with friends, clever, and well-wishing. Be not cruel. Be not wrathful-minded. Commit no sin through shame. Be not covetous. Torment not. Cherish not wicked envy, be not haughty, treat no one despitely, cherish no lust. Rob not the property of others, keep thyself from the wives of others. Do good works with good activity. . . . Enter into no strife with a revengeful man. Be no*

companion to a covetous one. Go not on the same way with a cruel one. Enter into no agreement with one of ill-fame. . . . Combat the adversaries with right. . . . Enter into no strife with those of evil repute. Before an assembly speak only pure words. Before kings speak with moderation. In no wise displease thy mother. Keep thine own body pure in justice."

THE TEACHINGS OF ZOROASTER AND THE PHILOSOPHY OF THE PARSI RELIGION, BY S. A. KAPADIA, MD. LRCP., BARRISTER-AT-LAWS INNER TEMPLE; LECTURER AT THE LONDON UNIVERSITY COLLEGE LATE LECTURER ON MATERIA MEDICA AND PHARMACOLOGY AT THE ZENANA MEDICAL COLLEGE, LONDON; ORIENTAL SECRETARY OF THE NORTHBROOK SOCIETY, LONDON; ETC., ETC., ETC., LONDON, JOHN MURRAY, ALBEMARLE STREET, 1905

And so it began, the demonic intrusion came on like an inimitable force. At first, there were the evil priests, those who came in disguise . . . who came to destroy us, and all that we had come to empower. Then Satan and his demons came . . . and the angelic guardian had said, "He doesn't need to attack you or do evil things to you. He just needs to distract you from thinking about God." "Awwwww, yes," I thought. "Don't make any changes while you are under demonic attack. Wait, for things to settle, in order to discern next steps."

And then the 'teachers' arrived, who wished to compare their teachings with those I'd received from the spirit. Handing me stacks and stacks of papers supposedly containing their 'teachings', when I looked upon them I saw that they were just pages and pages of crossword puzzles. There was nothing in them regarding the spirit or mysticism. They were empty and filled with confusion. "They are of the earth," I

said to them, "and if you teach that which is of the earth, there will be no substance. If you are to truly teach, you must teach that which emanates from above, from heaven to earth. Else your words will be filled with fields of emptinesses."

And then the memories were bleeding through, bleeding through . . . past times, places . . . bleeding through. All things come to fruition.

But without warning, my spirit was taken to an old house where two banshees had lain in wait. We fought and fought. It was brutal, they wished to destroy me and on innumerable occasions almost did. But interiorly, I knew that I was not to kill them. Though I had many opportunities to end them, I waited, knowing that this only gave them more chance of destroying me. But the directive was clear, these banshees had hope of redemption. In the end, I won the battles and subdued them. A tall black man arrived to take their spirits to the next phase of their evolutionary process, and it was so. I breathed a sigh of relief.

"THE TEMPTATION

Thus Zarathustra answered Angro Mainyus (Marilynn's Commentary: The Evil Spirit, the Demons): "O evil-doer, Angro Mainyus! I will smite the creation of the Daêva; I will smite the Nasu, a creature of the Daêva. . . ."

Again to him said the guileful one, Angro Mainyus: "Do not destroy my creatures, O holy Zarathustra! . . . Renounce the good law of the worshippers of Mazda, and

thou shalt gain such a boon as Zohâk, the murderer, gained, the ruler of the nations."

Thus in answer to him said Spitama Zarathustra: "No! never will I renounce the good law of the worshippers of Mazda, though my body, my life, my soul should burst!"

Again to him said the guileful one . . . Anglo Mainyus: "By whose word wilt thou strike, by whose word wilt thou repel, by whose weapon will the good creatures strike and repel my creation?" . . .

". . . The words taught by Mazda, these are my . . . best weapons! By this word will I strike, by this word will I repel . . . O evil-doer, Anglo Mainyus! To me Spenta Mainyus (Good Spirit) gave it; he gave it to me in the boundless time; to me the Ameshaspentas (Archangels), the all-ruling, the all-beneficent, gave it."

Zarathustra chanted aloud the (prayer of) AHUNA VAIRYA. (Marilynn's Commentary: The Avestan Language Name of One of Four Gathic Avestan Prayer Formulas, the First of These.)

"The will of the Lord is the law of holiness. The riches of Vohumanô (Good Mind) shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor." They run away, the wicked, evil-doing Daêvas; they run away, casting the evil eye, the wicked, evil-doing Daêvas.

"'Let us gather together at the head of Arezûra (the Gate of Hell). For he is . . . born, the holy Zarathustra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends.' . . .

"Down are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking lie! They run away, they rush away, the wicked, evil-doing Daêvas, into the depths of the dark, horrid world of hell."

THE TEACHINGS OF ZOROASTER AND THE PHILOSOPHY OF THE PARSI RELIGION, BY S. A. KAPADIA, MD, LRCP., BARRISTER-AT-LAWS INNER TEMPLE; LECTURER AT THE LONDON UNIVERSITY COLLEGE LATE LECTURER ON MATERIA MEDICA AND PHARMACOLOGY AT THE ZENANA MEDICAL COLLEGE, LONDON; ORIENTAL SECRETARY OF THE NORTHBROOK SOCIETY, LONDON; ETC., ETC., ETC., LONDON, JOHN MURRAY, ALBEMARLE STREET, 1905

But it was premature, as the next night, my spirit was thrust into massive warfares. Satanic winds blasted me all through the night. My blankets were moving, up and down, being drawn over my head. Regularly, I would seal it to keep out the vicious beasts. "Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done. On Earth as it is in heaven." I repeated this prayer all through the night, along with "Christ Crucified." Although it kept matters at bay, it did not end the warfare which went on for an intense six hours or more.

In between prayers, I was talking to the demons, telling them of the Lord and of His goodness. They didn't like this. The violence was swept up and they were relentless.

After waking, I returned to and was again viciously attacked. Several lines of falsehood were shown to me, but my spiritual children could not see them. The battle shifted gears in that I was now trying to save many of my spiritual children from the falsehoods that

held them fast to the ground, but they were very tightly bound by their false views.

It was made clear to me that the spiritual children who held the most to arrogance were the key in saving all the others, because those ones caught up in arrogance can come across as having authority to those who are spiritually confused. The spiritually confused will often follow souls who are arrogant, because they come across as 'knowing' what they are talking about whether this is true or not. This is definitely one of the modes of false spiritual 'teachers' like the ones I'd battled a few nights before. But as I observed these souls, I also saw that a great deal of vanity was involved. This vanity, this believing in their own wisdom, fueled the arrogance and widened its scope.

I allowed the spiritually confused to watch as I was trying to break the arrogant, and as I did so, I offered commentary to the spiritually confused so they might see the error in their false discernment of the arrogant as 'wise.' But it was to no avail this night, the arrogant souls held fast to their positions, and the spiritually confused continued looking in their direction for guidance and instruction.

At one point, I heard a voice warning me to hurry up and get through the process with the arrogant souls because I was about out of time, their attention span was almost spent, and I would 'lose' them. I'd tried to step it up, but the followers stopped listening nonetheless, returning to the comfortable position of being right and good and true within their own minds.

On their faces, the tone changed from that of 'attention' to 'annoyance' and they turned away.

The souls in confusion remained in grave danger, and their attentions were still drawn to the arrogant souls who had nothing of value to give them. But it was of no avail. Many simply would not listen, some would listen for a time and then shut me out, and others simply could not 'see.'

Many of these souls were in grave danger . . . but they were unable to see the error of their bad judgment and it was of no use.

Although there were many lines of lies and falsehoods which my spiritual children were following, three were pointed out to me as being followed by the majority of them. The demons of pride and vanity held the arrogant, the demons of confusion held many of the spiritually confused, while the demons of indifference held the rest.

As the battle raged, I tried desperately to reach out to my two spiritual protectors. But one of them was currently held by the demons of indifference and was nowhere to be found, completely unable to fulfill that role any further. The other was lost in confusion and had not understood that the role to be fulfilled was not only that of physical protection, but spiritual protection, as well. Struggling with both arrogance and confusion, this person had disengaged energetically. In a mysterious way, this person had been brought in for spiritual protection of myself, but also of my spiritual

children, as well. This was all shown to me so very clearly as the battle raged.

Calling out to these persons for assistance, I could not reach them, so I would have to fight it on my own.

And so it was, as I continued to pray 'The Lord's Prayer, ' and 'Christ Crucified' continually until my spirit which was wrapt in the vicious battle was set free by the power of the Lord.

And when it was so, I was sent to many lands, impure lands, alien lands, extraterrestrial lands. And I was compulsively straightening out, cleaning up and putting things back to order within them. In so doing, I was making it energetically achievable for souls within these lands to seek out a greater order, a higher construct.

After finishing this task, I was taken to see a great musical soul who had brought much to earth of a higher vibration during his life through his creative impetus. Giving a concert in heaven, I was honored to be there among the souls in the afterlife who had been graced to attend. After his concert was over, he came to me and showed me many wondrous things about creativity and creation, and how such creative work moves from heaven to earth. Pointing to the earth below, he said, "Manifest . . . manifest . . . bring the frequencies from here to there." Nodding quietly, I replied, "I will."

And an instruction was surreptitiously given from an alien source which heralded my call to yet move again to another sphere. "Go to Mt. Calvary." It said. Pondering the words, I found myself shooting quickly back towards form.

I awoke, filled with a prayerful spirit.

*THE TEACHINGS OF ZOROASTER
AND THE PHILOSOPHY OF THE
PARSI RELIGION, BY S. A.
KAPADIA, MD. LRCP, 1905*

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GATHA HYMN

"This I ask Thee, O Ahura! tell me aright: when praise is to be offered, how shall I complete the praise of the One like You, O Mazda? Let the One like Thee declare it earnestly to the friend who is such as I, thus through Thy Righteousness within us to offer friendly help to us, so that the One like Thee may draw near us through Thy Good Mind within the soul.

"This I ask Thee, O Ahura! tell me aright: how, in pleasing Him, may we serve the Supreme One of the better world?

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"This I ask Thee, O Ahura! tell me aright: who by generation was the first father of the Righteous Order? Who gave the recurring sun and stars their undeviating way? Who established that whereby the moon waxes, and whereby she wanes, save Thee? These things, O Great Creator! would I know, and others likewise still.

"This I ask Thee, O Ahura! tell me aright: who from beneath hath sustained the earth and the clouds above that they do not fall? Who made the waters and the plants? Who to the wind has yoked on the storm-clouds, the swift and fleetest too? Who, O Great Creator! is the inspirer of the good thoughts within our souls?

"This I ask Thee, O Ahura! tell me aright: who, as a skilful artisan, hath made the lights and the darkness? Who, as thus skilful, hath made sleep and the zest of waking hours? Who spread the Auroras, the noontides and midnight, monitors to discerning man, duties, true guides?

"This I ask Thee, O Ahura! tell me aright these things which I shall speak forth, if they are truly thus. Doth the Piety (which we cherish) in reality increase the sacred orderliness within our actions? To these Thy true saints hath she given the Realm through the Good Mind. For whom hast Thou made the Mother-kine, the producer of joy?

"This I ask Thee, O Ahura! tell me aright: who fashioned Âramaiti (our piety) (Marilynn's Commentary: One of Six Great Beneficent Deities [Amesa Spentas]) the

beloved, together with Thy Sovereign Power? Who, through his guiding wisdom, hath made the son revering the father? Who made him beloved? With questions such as these, so abundant, O Mazda! I press Thee, O beautiful Spirit, Thou maker of all!

