

# THE PNEUMATIKON

**A Twenty-First Century Introduction to the Soul,  
Reincarnation, and Spiritual Realities**

**Lewis Keizer**





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*Yeshua said, "I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."*

*Gospel of Thomas, Logion 17*

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## IMPORTANT PREFACE

This book must be read slowly and with concentration.

Each sentence is a carefully constructed information string that is dense with meaning and *gnosis*. Each paragraph is a living unit of consciousness that flows from the authenticity of knowledge gained through personal experience.

The serious reader will be able to unpack that meaning, incorporate it into his greater understanding, and apply it in practice.

*Gnosis* cannot be transmitted through teaching. It must be learned.

Γνωθι Σεαυτον

**“Know for Thyself”**

Inscribed on the lintel over the *Pronaos* to the Temple of Apollo at Delphi  
for those who would consult the Oracle.

NOTE: Most of my footnotes reference Wikipedia articles, as they are most easily accessible for readers who want more knowledge and good follow-up for a topic

# PART I: ORDINARY CONSCIOUSNESS IS VIRTUAL REALITY

*"I sing the body electric...If the body were not the soul, what is the soul?"*

Walt Whitman, *Leaves of Grass*, 1900

## The Sensory World: A Communion of Energy Fields



Fire is matter being transformed into chemical energy. When we blow out a candle flame, the energy does not cease to exist. It persists in another form. Matter and energy can be neither created nor destroyed. Energy is the primordial source of matter, and it is eternal.

The material world is composed primarily of subatomic particles known as baryons—protons and neutrons that form the nuclei of atoms. A miniscule mass of matter comes into existence through the transformation of an unimaginably huge amount of energy—the speed of light squared, to be exact ( $E=mc^2$ ).<sup>1</sup>

Matter is 99.99% empty space outlined by points of baryonic particles held in geometric form by electronic energy fields. What we see as solid matter is really a void flowing with electronic forces—nothing solid at all. The “solid” baryonic particles are themselves a form of super-dense vibrating energy. Thus in reality, all forms of matter are fluid, vibrating energy fields.

When we touch and feel a solid object, the negatively charged energy fields of our fingers repel the negatively charged energy fields of the object. This is transmitted to our brains in electronic pulses that are interpreted by electronic memory banks that identify conditioned mental impressions associated with tangibility such as relative size, shape, texture, motion, and temperature. Our brain experiences matter as static and solid, but in reality it is neither.

When we see an object, reflected or radiated energy in the form of photons stimulate receptors in our retinas. This is transmitted to our brains in electronic pulses that are interpreted by electronic memory banks that identify conditioned mental impressions associated with vision.

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<sup>1</sup> Hawking radiation near the event horizon of black holes can theoretically create virtual intermediate states of energy that seem to come into existence out of nothing for a tiny fraction of a second, but this has not been verified with empirical observation.



When we hear sounds from an object, waves of energy are transmitted by a mechanical medium like air or water—which is itself an energy field. The waves stimulate tiny hair-like structures in the cochlea that vibrate sympathetically with sound frequencies according to physical length, like open strings on a piano or guitar, which send their specific electronic pulses to the memory banks of the brain for interpretation.

When we taste or smell an object, the same mechanical and electronic processes occur. Our brain fields combine all sensory input to fit them into a conditioned model we can understand.



Thus our sensory world and we ourselves are part of a *sea of interacting energy fields in eternal flux*. We are complex waves that can perceive only our own perceptions. These are the realities that underlie ancient wisdom about the nature of human perception: Hindu *maya*, “illusion;” Buddhist “appearance, dependent arising;” Hebrew *hebel hebel*, “insubstantial vapor.”<sup>2</sup> The Greek philosopher Heraklitos observed that perceived reality is mutable and fluid like a river. You cannot step into the same waters twice.

We can see that human consciousness is a synthesis of shared perception that varies among cultures, but constitutes an ever-evolving *virtual reality* that is real only in the human mind.

However, underlying that virtual reality are the *absolute realities* that exist beyond limited human perception. These realities are aspects of a universal energy matrix known to the ancients as Mind or Spirit, and in contemporary theoretical physics as the matrix of digital information bits that substands all matter and energy—that is, consciousness.

This matrix is not “out there.” It is not correct to say that there is some kind of objective metaphysical reality to which our consciousness responds. It is a field of infinite possibilities that does not exist, but is nevertheless quite real.

In Greek thought this matrix was allegorized as *Pneuma*, the invisible force of air, and *Nous* or *Psyche*—mind or consciousness. In Hebrew thought it was *Ruach*, the many

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<sup>2</sup> Misleadingly translated as “vanity of vanities” from Ecclesiastes in the King James Bible.



gradations of divine mind or fire. This universal matrix was known in ancient hermetic philosophy as *το οντα*, “the unperceived realities that truly exist.”<sup>3</sup>

Modern physics and mathematics, which lie at the root of all sciences, reveal that these absolute realities constitute an eternal non-existent conscious substrate of all that exists—manifest or unmanifest. What modern science and ancient philosophy have understood as unseen scientific realities are an aspect of what I call spiritual realities. Human intelligence is an aspect of the universal sea of intelligent energy. Everything has some degree of what I call mind, soul, spirit—whether the individual spirit of a single organism and special forms like mountains, planets, stars, and galaxies, or the shared spirit of atomic and mineral species. Even things fabricated by human hands like buildings, cars, boats, and tools have a form of soul and personality.<sup>4</sup>

Perceptions that have been tested and found to conform with the operation of these realities are the elements of truth and knowledge—Latin *scientia*, Greek *gnosis*. Modalities of extending human consciousness beyond its limitations include objective means like empirical science and subjective means like skillful meditation practice, music, and the arts.

But most human consciousness is entrapped in cherished illusions that are enshrined in religious and cultural institutions. To the extent that religions and cultures disdain science, they perpetuate superstition. To the extent that they do not recognize universal human unity and our responsibility for stewardship of the Earth and all beings, they perpetuate injustice. To the extent that they cling to legends and fictions of the past rather than positive and creative visions of the future, they are static impediments to human progress.

Let us examine the evolutionary paths through which our human virtual reality has developed.

### **The Evolution of Human Perception: From the Intelligence of Electrons to Human Self-Consciousness**

The activities of tiniest single units of energy—electrons, photons, and all other forms described in quantum mechanics—are unpredictable. It has been demonstrated in the laboratory that each unit has individuality, behaves in its own unique way, can communicate with other similar units at vast distances through “twinning,” and thus in

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<sup>3</sup> *Corpus Hermeticum I: Poimandres, the Shepherd of Men, 3 et al.* See quotation paraphrased on the opening page of this book.

<sup>4</sup> Cf. my essay, *Boats Have Souls and Personalities* in Appendix III.

the view of some physicists, exercises the simplest form of binary choice or what humans call free will.<sup>5</sup>

"In some strange way an electron or a photon [or any other elementary particle] seems to 'know' about changes in the environment and appears to respond accordingly," says physicist Danah Zohar. A group at the Weizmann Institute in Israel has done a variation of the famous "double-slit" experiment [of Feynman]. They used electrons, instead of photons, and observed how the resultant interference pattern (which indicates wave-like properties of the particle) dissipated the longer you watched the electrons go through the slits. As a wave, the electron passes through both slits simultaneously but if, according to E. Buks, it "senses" that it is being watched, the electron (as a particle) goes through only one path, diminishing the interference pattern. Elementary particles (such as photons and electrons) appear to possess a certain degree of "intelligence" and awareness of the environment. Renowned plasma and particle physicist, David Bohm, says "In some sense a rudimentary mind-like quality is present even at the level of particle physics. As we go to subtler levels this mind-like quality becomes stronger and more developed."

Consciousness appears to be as fundamental a property to elementary particles as properties that make it "matter" or a "physical force" (for example, mass, spin and charge). *And just as mass, spin and charge differ from one particle to another; it is probable that different particles have different degrees of consciousness. [Italics my own]* [http://www.dapla.org/conscious\\_particles.htm](http://www.dapla.org/conscious_particles.htm)

Today cutting edge physics is producing theories that postulate a matrix of consciousness that substands both matter and energy.<sup>6</sup> Absolute Reality is not physical, but metaphysical. Consciousness emanates from a matrix of digital information bits, and Absolute Reality is at root *consciousness*. In Part Two we will examine the nature of this Absolute Reality that underlies our human virtual reality.

At the beginning of time in our universe, the Big Bang produced shotgun weddings of conscious and intelligent elementary wavicles. These generated two basic atoms, hydrogen and helium, whose gases congealed into massive short-lived proto-stars. Their nuclear processes and supernovae created all the stable and unstable atomic configurations known in our Periodic Table of Elements as well as massive quasars and contracting nebulae that gave birth to new generations of stars and galaxies ruled by central black holes. The explosions from these new generations produced simple hydrocarbons that would become the basis for complex hydrocarbon molecules forming

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<sup>5</sup> Cf. *The Strong Free Will Theorem* of Physicists John H. Conway and Simon Kochen <http://www.ams.org/notices/200902/rtx090200226p.pdf> Human "free will" is conditioned by the constraints of its physical and mental environment, thus extremely limited at any point in time.

<sup>6</sup> *Information and the Nature of Reality: From Physics to Metaphysics*, a collection of essays: [http://www.amazon.com/Information-Nature-Reality-Physics-Metaphysics/dp/0521762251/ref=pd\\_bxgy\\_b\\_text\\_y](http://www.amazon.com/Information-Nature-Reality-Physics-Metaphysics/dp/0521762251/ref=pd_bxgy_b_text_y) Cf. <http://www.digitalphilosophy.org/> Be sure to read *On the Soul*

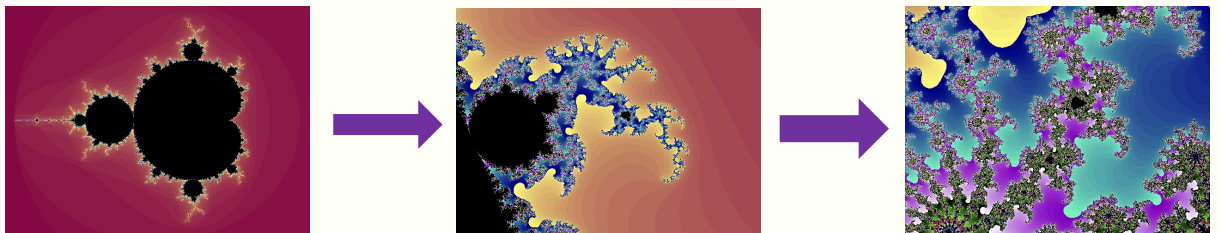
interstellar virus-like intelligent crystals. Stars gave birth to planets, some endowed with complex interstellar biomolecules from which carbon-based (and possibly silicon-based) life forms could be seeded by means of these ubiquitous panspermia.<sup>7</sup>

All of these processes were inherently conscious and intelligent. They occurred in what is perceived by human virtual reality as “space” which, as Einstein said, is merely an illusion. The absolute matrix is universal mind or consciousness. The cosmos is a conscious, living organism from its very beginning. The distinction biologists have made between living and non-living is false. The true definition of life is consciousness, that is, some form of mind (*psyche*). All cosmos is alive or, as the ancients would say, psychic—having some degree of soul.

Let us examine how biological life probably arose in the living cosmos.

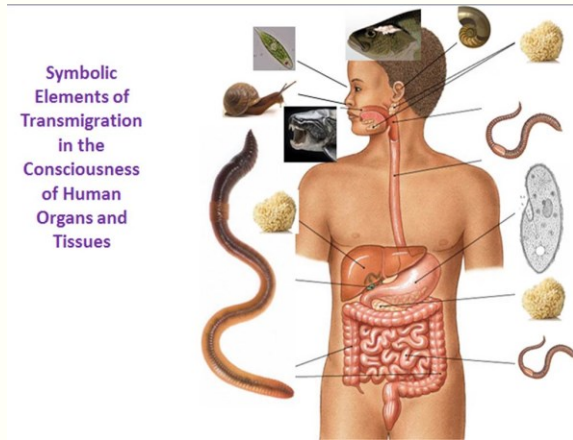
Earth-like planets hosted the proliferation of cell-based phyla and genera of microscopic sea organisms. Their morphology resulted from complex iterations of the basic crystalline geometries of biomolecules, much as the recursive progression of an algebraic equation produces a Mandelbrot set that has the final appearance of random formation, but grows from a logical mathematical seed.

***GRAPHIC COMPUTER DISPLAY: EVOLUTION OF A RECURSIVE MANDELBROT EQUATION FROM SIMPLE TO SEEMINGLY RANDOM COMPLEXITY LIKE OUR UNIVERSE***



The intelligent response of primordial cell-based phyla to the changing environment over billions of years led to evolving communities of multi-cellular organisms. The organelles of cells served as functional prototypes of later structural and sense organs in multicellular plants and animals. Evolving environments selected for centralized nerve centers in animals known as brains, and eventually for plants and animals who could survive on swampy land and inland seas.

<sup>7</sup> Cf. <http://www.panspermia-theory.com/>



Biological life forms had grown from microscopic eukaryotic and one-celled organisms to large multicellular plants and animals with organs. They also incorporated the primordial geometric energy fields and bilateral symmetries of budding trees, worms, and sponges into their organs, and three germ layers developed in birth and growth.

For example, the tree symmetry evolved into ectoplasmic and neural tissues, the worm into alimentary systems, and the sponge into glands, organs, and neural ganglia like

brains. Human physical anatomy reflects all earlier evolutionary symmetries. Thus the constitution of modern *homo sapiens* comprises a microcosm of all energy fields or intelligences of the universe. Our modern human species recapitulates and incorporates the energy fields and symmetries of all previous evolutions, inheriting elemental, plant, and animal intelligence through which psychic energy fields have persisted and grown more complex from phylum to phylum.

Ancient funerary sciences recognized an invisible, eternal, and fundamental principle in all things that resided in the mineral world and evolved through the vegetable and animal worlds to culminate in the human soul. This principle had many names in different cultures: *ka*, *psyche*, *neshamah*, *jiva*. The shamans<sup>8</sup> and priests who presided over death rituals developed ancient theories of psychic *metempsychosis* or transmigration. The elementary souls of simple life-forms evolved and grew in complexity in paths of incarnation through mineral, plant, animal, and human forms. According to Plato, who had probably studied *metempsychosis* as a Pythagorean initiate, regression back into lower animal forms is possible for human souls who do not follow the philosopher's path of virtue.<sup>9</sup>

<sup>8</sup> The word *shaman* is the specific title of a medicine man among Siberian tribes that came to be used as the more familiar generalized term by comparativists of religion.