"This I ask Thee, O Ahura! tell me aright, that I may ponder these which are Thy revelations, O Mazda! and the words which were asked of Thee by Thy Good Mind Within us, and that whereby we may attain, through Thine Order, to this life's perfection. Yea, how may my soul with joyfulness increase in goodness?

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"This I ask Thee, O Ahura! tell me aright that holy faith which is of all Things best, and which, going on hand in hand with Thy people, shall further my lands in Asha, Thine Order, and, through the words of Âramaiti (our piety), shall render actions just. The prayers of mine understanding will seek for Thee, O Ahura!

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"This I ask Thee, O Ahura! tell me aright: who is the righteous one in that regard in which I ask Thee my question? And who is evil? For which is the wicked? Or which is himself the foremost wicked one? And the vile man who stands against me in this gain of Thy blessing, wherefore is he not held and believed to be the sinner that he is?

This I ask Thee, O Ahura! tell me aright: how shall I banish this Demon-of-the-Lie from us hence to those beneath who are filled with rebellion?"

CONFESSION OF FAITH

"The good, righteous, right religion which the Lord has sent to the creatures is that which Zarathustra has brought. The religion is the religion of Zarathustra, the religion of Ahura-Mazda, given to Zarathustra."

THE CREED

"I praise the well-thought, well-spoken, well-performed thoughts, words, and works."

"I lay hold on all good thoughts, words, and works."

*"I abandon all evil thoughts, words, and works. I bring to you, O Amēsha-çpēntas, **(Marilynn's Commentary: Seven Divine Entities of the Highest Divinity in Zoroastrianism Emanating from Ahura Mazda.)**"*

"Praise and adoration,

"With thoughts, words, and works, with heavenly mind, the vital strength of my own body."

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*"I drive away the Daêvas **(Marilynn's Commentary: Demons)**, I profess myself a Zarathrustrian, an expeller of the Daêvas, a follower of the teachings of Ahura."*

"To Ahura-Mazda, the good, endued with good wisdom, I offer all good."

SANCTITY

"I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy and the clean; I beseech them for the generation which is now alive, for that which is just coming into life, and for that which shall be hereafter. And I pray for that sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts, bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming all the harmful malice of the Daêvas, and their servants who might harm this dwelling and its lord, bringing good gifts, and better blessings, given very early, and later gifts, leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, and as for this, so for the opposition of the entire evil creation. . . ."

PRAYER FOR SAFETY

"Keep us from our hater, O Mazda! . . . Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!" "

PRAYER OF KEM NÂ MAZDA

"Whom hast thou placed to protect me, O Mazda, while the hate of the fiend is grasping me? Whom but thy Atar and

Vohumanô (Angels in charge of Heaven), by whose work the holy world goes on?

"Reveal to me the rules of thy law!"

PRAYER OF KE VERETHREM GA

"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Shros (Angel who fights Drug with an uplifted Club, and guards the Earth Night and Day) may come with Vohumanô and help whomsoever thou pleasest."

PRAYER OF ORMUZD YAST

(IN PRAISE OF GOD)

"And he who in this material world, O . . . Zarathustra! shall recite and pronounce those names of mine either by day or by night;

"He who shall pronounce them, when he rises up or when he lays him down; . . . when he binds on the sacred girdle or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country;

"That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes with anger and is Drug-minded; . . .

"But those names shall come in to keep him from behind and to keep him in front, from the Drug unseen, . . . from the evil-doer bent on mischief, and from that fiend who is all death, Angro Mainyus."

GOD AS THE KING, THE LIFE, THE REWARDER

"Praises, and songs, and adorations do we offer to Ahura-Mazda, and to Righteousness the Best; yea, we offer and we ascribe them, and proclaim them.

"And to Thy good kingdom, O Ahura-Mazda! may we attain for ever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds! . . .

"So mayst Thou be to us our life, and our body's vigour, O Thou most beneficent of beings, and that for both the worlds!

"Aye, let us win and conquer long life, O Ahura-Mazda! in Thy grace, and through Thy will may we be powerful. Mayst Thou lay hold on us to help, . . . and with salvation, O Thou most beneficent of beings!

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"What reward most meet for our deserving Thou hast appointed for the souls, O Ahura-Mazda! of that do Thou bestow on us for this life, and for that of mind. Of that reward do Thou Thyself grant this advantage, that we may come under Thy protecting guardianship, and that of Righteousness for ever." . . .

BANISHMENT OF ANGRO MAINYUS

"Away art thou driven, O mischievous Angro Mainyus! (Marilynn's Commentary: The Evil Spirit, the Demons) from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man, and from the

faithful woman . . . from all good things made by Mazda, the offspring of the holy principle."

THE MAZDAYASNIAN CONFESSION

*"I drive the Daêvas hence; I confess as a Mazda-worshipper of the order of Zarathustra, estranged from the Daêvas, devoted to the lore of the Lord, a praiser of the Bountiful Immortals; and to Ahura-Mazda, the good and endowed with good possessions, I attribute all things good, to the Holy One, the resplendent, to the glorious, whose are all things whatsoever which are good; whose is the Kine (**Marilynn's Commentary: Free Will**), whose is Asha (the righteous order pervading all things pure), whose are the stars, in whose lights the glorious beings and objects are clothed.*

"And I choose Piety, the bounteous and the good, mine may she be! And therefore I loudly deprecate all robbery and violence against the (Sacred) Kine, and all drought to the wasting of the Mazdayasnian villages

"Never may I stand as a source of wasting, never as a source of withering to the Mazdayasnian villages, not for the love of body or of life.

"Away do I abjure the shelter and headship of the Daêvas, evil as they are; aye, utterly bereft of good, and void of virtue, deceitful in their wickedness, of all beings those most like the Demon-of-the-Lie, the most loathsome of existing things, and the ones the most of all bereft of good.

"Off, off, do I abjure the Daêvas and all possessed by them, the sorcerers and all that hold to their devices, and every existing being of the sort; their thoughts do I abjure, their

words and actions, and their seed that propagate their sin; away do I abjure their shelter and their headship.

"Thus and so in every deed might Ahura-Mazda have indicated to Zarathustra in every question which Zarathustra asked, and in all the consultations in the which they two conversed together. Thus and so might Zarathustra have abjured the shelter and the headship of the Daêvas in all the questions and in all the consultations with which they two conversed together, Zarathustra and the Lord.

"And so I myself, in whatsoever circumstances I may be placed, as a worshipper of Mazda, and of Zarathustra's order, would so abjure the Daêvas and their shelter, as he who was the holy Zarathustra abjured them.

"To that religious sanctity to which the waters appertain, do I belong, to that sanctity to which the plants, to that sanctity to which the Kine of blessed gift, to that religious sanctity to which Ahura-Mazda, who made both Kine and holy men, belongs, to that sanctity do I.

"A Mazda-worshipper I am, of Zarathustra's order; so do I confess, as a praiser and confessor, and I therefore praise aloud the well-thought thought, the word well spoken, and the deed well done.

*"Yea, I praise at once the Faith of Mazda, the Faith which has no faltering utterance, the Faith that wields the felling halbert (**Marilynn's Commentary: Axe**) the holy (Creed), which is the most imposing, best, and most beautiful of all religions which exist, and of all that shall in future come to knowledge, Ahura's Faith, the Zarathustrian creed. Yea, to*

Ahura-Mazda do I ascribe all good, and such shall be the worship of the Mazdayasnian belief!"

Blessings

"May Ahura-Mazda (God) send you gifts, Bahman, thinking with the soul; Ardibihist, good speech; Sharevar, good working; Çependarmat, wisdom; Khordat, sweetness and prosperity; Amertat, fruitfulness!"

"May that come to you which is better than the good, may that not come to you which is worse than the evil. . . ."

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CHAPTER FIVE

Those Who Travel Other Worlds

And in order to acquiesce the spirit to arrive at Mt. Calvary, the extraterrestrials assisted my soul in the requirement to hold 18% of its ether in a quantified state. There were a variety of singular and multiple events required to bring about the quantified state, and there were mystical conditions which indicated when either was required.

Oh, that I could adequately explain to you what happened to bring my soul into this state of pressurized light, but I would be lying if I were to say that even I could understand it. Certainly, I could not, it went so far beyond my own understanding as it were a process that happened automatically, almost autonomically under the power of the Eternal that I was simply a recipient of its process. Nothing of what took place was understood by me, nor could I explain it in any way which would be helpful to you.

So I held my 18% quantified state, and as I did so, my spirit was squeezed into a receptacle unlike any I could describe. But it was almost like my spirit became a long string of golden light held tight within a moving strand of existence which was very separate from my physical state and even what I had yet known as my former spiritual flask. And then it widened almost like a flattened piece of paper, like a sheet of light; but my soul would move from the sheet to the thin strand, back and forth as it pleased.

It felt very tight vibrationally, very squeezed in. But I felt so grandly comfortable and at peace.

In this strand of pressurized light, there was no room for dross; nothing unnecessary, insubstantial, nonessential. Only essential essence was given room, and in this was a purity which was a fullness which was pleasing. Its pleasantry was the fact that you felt pressurized and tightly squeezed in, almost like a baby in a womb. It was a perfect fit, and it was infinitely comfortable. There was a sense of relief to let go of all the rest . . .

And in an infinite burst of light, my soul exploded out of this sieve emerging into a sonorous and beautiful Cathedral within a deeper spectrum within the Galactic Heavens. It was ornate and calming as chimes and angelic voices emanated from its walls. It was decorated in white columns with bright and pastel ornamentation throughout. But the beauty of this Cathedral was that most of the decorations were real. The angels were real angels flitting about above, and the stained-glass windows were somehow living remembrances, perhaps holograms – or windows into time perhaps – of scenes from the life of Christ being lived out before your eyes. There were no Stations of the Cross because as I sat in a front pew there was a window from and throughout eternity into this moment in time – the Crucifixion – gazing through space from inside this hallowed Cathedral.

As I watched it, I began to feel a very hallowed

presence aside me, but I could not yet see to whom it belonged. But there was an emanation of a white and light blue light towards me which filled me with a fragrance of olive wood and blue hyacinths. I inhaled them and breathed in Life itself. Somehow, the energy of the Crucifixion was veiled, and I was witnessing it from a very detached stance, from a higher eternal, rather than from the ground. Experiencing the beauty of the sacrificial gift, rather than the horror of acts of humankind, my head was given to turn and see Who might be sitting next to me. . .

His robe was in pale blue and off-white. His hair was shoulder length, a light brown and with tight curls. The Pleiadian Jesus quietly sat next to me also watching the historical moment through the window, his eyes completely detached from the long-ago scene. Despite its timelessness, it felt like an ageless and ancient scene.

The Lord bid my attention towards a huge Cross which stood silently next to the window . . . it was simple, barren, even rotting in places. It was such a dark brown, I could not understand why . . . then I wondered. Was it the blood? Was this the one? The Lord nodded, 'Yes.' This was the cross that bore His sacred body as sacrifice for all of humankind. I didn't stir, and neither did he. We just sat silently, watching . . . alone together in this holy moment.

We sat for about a half an hour. It was Christmas, so I reveled in how odd it was that on Christmas Eve, the Lord wished to take me to witness the Crucifixion. But

my honor was so complete, that it didn't matter that I did not understand.