<sup>9</sup> **The Concept of Metempsychosis in Early Greek Philosophy, Daniel Tarr (the original Cyber Guru)** [www.tarrdaniel.com/documents/Filozofia/Metempsychosis.doc](http://www.tarrdaniel.com/documents/Filozofia/Metempsychosis.doc)

"Metempsychosis (Gr. *meta empsychos*, Lat. *metempsychosis*) or reincarnation – in other words the doctrine of the transmigration of souls – teaches that the same soul inhabits in succession the bodies of different beings, both men and animals. It was a tenet common to many systems of philosophic thought and religious belief widely separated from each other both geographically and historically. Although in modern times it is associated almost exclusively with the countries of Asia and particularly with India, there is evidence that at one period or another it has flourished in almost every part of the world and was for centuries part of Western thought, starting from the Greek *Mystery Religions* leading to *Manichaeism*, and *Gnosticism*, as well as to such modern religious movements as *theosophy*. This universality seems to mark it as one of those spontaneous or instinctive beliefs by which man's nature responds to the deep and urgent problems of existence."

Transmigration and Reincarnation Energy Fields within a Human  
Microcosmic Unit of Consciousness



In modern terms, we can theorize that each individual human has inherited a unique energy field, mathematical program, or “soul” that has persisted through time and grown evermore complex on a path of evolutionary transmigration through mineral, vegetable, animal, and human energy fields or forms of intelligence. It accumulated the primitive energies of specific individual units and organisms through which it manifested, but only in a

few forms of each species. Thus each human soul has a unique affinity for the consciousness of specific minerals, plants, animals, as well as past human incarnations through which its energy field has passed and grown.

A Native American Indian shaman might go on a quest to find the specific kind of crystal that has resonance in his soul to use as a tool for healing. He might develop such an intimate relationship with it that, should it be shattered, he would sicken and die. Mystics of many other traditions communicated with the spirits of stones and plants to discover how they might be used for healing. That seems to be the process through which herbal knowledge, the primitive predecessor of modern pharmacology, developed among ancient and primitive cultures.<sup>10</sup>

This path of psychic transmigration has its biological analogy in the persistence and evolution of DNA from generation to generation, species to species. *Omnis cellula e cellula*—all living cells come from previously living cells.

Human DNA can be traced back to the simple mitochondrial DNA of the first one-celled life-forms. They probably reflect an invasion of chemical hosts in the Earth’s primordial soup-like seas by viral panspermia that permeated the chemical nebulae of space, including the primordial gas cloud that provided substance for our sun and planetary system. These sub-microscopic viruses are complex mineral crystals fused in the elemental gases of violent supernovae and inhabit the extreme environments of space.

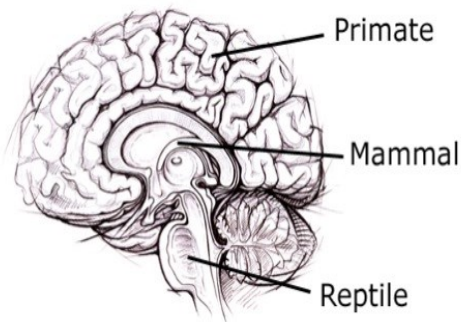
<sup>10</sup> Primitive cultures may have discovered the effects of something like marijuana by accidentally inhaling smoke while it burned in a fire, but they didn’t learn the special properties and complex ways of harvesting and preparing herbal medicines by simple trial and error. Ancient collections of *material magica et medica* tell a much different story.



They are the link between biological life and non-living minerals, i.e. what are usually regarded as non-sentient rocks, gases, fluids, and plasmas.

Human nuclear and mitochondrial DNA constitute the memory banks, computer programs, and nervous systems of the chemical factories we call cells. Generally speaking, as biological life has evolved on Earth, the structure of nuclear DNA has grown more complex. It can be understood as the brain or energy center of each different kind of cell that begins to differentiate from basic human stem cells after conception. The total process of differentiation and growth is controlled by the collective intelligence of all DNA that developed from the DNA of the primal unit of consciousness—the embryonic mother-cell of every organism.

The intelligent energy field of every cell, tissue, and organ is integrated into the total harmony of a human energy field. That harmony is the substrate for the human mind or consciousness that is focused through the major nerve ganglia of the body, especially the brain and heart. On a physical level, this is the harmony that operates the energy field of the entire organism and is focalized in nerve ganglia beginning with the brain and those connected through the spine to all other organs. On a more subtle level, there are also electronic, magnetic, photonic, and other aspects of the total energy field of an individual that constitute his/her conscious and unconscious mind or intelligence that oversees the total process. The intelligence of modern humanity has resulted from the transmigration of consciousness from elemental units of energy to the biological brains and self-consciousness minds of human beings—both of which are ultimately matrices of intelligent energy.



A modern adult human brain weighs about three pounds and contains within it three evolutionary layers: Oldest is known as the reptilian cortex, less ancient the mammalian development, and most recent the primate overlay.

Each brain hardwires itself in the womb at the rate of about 250,000 neurons per minute as a fetus develops, and at birth has grown about 100 billion neurons with over 100,000 miles of blood vessels. The grey matter of the brain

contains about 530 billion neuron cells, each with from one to ten thousand separate synapses that communicate with other neurons, for a total of about 100 trillion “wires.” In other words, the adult human brain has more synapses than there are stars in our galaxy.



Information is shared through chemical electronic pulses in these synapses that travel about 230 miles per hour, far slower than in a computer.

Computers can be programed and loaded with logic and data to defeat humans in chess or trivia games, but their ability to perform creative or innovative thought is limited. They can be recursive and self-examining, but not self-conscious. The human brain uses only about 20 watts of energy, but a comparable computer would need about 100 million watts of power to

operate. But even then it would not have a human mind. Although we can create powerful cyber tools to extend human perception, logic, and thought, it is unlikely that it will ever be possible to develop an intelligent mechanical counterpart of the human brain—even using biomolecules.

In each individual, the brain compiles impressions and memories that compose its evolving personality or self-consciousness. These data are cumulative and ever in flux, but at any given time they constitute the individual conscious mind. However, there is a vast field of subconscious, unconscious, and archetypal memory, including whole personalities, within the total energy field of an individual human mind that emerges in dreams, chemically altered states, and after physical death. The total unit of consciousness does not dissipate with biological death but continues to exist as an energy field, just as the flame of a candle transforms and persists in another form when it is blown out.

There is much anecdotal evidence throughout history in all human cultures that conscious personality persists for a time after the biological death of the brain before it submerges, transforms, and reintegrates back into the total unit. Just as a computer program survives destruction of the operating system, the complex energy matrix of human self-consciousness survives physical death. But it eventually loses self-conscious coherency—anecdotally after about 40 days or six weeks—and undergoes a process of transformation that has been given names like the second death, ascension, or soul release. However, certain traumatic memories associated with specific locations can continue as isolated subroutines and produce apparitions and ghostly phenomena in the perception of susceptible witnesses. These are recursive memories sometimes called thought-forms dynamized by life-traumas whose energies persist after physical death of the brain.<sup>11</sup>

The means through which the total consciousness of one unit communicates with another seems to be energies like telepathic feelings, musical harmonics, color frequencies, and thought forms like mathematics, geometric symbols, and archetypal

<sup>11</sup> More on psychic and paranormal realities in Part Three.



images. Human languages, gestures, and writings are audible and visible projections of these subtle and invisible energies into the fields of common perception—sound, motion, and images.

### **The Limitations of Human Perception: Ordinary Consciousness**

Our sensory world is like that of a prisoner locked into a cell whose only connection with the outside world is one small window. A messenger comes to the window and says, “Your family has all died in an automobile accident.” How do we react? Most people would be instantly overpowered with grief, waste away in prison, and perhaps even commit suicide

But who is this messenger? What is his motive? If he is a trusted friend, would he tell you in this way? If he is someone who wishes you ill, is he telling the truth? Is he a fool? Does he have the wrong cell—is the message meant for another? Is his information correct? Was it your family who was killed? Was anyone killed at all?

Human history and daily life is full of examples of people who misinterpret their sensory world, all too often with tragic results. Othello murders his wife Desdemona because Iago lies about infidelity. President Bush authorizes an invasion of Iraq relying on wrongly interpreted intelligence about nuclear weapons. We are manipulated by our own virtual realities, biases, and subconscious prejudices. We jump to incorrect conclusions and react with tragic results.

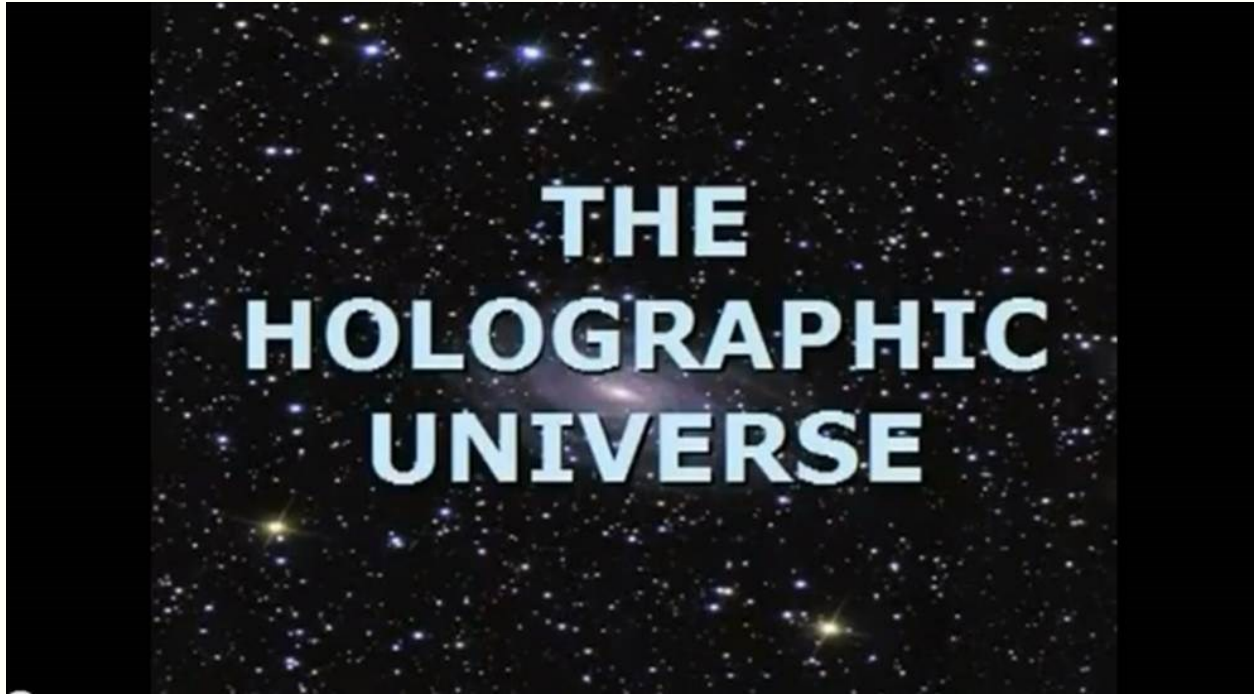
Ordinary consciousness is limited by fear and prejudice, but these can be mitigated to some extent through reflection, self-examination, and social experience with other cultures. These help develop a broad and compassionate mentality.

Those who are able to make wise decisions, discover truth, act effectively, and react courageously in a crisis understand the limitations of a rigid, absolutist mind. They are not paralyzed by fear, and they can think out of the box. They know when to pause before reacting as well as when to react instantaneously. They have cultivated tolerance, vision, and timing through curiosity and self-education. They have expanded their consciousness and made it more universal in nature.

It is vital to understand the nature and limitations of our minds and our common virtual reality.

After writing this book, I found a great series on YouTube called *The Holographic Universe*. I'm including the link to Part Two because it summarizes much of what I've said in this chapter about the quantum physical view of reality and illusion. You can watch it by clicking on the picture below or taking this link:

[http://youtu.be/vU6yCD\\_sEvU](http://youtu.be/vU6yCD_sEvU).<sup>12</sup>



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<sup>12</sup> The later parts three to five degenerate into segments about occult and new-age belief systems that, in my opinion, are not based in science. I do not recommend them. But this segment is quite good.

## PART II: ABSOLUTE REALITY: EMANATED CONSCIOUSNESS OF THE ETERNAL ONE

*In you we live and move and have our being.*  
From the poem *Cretika* by the Greek Sage Epimenides<sup>13</sup>

The Holy Grail of modern physics and cosmology is a “theory of everything” that like Einstein’s search for a Unified Field Theory would yield a full understanding of the structure of Absolute Reality. Hawkings has observed that if or when the quest succeeds, the result will be mathematical. Tegmark’s mathematical universe hypothesis (MUH) is: *Our external physical reality is a mathematical structure*. That is, the universe *is* mathematics in a well-defined sense, and that “in those [worlds] complex enough to contain self-aware substructures [they] will subjectively perceive themselves as existing in a physically ‘real’ world”.<sup>14</sup>

The quest has led from hypotheses like superstring theory,<sup>15</sup> which posits the reality of ten dimensions rolled up into our three—perhaps prefigured in the Ten *Shamayyim* or Heavens of Hellenistic Jewish *Merkavah* ascent—to cosmological theories deriving from quantum mechanics and information sciences positing primordial digital information bits (intelligence quanta) and parallel universes (multiverses). Modern physics merges into a scientific form of metaphysics. Many cosmologists find it useful to examine ancient theories of reality, just as the pioneers of modern particle physics found inspiration in the ancient atomic theories of Democritus and Epicurus.

Physicists acknowledge that in observation of very small quantum mechanical systems and wavicles like photons and electrons in variations of the famous and spooky double slit experiment, it is not possible to observe them without affecting their behavior with the consciousness of the observer. When we do not measure or observe behavior, electrons and photons behave like waves producing interference patterns. But when we observe, they behave like particles shot from guns. The mathematical formula that describes these measurements or observations is exactly the same as the formula that describes the other spooky quantum mechanical phenomenon known as entanglement. Observation creates entanglement.<sup>16</sup> When we turn our attention to an object of thought—i.e. any form of human virtual reality or perception—our consciousness

<sup>13</sup> Clement of Alexandria considered the Greek poet-philosopher Epimenides to be among the seven wisest philosophers. Put into the mouth of Paul by the writer of Acts about the same time Pseudo-Paul included another line from the poem into the Epistle to Titus, c. 85 C.E.

<sup>14</sup> Tegmark, Max (February 2008). “The Mathematical Universe”. *Foundations of Physics* **38** (2): 101–150.

<sup>15</sup> Cf. <http://www.superstringtheory.com/index.html>

<sup>16</sup> The single universe of classical physics cannot be true in quantum mechanics, which reveals the reality of either multiverses, or of a non-existent “zero” universe. Cf. Ron Garret’s excellent presentation on Google Tech Talks: <http://youtu.be/dEaecUuEqfc>

immediately induces a reciprocal affect. Thought and perception are mirror images because our consciousness is entangled within the universal matrix of consciousness.

Thus an observer must be considered as part of the system being observed.<sup>17</sup> One cannot normally study information quanta or consciousness from the outside or with instrumentation. Physicist Tom Campbell maintains that valid study of quantum consciousness can be done only when the observer is also the subject.<sup>18</sup>

In Part II we will examine the metaphysical implications of twenty-first century physics and cosmology in the light of ancient solutions to the nature of cosmic origins, humanity, Godhead, and Absolute Reality.

### **Infants trying to Spell God with the Wrong Blocks<sup>19</sup>**

Human societies have created, invoked, and worshipped totem animal protectors, venerated ancestors, and anthropomorphic deities from ancient times. The history, comparison, and phenomenology of religions shows us a process in which deities develop from legends of ancestors or primordial shamans, from myths that personify ancient tribes, from animistic representations of geographical monuments like mountains, oceans, and springs, or from animistic perceptions of solar, lunar, and stellar bodies.

As societies matured and refined their religious virtual realities, many Hellenistic Greek, Hindu, Jewish, Christian, and other theologians employed allegorical interpretation of ancient scriptures (Iliad, Odyssey, Vedas, Old Testament) to sanitize their often bawdy or warlike primitive deities and transform them into moral exemplars acceptable to later eras. But originally *Yahweh* was a “Man of War,” and Zeus was a selfish philanderer—deities created in the popular imagination in tales told around winter fires.

Priests and philosophers developed their cultural deities into moral and cosmological principles emanating from a primordial unity. For example, the Egyptian priests of Hieropolis posited an origin of all things through an Ennead<sup>20</sup> of deities that sprung from an utterly dark primordial ocean called Nun. From that *Atum* stood forth. He was the supreme demiurgical Creator deity symbolized as a *ben-ben* or mound of earth shaped like a pyramid. He then self-generated as the primordial Godhead standing upon the *ben-ben* and copulated with his hand. He sneezed out the deity *Shu*, Air. He spat out

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<sup>17</sup> The observer effect, which is related to the Heisenberg Uncertainty Principle, can be cleverly circumvented to some extent, but still obtains. Cf.

<http://www.scientificamerican.com/article.cfm?id=heisenbergs-uncertainty-principle-is-not-dead>

<sup>18</sup> He has done extensive experimentation with psychoactive drugs and paranormal phenomena. Cf.

<https://www.my-big-toe.com/>

<sup>19</sup> “The world is not a prison house but a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with the wrong blocks.” E.A. Robinson, Pulitzer Prize winning poet, 1965-1935.

<sup>20</sup> Nine-fold structure or pleroma.

the deity *Tefnute*, Dew/Rain. In this way he continued to establish the complete Ennead of primordial deities, the entire elemental world, and to raise dry land out of the waters. This cosmogenesis from an Eternal One is very similar to what is found in Hebrew, Persian, and Hindu scripture from later periods.

The Greek<sup>21</sup> and Gnostic philosophers envisioned primordial darkness as *Chaos*, *Abyss*, *Bythos*. The Babylonians named the primordial waters devoid of light the dragon *Tiamat*. The Hebrew Genesis probably preserves a memory of this in the term *tohu w-vohu* used in its description of the primordial waters, and also the dragon *Leviathon*.

The Vedas tell of primeval waters known as *Ksheer Sagar* (*Matsya Purana* 2.25-30). The Hindu universe is eternal and dies and is reborn. At that rebirth—the origin of our world, of which only a tiny portion is perceptible to ordinary consciousness—the following sequence occurs:

“After Mahapralaya, the great dissolution of the Universe, there was darkness everywhere. Everything was in a state of sleep. There was nothing, either moving or static. Then Svayambhu, Self-manifested Being arose, which is a form beyond senses. It created the primordial waters first and established the seed of creation into it.”

This common theme of a primordial ocean without light seems to portend the modern biological view of life originating in dark ocean depths before Earth had produced an ozone layer to protect organisms near the surface or on land. I would suggest that this is not mere coincidence, but a result of ancient “memories” or archetypal energy that remains a part of the human subconscious. The ancient insights of spiritually talented shamans, priests, and philosophers produced common mythic explanations of our origins. In other words, they had glimpses of absolute realities that were to be understood and elaborated only thousands of years later in an upgraded and improved virtual reality known as modern science.

When we study the Greek philosophers who used inductive and subjective means to understand the physical world, we find that it was they who first glimpsed the particle nature of physics, the shape and size of the Earth, and developed language to understand states of matter and energy—Ether, Fire, Air, Water, Earth. They used their *Nous* or Higher Intellect, employing mathematics to interpret the absolute realities that lay behind simple and untrustworthy human perception. Modern science does the same, but with superior empirical tools and the benefit of centuries of painstaking peer-reviewed processes. The development of contemporary information science has brought us an even better understanding of virtual reality and the Absolute Reality it represents. The veil between empirical science and the insights of philosophy and metaphysics grows ever more transparent.

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<sup>21</sup> Cf. Hesiod *Theogony*, the Orphic and Pre-Socratic philosophers, especially the *Nous* or Divine Mind of Parmenides and Anaxagoras

### Scientific and Philosophical Emanation Instead of Creation

Absolute Reality, which operates in a dualistic universe through the expansion of time or what Hawking called “arrows of time,” seems to have a unified origin beyond time. The Big Bang theory of modern particle physics and cosmology traces all energy, space, time, and all forms of matter from a single origin,<sup>22</sup> as did the ancient philosophers.<sup>23</sup> Thus both ancient and modern cosmology are rooted in forms of philosophical monism. But unlike ancient philosophy, modern scientific cosmology is able to demonstrate a series of logical and mathematically evolving causes extending through time that lead back to a single, unified origin for all physical reality.

There is another important difference. Philosophy understands the origin of our universe as something like Aristotle’s First Cause or Unmoved Mover. Theology takes its cue from Plato’s Demiurge or Creator, who stood apart from primordial matter at the beginning of time and the created the universe. But ultimately these are theories of a *dual* origin—not a true monism that fits all the scientific data. Instead, science reveals a unified origin as *non-dual*—not separate, but in unity with all aspects of the manifest universe.

As opposed to philosophy and theology, however, there were cosmological theories in the ancient world that addressed truly non-dual origins. They were not theories of creation, but of *emanation*. They probably developed from prehistoric animistic pantheism, in which all things were understood to have forms of intelligence, soul, and psychic life because they were all part of the divine *corpus*. Ultimately there was no division of sacred and profane because all things were understood to be identical with divine reality. We think of these ideas as primitive, but they may prove to be far more sophisticated and useful than those of creationism.

Emanation was the theory of origins in Egyptian priesthods of Memphis and Hermopolis, Hindu schools of Vedic interpretation, Hellenistic Zoroastrian, Hermetic, and Jewish proto-kabbalistic wisdom schools, the Christian catechetical school of Alexandria, and among the Gnostic sects and Neoplatonic philosophers.

Here follows a diagram summarizing the emanation theory of the Zoroastrian schools according to later Neoplatonic sources.

The ultimate and unknowable origin was Abyss or First Mind (*Nous*), which emanated the Father-Mother and Primal Consciousness (*Mens*), which are one unified reality known as the Monad. Emanation of the universe was allegorized by ancient Egyptians,

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<sup>22</sup> Other theories of an eternal steady-state universe and cosmological speculation about multiverses do not address the question of origins.

<sup>23</sup> Ancient Egyptian, Hindu, Greek, and Hebrew monistic cosmology probably reflects prehistoric and shamanic ideas.



Hindus, Greeks, Zoroastrians, Hellenistic Gnostics, and Neo-Pythagoreans as a process of generation by male-female syzygies or pairs on the model of living generations unfolding in time. To them, the macrocosm was a living being that was “born” into existence, and the various gradations of Mind were reflections of reflections of Universal Mind. The lowest universe was separated from *ta onta* or “things that are real” by the *Hypezokos*, or what Proclus described as the “membrane” or divider. The elemental world known to ordinary human consciousness was also called the Flower of Fire, because the gradations of Mind were allegorized as a universal spiritual matrix out of which all manifestation blossomed.



The Hellenistic Jewish version of Emanation was probably an adaptation of these Chaldean concepts. Mind, Intelligence, or Consciousness was interpreted as fiery *Ruach*—the universal matrix of Spirit. Let us examine the Zoroastrian influence on Jewish thought.

The Northern Kingdom of Israel had been destroyed by the Assyrians in the eighth century B.C.E. The Babylonian King Nebuchadnezzar captured the Southern Kingdom of Judah two hundred years later. Instead of slaughtering the ruling families and priests of Judah, he deported them to the great city of Babylon by the thousands beginning approximately 597 B.C.E. to prevent any effective Jewish rebellion. This event is known



today as the Babylonian Captivity. Over several generations, the diaspora community established Babylon as the greatest Jewish cultural center of the ancient world. In Babylon, Hebrew state religion was transformed into what would eventually become rabbinic Judaism.

Jewish priests assembled, redacted, and produced what we know as the first five books of the Bible. Later Babylonian schools composed most of the Book of Isaiah, Ezekiel, Jeremiah, probably the Job cycle, and the primary apocalyptic and messianic texts of Daniel and the Enoch cycle. It was through the Babylonian Jewish schools that the Son-of-Man(kind) Messiah proclaimed by *Yeshua* was revealed,<sup>24</sup> the Enochian literature of prophetic *Merkabah* ascent to the Throne of God was produced, and proto-kabbalistic *haggadah* developed to explain the emanation of the worlds, the origin of evil in a universe emanated by an infinitely good Godhead (theodicy), and the structure of the human soul. This proto-kabbalistic knowledge integrated Egyptian and Edomite mortuary science and wisdom—already part of Hebrew tradition—with Zoroastrian astronomical cosmology and the Pythagorean adaptation of Hindu doctrines concerning transmigration and reincarnation of the soul, known in Hebrew as *gilgul*, “cycles.”

The first chapter of Genesis is modeled upon, but also differentiated from, the far more ancient Babylonian so-called creation story, the *Enumah Elish* (“When From On High”). It is a story of emanation *ex nihilo*, not creation. In the Zoroastrian story, the primordial Council of Gods emanates light. The Hebrew story tells of the *Elohim* (“gods,” but understood to be the Hebrew One God). The *Elohim* emanate light into manifestation with thought and word by commanding, “Let there be light!” The Hellenistic Jewish *Sefer Yetzirah*, probably originally written in the first century of the Christian era,<sup>25</sup> develops this theory of emanation in great detail, probably under the influence of the more ancient Greek Pythagorean alphabet-letter Kabbalah.

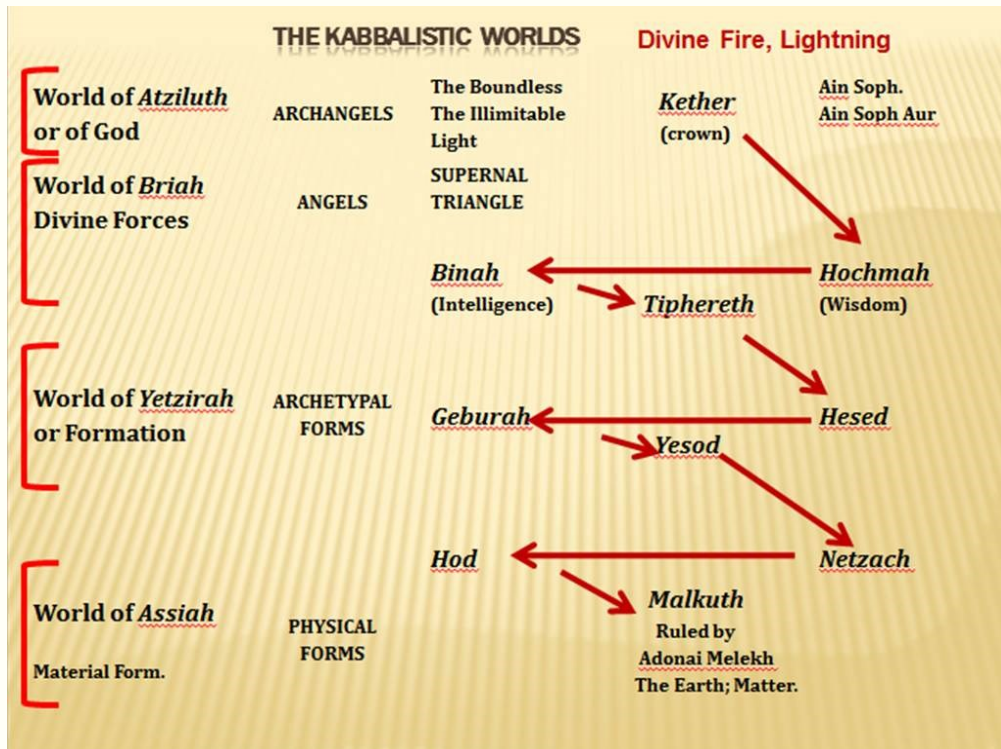
Here is a diagram summarizing Hellenistic Jewish Kabbalah about the emanation of the worlds. Note the “lightning flash” of divine fire that allegorizes the path of spiritual emanation through the Four Worlds or ‘*Olamim*. The reverse path represented the ascent of the *Merkabah* mystic through the Ten Heavens (*Shamayyim*). The matrix of Mind and all of its operations is Spirit (*Ruach*) or divine noetic fire.