Someone else was sitting next to us, but I couldn't see him. I knew he was male, though. After a time, the Lord bid me to go with him, and still unable to see who he was, I took his hand and we were swept away. He asked me to sing in our windswept flight, and as I did so, rectangular substances formed in the ethers and I moved them according to the geometric requirements of the spheres. But as I did so, something spectacular happened.

The two of us zipped towards the Earth, as the man who took me explained that we were going to now travel to all the Extraterrestrial 'Bleed Out' Points in the world which had been exhausted from the beginning of time until now in the spectrum of all eternity. And as we did so, I saw geometric matrices which opened up portals in all manners and ways in every corner of the world. It was inexplicable and amazing, and I realized that the extraterrestrial presence had always been with humanity from the very beginning of time and throughout all ages until now and would be forever and into eternity.

And something else came through me like a torrent of remembrance. It was a realization that this would be so because it wasn't 'extra' at all, it was all a part of the ONE. It was only in our very fragmented thinking that we perceived that our world, the Earth, was somehow separate from the cosmic structures of life and universal existence. *Of course* there had never been a

separation, and never could be . . . it all flowed and worked together with such perfect harmony as God has created and intended it to be so from the very beginning and would throughout until all ends which are really an endless circle of beginnings, ends and continuities. It was a unity, as well.

"The Shri Guru Granth Sahib Ji also teaches that the universe started with gases which eventually led to the formation of water in turn giving birth to life. Astronomy has led to the discovery of billions of galaxies in our universe each of which probably have planets and solar systems like our own."

Sri Guru Granth Sahib

I continued to sing, and my melodies became harmonies and it all joined into the universal echoes throughout time which emanated all around us.

Yet, still, I could not see my traveling companion. But we were to part for a moment in time, as my soul began to fall, fall, fall into the world.

Standing with some of my ancestors, I was surprised to meet with a great and a great, great Aunt who were Mormon. Their first task was to show me some things about my own family line, and misunderstandings which had been held within it. Once these were cleared up, I was taken more deeply into my ancestral lines in the spiritual realms.

This was interesting, as I'd recently been involved in a medical DNA study and it had shown that my primary

roots were Eastern European, primarily Germanic from my mother, and Irish and English from my Father. But there were some odd and unexpected results, as well. There was a small amount of Ashkenazi Jew, and Middle Eastern and also Mediterranean blood.

My spirit was gathered deeper into a beautiful home which was sealed with the most beautiful symbols of the Orthodox faith. Instantly, I knew that these were my relatives, my ancestors. Deep in my family line was this very devout Orthodox family. They were very dark skinned. And then another home was aside it, a Sufi Muslim family, also beautifully devout, as well - all my ancestors, all my relatives who resode on the other side.

I was going to meet them.

The Orthodox family had built this beautiful church in their home in the heavens, it was rich and full of spiritual life. The Sufi's had built a sufi temple in their home, and it was equally filled with love and delight.

They were hard to tell apart as they almost seemed like the same people, but they were two separate families within my family line. So they were very much related to one another, but practicing their spiritual unfoldment in the heavenly spheres in a different manner.

The Orthodox family wore black shirts with a white undershirt with long sleeves with lighter fitting black

pants. Their heads remained uncovered for the most part; whereas, the Sufi family wore all white tops and loose pants and turbans.

In the Orthodox family, there was a father over all of them whom I never met who was not as enthusiastic about me being there, but I could feel his presence. All the rest of them were very welcoming and happy to meet me and I felt such joy in meeting all of them.

The Orthodox family had deep turquoise granite countertops in the kitchen. The walls were like tanks or aquariums but with floating golden Christian relics, orthodox crosses, crucifixes, icons etc. It was so exquisitely beautiful, there was silver and gold everywhere. There were several generations living within the compound, there were about thirty to forty members of the ancestral line living in the home.

The Sufi family had a circular sitting room with circular benches focused all around a center point. There were many more deceased members of this family living in this compound, about 170. Two very revered guests were in the center kneeling in a prayerful stance. They almost looked like statues at first, they were so still in their meditative posture, but they eventually came to life. When I saw them, I immediately recognized them. This surprised both them and all of my relatives who were present, as they knew of my own more Catholic background. "Awwwww," I said, "Guru Nanak and Kirpal Singh, so honored to meet you." Guru Nanak was the first guru in the Sikh tradition and Kirpal Singh was the

latest in the same tradition to have passed, so it was a special honor to see them both together with my family in their own home this eve. My relatives were smiling as they were happy that I knew a little bit about their tradition.

They were all in a prayerful stance on their knees and I joined them in prayer for over an hour.

Before I was to leave, Guru Nanak approached me, and I suddenly realized he was the one who had been with me on the previous journey directed by the Lord. When I recognized this, Guru Nanak smiled and handed me a book whose title read, **'The Transcendent.'**

From Kirpal Singh, 'The Night is a Jungle'

"Hafiz Sahib has said that the words uttered by the Saints are for those who are ready to receive them. This is their last connection with the world, for their hearts have become pure, and they have the right understanding. They are ready, therefore, to realize the Lord. The immature will continue with the outer practices, for their time has not yet come."

The Night is a Jungle, San Kirpal Singh, Chapter 12

An interior pull was indicating I would have to leave, and as such, my spirit was led to return through a library of books. On my way through them, I was given several others of which I could not see the titles. I sat down to have tea with many of my relatives. I realized that these relatives were very rich in heaven, but these riches had not been generated materially, but

spiritually. They had built a temple in their hearts through prayer and devotion and these lifetimes filled with love and service to God had generated these awe-inspiring spiritual homes for their families, my family, in heaven. It was truly astonishing to see.

What was equally astonishing to realize was how many relatives I had who were so deeply devoted to the Lord, since many of my incarnate relatives on Earth were indeed atheists. But obviously, within my family line, were many souls who had loved the Lord. It was fascinating to see this, relatives I would never have known about in any other manner while living on Earth.

But there was more for me to glean from this journey, because Guru Nanak and Kirpal Singh had appeared for a reason. And this reason was to impart their understanding of the many worlds and universes present within creation's boughs to bring about the ever-radiating redemption which emerges from the human heart. Guru Nanak spoke of this in his own time, so many years ago.

"Guru Nanak was born on April 15, 1469 at Rai Bhoi Ki Talvandi (present day Nankana Sahib, now in Pakistan). He was a precocious child who would spend most of his time in meditation. Guru Nanak taught that God was beyond religious dogma and external definition. He said he would follow neither the Muslim nor Hindu religion, but just God's path."

A Universal Prophet without Borders, Hardev Singh Virk, Surindera Singh Bhatti, 2019



Guru Nanak and the Planets

*"More than 500 years ago **Guru Nanak Dev Ji**, the founder of the Sikh faith, said that there were countless universes and galaxies and that God's creation could not be measured . . . "So many worlds and lands for working out karma. So very many lessons to be learned!" (Ang 7) . . . **Guru Nanak Dev Ji** is said to have shown in the blink of an eye the vastness of creation and the universes within it and convinced **Pir Dastgir** of the truth of his statement . . . In the Sikh faith, while it is acknowledged that creation is boundless, the focus is on seeking God within and practising the principles of compassion and kindness in our lives. The true search is not the one that takes us into outer space, but the one that takes us within ourselves to realize and experience God."*

Sikhanswers.com, 'Share Sikhi' , "Sikh Question & Answers", Bhai Gobind Singh Mansukhani, Sri Guru Granth Sahib Ji, The Sacred Hymns Of The Tenth Guru, Bhai Gurdaas Ji's Vaars and Bhai Nand Lal Singh's writings as in accordance to Guru Maryada

Kirpal Singh had appeared also to remind souls that the journey is of an inward nature, and that all that remains of the outward manifestation is as yet unreal. In order to find and understand that which is real, the soul must embrace the interior formless, and it is in these formless worlds, that the soul reaches the awakened condition. In this awakened condition, the soul amends to the very natural status which garnishes that all life, all existence, here and in all worlds, extraterrestrial and otherwise, are inextricably bound and one in an eternal unity. It is understood there . . . and becomes as indigenous as breathing does to the human form. All that we are and have ever been, and all that we are linked to through past life experiences and ancestral lines, are clearly already fluid and liquid within the ether pathways of existence and life. When we unite with God, we unite with All.

.....
From Kirpal Singh, 'The Night is a Jungle'

"Religious and customary rites have taken our attention from the true purpose of our journey, and as long as the mystery of life is not unravelled, we may spend our whole life searching among outer things; but the Truth will never be revealed. Who are we, and what connection do we have with the physical form? In what way are we related to God? Before these questions can be answered, that eye must be opened through which, by actually seeing, the Truth will be revealed. A Muslim Maulvi Sahib exhorts us:

*Why do you scatter your attention in intellectual pursuits?
 Whatever path you walk, become submerged therein;
 Deaf and mute to all else.*

*With full concentration proceed toward your goal;
Take a headlong plunge!*

Weighing and doubting will only stop your progress. Further on he says, I am in Him. This happens only at that grand meeting when two become one – when He alone is there, He whose reflection we are. When the curtain of separation is drawn aside, there will be no parting and no meeting. There will be no yearning. Christ told us that I and my Father are one. Guru Arjan Sahib says, Father and Son have the same colour. When the soul reaches this awakened condition the wandering, searching, and sorrowful separation will cease. A true Guru is not separate from God; therein lies His greatness. By losing Himself He has become the very image of God, and he who loses himself in the Guru becomes the same as the Guru – a Gurumukh (or mouthpiece of the Guru).

St. Paul mentioned this stage by saying . . . yet not I, but Christ liveth in me. Our Muslim prophet continues:

*The place inside is so filled with my Beloved,
That there is no room for me; only He is there.
In You, am I; look in my eyes and see the oneness . . .*

Within the eyes of an illumined soul pulsates the power to drag you like a magnet into the Beyond."

The Night is a Jungle, San Kirpal Singh, Chapter 12

I returned to form honored and amazed by all that I had seen. And on a subsequent fortnight after praying the Chaplet of the Divine Mercy, I looked up to the far right corner of my bedroom and there was a beautiful angel with a sea blue gown and long blondish hair

floating by in the spirit wind, she had white glistening gales floating all about her. She was beautiful. It was an honor.

And the Lord came to another and then to myself to summarize the mission, the mission given to me decades ago to preserve the light, to open the doors of the light-world to others through out-of-body travel and the path of purification, and we come to the END of the REDEMPTION SERIES with God's reminder of that mission.

Let it be summed up and be done to all according to His word.

Anonymous Experience:

“My spirit was somewhere in a very celestial mountain. It was misty but beautiful and my spirit was on top of the mountain peak. A voice echoed in my spirit throughout this experience. I felt great joy, and I was jumping and hopping around, even shouting with joy. I would shout, “ I know! I know!”, while being instructed and being taught by the voice.

The whole experience was in regards to Marilyn's work. The voice spoke and gave me a much deeper understanding, at a level much deeper in my spirit. It is hard to put it into words because I cannot duplicate what was told to me, the actual wisdom which was imparted to me by the voice, because I don't have the wisdom or the words to tell it . . . but I can tell you it was like the moment you suddenly come to

understand something from the core of your being, and my spirit was filled with such Joy in the knowing of it.

The voice spoke of why she was given this mission and how important what Marilynn does for our God. The voice explained to me that she was assigned to gather the truth from different religions and this must be done, because ALL religions contain a piece of the "TRUTH."

She was assigned to pick up the "TRUTH" and put it together so that we, all we as humanity can have the "TRUTH," also.

Additionally, I was told that Marilynn's mind works differently when it comes to this because she is different than any of us. She can speak in mystical languages without any problem but sometimes she has difficulties making it understandable for common people like us to understand because her mind works at these different levels than ours.

This is why it is so very important for those of who are called to help proofread her work, to do this proofreading of her books, so that we can help her in becoming a bridge between where she travels and what she knows to those of us who understand things primarily from a grounded level here down below. We can help her to 'translate' what she has seen from up above to here down below, by letting her know what we understand and what we don't understand. This helps her to modify and expound on things.

In other words, if we understand what she is referring to in her writings, then other people will also understand. This is a very important role because if we don't take the role, the books will not come alive in the way that they need to. It is a vital job that God has tasked us (as proofreaders) to do.

I was slowly coming back to my waking state, when it was conveyed to my spirit that following only one religion can be dangerous because you pick only that one portion of the truth, and you believe that one religion is the whole truth. It was shown to me that it is so limiting and in such a way that it is actually dangerous to the development of the spiritual life.

When I woke up, I was filled with gratitude because we have Marilyn to follow . . . to guide us. And I felt gratitude that this was validated to my spirit in such a manner.

So I pray that all of us stay on the path God granted us in this lifetime. I myself don't know what I must have gained or done in a past lifetime to receive such a role in this lifetime. But I thank our Lord for this opportunity and pray that I do not fall off from my path."

End of Anonymous Experience

Marilynn's Experience: So we return to, my own experiences. And I was in a war, a vicious war where I was being attacked on all sides. But no one else could

see it but me. I tried to call to others for help, but they all believed that I was hallucinating and would not assist. The war was massive, and I was shown that the light would be reduced to dust if we don't preserve it.

But then I was taken into yet another experience wherein I was shown the nature of the mission, the nature of my calling.

It was beautifully shown and it came in two waves. In the first wave, I was shown me doing my work on earth, the grounded part of writing and bringing these books, films and works into being. But then it became multidimensional. And I was shown how the angels took my very small efforts and poured them into multidimensional sieves. There were so many of them. But then they would become something even more, something infinite. I was seeing how the work multiplied through the world, the universe . . . it was beautiful and very hard to describe. Then I woke up.

When I went back to sleep, it was as if I was suddenly very sick, very depressed and almost like wanting to end my life. And the angels came to take me to a hospital where they were going to help me. And this portion of the experience seemed to be symbolic of the many times during this lifetime where despair was my companion, for the mission was long, arduous and difficult and it was not an easy one. Depression has been my companion for many years of my life.

A man appeared and came forward who acted as my accuser. He saw me in all my human frailty but also

the high stature that had been given me by the Lord and he could not reconcile this in his mind. He said "Your stature cannot afford such mistakes. Therefore, it cannot be." The angels laughed. But it was as if God was laughing. The accuser said, "A person cannot be of such high stature but manifest such flaws." And the eternal laughed and said, "Such insolence and ignorance. It was vital that she manifest with such flaws. It was necessary. "

Then the angels insisted I meet a young girl whose life had been saved by reading one sentence I had written. She was in her early twenties. I was very shocked to meet her and to realize I had such an impact upon her. And grateful to God.

Then the angels took me to every corner of the world to see how the piddly work I had done was working within the minds and hearts of humanity. And again, I was taken into the multiplicity and then the infinite. It was amazing to see because I really saw how God used these small things I did in the physical sphere in creating them, and how He energized and enlivened all of it into multiplicities and then into infinities in ways I could not possibly understand.

It was as if I handled 10% of the work with the things I did on Earth, and God then filled the remaining 90% to make all of it fruitful. It was beautiful. And the angels, in a way which was humble and full of awe, filled me with an awareness of the usefulness of my service to God.

And because I do often question whether or not what I do is just a vain pursuit, it was really helpful for me to see. And while feeling this infinite vibration, I came back to consciousness grateful to have received this consolation this eve.

And then this was expanded further on a subsequent fortnight.

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 And so it came to pass I was taken into the field of the Earth and all of its inhabitants and then taken into its micro-fields, which were smaller fields emanating from various regions and locations. The field of being was presented to me as an oval and it was filled with stench and dark matter. There was this brownish, orangish goo that was petrifying to the soul and it covered over the heart of humanity almost like - what you see with those prehistoric bugs that are preserved in that amber - except that it wasn't clear, it was full of impurities. It wasn't smooth, but full of ridges and rocky points, and dark chocolatey, brownish points. The field of Earth and its micro-fields were very contaminated.

Then I was shown that I was coming in as a purified field. My field was purified, it was clear and completely transparent, and I was coming in and surrounding the Earth from all directions. I could help the souls of the Earth. Many could not help themselves.

I was told that without intervention, most were lost. They could not purify themselves, many could not do it without my specific intervention.

This measure was being taken as a final attempt to give the souls of the Earth a chance to purify their fields and to turn things around. It could be done, and I could help them, if they would allow it. But it was presented to me that there was a very high chance of failure. Even so, I was directed that I was to give it my all and my every effort to help and to make it possible for the fields to be purified.

I moved in and around the Earth and allowed my fields to permeate. I fell back in a surrender like a wave of light falling on a sheet of glass-like water, splashing upon a fine burst. And then I rested and allowed my field to do what it was intended to do. And as I did so, my soul rested in unconsciousness.

On a subsequent night, I was taken into this massive cathedral. I was dressed in a full dark blue habit. And I was in full enclosure inside the cathedral with the nuns. I had my own cell, was completely solitary and this was very important.

Inside the cathedral, I was engaged in my daily practices. For a time, I was singing a cosmic liturgy which from this state of complete enclosure was being broadcast throughout the universe. This came out almost like the sounds of many voices and chimes which resonated throughout a siphon of ether. Even though I was a member of a congregation I was always

alone in my cosmic duties. Then I would be sent out to tend to souls when there was need. This, too, was something I had to do alone. Upon completion of my tasks, I would immediately return to my enclosure in the cathedral.

In this experience, I was portrayed as a nun. There was no confusion or gray area about this. This was my nature, my station and my calling. I had to be able to isolate.

Entering into my cell, I found myself moving through fields until I entered the overlapping reality of my current home on the ground. An old friend who had recently crossed over had come to visit, as the massive voice of the Eternal blasted, "We call this the hermitage." I laughed and looked towards her, and said, "Yeah, this is my little hermitage where I do all my work and live a very quiet life. Come on over here, you can see where I write my books, do my filming, manage the website and stuff." Walking her over to the small desk, she looked up at me and said, "This IS boring." Surprised by her bluntness, I remembered how during her life I had tried to explain to her that despite how things might appear to others outside who read my books, my day to day life was actually pretty boring. I just lived out my mystical life and did my daily tasks as directed by the Lord and led a pretty solitary existence most of the time. I laughed again. "Yeah, you see it now, huh? I am pretty boring." We laughed together. The hermitage was portrayed as very quaint and cozy, and very holy.

I felt a vibrational pull and my friend was gone as I was being pulled away from the hermitage. I could hear the extraterrestrials in the background counting backwards some type of frequency within the galactic spheres as they were moving me from one mystical depth to the other, "Osar 6 . . . Osar 5 . . . Osar 4 . . ." and with each number, my frequency went deeper, until I emerged again in the Cathedral. These 'Osar's' were unknown to me, but were some delineation of a frequency quite known to the galactic lineage.

But this time, I was remembering things, remembering the time I spent there in my sleeping, remembering a world which fueled my waking universe unbeknownst to me before.

The monastery was very ancient, medieval and was in a highly cosmic space. High ceilings and gothic architecture, the blue cosmic nuns were here. But I was almost always alone, and for a very long time.

I would go to the convent every night in my sleeping to work for the priest, and he would leave a note with one or two instructions for me to accomplish each day. I had never seen him, but I felt his presence and he instructed me without fail. This seemed very familiar to me, and it was very consistent with how I received my daily instructions for tasks to be completed in the physical waking world below.

For many, many weeks, I experienced this nightly sojourn, and I so loved this wonderful place I would go to nightly. But then finally, the blue cosmic nuns

arrived. There were about twenty of them and I was so excited when they came, and it was so surprising to realize that I truly *knew* them all. I remembered them, and they knew me, as well. We had known one another for ages. My solitary task was necessary, and it was also just my nature. This would be the one and only time I would meet my fellow sisters and I savored it. When it was finished, my spirit was returned to my physical flask.

I awoke to a beautiful flash of light. A grand white blooming snowflake like flower exploded before my vision as the room expanded in a whitish mist which enveloped me in holiness and the grand scent of white roses. The white misty hue lasted only a few moments, it had come from a very high sphere, I could see its emanation from on high, and it could only resonate for a split second from such a height. A flash of gold came through as it disappeared; and the portal closed.

In finding my way through the ancient sacred texts my soul was led to extricate through this work, my mind was led to a letter that Dr. Rudy Schild, Professor Emeritus Harvard Astrophysics, sent me years ago. We had written a chapter in a book entitled 'The Change' entitled 'The Science for Moral Law.' In it, he explains the latest scientific discoveries concluding that the latest physics leads us to believe that the Universe itself abides by a higher moral law.

In all of the mystical and out-of-body experiences along with the ancient sacred texts I was directed to study as a result of those experiences, the moral law

remained the constant. And from the onset of the experiences regarding the aliens of the redemption, I could see a continuity, as well, in the same teaching of the moral law. The Alien inflections within and into history all seemed to infuse aspects of eternal knowledge which were necessary for the progression of the human spiritual evolutionary process at different times in its development, whether it be the knowledge of monotheism (the knowledge that there is only One God), the angelic hierarchy, and then a very focused structure of moral law into human society.

And yet in Astrophysics, Dr. Rudy Schild was finding a similar vein of inquiry. Interestingly enough, he was seeing within the science of the origination of life itself a *“foundational basis for the moral law that must guide us,”* without which, life cannot exist.

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“As science ponders the apparent conclusion that the Universe seems to have been constructed with fine tuning for a uniform cloud of expanding gas, the Big Bang, to become galaxies, stars, planets and physical sentient beings, it is increasingly difficult for science to avoid noticing that the universe seems to have been fine-tuned for this purpose. As scientists we notice that the Universe is fundamentally defined by a dozen arbitrary numbers, which seem to have no relationship to each other but which seem to have worked out perfectly, and if the numbers were to differ from the values observed, the amazing result of sentient life could not have occurred. The numbers I refer to are the speed of light, c , the Planck constant, h , the Newton gravitational constant, g , the mean ratio of protons to

neutrons in our atoms, phi, the electron charge, e, etc. We find that if any of these numbers were off of their observed values by a tiny amount, like increased by 1%, then the complex sequence of events couldn't have worked. For example, if the gravitational constant g were a tiny bit larger, then black holes would not have originated soon enough for their amazing consciousness-supporting presence to carry our memory and embody our souls. So we can easily find ourselves slipping into the conclusion that the purpose of the Universe is for physical structure to occur, so that sentient life can thrive. Some would say, getting farther away from precepts of physical science alone, that the purpose is for love to originate and encompass the creation, for the celebration of the Creator. If so, then we have a foundational basis for the moral law that must guide us. Everything that we do must foster and support the development of life, and the protection of the natural environment given to it by its Creator. We easily conclude that the ideal human life encourages all living beings, great and small, and recognize their places and needs. And how can we not appreciate and thank our Creator, and do we not glorify Him and his creation, by deeper inspection and study of it all?"