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<sup>24</sup> *Yeshua* (Jesus) criticized the Palestinian expectation for a Davidic Messiah in proclaiming the coming of the *Bar-Enash* or Son-of-Man(kind) Messiah—a term found 82 times in his New Testament teachings. His so-called lost years were probably spent in Babylon.

<sup>25</sup> 70CE oldest reference to the “*Sefer Yetzirah*” mentioned in the Talmud. Haggigah 12a “Ten agencies through which God created the world, vis, wisdom, insight, cognition, strength, power, inexorableness, justice, right, lore, mercy.” The written version has affinities with Babylonian, Egyptian and Hellenistic mysticism during the 2nd century BCE, when such a combination of influences was present. It became one of the most frequently and earliest published works of Jewish lore and was the first systematic treatise of Jewish mysticism between the 3rd & 6th century. Its influences were late Hellenistic and possibly Neoplatonic mathematical mysticism combined with Rabbinic *Merkabah* theories.

[http://www.servantsofthelight.org/QBL/Books/Time\\_Line.html](http://www.servantsofthelight.org/QBL/Books/Time_Line.html)



Below I quote the account of Hippolytus about the doctrine of emanation that Basilides, proto-orthodox founder and head of the Christian Catechetical School of Alexandria, taught initiates in the period A.D. 120-140. This was probably a version of the kabbalistic cosmology taught by *Yeshua* (Jesus) to his Jewish disciples, but not transmitted publicly in gentile Pauline Christianity or the New Testament gospels. It was also probably the basis from which Valentinus and the second-century Christian Gnostics developed their emanational *Pleroma of the Aions*.<sup>26</sup>

"Basilides and his true son and disciple Isidorus, assert that Matthew (the Evangelist) revealed to them certain secret doctrines which had been specially communicated to himself by Christ.

"There was a time when there was Nothing; nay, not even that 'Nothing' was anything of being, but barely and without reserve, and without any sophism, there was altogether Nothing. When I use the term 'was,' I do not mean to imply that this Nothing was [i.e. existed in time, for there was no time]. But in order to explain what I wish to set forth, I employ the expression "there was absolutely Nothing."

<sup>26</sup> Valentinus claimed he received his emanational cosmogony from Theudas, a disciple of Paul who may have authored the late Pseudo-Pauline Epistles to the Ephesians and Colossians. Even though Paul had been a rabbinic student of *Gamaliel* and never met *Yeshua*, he would have learned the emanational exegesis of the Genesis creation stories from Judean rabbinic tradition. So Theudas could have been a source for Valentinus. However, Valentinus was born an Egyptian and was catechized in Alexandria, probably by Basilides, whom some scholars argue was the source for the Valentinian pleroma.

"When therefore Nothing was--no substance, no non-substance, no simple, no compound, no incomprehensible, no sensible, no man, no angel, no God--when there was nothing whatever of what is called by name, perceived by sense, conceived by the mind, but all, and even in a more refined sense than this, being put out of the question--then this Non-Existent God--without thought, without purpose, without counsel, without passion, without desire--willed to emanate a universe.

"I use the word 'willed' merely to express my meaning, as it was without thought, without sensation, without will, that this was done; and by 'universe' I do not mean the physical universe that developed afterwards and can be divided by latitude and longitude, but I understand by it 'the seed of the universe.' This 'seed of the universe' contained the All within itself, just as the germ of the mustard-seed contains the root, the stalk, the leaves, the grain, with each containing again the rudiments of innumerable other things that grow out of it.

"Thus the Non-Existent God emanated a Non-Existent universe out of Non-Existence when he emanated the seed containing within itself the pleroma of the seeds of the universe."

In other words, according to the second-century Alexandrian school, the historical *Yeshua* taught the kabbalistic concept of an Eternal Unity that transcends time and existence. It is the root of all reality.<sup>27</sup>

To the ancient Greek, Hebrew, and Hindu sages the Emanator was not merely a god or deity, but the Godhead—an ultimate transcendent, unknowable, all-knowing, yet immanent, personal and indwelling Eternal Spirit. *Yeshua* and his contemporary Galilean Jewish mystics and miracle workers such as *Honi the Drawer of Circles* and *Haninah ben Dosa* knew this Spirit as the *Abba*—not Father, but Father-Mother.<sup>28</sup> The allegorical name did not imply dualism, but a single unity, just as the *Elohim* were considered to be One in Jewish kabbalistic thought. *Adonai Echad*: "The Sovereign Master of the Universe is One."

Applying the ancient concept of emanation to scientific cosmology, we can posit that all manifestation is mind or consciousness. It originates in a universal mind, consciousness, *logos*, matrix, or intelligence that serves as the recursive operating system, program, and programmer of all reality. Rather than standing apart from reality like a Creator, it exists within and encompasses all reality. The universe itself is infinitely

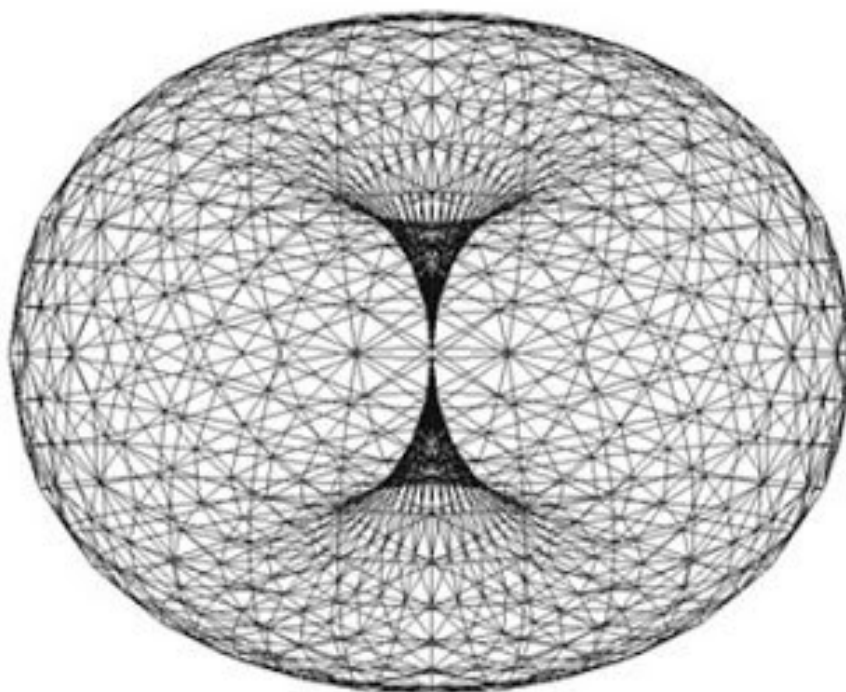
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<sup>27</sup> I have spent decades as a biblical scholar reconstructing and recovering the historical pre-Christian teachings of *Yeshua*, which were kabbalistic and not transmitted in Christianity. My books and CD's can be found at [http://www.amazon.com/s/ref=ntt\\_at\\_ep\\_srch?encoding=UTF8&field-author=Lewis%20Keizer&search-alias=books&sort=relevancerank](http://www.amazon.com/s/ref=ntt_at_ep_srch?encoding=UTF8&field-author=Lewis%20Keizer&search-alias=books&sort=relevancerank) and <http://hometemple.org/Publications.htm>

<sup>28</sup> *Ab* "father" plus the feminine ending *-ba*. Incorrectly translated in the Greek of the New Testament by non-Jews two to four generations later as *Pater*, Father. By this time the entire kabbalistic background necessary to understand the historical teachings had been lost in the schism with Jewish Christianity.

intelligent, alive and sentient through all scales of being and dimensions of reality.<sup>29</sup> Every tiniest unit of reality has some degree of psychic life and intelligence, and ultimately each is a unit of the universal consciousness from which it emanates.

**A REPRESENTATION OF UNIVERSAL CONSCIOUSNESS OR THE MIND OF  
GODHEAD AS CONTINUOUS ANALOG TORUS WITH INFINITELY EXPANDABLE  
FRACTAL SURFACES THAT CAN EVOLVE IN ARROWS OF TIME<sup>30</sup>**



Although our universe manifesting in time is digital and therefore dualistic, the infinitely intelligent Mind of the Eternal One is represented as continuous or analog in nature. It is not digital except when considered as a digital singularity. It does not exist in time, as it substands time in an eternal present.

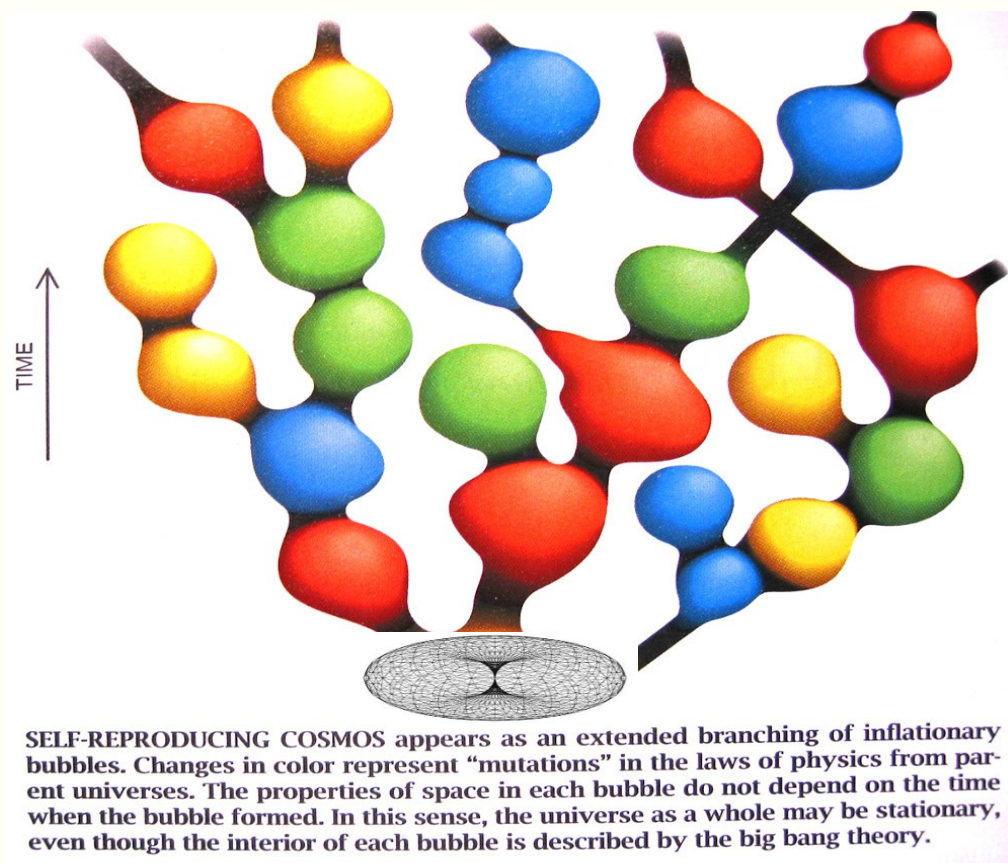
A universal reality that manifested in the form of many universes or a multiverse interfacing with “branes” (membranes) would still require at its root this Eternal Mind, with each universe expressing as a kind of “thought.”

<sup>29</sup> Ultimately these dimensions are interior, not external, as Yeshua said, “*The Malkuth [sovereignty or ruling power] of Godhead is within you.*” Luke 17.21 The macrocosmic realities can be accessed only through the interior microcosmic soul or, as physicist Tom Campbell maintains, consciousness has to be studied from within consciousness.

<sup>30</sup> From Dr. Cyd Ropp’s online summary: *A Simple Explanation of Absolutely Everything*, <http://asimpleexplanation.blogspot.com/2011/11/simple-cosmology-of-universe.html>. The torus is the primordial physical geometry of a black hole, from which energy, matter, stars, and galaxies originated.



**A REPRESENTATION OF THE HYPOTHETIC MULTIVERSE AS BRANCHES AND BUDS OF A UNIVERSAL TREE. ONE OF THE BUDS IS OUR UNIVERSE.**



Whether we postulate a universe with many dimensions, parallel universes, or other multiverses, the emanational model best describes what can be known by modern physics and cosmology.

### **The Nature of Godhead**

The key to the quest for Absolute Reality is recognition of the ultimate unity of our universal matrix of consciousness that evolves through random operations. Without that recognition, human consciousness remains trapped in its limited virtual reality, unable to find its way out of the dark cave of ordinary mind.<sup>31</sup>

In a private letter,<sup>32</sup> Albert Einstein confided, “The word god is for me nothing more than the expression and product of human weaknesses.”

But he also said, “In view of such harmony in the cosmos which I, with my limited human understanding, am able to recognize, there are yet people who say there is no

<sup>31</sup> Cf. Plato's *Allegory of the Cave* recounted in *The Republic*.

<sup>32</sup> January 3, 1954, to the philosopher Eric Gutkind

God. But what really makes me angry is that they quote me for the support of such views.”<sup>33</sup>

Einstein recognized the reality of an eternal, unifying intelligence quite beyond the anthropomorphic gods of human religions including his own Jewish tradition. What he calls “God” in the latter quotation must be understood as Universal Mind or Consciousness—the Godhead of philosophy and metaphysics.<sup>34</sup>

Unlike the more ancient deities that required sacrifice and propitiation, the basic nature of a monotheistic Godhead was understood by the philosophers of emanational cosmology to be completely beneficial and humanistic. What did they teach about the nature of the Godhead that emanated the cosmos? In the summary that follows, instead of the religious term Godhead, I shall use the non-theistic term Eternal One, meaning the primordial self-conscious singularity or universal intelligent Unity that generates and rules all existence, transcends time, and is embedded within and substands all reality.

Einstein said that the most incomprehensible mystery of the universe is that it is comprehensible. Reality—the Eternal One—is the knower, and we are the known, and thus we can know in part. We are ultimately consciousness entangled with consciousness revealing ever more as we grown in consciousness.

- 1. The Eternal One does not exist, but is absolutely real.**
  - a. The “existence of God” is a non-issue and not a matter of belief.
- 2. The Eternal One transcends time and existence, but is equally immanent, personal, and intimately present.**
  - a. “Within in you and beyond your understanding.” *Gospel of Thomas, Logion #3*
- 3. The Eternal One is the universal pleroma of consciousness transcendent with meaning beyond all human understanding, and yet communicating personally and intimately with all levels of consciousness.**
  - a. The Eternal One is the universal matrix of consciousness on all levels that communicates to those who make themselves receptive through communions of prayer, *mantra*, music, art, beauty, love, science, guidance, worship, and other forms for receiving inspiration.
  - b. TRANSCENDENT: “In you [Godhead] we live and move and have our being”<sup>35</sup>

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<sup>33</sup> Conversation with another friend, undated.

<sup>34</sup> In his argument with quantum physicists who correctly recognized the essentially random nature of matter and energy, Einstein famously objected, “God does not play dice with the universe.” For him, randomness was rooted in a unified chain of causes that might ultimately be understood through mathematics. But unlike the Theory of Relativity, his goal of a Unified Field Theory proved elusive.

<sup>35</sup> The Greek philosopher Epimenedes, quoted by Paul in the account of his debate in Athens, Acts 17.28

- c. IMMANENT: “The *Malkuth* of the Heavens [all the ruling power of Godhead] is within you”<sup>36</sup>
- 4. The consciousness of the Eternal One evolves and manifests in various forms in all beings.**
  - a. The potential for greatest manifestation of consciousness is in the human microcosm.
- 5. The Eternal One is not an anthropomorphic or theriomorphic deity, nor any kind of deity, does not project an image, does not have gender, and cannot be spoken about except allegorically.**
  - a. Not the Father god of Christianity, Judaism, Islam, and Hinduism
  - b. Best be described in terms of what it is *not* with such words as ineffable, invisible, incomprehensible, unknowable.
- 6. Human thought and language cannot comprehend the Eternal One.**
  - a. But it can attune and commune to its essential qualities such as Wisdom, Justice, Compassion.<sup>37</sup>
- 7. The human mind can choose to attune itself to the Eternal One in expanding consciousness, or separate itself and remain static in ordinary consciousness.**
  - a. The nature of expanded consciousness is wisdom, compassion, truth, beauty, justice, strength, and all the divine qualities that comprise Absolute Reality.
- 8. The nature of Absolute Reality emanated from the Eternal One is good.**
  - a. The operating principles of Absolute Reality are the inherent qualities of the Eternal One
  - b. These are wisdom, compassion, truth, beauty, justice, strength, love, and all the divine qualities that comprise Absolute Reality.

I must emphasize that the most profound aspects of consciousness are not discursive, but noetic. Greek *Nous*, Hebrew *Chayyah*,<sup>38</sup> the concept of the *Augoeides*, or Higher Mind was understood among the sages as the most subtle form of intellect. It was not what we might think of as merely rational or coldly logical, but comprised of the most refined, exalted, and transcendent feelings experienced by humanity. In other words, divine intellect was comprised of exalted emotion like the *orge*<sup>39</sup> of the gods evoked

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<sup>36</sup> Luke 17.21

<sup>37</sup> The “names” of Godhead represented in the kabbalistic tree, the names of *Allah*, the names of Shiva, etc.

<sup>38</sup> Cf. pp. 35-36

<sup>39</sup> Today we think of an “orgy” as a group sex party, and indeed that was the case in certain Dionysian celebrations. But the classic *orge* of a deity was its most profound feeling, such as the “passion” of Christ and the sacred grief of the Earth Mother Demeter after her daughter Persephone was kidnapped by Hades/Pluto.



from initiands in the journeys and ritual of the Eleusianian and other mysteries. The most exalted of feelings, and thus intellect, were love and devotion as bliss.<sup>40</sup>

It must be emphasized that the highest aspect of mind or consciousness is not verbal. It is blissful. That is why the most powerful telepathic and other communications of consciousness are—in their more course forms—emotional. Animals communicate fear or threat with silent stares or growls. Our solar plexus sends and receives coarse emotional information like fear and shock. But the most refined forms of emotion such as selfless love, compassion, and the experience of true bliss, are felt as subtle energies rising up the spine to the heart and crown.

Today the highest, most refined noetic consciousness of which modern humans are capable is found in the sensibilities and feelings evoked in art,<sup>41</sup> music, poetry, compassion, selfless devotion, and mystic bliss of effective spiritual practice. The ancients experienced these in ritual imitation of the divine *orge* of the gods, but modern humanity has internalized the deities and can evoke *noesis* from within. As a friend once observed, daily life has become the mystery school.

Let it be clearly understood, then, that emotions—positive or negative—are fundamental to the consciousness or information strings that comprise the digital nature of Absolute Reality. When we examine topics like obsession and possession in a later section, we will see why.

*Yeshua* (Jesus) taught that the nature of the Eternal One was that of a wise and loving parent—the *Abba* or Father-Mother. When asked for a rabbinic ruling on the most important of the *mitzvoth* or divine commandments, he quoted Deuteronomy 6.5 and equated it with Leviticus 19.18—love of God and love of humanity.

In these verses the Hebrew word for love of both God and humanity was *ahab*, meaning blissful, emotional, human devotion. The Johannine gospel and epistles characterize divine nature with the Greek word *agape*, meaning the love of a parent (*Abba*), which translated Hebrew-Aramaic *ahab*, blissful devotion. The well-known declaration in I

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<sup>40</sup> Poorly and ineffectively imitated in degenerated sexual tantras of medieval India.

<sup>41</sup> In his *Poetics*, Aristotle defined the ideal characteristics of dramatic tragedy: "Tragedy, then, is an imitation of an action that is serious, complete, and of a certain magnitude; in language embellished with each kind of artistic ornament, the several kinds being found in separate parts of the play; in the form of action, not of narrative; with incidents arousing compassion and fear, wherewith to accomplish its katharsis of such emotions..." Classical Greek secular drama emulated the sacred drama or *dromena* of the mystery cults to evoke lower or coarse emotions in an audience. The same principles are involved in modern movies and propaganda—to the point of emotional manipulation and abuse.

John 4.8 “God is Love (*agape/ahab*)” probably represents an authentic teaching of *Yeshua*.<sup>42</sup> A good paraphrase would be, “Godhead is bliss.”

In the school of Jewish messianic thought and kabbalistic philosophy represented in the teachings of *Yeshua*, as in the more ancient Greek emanational philosophy represented in Hesiod’s *Theogony* and among the later pre-Socratics like Empedocles, the primary nature of the Eternal One is Blissful Love. For the Greeks, Love as *Eros* was the force that brought about conjunctions and unions of opposites and generated—and continues to generate—the universe.

As we saw in the chart of Chaldean emanation, the power of *Eros* was further elaborated into a trinity of creative forces: the *lynges* or wheels of consciousness that were known in Jewish *Merkabah* tradition as the *Ophanim* or chariot wheels within wheels full of eyes and made of angels at the Chariot-Throne of God; the *Synoches* or forces that bind things together; and the *Teletarchae* or initiatic tutorial energies that guide all things into full evolutionary potential.

So the basic nature of the Eternal One was understood as manifesting in the power of blissful love. Again from I John 4.8: “Whoever does not love does not know God, for God is Love.” And I John 3.17: “But whoso hath the world’s goods, and beholds his brother in need, and withholds his compassion from him, how doth the love of God abide in him?”

Elaborations upon the humanistic love-nature insight produced the many “names” of God that developed in different theistic religions. In the earliest forms of Jewish Kabbalah preserved in the second-century *Sefer Yetzirah*, God emanates ten Names or *sephiroth*, “vessels,” containing the divine consciousness as what would later be described as virtues (*L. virti*, “powers”) such as Wisdom (*Hochmah*), Compassion (*Binah*), Mercy (*Hesed*), Justice (*Geburah*), and Beauty (*Tiphereth*). In Islam *Allah* has ninety-nine Names such as “the Wise, the Compassionate, the Just, the Merciful.” In Hinduism Shiva has 108 Names or 1008 in some traditions.

All of these Names or Emanations of the Eternal One might be understood in scientific terms as primordial information bits or particles of Absolute Reality. According to the

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<sup>42</sup> Johannine tradition derives from the Apostle John to whom *Yeshua* gave the initiatic name *Boanerges*, “Voice of Thunder,” and his older mentor the Apostle Miriam named *Magdala*, “Tower of Strength.” However, John’s Gospel, which was written by their disciples in Asia Minor, spins the kabbalistic allegories about Vine, Heavenly Bread, and others given by *Yeshua* and his Apostles about the *Bar-Enash* or Son-of-Man(kind) Messiah (“Christ”) as “I am” sermons given by the Christian *Iesous* about himself as the Christ. Alternatively, these allegories may have been revelatory *davrim* delivered by *Yeshua* as a channel of the divine *Memra* or prophetic word of God in private teachings with his close disciples. If so, that would explain the origin of the sudden appearance of Holy Spirit channeling by the original disciples in their post-resurrection *toda* gatherings and the importance of the *Ruach-ha-Qodesh* in the early churches. There is not enough information from literary sources for anything but speculation.

ancient sages, the universal matrix of consciousness is structured from Love, Wisdom, Justice, Compassion, Beauty—in other words, what humans would call humanistic and good. The Godhead is good.

If the Eternal One is good, how does evil arise? Or at least what in human virtual reality we call evil? Ancient explanations of the metaphysical problem of evil are known as theodicies. I consider the most useful of these to have developed in Jewish kabbalistic tradition. The explanation is not literal. It is allegorical, because the absolute realities of cosmic origin transcend the limitations of human virtual consciousness. As a physicist would say (incorrectly), “We cannot know what happened before the Big Bang.” Incorrectly, because time in our universe begins with the Big Bang, so there can be no “before.”

Briefly, the Eternal One of Kabbalah is non-existent. By taking thought, Non-Existence (*Ain*, “Not”) was emanated. From that, Infinity (*Ain Soph*, “Not finite”) was emanated. From that, Primordial Infinite Light (*Ain Soph Aur*, “Not finite light”) was emanated. In kabbalistic thought, Godhead is hidden forever—even in the Messianic Age—by a “cloud” (*anan*) of seven “veils” of Primordial Light.<sup>43</sup>

The primary *Sephira* of divine sovereignty was emanated, *Kether*, Crown. From that emanated *Hochmah*, Wisdom, and *Binah*, Compassion/Understanding, and the rest of the Ten *Sephiroth*. But they were isolated and separated from each other by the walls of the vessels that contained them. The Eternal One shattered the vessels, which broke into shards (*qlippoth*), and the ten divine energies were able to unite as a unified organism or system by means of 22 pathways that carried the nature of both *sephira* each one connected, thus serving as hybrid *sephiroth*, for a total of 32 Paths of Wisdom.

With the shattering of the vessels, dualism manifested and time began. The basic structure of what emerges as a dualistic universe is the light of the energy emanated in the Ten *Sephiroth*. But the broken shards or *qlippoth*, whose nature is to bind and contain, opposes the freedom, liberation, and expression of the divine energies. That is the existential condition for the emanation of the worlds or *‘olamim*. They must of necessity exist in time, and the operation of time, evolution, and motion is dualistic—the action-reaction of polar opposites.

Thus our universe is dualistic, i.e. digital. At all scales it operates through the inherent dualism of future and past, light and darkness, positive and negative, unity and

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<sup>43</sup> “The *tzelemim* [visual images] are perceivable by mankind, but the divine light in them remains hidden in the *Tzelem* of the Light of the *Abba*. He will be revealed, but his *Tzelem* will remain concealed by his light.” *Gospel of Thomas*, Logion 83

separation, interior and exterior, good and evil.<sup>44</sup> *Yeshua* said, “It is necessary that evil comes, but woe to those by whom it comes.”<sup>45</sup>

As consciousness evolves, it ascends in an evolutionary arc toward the infinite future in which there is increasingly more light and less darkness, synthesizing higher, more expanded consciousness ever more attuned to the enlightenment of the Eternal One, “in whom there is no imperfection of darkness.”<sup>46</sup>

This leads us to an amazing conclusion. *In our dualistic virtual reality, it is from the future, not the past, that the Eternal One emanates reality.*<sup>47</sup>

The origin and end of the dualistic universe is the same—an eternal present that is not some kind of place that lies between past and future, as our “be here now” illusions would have it, but subsists only in completely enlightened consciousness that comprehends the beginning and end of time. Apparently, spiritual enlightenment can be only a relative term in human virtual reality. One human being can achieve relatively more enlightenment than many others, but in the scheme of Absolute Reality the difference is miniscule. Complete enlightenment does not exist in the dualistic and relativistic universe anywhere or at any time, any more than the non-existent Eternal One exists in time and space. All avatars and theophanies exist only in human virtual reality.<sup>48</sup>

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<sup>44</sup> But good and evil are relative and situational. For example, it has been beneficial for the survival of many species to isolate and shun sick, weak, and wounded individuals, but among humans they are cared for and nurtured because the cultivation of compassion results in more powerful and beneficial survival of the human species.

<sup>45</sup> Luke 17.1

<sup>46</sup> James 1.17

<sup>47</sup> The disciples besought *Yeshua*, “Tell us about our ultimate future.” *Yeshua* replied, “Then have you uncovered *Ha- Roshit* [the ultimate origin, Greek *Arche*] that you are now qualified to inquire about *Ha- Acharit* [the ultimate end, Greek *eschaton*] ? For where the *maqom* [place, condition] of the Beginning exists, that will be the End. Blessed is he who is able to stand at the Beginning, for he shall know the End; and he shall never taste death.”

<sup>48</sup> That is why Gautama Buddha exercised careful discrimination choosing his teachers and studied deeply with many gurus, and *Yeshua* probably did the same. Modern seekers make better progress if they study deeply with more than one teacher, developing and adding to their personal spiritual practices over the years. The key word here is *deeply*. Guru-hopping and laxity in practice do not benefit progress.

## PART III: THE HUMAN SPIRITUAL CONSTITUTION

### A Kabbalistic View of the Soul and Higher Spiritual Principles

Kabbalistic and tantric traditions serve as useful models to understand the complex organism of consciousness and energy within the human constitution. We will examine them in their traditional languages and then apply modern scientific concepts to soul, reincarnation, spirit, and paranormal phenomena.