Dr. Rudy Schild

From Nefertiti's first glance through Guru Nanak's sweeping journey through the mysterious Extraterrestrial Bleed-Out Points, I'd seen a lot of beauty and a lot of sacred texts. But it was all now very clear . . . the extraterrestrial question is answered, it has been clearly revealed. They have been inflecting into the human spiritual understanding important spiritual concepts from the very beginning of human evolution,

starting with the knowledge of monotheism (the knowledge that there is only One God), the angelic hierarchy, and then a very focused structure of moral law into human society.

And beyond this, they are not, nor have they ever been 'out there'. They have always been within us, within the Allness that is God, the universal being that is our creation.

And the prophets, saints, mystics, saints, sages and ascetics who traveled to that point of One . . . found them.

The Extraterrestrials, too, have always been a part of Redemption's way. And they really are not 'extra' at all, because they have always been here.

Many of us have and will also find that we have incarnated in many other cultures, races and creeds upon the earth, but we have also been born on many worlds, because they are all a part of the One.

It is our narrow human view that has encapsulated us in 'other'-ness. And the only thing 'alien' is the concept of 'alienness' itself.

When we cross the great divide . . . beyond the Pure Lands, into the Tachyon Fields and into pure pressurized light . . . things change, possibilities expand; and we become a part of everything, and there is no 'other.'

And it is there that you may become still, for there is no more to seek. You have always been that which you seek, and here in the pressurized light, there is no more becoming, you are already there, you've always been there, you just hadn't realized it. But now you do . . . and you breathe. You breathe in the light. You breathe out all final darkness. You cease becoming. You are still. And it is done.

And so now . . . bring these final waves of the sacred texts together. The final thrusts from Zoroastrianism in the Vision of Arda Viraff.

And then listen to some final words from Guru Kirpal Singh, showing you yet again how to travel within. Because it will be there that you will find them . . . the aliens of the redemption, your lost, forgotten brothers in the Light.

*THE TEACHINGS OF ZOROASTER
AND THE PHILOSOPHY OF THE
PARSI RELIGION, BY S. A.
KAPADIA, MD. LRCP, 1905*

.....



“THE VISION OF ARDÂ-VIRÂF

They say that, once upon a time, the pious Zaratûtsht (Zoroaster) made the religion which he had received current in the world; and till the completion of three hundred years the religion was in purity, and men were without doubts.

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*And this religion, namely all the Avesta and Zend, written upon prepared cow-skins and with gold ink, was deposited in the archives in Stâkhar Pâpâkân (**Marilynn’s Commentary: The Cube of Zoroaster in Fars, Iran**); and the hostility of the evil-destined, wicked Ashemôk (**Marilynn’s Commentary: Heretic**), the evil-doer, brought onward Alexander, the Rûman who was dwelling in Egypt, and he burnt them up.*

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And after that there was confusion and contention among the people of the country of Iran, one with the other.

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*And afterwards there were other magi (**Marilynn's Commentary: Priests**) and Desturs (**Marilynn's Commentary: High Priests**) of the religion, and some of their number were loyal and apprehensive. And an assembly of them was summoned in the residence of the victorious Frôbâg fire; and there were speeches and good ideas of many kinds on this subject: that "it is necessary for us to seek a means so that some of us may go and bring intelligence from the spirits; that the people who exist in this age shall know whether these Yazashni and Drôn and Afrînagân ceremonies (**Marilynn's Commentary: Zoroastrian Liturgical Services**), and Nîran prayers, and ablutions and purifications which we bring into operation attain unto God or unto the demons, and come to the relief of our souls or not.*

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And from the seven, three were selected, and from the three, one only, named Vîrâf, and some called him the Nîshâpûrian. Then that Vîrâf, as he heard that decision, stood upon his feet, joined his hands on his breast, and spake thus, "If it please you, then give me not the undesired narcotic till you cast lots for the Mazdayasnians and me; and if the lot come to me, I shall go willingly to that place of the pious and the wicked, and carry this message correctly, and bring an answer truly.

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"After I had drunk the consecrated wine, and I had reposed my body to rest, and given my mind up to the adoration of God, methought my soul took its flight towards the holy

regions, where Serosh Izad (***Marilynn's Commentary: The Protector of the Souls Living and the Dead***) appeared unto me, and beckoned me towards him, when, after giving and receiving the customary salutations, Serosh Izad said to me, 'You have made a long journey in the faith. I am happy to see you in these blessed regions, and your escape from the world of wickedness gives one great pleasure; but, Ardâ-Vîrâf, you have come before your time. What is the occasion?' Ardâ-Vîrâf replied in accents of complacency, 'I have been sent, O Serosh Izad! by the king, by the priests, and by the voice of the nation in general, on this embassy, to know of heaven and hell, in order that heresy and schism be banished from the earth, and that the worship of the true God be restored to its wonted purity.'

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"... On saying this, Serosh Izad took hold of me by the arm, and led me forward across the bridge, when the throne of Mehr Izad (***Marilynn's Commentary: The All Seeing Protector of Truth***), came in view, with Roshni Izad (***Marilynn's Commentary: Protector of Light***) standing by him, holding in his hands the scales of justice, made of pure gold, and having on his right hand and on his left five thousand angels, and whose different petitions he can hear at once, and if written can see at one glance. Having saluted, and having my salutation returned, the attending angels surrounded me, and thus addressed me, 'O Ardâ-Vîrâf! your time has not yet come. How and by what means have you come thus far?' I answered, 'I have come thus far by the assistance of God, at the request of my king, Ardeshir Babegan (***Marilynn's Commentary: The First Persian King***), of the priests, and of the people, to collect and report the wonders of heaven and hell; that I may see that the truth

may by these means be again restored to the earth, and heresy and wickedness banished for ever.'

" . . . Afterwards arose Vohûmano (**Marilynn's Commentary: Pure and Most Exalted State of Consciousness**), the archangel, from a throne made of gold, and he took hold of my hand. With the words 'good thought' and 'good word' and 'good deed,' he brought me into the midst of Aûharmazd and the archangels and other holy ones, and the guardian angels of Zaratûsht Spitâma, Kaî-Vishtâsp, Jâmâsp, Isâdvâstar, the son of Zaratûsht, and other upholders and leaders of the religion, than whom I have never seen any one more brilliant and excellent.

"And Vohûman (**Marilynn's Commentary: The Archangel**) said thus, 'This is Aûharmazd.' And I wished to offer worship before him.

"And he said to me thus, 'Salutation to thee, Ardâ-Vîrâf, thou art welcome; from that perishable world thou hast come to this pure bright place.' And he ordered Srôsh the pious, and Atarô the angel, thus, 'Take Ardâ-Vîrâf, and show him the place and reward of the pious, and also the punishment of the wicked.'

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"And I saw the darkest hell, which is pernicious, dreadful, terrible, very painful, mischievous, and evil-smelling. And after further observation it appeared to me as a pit, at the bottom of which a thousand cubits would not reach; and though all the wood which is in the world were put on to the fire in this most stinking and gloomy hell, it would never emit a smell; and again also, as close as the ear to the eye,

and as many as the hairs on the mane of a horse, so close and many in number the souls of the wicked stand – but they see not and hear no sound one from the other; every one thinks thus, 'I am alone!' And for them are the gloom of darkness and the stench and fearfulness of the torment and punishment of hell of various kinds; so that whoever is only a day in hell cries out thus, 'Are not those nine thousand years yet completed when they should release us from this hell?'

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"Without trouble nothing can be attained," said Serosh Izad; 'the poor day-labourer is worthy of his hire, and those who perform good works will have their reward in eternal life, according to their several merits.' He continued, 'The life of man is of short duration, and many troubles and anxieties fall to his lot; and a man, after fifty years of prosperity and happiness, may be, by some unforeseen accident, reduced to sickness and poverty. Many are tried by this criterion, and but few are found worthy. To suffer a day of pain, after fifty years of pleasure, is too much for them, and they complain in bitterness of spirit to the Creator of all good of His injustice and cruelty, without remembering the good they have so long enjoyed or calling to mind the eternity of punishment in reserve for the wicked. Therefore, O Ardâ-Vîrâf! walk yourself in the ways of righteousness, and teach others also to do so. Recollect that your body will return to dust, but your soul, if rich in good works, will mount to immortality, and partake of the happiness you have already witnessed. Take less care of your body and more of your soul; the pains and aches of the body are easily cured, but who can minister to the diseases of the soul? When you set out on a journey in the lower world, you provide

yourself, and take with you money, clothes, provisions, and are prepared against all the exigencies of the road, but what do you provide yourself with for your last journey of the soul from the lower to the upper world, and whose friendship have you to assist you on the way? Hear, O Ardâ-Vîrâf! and I will describe to you the provisions requisite for the voyage to eternal life.

"In the first place the friend who will assist you is God; but to attain His friendship you must walk in His ways and place in Him the firmest reliance. The provisions must be faith and hope and the remembrance of your good works. The body, O Aida-Viral! may be likened unto a horse, and the soul to its rider, and the provisions requisite for the support of both are good actions; but as with a feeble rider the horse is ill-managed, so with a feeble horse the rider is but ill accommodated. Care ought to be taken that both are kept in order; so, in a spiritual sense, the soul and body must be kept in order by a succession of good actions. Even in the world the multitude would sneer at a man who took more care of his horse than of himself; for this reason a man ought to take more care of his soul than of his body. God, O Ardâ-Vîrâf! requires only two things of the sons of men: the first, that they should not sin; the next, that they should be grateful of the many blessings He is continually bestowing upon them.

"Let the world, O Ardâ-Vîrâf! be taught not to set their hearts on the pleasures and vanities of life, as nothing can be carried away with them. You have already seen the rewards given to the good and deserving – how they have been repaid for all their trouble; the poor and the rich, the king and the peasant, here receive honours and distinctions according to their good works. The herdsman and shepherd, you have seen their condition.

"In youth and in the prime of manhood, when blessed with health and vigour, you suppose that your strength will never fail; that your riches, your lands, your houses, and your honours will remain for ever; that your gardens will be always green and your vineyards fruitful. But, O Ardâ-Vîrâf! teach them not to think so teach them the danger of such a way of thinking: all, all will pass away as a dream!

"The flowers fade, and give lessons unto man that he is unwilling to profit by. Yea, the world itself will pass away, and nothing will remain but God!

"Therefore, O Ardâ-Vîrâf! turn your thoughts only towards Him. No pleasure but has its concomitant pain roses have thorns, and honours fall into disgrace. It is pleasant to drink wine, but intoxication brings pain, if not disgrace; if you exceed in eating, this also brings its punishment, and you must have a doctor; even if you drink the purest water to excess, it engenders dropsy; therefore let the avoidance of excess in everything be most particularly inculcated – in wine or women, in eating and drinking: though they bring their own punishment in the world by the diseases they engender, yet they encourage the most deadly sins, and the soul so indulging will most assuredly be cut off from heaven. So you see, O Ardâ-Vîrâf! that the indulgence of our passions brings no pleasure of long duration, or impresses any good sentiment on the heart.

"If after praying to God for offspring, and He has granted your request, into what sea of trouble and anxiety are you plunged! Your son or daughter may grow up in vicious habits, and embitter your days by their undutiful conduct: the one may become a thief, the other a courtesan, and bring

disgrace on your old age. The bee that produces honey has also a sting.

"The world is composed of lust, avarice, and of passions the most ungovernable; if God gives them one thing, even that for which they most desire, they are not satisfied, but are continually craving for more and more, to a hundredfold.

"Avarice and ambition deprive them of sleep, and prevent them from making a laudable exertion to subdue these dreadful passions, which will plunge them into everlasting misery.