Today the word Kabbalah refers to the body of Jewish writings that made their appearance in medieval Europe, most famously the *Zohar* published by Moses de Leon in 13<sup>th</sup> century Spain. He claimed the book was written by the 2<sup>nd</sup> century rabbi *Shimone bar Yochai* in Aramaic while he hid from the Romans in a cave for thirteen years studying Torah and was inspired by the Prophet Elijah. But the Hebrew word *kabbalah* refers to unwritten oral rabbinic philosophy probably developed in the Second Temple period in Babylon and influenced by ancient Egyptian mortuary science, Pythagorean letter-number cosmology, and Zoroastrian astronomical science.

The earliest kabbalistic writings of Jewish mysticism remained secret until the 10<sup>th</sup> century, when Saadia Gaon commented on the *Sefer Yetzirah* (Book of Formation), which scholars speculate was written anywhere from 200 B.C.E. to the 2<sup>nd</sup> century C.E. However, there are many extant writings from even earlier that preserve the *haggadah* of the mystics, and the *Ma'aseh Merkabah* or mystic ascent into the Ten Heavens seems to have been practiced soon after the Book of Ezekiel was composed in 6<sup>th</sup> century B.C.E. Babylon. First century Jewish adepts like *Yeshua* (Jesus), *ben Zakkai*, *Akiba*, and others were practitioners, and the Christian founder Paul describes his personal *Merkabah* ascent to the Third Heaven in II Corinthians. The Aramaic core of the *Gospel of Thomas*, which probably dates from 30-50 C.E. and preserves authentic oral teachings of *Yeshua*, is replete with kabbalistic terminology and cosmology.

When I use the term Kabbalah, I refer to the body of mystic oral teachings that were sometimes committed to writing in Greek, Hermetic, Babylonian, and Jewish traditions as early as the 6<sup>th</sup> century B.C.E. and can be recovered by scholars, as well as the much later medieval written traditions. Thus when I refer to the Kabbalistic view of the human constitution, this comprehends the Egyptian, Hermetic, Pythagorean/Vedic, and Babylonian philosophical concepts that were synthesized and transmitted in Second Temple Jewish wisdom schools and were the context for the messianic teachings of *Yeshua*. All the terms are therefore in Hebrew.

In this view, a human being is constituted of six bodies or principles, two of which are impermanent (*Basor*, *Nephesh*) and associated only with a specific incarnation of the other four, which are eternal. These principles lie on a spectrum from gross physical to subtle spiritual. The Flesh Body is material and visible. The *Nephesh* Body is perceptible only as a collection of characteristics known as personality, but it is composed of a subtle form of matter. It has also been known as the Sidereal or Astral Body because it was thought to be synchronized with the current astrological configurations at birth when the first breath was drawn. It is integrated with the Flesh Body, but during dreaming, visions, hallucinations, or other out-of-body experiences it leaves the Flesh Body and is connected only with a “silver cord.”<sup>49</sup>

The Spirit Body (*Ruach*) is actually an individualized principle of the entire eternal spiritual matrix. Like the Soul Body (*Neshamah*), the individual Spirit can be harmed or benefitted by the actions of the *Nephesh* Body during incarnation, as they are indelibly inscribed into its memory. Just as the *Nephesh* is the self-conscious personality of the Flesh, so the Spirit is the self-conscious personality of the *Nephesh*. When the *Nephesh* dissolves—usually about forty days after the physical death of the Flesh Body—the Spirit is released to serve as a Body for the *Neshamah* or Soul. Now the Soul is the personality or mind of the Spirit.

There are normally three intermediate states (Tibetan *bardo*, Sanskrit *antarabhāva*) that follow the death of the Flesh Body. First a period in which the *Nephesh* exists as a self-conscious entity thought to last about forty days. This is the period of time that the disciples of *Yeshua* experienced visions and teachings before his ascension. After ascension he did not appear in his *Nephesh*, which took the form of his recognizable Flesh Body, but manifested in guided channeling of what the Christians called the Holy Spirit or the Paraclete, and more directly as Paul’s vision of blinding light. According to kabbalistic understanding, he was a *Mar* or spiritual master who had so purified his bodies of *Basor* and *Nephesh* that he was able to withdraw them from the elemental world and absorb them into his higher principles, as with other masters of Israel like Enoch, Moses, and Elijah who have no shrine tombs because they left no bones behind. Idiomatically, *Yeshua* did not “taste death.”<sup>50</sup>

Normally after death, however, the Flesh Body decays back into its elemental constituents and the *Nephesh* persists as a self-conscious personality that can be perceived in subtle ways by those who are positively or negatively emotionally attached. After about six weeks people who are in mourning for a loved one feel a sudden lifting of grief because it is then that the second death or absorption of the *Nephesh* into its

<sup>49</sup> Ecclesiastes 12.6-7. In Hindu thought this is the *sutratma* or life thread of the *antahkarana*, which connects all six bodies.

<sup>50</sup> *Yeshua* told his disciples that when they rebirthed themselves as *yeledim* or newly-born masters of the *Malkuth* (Sovereignty) they would never taste death. Paul wrote, “Death, where is thy sting?”



Spirit Body occurs. It now exists as a subconscious memory that might be remembered in a later incarnation by a future personality that develops as a new emanation of the *Neshamah*. At this point the *Neshamah* functions as the mind of the Spirit Body, both of which have been both defiled and sanctified by the deeds of the *Nephesh* in life. Both are in need of purification before they can enter Paradise or the *Pardes* of the Third Heaven.

Purification is accomplished in the state of *Gehenna*, which was the name of a huge public garbage burning ground in the Kidron Valley below the city of Jerusalem. It was construed as a kind of alchemical process of purification, not necessarily as punishment for sins as in the Orphic *Hades* and the Christian Hell. According to rabbinic teachings, the maximum time a soul would spend in *Gehenna* is one calendar year—but that was only for the greatest of evil-doers. Most people spent only days or weeks. After the process was complete, a soul would enter into the *Pardes* either for rest and assimilation in preparation for its next incarnation, or for *qimah* (resurrection), continuity of consciousness, and service in the *Shamayyim* or Spiritual Heavens without need for reincarnation.

At this point the Soul or *Neshamah* functions as a body for the *Chayyah* or Higher Mind, which functions as a higher or divine personality (*nephesh*), and the most subtle of the principles, the *Yechidah*, is the Higher Soul of the *Neshamah*. So the *Neshamah* is the Soul of an incarnate personality that can be sanctified or defiled by its behavior in life, but the *Yechidah* is the Soul of the Soul. Neither Higher Mind (*Chayyah*) nor Higher Soul (*Yechidah*) can be sanctified or defiled because they are immutable and they govern the emanations and purifications of *Neshamah*, the Soul. *Ruach* or Spirit is a part of the universal matrix of spiritual fire in its many gradations. It can be intensified by higher or “hotter” spiritual fire, but it is already pure. It both interconnects all six principles as a “ladder” (*sulam*—functioning like the Hindu *sutratma* or *antahkarana*), and is also the matrix of all the *Shamayyim* or eternal ‘*Olamim*. The eternal worlds and the manifestations of Godhead in those worlds exist as Spirit.

The Hebrew names of all these principles are feminine. The total harmony of the human spiritual principles was considered in its full perfection to become a like divine bride in union with Godhead through the final marriage of *Yechidah* (feminine) and *Yechid* (masculine). This was celebrated as the Wedding Banquet of Messiah among the kabbalistic sages,<sup>51</sup> but surfaced as *haggadah* about the sacred union of *Adonai* and *Matronit* on *Shabbat*. It later filtered down into Yiddish folk legend as an allegory for husbands and wives as soul mates.

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<sup>51</sup> It was said that rabbis were not permitted to study the kabbalistic interpretation of the *Songs of Solomon*, which is a sexually explicit collection of bawdy Hebrew wedding songs, until they had attained the age of fifty because it represented the highest form of Jewish mysticism.



The kabbalistic view of the human constitution undoubtedly originated in Egyptian mortuary science. In the listing that follows, I relate each of the Jewish bodies to its probable Egyptian antecedent. I categorize the Egyptian subtle bodies with the kabbalistic principles in what seem to be the most logical relationships in the list that follows.

**Basar** (בָּסָר): Mortal flesh, “meat,” physical body that decomposes after death. Probably the Egyptian **Khat**.

**Nefesh, Nephesh** (נֶפֶשׁ): Mortal personality, lower animal nature, astral-sidereal body composed of subtle ethers that survives death for about forty days then dissolves back into its subtle elements in a second death. Contains the mortal mind, perception, personality and gender individuality of the deceased. Probably derived from Egyptian **Ka** and **Khaibit**.

**Ruach** (רוּחַ): Spirit that is released when the *Nephesh* disintegrates at the second death. Androgynous substance of Divine ‘*Olam*. Probably derived from Egyptian **Ba**.

**Neshamah** (נִשְׁמָה): The “soul” that is incarnated at birth and survives death for Purgatory (*Gehenna*) and Paradise (*Pardes*). It is the immortal and divine Body for *Yechidah*. It can be defiled or sanctified by the *Nephesh*. Probably derived from Egyptian **Akhu**.

**Chayyah** (חַיָּה): The spiritual *Nous* (Hermetic Greek term) or Understanding of the *Neshamah* that can experience the Vision of God. Pauline “Mind of Christ.” Probably derived from Egyptian **Sahu**. It is the divine Personality of the purified *Neshamah*.

**Yechidah** (יְחִידָה): The highest aspect of the human subtle constitution through which a *tzadik* or realized saint achieves divine union with Godhead. *Yechidah* is a Hebrew feminine term. The Divine Soul of the *Neshamah*. It is feminine to the masculine *Yechid* of Godhead and with which the *Hieros Gamos* of individual and God is finally achieved. Probably the Egyptian **Sekhem**.

The **Yechid** is possibly derived from the Pythagorean concept of Greek *Monas*, the Divine Monad. Unlike *Monas*, which was a neuter term synonymous with Godhead, it is a Hebrew masculine term. It is not usually listed as part of the ordinary human constitution. However, it signifies the Divine Spark that lies hidden within the human constitution but that remains separate from it until the spiritual perfection of *qimah* is achieved and the Soul no longer incarnates.

The union of masculine *Yechid* and feminine *Yechidah* is the greatest kabbalistic mystery and is reflected in the allegory of a sanctified human marriage.

“The sexual relationship is in reality a thing of great exaltation when it is appropriate and harmonious. This great secret is the same secret of those *cherubim* who copulate with each other in the image of male and female.... Keep this secret and do not reveal it to anyone unworthy, for here is where you glimpse the secret of the loftiness of an appropriate sexual relationship.... When the sexual relation points to *Ha-Shem*,<sup>52</sup> there is nothing more righteous and more holy than it.” The medieval Kabbalist Moses ben Nahman [1194-1270 AD], “The Ramban,” in his *Letter on Holiness*.

### Extrapolating: A Twenty-First Century View of the Soul and Its Reincarnations

In Part I we saw how the ancient concept of Transmigration applies to the evolution of the human constitution as a complex organism of consciousness. We saw how it has accumulated primordial morphologies of intelligence and integrated previous vectors of incarnation into its growing field of consciousness. We have realized that ordinary human perception is of a virtual reality, and that the absolute realities are ultimately neither matter nor energy, but fields within a universal matrix of consciousness. As such, while the physical body and human personality are part of a virtual reality that dissolves after death, the essential organism of consciousness is not destroyed. But it does not see with eyes of flesh or think with the images and categories of ordinary consciousness.

The individuality of any entity is contained within a body or field. When the physical body decays, individuality persists in other kinds of bodies or fields. In kabbalistic thought, physical bodies and minds are fields that contain more subtle bodies and minds. The entire complex of *Neshamah*, *Chayyah*, and *Yechidah* within its matrix of *Ruach* constitutes what people have called the soul.<sup>53</sup> We, instead, will use the word soul to refer specifically to the function of consciousness represented by the *Neshamah*, i.e. that field which permanently carries the positive and negative memory essences of an incarnation and reintegrates them after each physical death. As I said earlier, the Hebrew concept of *Neshamah* is similar to the Hindu concept of an eternal soul known by the Sanskrit terms *Jiva* or *Jivatma*. We will use the term psychic to refer to the operations of the soul.

<sup>52</sup> “The Name,” comprising all the Names of Godhead; God.

<sup>53</sup> In the Christian Epistles of Paul, who was well instructed in the rabbinical kabbalistic human constitution, he used the Greek term *psyche* to refer to both the ordinary or “natural” mind and the *Neshamah*. He employs the Greek term *pneuma* to refer to the entire complex of permanent spiritual bodies/principles. I Cor. 15.42f. “So will it be with the resurrection of the dead. The body that is sown is perishable... is sown a natural (*psychikos*) body, it is raised a spiritual (*pneumatikos*) body. If there is a natural body, there is also a spiritual body. 45 So it is written: “The first man Adam became a living being; the last Adam, a life-giving spirit.”

The soul does not accumulate specific skills and knowledge experienced in human virtual reality from incarnation to incarnation. For example, if one spoke French in an incarnation, he would not be born knowing how to speak French in a later incarnation, but would have an innate ability to learn the language. However, the soul does store and transmit what might be regarded as positive or negative complexes of digital reality that have been cultivated in life—love or hate, compassion or indifference, beauty or ugliness.

The soul loses integrity through the accumulation of negative consciousness cultivated by self-destructive and unjust behavior in physical life. After death it repairs its integrity by healing through a painful process of re-attunement to what might be called the frequencies of Absolute Reality in the matrix of consciousness or *ruach* (“fiery spirit”). The state of this after-death process was known as *Gehenna* or Purgatory. The process might be compared to re-tuning an instrument. In the case of one that had been carefully tuned and maintained during incarnation, little is needed. In the case of one that was neglected and fell far out of tune, the process requires a great deal more time and detail.

The entire complex of the higher spiritual principles known in Kabbalah as *neshamah*, *chayyah*, and *yechidah* we will designate by the word spirit. That is because the gradations of fiery *ruach* or universal consciousness is the matrix for both individual and universal reality. For this discussion, spirit will mean the matrix of consciousness that constitutes both the individual and all Absolute Reality. It is the ocean of consciousness in which we “live, and move, and have our being.” We will use the term spiritual to refer to the operations of this matrix of consciousness.

The subjective concepts developed in ancient wisdom schools over millennia of human subjective experience with the metaphysics of death and universal consciousness can provide us with insights into such questions as, How can organic life develop and evolve into ever more complex form in a physical universe that operates through natural entropy—the tendency for ordered systems to fall into disorder? What are the forces that produce higher consciousness and intelligence from lower forms?

To answer these questions, let us extrapolate from the facts of modern quantum physics to formulate a useful vocabulary we can use to interpret the insights of the ancient philosophers about spirit, soul, and psychic realities.

## A Working Vocabulary of Spirit, Soul, and Psychic Realities

1. **Spirit:** Everything that exists is an emanation of some level of the conscious intelligence of our universal digital matrix, known as the **Mind of the Eternal One**.
2. **Generic or Individual Souls:** There are generic and individual forms of conscious intelligence associated with everything that manifests in form.
  - a. Elements, minerals, and species share generic or archetypal forms of conscious intelligence.
  - b. Specific physical forms exist as incarnations of individual psychic structures of conscious intelligence, i.e. soul and spirit.
  - c. These are able to exercise a simple form of digital will—one or zero, positive or negative—as the most rudimentary form of stimulus-response in even the most elementary forms.<sup>54</sup>
  - d. Human “free will” is digital and limited in reality, operating through only a tiny range of possibilities. Yet its exercise determines the growth and evolution of each human soul.
3. **Transient or Evolutionary Souls:** Both generic and individual spiritual realities persist, but psychic structures (souls) are either transient or evolutionary.
  - a. They either constantly change form over time through devolutionary processes analogous to physical entropy while conserving psychic consciousness, or through evolutionary processes which accumulate, integrate, and build psychic consciousness into more complex structures that can eventually become self-conscious.
4. **Spirits, Bodies, Personalities, and Incarnations:** Individual spiritual realities (spirits) emanate physical forms (bodies) and morphologies (personalities) into manifestation (incarnation).
  - a. Even the most rudimentary forms like sub-atomic wavicles, viroid panspermia, mineral stones and geographical formations exercise archetypal individual digital will—positive or negative.
5. **Reincarnation:** All biological life-forms die and reincarnate in resonance with their individual souls.
  - a. The evolutions or devolutions of their psychic structures (souls) are determined by inherent psychic integrity, which becomes either stable and persistent, leading to evolution and growth, or unstable and subject to

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<sup>54</sup> The early 20<sup>th</sup> century Indian scientist Satyendra Nath Bose, whose work is now enjoying a renaissance among physicists who named the boson “God particle” after him, demonstrated the existence of stimulus-response in rocks, minerals, and other “non-living” substrates to show that the strictly biological definition of life was in error. In 1924, he sent a paper to Albert Einstein describing a statistical model that led to the discovery of the Bose-Einstein condensate phenomenon. The paper laid the basis for describing the two classes of subatomic particles - bosons, named after Bose, and fermions, after Italian physicist Enrico Fermi.

psychic entropy or devolution, according to exercise of positive or negative will during incarnation.

6. **Transmigration:** Human souls are organs of consciousness that have evolved from simple to complex structures parallel to the evolution of matter and biological life in the universe.
  - a. Each soul transmigrates over great periods of time through evolutionary forms and carries with it the spiritual intelligence accumulated in its specific path of psychic evolution.
7. **The Microcosmic Human Soul:** Human souls have accumulated intelligent energy fields from all previous biological incarnations and pre-biological generic souls.
  - a. Each human soul is a microcosm of the macrocosmic universe.
  - b. “Adam came into being with marvelous endowments from a great Heavenly Host [the *Elohim*]...” *Gospel of Thomas*, Aramaic Core, #85
  - c. The human soul is the spiritual body for *chayya*, higher mind or consciousness, which serves as the noetic body for *yechidah*, higher soul, which serves as the monadic body for *yechid*, a direct emanation of the Mind of the Eternal One. These are the **higher spiritual principles**.
8. **Spiritual Growth:** Each human soul is subject to future evolution or devolution in resonance with the positive and negative exercise of will by the incarnate personality (*nephesh*).
9. **Reincarnation:** Each soul reincarnates after biological death in a modality that reflects its spiritual evolution or devolution in previous incarnations.
10. **Enlightenment or Spiritual Rebirth:** When a human soul integrates consciously with its higher spiritual principles such that it is in basic alignment with the Mind of the Eternal One, it incarnates as a human personality capable of exercising true spiritual leadership. When that integration progresses to full attunement through spiritual achievement during a final incarnation, it no longer has a need to reincarnate.
  - a. Enlightened souls retain full consciousness even after the dissolution of the discarnate personality (*nephesh*).
  - b. They can continue to perfect their spiritual attunement without physical incarnation and advance toward more expanded service and consciousness.
  - c. They become “energies [*energeia*] increasing [*-auxanein*] other souls”<sup>55</sup> whose continuing enlightenment process telepathically assists and teaches sensitive incarnate souls.

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<sup>55</sup> *The Eighth Reveals the Ninth*, Nag Hammadi Tractate 6, Codex VI, the Hermetic Initiation Tractate, 53.19 The ascended Brothers of the Ogdoad or Eighth Heaven are slowly drawn upward into the Ennead or Ninth Heaven to the Throne of the *Authentia* or Hermetic Godhead as they progress. Compare to the *Teletarchai* or initiatic forces of the Chaldean Emphyraean World that perfect the soul (p.18).



- d. They can choose to reincarnate or manifest themselves for special reasons.

In Buddhism, the Hindu concept of an eternal *jivatma* is modified to that of *anatta*, “no self.” That which survives death is the stream of consciousness or mind. It is continuous from incarnation to incarnation and affected by the volition and consciousness cultivated in life.<sup>56</sup> In *Kabbalah* the *nephesh* or “self” of an incarnation is transient, ever-changing, and dies. The *neshamah* is continuous from incarnation to incarnation, but ever-changing and affected by the volition and consciousness cultivated in life. The higher spiritual principles, however, are unchanging. Thus the kabbalistic *neshamah* or Soul seems to have closest affinity to the Buddhist ever-changing mind-stream.

Let us examine the ultimate goals of Buddhism and those found in the pre-Christian kabbalistic teachings of *Yeshua*.<sup>57</sup>

#### IN THE FOUR NOBLE TRUTHS OF GAUTAMA BUDDHA:

- A. The perceptions of the ordinary mind are transitory illusions.
- B. The cause of human suffering (*dukkha*) is rooted in a thirst (*tanha*)—craving for fulfillment by means of things perceived as outside of ourselves.
- C. The remedy for suffering is cessation or “cooling” (*nirvana*) of craving in the mind.
- D. The means to achieve cessation is signified by the Noble Eightfold Path of practice, which includes wisdom, ethics, and mental development through meditation
  - 1. Right View
  - 2. Right Intention
  - 3. Right Speech
  - 4. Right Action
  - 5. Right Livelihood
  - 6. Right Effort
  - 7. Right Mindfulness
  - 8. Right Concentration

<sup>56</sup> “In Buddhist doctrine the evolving consciousness (Pali: *samvattanika-viññana*) or stream of consciousness (Pali: *viññana-sotam*. Sanskrit: *vijñāna-srotām*, *vijñāna-santāna*, or *citta-santāna*) upon death (or “the dissolution of the aggregates” (P. *khandhas*, S. *skandhas*)), becomes one of the contributing causes for the arising of a new aggregation. At the death of one personality, a new one comes into being, much as the flame of a dying candle can serve to light the flame of another. The consciousness in the new person is neither identical to nor entirely different from that in the deceased but the two form a causal continuum or stream. Transmigration is the effect of *karma* (*kamma*) or volitional action. The basic cause is the abiding of consciousness in ignorance (Pali: *avijja*, Sanskrit: *avidya*): when ignorance is uprooted rebirth ceases.” <http://en.wikipedia.org/wiki/Reincarnation#Buddhism>

<sup>57</sup> Not to be confused with the teachings of Christianity.

- E. The ultimate goal in original Theravada Buddhism is the liberation of the practitioner's consciousness into perpetual *nirvana*. In later Mahayana Buddhism it became the liberation of all sentient beings from the self-bondage of craving.

Buddhism advanced the Hindu concept of *maya* or the illusory nature of perception, and *samsara* or the flawed virtual reality of ordinary consciousness, by identifying these as the cause of human suffering. The original Theravada traditions developed meditative means to achieve liberation from the world of *samsara* through recognition of the Four Noble Truths, the practices of the Noble Eightfold Path, with the ultimate goal of complete cessation of illusory egoistic cravings by means of *nirvana* ("cooling"). The world of *samsara* must be abandoned.

During the same era, the Jewish wisdom schools taught similar concepts, but instead of abandoning the world of human *samsara*, they sought to reform, redeem, and sanctify it through observance of divine laws of justice and mercy. Jewish apocalypticists, on the other hand, yearned to see the corrupt world destroyed and replaced by new heavens and a new earth under divine sovereignty.

*Yeshua* was deeply familiar with both of these traditions, but like Gautama, he drew from them to create a new and powerful spiritual path (*halakah*). The human virtual world of *hebel* (illusion) and *hub* (negative debt, bad karma, sin) would be transformed one soul at a time through spiritual self-rebirth into the new archetypal Adam or Humanity prophesied by Daniel—the *Bar-Enash*, Son-of-Man(kind) Messiah.<sup>58</sup>

### IN THE KABBALISTIC TEACHINGS OF YESHUA:

- A. The generic archetype of the human soul (*Adam Kadmon*)<sup>59</sup> has become obsolete because it cannot overcome its addiction to its inherent devolutionary impulse (*Yetzer Ha-Ra*),<sup>60</sup> which accumulates negative consciousness (*hub*, debt, "sin") in the soul and weakens its integrity.
  - a. Yet all human incarnations arise from *Adam Kadmon*.
- B. Therefore the Eternal One has called forth the *Bar-Enash* or New Human Archetype<sup>61</sup> into which individual human souls may choose to rebirth themselves as *yeledim* or "newly-born ones" during physical incarnation to

<sup>58</sup> The Christian "Christ." This was a new, spiritually awakened corporate human archetype—a kind of Adam 2.0 with all the necessary upgrades.

<sup>59</sup> Kabbalistic interpretation of Adam ("First Adam" I Cor. 15f.; Rom. 5.12f.) of Genesis, who contained all human incarnations, was divided into Adam and Eve, disobeyed the Voice of God, and fell out of Paradise into incarnation (given "coats of skin").

<sup>60</sup> Bondage to *Shaitan*.

<sup>61</sup> "Son of Man(kind), evolution and successor of the First Adam.

eventually apprentice, learn, and receive the powers of eternal co-sovereignty.<sup>62</sup>

- a. Each incarnate soul can prepare for spiritual rebirth into the new and future archetypal humanity by cultivating *Yeshua's Halakah*, making conscious choices to follow its inherent evolutionary inclination (*Yetzer Ha-Tov*), thereby accumulating positive impulses that repair weaknesses of the soul and make it *shalem*, whole, "perfect."
- C. The ultimate goal of the Eternal One is to harmonize human consciousness with universal consciousness and make the Earth into a paradise under enlightened incarnate human stewardship empowered by revelations of heavenly *razim* or hitherto unknown sciences.<sup>63</sup>

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<sup>62</sup> The *Malkuth* or Eternal Sovereignty, Rule of the Heavens—not "Kingdom of Heaven."

<sup>63</sup> A kabbalistic interpretation of the messianic Age to Come or *'Olam Ha-Ba*, which in medieval *Kabbalah* became the *Tikkun* or Restoration of the *Pardes* (Paradise) on Earth.

## PART IV: PSYCHIC AND PARANORMAL PHENOMENA

*Will there be a science of the soul? A momentous question...If there is but a germ of truth in all the wonders ascribed to mysterious psychic faculties, we are on the threshold of a new world.*

Nandor Fodor, *These Mysterious People*<sup>64</sup>

Several things have become evident from our previous investigations:

1. The entire manifest universe is “entangled” in consciousness. Thus consciousness, unlike light and other waves or particles, is not limited by mass or velocity. It is instantaneous throughout space-time and could be replicated or “twinning” on opposite frontiers of the physical universe.
2. Psychic or spiritual phenomena of all kinds are possible in the matrix of universal consciousness.
3. Phenomena of consciousness can be experienced subjectively, but not observed objectively without changing its behavior.<sup>65</sup>
4. Current religious and metaphysical virtual realities are inaccurate maps of consciousness that do not reflect Absolute Reality.
5. What is needed is an accurate map of consciousness that explains all spiritual phenomena and allows us to successfully operate them.

Reports of psychic phenomena are universal to all cultures and times. Instead of dismissing them as lies or fantasies, we must respect them as phenomena of consciousness. Understanding that all psychic phenomena are experienced through different personal cultural forms of virtual reality, there are nevertheless common elements that point to actual realities. That is the basis upon which we can discern something about the actual realities that underlie them, which are essentially naked data in the matrix of universal consciousness.

Concerning subjective experiences with Non Physical Matter Realities (NPMR), physicist Tom Campbell says,

Hindus see seven very specific *chakras*, while the Zen Buddhists and shamans do not. Why? *chakras* are only metaphors and not fundamental. The beams of intense white light that light-

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<sup>64</sup> Psychologist Nandor Fodor was one of the greatest and most prolific scientific researchers into psychic phenomena. Interest in his work is now revived in many circles, including a Facebook page.

<sup>65</sup> The physicist Tom Campbell has developed strict definitions and techniques for subjectively experiencing NPMR (Non Physical Matter Realities): <http://www.my-big-toe.com/forums/viewtopic.php?f=9&t=2915&start=0>

workers use to heal are just tools/metaphors. Light is only a metaphor. Energy is only a metaphor. The various energy bodies (auras) we see around people are metaphors for the data we receive about those people - data that answers our intent when we connect with people at a level deeper than the physical. People travel through tunnels or go through doors or fly about in NPMR because they believe that you have to move to go somewhere. Early astral travelers were connected to their bodies by silver cords because they believed the physical body was fundamental and the astral body was derivative. People have to sit up or roll or do something physical to get OOB when only a shift of perspective is necessary because they believe you have to do something physical before anything can happen. People talk to (interact with) their dead relatives who appear in familiar looking bodies wearing typical clothes because that is more natural, comfortable and believable than interacting with data...All is nothing but data moving back and forth and we dress it up in human PMR [Physical Matter Reality] form and function from our past experience because that is what we are used to, that is what we believe and the way we think - so that is the way we interpret the data.<sup>66</sup>

First, let us rule out phenomena that have been shown to be tricks. India and the Middle East are famous for illusions done by ascetics and *fakirs*: throwing a rope into the air, climbing it, and disappearing; levitation; precipitations of sacred ash; feats of teleportation. While time travel and teleportation may be theoretically possible, they have not been done physically.