"A king who has conquered all the surrounding countries sighs because he has no more worlds to subdue. Kai Kâus, after having conquered many countries, aspired to be a king in heaven, and was punished for his presumption by a dreadful fall, which made him sensible of his folly.

"So you see, O Ardâ-Virâf! that content is the happiest condition of man and the most pleasing to the Creator: and treasure the advice I have given you; and as you return to the lower world, inculcate these precepts, and abide by the laws and walk in the way of truth and holiness, and continue in the worship of the true God."

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REWARD FOR THE PIOUS

*Zarathustra asked Ahura-Mazda: "O thou all-knowing Ahura-Mazda, should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daêva-worshipper (**Marilynn's Commentary: Demon-Worshipper**) who lives in sin, that they have once to leave*

behind them the earth made by Ahura, that they have to leave the water that runs, the corn that grows, and all the rest of their wealth?"

Ahura-Mazda answered: "Thou shouldst, O holy Zarathustra."

"O Maker of the material world, thou Holy One! where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, in their life in the material world, they have won for their souls?"

Ahura-Mazda answered: "When the man is dead, when his time is over, then the hellish, evil-doing Daêvas assail him; and when the third night is gone, when the dawn appears and brightens up, and makes Mithra . . . reach the all-happy mountains, and the sun is rising:

*Then the fiend named Vîzaresha (**Marilynn's Commentary: The Dragger Away, Lies in Wait for Souls at the Gates of Hell**) carries off in bonds the souls of the wicked Daêva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the Kinvad (chinvat) Bridge . . . they ask for their spirits and souls the reward for the worldly goods which they gave away here below.*

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"Up rises Vohumanô (Door-Keeper of Heaven) from his golden seat. Vohumanô exclaims: 'How hast thou come to us, thou Holy One, from that decaying world into this undecaying one?"

"Gladly pass the souls of the righteous to the golden seat of Ahura-Mazda, to the golden seat of the Ameshaspentas, (Marilynn's Commentary:

The six Ameshaspentas are:

- *Vohu Manah - Good mind and good purpose.*
- *Asha Vahishta - Truth and righteousness.*
- *Spenta Ameraiti - Holy devotion, serenity and loving kindness.*
- *Khashathra Vairya - Power and just rule.*
- *Hauravat - Wholeness and health.*
- *Ameretat - Long life and immortality.)*

to Garodemana (Marilynn's Commentary: The Abode of Song). "

FORGIVENESS OF SIN

"The law of Mazda indeed, O Spitama Zarathustra (Marilynn's Commentary: 'Spitama' was the family surname of Zarathustra)! takes away from him who confesses it the bonds of his sin; it takes away the sin of breach of trust; . . . ; it takes away the sin of deeds for which there is no atonement; it takes away the heaviest penalties of sin; it takes away any sin that may be sinned."

THE TEACHINGS OF ZOROASTER AND THE PHILOSOPHY OF THE PARSI RELIGION, BY S. A. KAPADIA, MD. LRCP., BARRISTER-AT-LAWS INNER TEMPLE; LECTURER AT THE LONDON UNIVERSITY COLLEGE LATE LECTURER ON MATERIA MEDICA AND PHARMACOLOGY AT THE ZENANA MEDICAL COLLEGE, LONDON; ORIENTAL SECRETARY OF THE NORTHBROOK SOCIETY, LONDON; ETC., ETC., ETC., LONDON, JOHN MURRAY, ALBEMARLE STREET, 1905

THE TEACHINGS OF KIRPAL SINGH, *The Path According to St. John, Talk Given in 1963*

"Dear friends,

We are fortunate that we have the man-body. The man-body is the highest rung in all creation, and in the man-body only can we know God.

The God whom we want to approach is already in this man-body. It is considered to be the true temple of God. God resides in every heart, and we also reside in the same temple. Both of us – our own self and God – reside in this very same man-body, which is the true temple of God, but the pity is that we cannot speak to God. To see God or to find God or to converse with God, we have to enter this laboratory of the man-body.

This is a wonderful house in which we live. The macrocosm is in the microcosm of the man-body. We have great possibilities awaiting us in this man-body; and that is, when we know ourselves, we know God, too. When we can traverse into the different planes of the macrocosm, we can reach the True Home of our Father.

So these are the possibilities that are awaiting us. But unfortunately, we have never paid any attention to our own selves. Man has three aspects: he has the physical body; he has intellect and he is spirit-in-man – a drop of the Ocean of All-Consciousness or a conscious entity. We have given food to the body, and we have become intellectually strong; we have made wonderful inventions. But all the same, what food have we given to our own selves? Until we give food to our

own self, which is a conscious entity, we have no spiritual health. And on spiritual health depends the health of both the mind and the body. So we have to consider what that Bread of Life is with which we can become spiritually strong.

As I told you, we have given ourselves the food of reading and writing, drawing inferences at the intellectual level, and thinking in so many ways: that has given us intellectual health, and we can think things out in much better ways. We have given solid food to the solid physical body, and we are physically strong. When we come to know what is the true Bread of Life or Water of Life, which is the food given to the soul, we can become spiritually strong. The scriptures that we have with us today have references to these things, but we have simply ruminated over them and never gone into them to understand what they mean. I will give you some instances from the different scriptures.

Christ went to a well to have a draught of water. There He met a Samaritan lady who was carrying a pitcher full of water on her head, and He asked her to give Him some water. On account of an inferiority complex, she said, "Well, we are Samaritans. You people have no connection with us. Why are You asking for water from us?" And the Christ said, "Had she known who it was who had asked for water, she would have given it to him. If you drink the water which she carries, it will quench the thirst for a while. But man thirsts again and again. Had she come to me, I would have given her the Water of Life. "

There is some Water of Life that can be given only by Christ-like people. The scriptures of the religions we have joined refer to these things. We have simply considered the very elementary or preparatory steps of how to have certain

forms, to carry certain badges of a certain religion, to say prayers or to perform certain rites and rituals. And it ends there. But we have to read the scriptures carefully and try to understand what they say. What are the scriptures? They are the fine records of the experiences that the Masters had in Their life with God and in knowing Themselves. What They said, They saw. They experienced it, and then They spoke. If we now want to understand the true import of the teachings They gave or the reference to what They said that is in the scriptures, we must sit at the feet of Someone Who has had that experience and that way of living.

You will find that we simply interpret these things at the level of the intellect, and that is why we are not able to do full justice to the work. In other scriptures, as well, you will find reference to the same Water of Life. In the Mohammedan literature it is called a Water which gives the life of Heaven. Of course, this is expressed in some different language. In the Vedas you find it as soma, such a Water that gives life to everything. And what is that Water of Life? Guru Amardas tells us that "Only if your soul comes in contact with the God-pervading Power, which is the cause of creation and is controlling all creation (the God-in-Action Power is conscious, and your soul is conscious), can you have that Water of Life, which will give you life. If you drink that Water, then you will be accepted at the door of God; and you will become one with it."

The Masters further say that this is a Water of Life that is the panacea for all ills. But it can be had only at the feet of the Master. As Christ said, "Had she come to me, I would have given her the Water of Life, by drinking which her thirst would have been quenched forever."

So this is the Water that is to be given by the Masters. Again and again They referred to it. Guru Nanak said that "The Water of Life or the Elixir of Life can give us everlasting life. By drinking It, you can have everlasting life." These are the same words, I tell you, but expressed in different languages, of course. Again, you will find in the Bible: Christ said, "I am the Bread of Life. This Bread of Life has come down from Heaven. Whoever partaketh of it shall have everlasting life." And you will find the same thing in other scriptures. I am quoting these things to you only to show you that you can have everlasting life only by coming in contact with God.

Who has to come in contact with God? It is our own self, our real self. We are conscious entities; we are embodied souls. But our souls are under the control of mind, and mind is under the control of the outgoing faculties; and we are so much identified with the outside things, that we have forgotten ourselves. Our attention, which is the expression of our soul, is engrossed in outside things and diffused in them. Only when we liberate our souls from mind and the outgoing faculties – that is, when our attention is withdrawn from them and we rise up from the outgoing faculties or senses – can we come in contact with that Water of Life or Bread of Life. This is the food that is given to our souls so that we can become spiritually strong.

You will find similar references in other Masters' scriptures. "If you shut the doors of the temple of the body, you will see the Light of Heaven." The body has nine doors or apertures. If you withdraw your attention from the nine doors – the two eyes, the two nostrils, the two ears, the mouth, the rectal and genital organs – and you withdraw within, you will find a tenth door as well: this is the door that leads you from the body to enter into the Kingdom of God. This is called the

tenth door, and it lies at the seat of the soul, which is at the back of the eyes between the two eyebrows. When your soul withdraws, it commences in darkness, of course; but when that door is opened, you enter in: you have an access into the Kingdom of God. And here you get contact with the Light of God and the Sound Principle of God. This is the Bread of Life. What is within? The Masters say that there is Light and there is very sweet Music of the Spheres continually going on. This is the true Water of Life or the true Bread of Life, by eating which your thirst is quenched forever. This is the Bread and Water of Life that is within us, but we cannot come in contact with it until we withdraw from outside and rise above body consciousness. How to withdraw from outside and how to rise above body-consciousness is a practical subject.

All Masters tell us that someone is needed who is competent to help us to withdraw from outside and draw the spirit currents of the body up to the seat of the soul in the body. They say, "Rise above senses!" or They say, "Learn to die so that you may begin to live." These are the words we find in the scriptures, but the pity is that we have only ruminated over them and never gone into the true import of what they really mean. And the true import can only be given by Those Who have an access to the Beyond, who have had the same experience, or Who are on the Way. Intellectual people simply define the Bread of Life as "intellect," and the Light of God as "intellectual light." But that is a substantial Something that can be experienced at the feet of a Master. Unless we come across a Master, we cannot have that experience, even though it is already within us. That is why it is said, "The Kingdom of God cannot be had by observation." So long as your attention is diffused into the world through these outgoing faculties, you have no access

to it. You must withdraw your attention from outside, enter this laboratory of the man-body, and rise up to the level of the eyes, at the back of which is the true seat of the soul. Then you will find this Bread of Life and have this Water of Life. This is the gift of a Master.

Guru Nanak said, "O man, the Water of Life, for which you have come into the world and got the man-body, is the source of All-Happiness, All-Joy, and All-Bliss. You can have it only at the feet of a Master. You have joined various religions for that very purpose." In my evening talk I laid before you the meaning of Spirituality. Spirituality means knowing oneself, liberating oneself from the tentacles of the mind and outgoing faculties, by withdrawing from the body at the back of the eyes and having a look into the Beyond; that is, to come in contact with the God- into-Expression Power, which is Light and Sound Principle. So He said, "Remain in whatever religion you are; but unless you rise above body-consciousness, you cannot have that gift, even though it is within you. " it requires the help of some Master to bring you above the body-level, up to the eye-level. He said, "Remain in some religion, because the outer, social bodies of religions have to do only with our physical bodies."

We bear the badges of the different schools, psychologies, or religions we have joined. We read their scriptures, and we also say their prayers and perform certain rites and rituals. These all relate to the man-body – to the physical body. You may be very regular in saying prayers daily; you may be performing rites and rituals without a break, day after day; you may be reading only scriptures; you may even understand what is written to be able to sit at the feet of Someone Who knows the Way; still, only by reading or performing these things, you will have nothing to boast of

until you rise above body-consciousness and have this gift of the Water of Life and the Bread of Life.

Remain in some religion: to remain there is a blessing. If you don't remain there, there will be corruption; or you will have to start another religion, and they have already multiplied into so many. We should remain in those religions that have already withstood the test of time. But just rise above body-consciousness, according to the teachings given in the different religions by the Masters Who came from time to time. And They said that the Water of Life and the Bread of Life are already there, and that you will have Them when you rise above the body-consciousness They say, "Religions end with your physical body. But while remaining in your own religions, rise above the physical body. You are conscious entities; you are conscious beings. You are drops of the Ocean of All-Consciousness. You are of the same essence, of the same religion, as that of God. Remain where you are, but rise above the body where you are already one. We are all children of God, brothers and sisters in God."

All Masters tell us that this is the gift of a Master. I just opened the Bible, and on the very page, in John, Chapter 15, it tells us what connection we should have with the Master. Christ said, "If you love me, keep my commandments." That everybody knows. "Keep my commandments" means to live by the words that the Master says. All scriptures have references to this; we simply read them and pass on. Here Christ says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. " This means that so long as the branches are embedded in the vines, they bear fruit. When they are cut off from the vines, they cannot bear

fruit. Christ said, "I am the true vine." How can you be embedded in the vine? By engrafting. Even if you cut out a branch and put it on some other tree, the two will become one. Similarly, He says, "Abide in me." How can you abide in Him? Whomever you remember at heart, a reaction naturally takes place in him whom you remember. This is how you can abide in the Master.

Christ goes on further to say, "Now ye are clean through the Word which I have spoken unto you. " ("I have spoken the Word to you which is the cleansing power, which can burn away all sins, all iniquities, all infirmities, which is the Bread of Life or the Water of Life.") "Abide in me and I in you." What do these words mean? When you remember someone, that reacts in him; and when that reacts in him, he again reacts in you. And that becomes receptivity. Such a disciple becomes one with the Master: you are in Him, and He is in you. First, we have to obey and live up to the commandments He gives. And second, abide in Him, just as a branch abides in the vine. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Do you follow now? Who can have that Bread of Life and Water of Life? One who not only lives up to what He says, but also abides in Him. And how can you have the sweet remembrance of the Master at heart? The sweet remembrance will react in the Master; and when it reacts there, He remembers, and again it reacts in you.

Guru Arjan put a question: "If a disciple remembers his Master all the time, what does the Master do?" A Master is not a man. He has a man-body; but within Him, He is conscious: He sees that "I and my Father are one." He does not exert Himself to remember anyone, but He is conscious that he is there. What does He do? He remembers the disciples: those disciples who remember Him react in Him.

And in this way, they develop receptivity. And with receptivity, what happens? You may ask the Master a question. He may be living hundreds of miles away from a disciple; but if you go to the disciple and ask him the same question, you will see that they will speak the same words. This is because he has developed: the disciple has become the mouthpiece of the Master; the Master is speaking through him. This is how you have that Bread of Life.

Christ said, "I am the Bread of Life"; and all Masters said, "We are the Bread of Life". And what was that Bread of Life that was defined as, "The Word was made flesh and dwelt amongst us?"

"The Word was made flesh and dwelt amongst us." What is the Word? In St. John's gospel you find: "In the beginning was the Word, and the Word was with God, and the Word was God." And the whole creation came into being after the Word. So, what is the Word? God is Wordless, Nameless, Absolute. When He came into being, into expression, into action, that God-into-Action Power or God-into-Expression Power was the Word. That God-into-Action Power manifested at some human pole, and that was called the Master. So the true Master is God Himself, Who resides in every heart. When He manifests Himself at any human pole, the manifested God in Him is the true Master. Of course, we have regard for the human pole at which that God Power manifests. Do you see what He says? "I am the true vine." As a man He feels that God is in Him. He and the Father are One. He is a conscious coworker of the Divine Plan. He knows it is He speaking; it is He working all the time. So, we can have that Water of Life, by drinking which we can thirst no more; and the Bread of Life, by eating which we can hunger no more.

Christ goes on to repeat: "I am the vine." When you want to press some point further, then sometimes you use repetition. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." This Water or Bread of Life is a gift of the God-in-Man, Who gives it to you free. All gifts of God are free. This is a gift from Master, from the God-in-Him to the disciple; and it has the power to enliven the life in him. Guru Nanak defines one who is a dead man and one who is really alive: He says, "Only he is alive, O Nanak, in whom God has become the enlivening power of his soul." The soul that has become the mouthpiece of God is like the switch that is contacted with the powerhouse. The electricity or the powerhouse is working through him. He is in tune, in contact with them. Unless we have that contact by receptivity, we cannot bear forth much fruit.

You can remain a religious man. You can know all the scriptures by heart. You can have all the worldly literature stuffed in your brain, just as if there were many libraries up there. But this thing you can have only by living up to what the Masters say, first; and second, by developing receptivity. His words should abide in you, and you should abide in Him. Only then will you have this gift of the Bread of Life and the Water of Life.

"If a man abide not in me, he is cast forth as a branch and is withered." That is, he is dead. These are the same words that Guru Nanak said in His day: "When the branch is cut off from the tree, it naturally withers and dries up and is used for firewood. And men gather them and cast them into the fire, and they are burned." This is what is meant in the biblical literature by, "the soul dies." Actually, it does not die, but it has become withered; that is, cut off from the Lord,

from the God in him. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Ask anything, and you will have it. With all things, ask, and they shall be given unto you. If you knock, it shall be opened unto you. First of all, there will be no desire left. The Upanishads ask us, "What is that, by knowing which, nothing more is left to be known?" (So He says, "First of all, you will never have any desire whatsoever. If any at all does strike you or arise in you, it will be fulfilled then and there.") "Herein is my Father glorified, and ye bear much fruit; so ye shall be my disciples." Suchlike disciples can have the Water of Life and Bread of Life.

Now, Christ goes on further and tells us how to develop this receptivity. He says, "As the Father hath loved me, so have I loved you: continue ye in my love." In love only, you remember someone. What is love? The one for whom you have love is constantly in your heart. Always. You may not be expressing it in words, but something is dragging you from within. That constant remembrance is in the heart in which such a state has developed. How can anyone other than him whom he loves abide in that heart? If anyone at all is remembered, it is only for the sake of the one whom he loves. So if we love God, we love others for the sake of God in them, not at the level of forgetting Him and loving someone else.

Christ says, "If ye keep my commandments, ye shall abide in my love." How can we abide in His love? By keeping the commandments you have been given. What does the Master say? He says, "Don't think evil of others, even in mind, word, and deed. You must be truthful; never tell lies; never conceal. Don't usurp others' rights. Don't say sarcasms; don't have something in your mind and something else in your mouth: you say something now and behind the person's

back you say something else. Be true to your own selves. You can deceive others, but not the God in you." What I always impress is to be true to one's own self. This is what love requires. What are other of the Master's commandments? Be chaste in word, thought, and deed. Live up to what the scriptures say: "Marriage means taking a companion in life to be with you in weal or woe, and both should help each other to know God." This is the highest aim of a man's life. Begetting children might be one duty, but it is not one hundred percent of our duties. About this, the Bible says, "Love thy wives as Christ loved the church".

So, He wants all of us to keep His commandments and live as He says: "Love God with all thy heart, with all thy strength, with all thy mind; and love thy neighbor." Other Masters said, "Love thy God and love all creation. There is no place where God is not."

So love is the thing through which you can have the sweet remembrance and the constant remembrance. You'll dream of Him. And when you go into a fast sleep, you will reverberate: without knowing it, the same things will be coming out of your mouth. Christ says, 'If ye keep my commandments, ye shall abide in my love.' That will give you more love from day to day. "Even as I have kept my Father's commandments and abide in His love." (He says, "Follow me. I have lived up to the commandments of my Father; and similarly, you abide by the commandments of the God in me, of the Father in me.")

Reading further: "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." This is how you can have the pleasure of the Master. Take the example of a man who has three or four sons. One son lives according to the commandments of the father, he

never disobeys; he simply follows what the father's intentions are. Some other sons obey only when they are told, and even then, only willy-nilly; and some sons do not obey. Which son would be the best of all? The one who reads the intentions of the father and, without saying, lives up to them. After all, every son knows what his father wants. Every disciple knows what his Master wants. Should we repeat that very same lesson all the time every day? A wise man is one who hears the word of the Master and keeps it in his heart of hearts and lives up to it. If you do that, you will win the pleasure of the Master.

And what does the Master do? When the father – excuse me – leaves the body, what does he do? He gives the keys of the whole thing to the son who is obedient, who lives up to his commandments. This is what Guru Nanak said: "We have come into this world for the purpose of having the Water of Life or the Bread of Life. It is in the hands of the Master. Go to Him. Remain where you are by living a religious way of life. That will prepare the ground for when you surrender your whole self to the Master." That is why Christ and all other Masters said, "Leave all and follow me." What did He mean? By following Him does not mean that you should leave your homes, that everybody should physically leave and follow Him. Excuse me, but how would you provide everyone with accommodations in which to live? To follow Him means to surrender your will to His wishes; not as a slave, mind that, but as a friend. Further, you'll find this where I opened the Bible: "This is my commandment, That ye love one another, as I have loved you." And what does He further say? Greater love hath no man than this, that a man lay down his life for his friends." Love knows service and sacrifice. "Ye are my friends, if you do whatsoever I command you. Henceforth I call you not

servants, for the servant knoweth not what his lord doeth: but I have called you friends, for all things that I have heard of my Father I have made known to you."

So whenever Masters come, They do not want to make slaves of you; They address you as friends, so that you may know what They are saying. A slave cannot know a friend; a friend can know a friend better. So Masters do not make slaves of you, but They give you equal rights. They say, "I am a man like you. Here are my words; abide in them. Abide in them, and you abide in me." Receptivity is developed by living up to what the Masters say and by abiding in the Master. He takes you as an equal, as a friend.

You know what is meant by the Water of Life or the Bread of Life? And how can you partake of it? Only by developing receptivity: "As you think, so you become." When He is Word made flesh, then the Word will come in you. You will eat that Word in Him, not the flesh of the body.

These are some things that are given in the form of parables to make you understand what is what. Pure lives are required. Unless you live up to what He says, unless you abide by the words He utters, you cannot have the first step. And you can have the second step only when you learn to abide in Him.

The Master shows that the whole curtain between us and God is the mind. The soul is of the same nature as that of God; but the soul is under the control of mind, and mind is led away through the outgoing faculties to the outside things; and we are given up to the pleasures of the outside. So, unless the mind is stilled, you cannot have this Bread of Life. You will find it said in the scriptures: "Be still, physically and in mind – and intellectually." If you do that

and "know that ye are God," you will find that the mind is the curtain between us and God. One Saint says, "If you have a mind to know God – if you have made a resolute will to know God – then just put one step on your mind, and that will still it. And, with the next step that you take, you will enter the house of your Father." So, mind is the curtain or the impediment lying between man and God.

How can we withdraw the mind from the outside? The outgoing faculties of eyes, ears, nose, tongue, and skin are the five organs of sense through which the five senses work: sight, audition, smell, taste, and touch. We are always getting impressions through them from the outside. The subconscious reservoir of our mind is overflowing with these impressions. Even in dreams we see them. We unknowingly reverberate the very same things that are overflowing within us. So, how are we to withdraw the mind from the outgoing faculties? If we know that, we can do it only by stilling it.

To still the mind, there are ways and ways and many ways. So far, we have been seeking God in outside things. But "the Kingdom of God cannot be had by observation; it is within you". So long as you are engaged in the pursuits that relate to the outgoing faculties, you cannot find Him. Only by liberating the soul, or analyzing the soul from mind, and withdrawing the mind from the outgoing faculties, can you know who you are and what you are. You can come in contact with it. The Elixir of Life or the Water of Life is already within us; and the retarding factor is only the mind. If the mind is directed to the outgoing faculties, we become worldly; if it is directed to the soul above, we become spiritual.

This is what we have to learn on the way to God. God is the very Soul of our souls. God is the very Power that is controlling us in the body. This is the natural way, according to the character of the mind. If you are sitting in an absorbed state and your attention, which is the expression of the soul in the body, is absorbed or engrossed in something, your outgoing faculties do not work. So these faculties take their strength from the attention when it is attached with the senses. Similarly, the mind also gains its strength from the soul. When you are absorbed, you will find that even your mind does not work: you go into a reverie.

So the mind is the only thing standing in our way back to God. And the Master says, "O mind, be still! You would like to have a drop of the Water of Life, the Light and Sound Principle of God. You can come in contact with it when you are still, mentally and physically." It is already within us. The mind is like a parasitical plant that has covered a certain part of a tree, and that portion over which it has spread has become dry. That parasitical plant derives all its life from the branches of the tree on which it has spread. Similarly, the mind takes strength from the soul and has the soul covered up. We are not able to see God.

What are we to do? The Masters tell us just to control our mind. And what will help us on the way to doing this? The Masters say, "Leave off all infirmities, whatever shortcomings you have in the way of violence, hatred, lies, and other passions." Instead of that, do what is good: for hatred, have the virtue of love; for anger, have the virtue of forgiveness; and if you are impure or have lusty thoughts, have the virtue of chastity. Adopt the good things and leave off the harmful ones. When Zoroaster was asked, "What should we do?" He said, "Join the army of God." And He

was asked, "What qualification is required?" And He said, "Righteousness." And they asked, "What is righteousness?" And He defined it: "Good thoughts, good words, and good deeds."

An ethical life is a stepping-stone to Spirituality. "Blessed are the pure in heart, for they shall see God." Live up to the virtues, and leave off all vices. That will help you to control your mind for a while. And whatever wrong you have done, repent. Wash it away with the tears of your eyes of repentance. This is the way prescribed by all Masters Who came in the past, and we should live up to it.

Generally you will find that we are full of passions: greed, lies, deceptions, usurping others' rights, unchaste thoughts, and thinking evil of others. All the time, all these things are filling up this cabin of the man-body with all their filth and dirt. How can you expect a king to enter a place – a cabin – that is full of dirt and filth? That is why all Masters tell us to have pure hearts. You do clean your bodies and wash them on the outside. That is all right: "Cleanliness is next to godliness". But if all this filth and bad odor lies within you, you should also cleanse the body within. This is what all Masters say. Sant Kabir said, "Even if a fish enters the most sacred river, the Ganges, it cannot lose its bad odor. " What is essential is not the cleanliness of the body outside, but the cleanliness of the heart within. How to get this inner cleanliness, I have now laid before you. We use toiletries that cost millions of dollars every year for our bodies. But it is not the outer purity that will draw the attention of God; it is the inner one. God is after finding any holy place – any heart – full of love, full of His thought; but our hearts are full of worldly thoughts. We are thinking evil of others and doing evil by usurping others rights, by squeezing others' blood,

by having lusty thoughts, and by feeling hatred. We must keep our hearts pure.

What you have to do is what I just read out from the Bible. You should become gurumukh. The word gurumukh means: keeping your Master before you. When He initiates you, He gives you a little experience of the Water of Life and the Bread of Life. From that very moment, He resides with you and never leaves you. That is the Christ Power in Him, the God power or the Guru Power that never dies. He never leaves you. Christ said, "I shall never leave you till the end of the world." And all Masters said, "It is God in that son of man that is the true Master." When He takes care of someone, He never leaves him until He takes him to the feet of the Father.

Come in contact with God, and always be directed toward Him, like the needle of a compass toward the north. Always be thinking of the Grace of the Master. "As you think, so you become." A Master is the God in Him made manifest. We have regard for the human pole at which that Power works. But, all the same, you will find that all Masters differentiated between these two things: the son of man and the Christ in man.

Live up to what He says and you will find the Truth, the Truth that is clothed in Light, the Truth that is the symphonies of the Music of All-Harmonies, which is the outer aspect of the God-in-Action Power that is called Word. "And the Word was made flesh and dwelt amongst us." This is the way, and whether you live in one religion or the other makes no difference. Remain there. Man is social, and he must remain in some social body. You are performing good actions there, and you will have the reactions of the good.

But to know God is to have the Water of Life and the Bread of Life that will quench your thirst forever and appease your hunger forever. That is coming in contact with the God Power, which is Light and Sound Principle. That you have as a gift from the Master.

This is today's subject. I think that will do, if you live up to it. Masters never come to break one religion or to start a new one. They say, "Truth is already there. Just live up to it. If you live up to it, everything will be all right."

Thank you."

*The Path According to St. John, Kirpal Singh, December 1963,
Escondido, CA*

*"Man is God in slow arising."
Khalil Gibran*

*"The Truth you are seeking, my friend, is always beyond
yourself."
Faouzi Skali*

*"Look for the answer in the same place that you found the
question."
Rumi, 13th Century*

*"My rule is to receive you with hospitality and let you go
in peace. "
A Desert Hermit*

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My spirit looked up to the face of a gentle presence. Her skin was harsh from the desert heat, but her features kind. Greenish and brownish in color, her face was rounded and her nose well defined and bronze.

But I could only see her as if in a blur, and to the side and much of her from behind. Smiling, she reached a hand towards me as I laid in my bed.

As I reached back, my spirit folded into itself and entered into a new and never before experienced state of consciousness. My soul turned in on itself gently but with a pressurized light. And in this consciousness, my spirit let go of all worldly conceptions and became empty light. I thought back to some of the hymns I had read to Aten, the cult of Nefertiti's husband Akhenaten. There was an insistence on the beauty and power of light. In this moment, I lay within it. I knew it in the way they had written of it. Peace filled me, and yet it was a weightless peace. For hours, I remained.

In this mysterious presence, I felt a mysterious power unleashed within the soul, a mysterious knowledge. God makes the sun to shine, the winds are his breath, the sea is the life blood of the ethereal realms and the flowing rivers the bloodstream of all horizons. Though he is so far away in the heavens living in omniscience, he yet remains everywhere present within all life on earth and upon all worlds.

I continued to feel this unfolding . . . of my soul unto itself . . . something which could not be explained or put into words. But yet it was . . . and here I leveled into this light plane, harrowing further into its substance and emanation. Perhaps becoming an emanation . . . and what of it? What of an emanation?

Suddenly, I stopped. Who was this woman? I looked up. And in a whisper of wind, she turned and smiled.

"Oh, my gosh!" I thought, "Nefertiti?" But there was no answer, only a whisk of wind as she willowed again into blurriness. Turning again, she leapt into the sky as I looked up to see an Arcturian vessel, cylindrical in shape with an alluring light emanating from beneath. She turned and leapt towards it as my spirit fell back.

I remained in this state for hours, my soul unfolding unto itself a grand finale of emanation. Was this state of consciousness somehow related to the mysterious Nefertiti Cult that she had alluded to in the beginning of our journey together? I didn't know. I remained still.

My spirit unfolded into itself and it was finished.

*"As a writer has said: "The teachings hold that Evolution is caused by the soul striving, struggling, and pressing forward toward fuller and still fuller expression, using Matter as a material, and yet always struggling to free itself from the confining and retarding influence of the latter. The struggle results in an **unfoldment**, causing sheath after sheath of the confining material bonds to be thrown off and discarded, as the spirit moulds matter to serve its higher purposes. Evolution is but the process of birth of the imprisoned spirit, **unfolding and extricating** itself from the web of matter in which it has **been involved and infolded**. And the pains and struggles are but incidents of the spiritual parturition . . . Metempsychosis has always been the accepted belief of many of the most intelligent members of the race. It is found to have been the inner doctrine of the ancient Egyptians, and was held in the highest regard by the great thinkers of the ancient Western world, such as Pythagoras, Empedocles, Plato, Virgil, and Ovid. Plato's teachings were filled with the*

doctrine. The Hindu philosophies are based upon it. The Persian Magi held implicitly to it. The ancient Druids, and the Priests of Gaul taught it. Traces of the doctrine are found in the records of the ancient races of the Aztecs, the Peruvians, and other old peoples of the New World. The Eleusinian Mysteries of Greece, the Roman Mysteries of the Temple, the Inner Doctrines of the Kabbala of the Hebrews, all were based upon the doctrine of Metempsychosis. The early Christian Fathers, the Gnostics and Manicheans and other early Christian sects, believed in it. The great philosophers, ancient and modern, treated it with respect."

The Secret Doctrine of the Rosicrucians, Magus Incognito, 1918

"The Rosicrucians teach that the individuals of any sub-race who have outstripped their fellows in spiritual unfoldment, are still bound by race ties to their brothers left behind – that is, up to a certain point. In many cases such individuals are compelled until the great body of the sub-race moves up to the position of the individual. But such individuals are not compelled to undergo a needless repetition of births and rebirths during this waiting period, but, instead, they spend the period on some exalted plane on which they come in contact with advanced souls and higher beings who act as their teachers. In some cases these advanced individuals consent to return to earth-life as great teachers, in order to aid in the general progress of the sub-race. The teaching is that among us today many of such advanced and self-sacrificing souls are dwelling, aiding in the general uplift."

The Secret Doctrine of the Rosicrucians, Magus Incognito, 1918

"The second soul-sleep is preceded by a transition state of gradually declining activity and consciousness, and a corresponding desire for rest on the part of the soul. The

natural processes of the (Planes) nearing their close, the soul begins to experience a feeling of lassitude and weariness, and instinctively longs for rest and repose. It finds that it has lived out the greater part of its desires, ambitions, and ideals, and in many cases has also outlived them. There comes to it a wistful feeling of having fulfilled the purpose of its destiny, and a premonition of the coming of some newer phase of existence. The soul does not feel pain at the approach of the second soul-sleep, but, on the contrary, experiences satisfaction and happiness at the coming of something which promises rest and recuperation. Like the weary traveller who has climbed the mountain paths, and has delighted in the experiences of the journey, the soul feels that it has well earned a restful repose, and, like that traveller, it looks forward to the same with longing and desire."

The Secret Doctrine of the Rosicrucians, Magus Incognito, 1918

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Khalil Gibran

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Rumi, 13th Century

A Desert Hermit

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The Aliens of the Redemption

The Mysterious Role of Extraterrestrials in
Salvation History and Ancient Sacred Texts

By Marilyn Hughes

The Out-of-Body Travel Foundation
<https://outofbodytravel.org>

THE ALIENS OF THE REDEMPTION – The Mysterious Role of Extraterrestrials in Salvation History and Ancient Sacred Texts: Look into the face of Nefertiti, as she beckons . . . there is something lost, lost to history. She wants you to rediscover it. This book will take you to an unexpected destination through the mystical and out-of-body experiences of Marilyn Hughes. In the Religious history of humanity, there lies a thread of visitations that have come from otherworldly visitors. Some of them distinctively extraterrestrial, and others only by implication. What was their purpose? What were they trying to infuse into the human experience? What type of acceleration did they hope to bring to the spiritual potential within humanity itself? Read this book to find out. (For more info – <https://outofbodytravel.org>)