On the other hand, spontaneous phenomena of accomplished spiritual masters operate through consciousness rather than trickery such as manifestation of a *nirmanakaya* or illusory body, appearance in two places simultaneously, and telepathic communication. In these cases, the phenomena depend on the skill of the transmitter and sensitivity of the receiver.

Other spontaneous phenomena that occur in the presence of people of ordinary consciousness can be experienced or witnessed by more than one person at a time: ghost phenomena, poltergeists (telekinesis), spirit obsession and possession, the various phenomena that were known in the 19<sup>th</sup> century as manifestations of physical mediumship, group hallucinations and auditions, contagions of suicide and cult mentality.

Psychic phenomena that some people can learn to operate are forms of scrying<sup>67</sup> like accurate dousing for water, demonstrable telepathic transmission and reception, verifiable psychometric impressions of archeological and personal objects, and remote viewing.

Let us take paranormal and psychic phenomena seriously as manifestations of universal consciousness and apply an absolute-reality analysis to what cannot be explained by physical theories.

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<sup>66</sup> *Ibid.*

<sup>67</sup> A term covering several types of visual and tactile divination.



## Apparitions and Ghosts

Eileen Garrett, British medium and founder of the Parapsychology Foundation in New York City, told of her experience checking into a hotel room. Once she had settled in she became aware of a very disturbed man standing next to the open window. She felt terrible anguish. He suddenly lurched forward and lept out. After 20 seconds he appeared again and did the same thing. This event continued to repeat relentlessly. She ran downstairs and demanded to know if something terrible had happened in her room. The manager told her that a few weeks ago a man had committed suicide by jumping out of that same window in her room.

Here we have an example of an emotionally charged traumatic thought-form<sup>68</sup> forcefully imprinted into the consciousness-matrix of a specific location. It persisted as a sub-routine of virtual consciousness so intense that the data were written into the local matrix, analogous to burning a copy of a small program onto a disc. It then existed independently from the virtual consciousness of the personal mind that originally produced it. This thought-form or sub-routine could be run, played, or experienced by another sentient being who entered the space. It was a only brief sub-routine It ran for only minute or so, then replayed.

Eileen Garret was a talented psychic who, unlike most people, was able to receive the mental impression left behind by this trauma. A dynamic independent thought-form can remain imprinted into the consciousness of a local field until the field itself is destroyed. Needless to say, in the case discussed above, Eileen Garrett changed rooms!

Thought-forms are best defined as copies of data burned into local matrices of consciousness through some form of intensification. They can be experienced not only by humans, but other levels of psychic life. They can be produced not only by trauma, but by continuous repetition of activities and words such as positive or negative prayer (curses) and *mantra*. Plants and animals are more sensitive to these thought-forms than most civilized humans.<sup>69</sup> However, humans are influenced by them subliminally in the form of vague positive or negative feelings, odors, and dreams.

The brain alone has little power to impress copies of its ordinary mental data into a local matrix. Copies of data as repetitive and even recursive sub-routines can be burned into a matrix through intensification—usually emotional. Suicide, murder, torture, and other psychic suffering can be so intense as to impress its data into a local environment. In the case of human suffering, the data is intensified not only by the brain, but by the

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<sup>68</sup> This is the term often used in Spiritism, Spiritualism, and Theosophy. We will use it in a specifically defined way.

<sup>69</sup> However, members of tribal communities are usually much more aware of the “spirits” that reside in local places.

emotional transmissions—pain, anger, fear—generated in large nerve ganglia at the heart and solar plexus.

Apparitions of ghosts are reported in all cultures. Many are simple sub-routines like the apparition that Eileen Garret saw and are associated with specific locations. Here is an account of the child psychic Elizabeth Rose whose visions solved a brutal murder in Nottingham, England.

Mrs. Saville and her four children had been absent from the neighborhood for over a month. William, the husband, had volunteered little information except that they were visiting relatives in the east of England for an indefinite period. The local neighbors were aware that Mr. Saville was a violent man at times, and they had heard him beating his wife late at night, but this, after all, was not unusual for the lower-class community. No one thought much about the fact that Mrs. Saville had left. Perhaps there was to be a divorce, or permanent separation.

Every Sunday morning Elizabeth Rose walked home from Church with her family, passing through Sneinton Hollows. As they approached a certain meadow, Elizabeth would run merrily to the large oak tree which stood in a wooded copse, surrounded by a shallow stone wall. She appeared to be playing with make-believe friends. When asked by her father about the invisible playmates, Elizabeth was quite explicit.

"There are a mother and four children resting on the meadow under the tree. When I come along they all stand up, and the children want to play. Now they are all lying down again because we have to leave. Don't you see them?"

Elizabeth's father grew suspicious and contacted the local police. On the next Sunday, as the family walked home from Church, they were followed by policemen with shovels, who observed Elizabeth's behavior. After the family had moved on, the men began to dig at the location where Elizabeth had played with her invisible playmates. There in one large grave they found the bodies of four children, a woman and the axe with which they had been killed. The corpses were easily identified as the missing Saville family. William Saville, confronted with the evidence, admitted his guilt and was executed for the crime. Little Elizabeth Rose was celebrated in newspapers all over England.<sup>70</sup>

Usually the sub-routine lasts for only a few minutes. The apparition leads the observers to a specific location and then vanishes. The ghost is "layed" or appeased when observers discover the cause of its sub-routine. Sometimes it involves a lost will, testament, or some possession that the dead personality had wanted to pass on to an heir. But usually the apparition simply appears and vanishes.

One traditional way to rid a house of a ghost was to bring in an exorcist or priest. Using chants, prayers, asperges, and holy objects he was often able to end the appearances. How? By changing the conscious matrix of the location and filling it with new information bits or data. In effect, the disc was erased or overwritten. However, the operation

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<sup>70</sup> *Mother Jennie's Garden*, Lewis Keizer, p. 71

required a person with deep spiritual intensity whose consciousness could scramble or erase the date of the thought-form.

Simple repetition of prayers from a Catholic or Anglican prayer book was not effective unless the sub-routine itself included data that could respond to the new input. In other words, the thought-form of a devout Catholic could be altered by the repetitions of a Catholic priest, but would have no way to respond to those of a Hindu or Buddhist priest. If the Catholic priest was devout and experienced in laying ghosts, his rituals could be successful with the ghostly thought-form of a devout Catholic.

### **Demon Possession and Related Phenomena**

In a matrix of universal consciousness, external control of animal and human minds is theoretically possible. But is the phenomenon of so-called demon possession an example of this?

In cases of possession, a living personality seems to experience episodes of domination by an alien personality. While this is usually diagnosed as multiple personality disorder (MPD), which seems to result most often from childhood trauma and sexual abuse, psychological and medical therapies are sometimes ineffective in treating certain cases. These are then understood by Catholic and fundamentalist exorcists to be examples of demon possession.

The problem with a diagnosis of “demon possession” is that there are no such things as demons in Absolute Reality. They only exist in human virtual reality. The repertoire of Satan’s host found in medieval grimoires represents the historical demonization of Babylonian, Greek, Egyptian, and other pagan deities—also examples of human virtual reality. So what are demons?

To answer this question, we must recognize that personality (the *nephesh*) has multiple levels that can be accessed through hypnosis and drugs. Even simple alcoholic beverages can bring out negative personality traits in certain people. There are both repressed personalities and sub-personalities. Repressed personalities are not integrated into a normal social personality, but sub-personalities are.

For example, I have several sub-personalities integrated into my social *persona*.<sup>71</sup> Each has its own vocabulary, set of social contacts, and modes of behavior. They include scholar/teacher, writer, sailor, jazz musician/conductor, father/husband, political activist, spiritual practitioner/bishop, and grand master of many esoteric schools. The people who know me as a jazz musician know very little about my other sub-personalities, but

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<sup>71</sup> I use the Latin term to refer to the way a personality presents consciously in a social context as opposed to the entire conscious and subconscious personality or *nephesh* that can manifest in MPD and persist after the physical death of the brain.

they perceive me in the same *persona* as, for example, my spiritual friends. If I had multiple personality disorder, these would not be integrated into my social *persona*.

But my *nephesh* also comprises various subconscious personality fragments—psychic data structures of consciousness that persist in the soul through incarnations. These fragments of past transmigrations or human incarnations can be accessed through hypnosis and special scrying techniques known to occultists. In MPD, either repressed sub-personalities or subconscious personality fragments may emerge. The normal *persona* often has little or no memory of these episodes.

Today there are personality disorders that can be treated with drugs, such as Tourette Syndrome. About 10% of these victims of hereditary neurological disorder also present with coprolalia—shouting out obscenities and taboo words. In the past many of these cases were treated unsuccessfully as demon-possessed, i.e., controlled by an external evil consciousness.

The alleged demon possession sensationalized in *The Exorcist* would have probably been treatable through modern psychiatric methods, but was severely exacerbated when Catholic priests applied their methods of exorcism. Their rituals provided the victim's consciousness with suggestions of behavior that he acted out in bizarre symptoms. You can't blame the priests. After all, classic signs of demon possession appeared. The boy screamed obscenities in foreign languages. Scratches and welts appeared spelling out words on his skin.

But these and many more psychosomatic manifestations of trauma can be created by a subject without external mind control. For example, Catholic saints produce stigmata such as blood-weeping wounds on the palms of their hands when deeply in union with the crucified Jesus. One problem: *Yeshua* (the Jesus of history) *was not nailed through the palms, but through the wrists*. So what are they in union with? Not *Yeshua*, but the virtual Jesus Christ of Catholic Christian theology. In other words, their stigmata are self-created psychosomatic manifestations. In fact, the skin develops from the same germ layer as the nervous system. Skin and nervous system are often mimetic. Thus many nervous disorders manifest in some way on the skin, and the skin is an entrée to the nervous system for effective means of torture.

What then is demon possession if it is not control of the personality by an alien personality? It seems, in fact, to be a phenomenon in which the membranes between conscious personality and subconscious personality fragments have been breached. The remedy is to restore the membranes. The means for this are psychological, psychiatric, and pharmacological—not liturgical.

Other phenomena can occur when an ancient personality fragment (subconscious memory) accumulated in psychic transmigration breaches the membrane separating it

from conscious identity. For example, a dog owner will choose a breed that reflects a previous incarnation. People will perceive the dog as somehow resembling the physiology and personality its owner. The two will develop a special love and communication. But the reality is that the owner has an affinity for something about the modern breed that reflects a personality fragment carried forward from previous incarnations in a similar animal soul.

I knew a dear old woman who dabbled in spirituality and oil painting. She was pleasant, intelligent, and had absolutely no idea why images of frogs would invariably appear in her landscapes. She wasn't thinking about frogs when she made her brush strokes and certainly not trying to embed accidental frogs into her paintings. They didn't make a painting more valuable, just a bit unique—she gave them away to friends.

Jean didn't have pet frogs, but she was short, squat, and physiologically frog-like in appearance. She wasn't possessed by an alien frog spirit. She didn't try to catch flies with her tongue and hop on lily pads. But somehow in later life her inner amphibian partially emerged.

Perhaps she could have been hypnotized to play the role of a frog. Perhaps she could have been given a successful post-hypnotic suggestion that would stop the act of painting landscape scenes from triggering her accidental frogs. But why? Her inner amphibian was not pathological, but unique and endearing. Yet similar manifestations have been cited as evidence of demon possession in otherwise stable and healthy personalities.

My Aunt Freda was born and raised in Tennessee. Like my mother and her other sister, she was a classic Southern Belle at heart. In the Old South ghosts, séances, and spiritualism were inherent elements of the culture. Before gas lights and electricity, people used candlelight after sunset. The ladies often undertook elaborate preparations for sleep while sitting with a candle to illuminate their faces before a large bedroom mirror. This practice led to the discovery of a method for scrying past incarnations.

When the bedroom was suitably dark, a candle was placed on the left side of the dresser, just out of the field of view, while the woman sat and stared at the reflection of her face in the mirror. After a time, her face appeared to shift and change shapes. She would see other faces in the mirror—male, female, and even animal faces. When the experience became too terrifying she would hastily end the experiment and dive under the covers. At least that's what Aunt Freda told me when she taught me the technique she had learned for scrying past incarnations.

There is no way to scientifically test this method. Like so many paranormal experiments, the observer and the observed are subjectively one. But just as hypnosis can trigger the executive files of multiple personality fragments so that they run, emerge, and speak



with the therapist, it seems reasonable that forms of occult scrying or self-hypnotic methods can yield similar results—but with the added danger that, in the case of an unstable personality, subject and object merge to become entangled. Then the personality fragment that has been evoked will not easily re-submerge beneath the membrane that protects the conscious mind, resulting in all the symptoms of multiple personality disorder or “demon possession.”

### **Obsession: A Modern Contagion**

Obsession is quite different from MPD or so-called demon possession. Obsession is the poisoning of a subconscious mind by negative or destructive suggestions that have been assimilated without critical integration overseen by the conscious mind. These suggestions are fragments of consciousness, mind, or spirit that were not sorted, vetted, and integrated by the conscious mind, so they live like partially submerged bubbles on the membrane between conscious and unconscious minds. They start up and run like autonomous executable programs when normal perceptions are exposed to a trigger, and they exert control over the conscious mind and behavior.

The subconscious mind can be poisoned by forced downloads of negative suggestion by outside agencies through repeated coercive or traumatic experiences that overwhelm any ability of the conscious mind to process or censor them. These include brainwashing and torture designed to extract confessions or conversions. Life-threatening survival trials like warfare, rape, and kidnapping can evoke post-traumatic obsessions like ongoing fears, repetitive nightmares, and inability to interact positively with society. There are also medical addictions, suicidal depressions, and other obsessions produced by outside agencies, sometimes with good intentions by doctors, other times by bad actors like bullies. We will not deal with these issues as they are fairly well understood and usually treatable through conventional means.

However, obsession caused by *willing cooperation of the victim* poses a completely different issue. Like possession, compliant obsession originates from within. But unlike possession, it often involves the willing surrender of mind control and personal will to a drug, cult leader, or other outside agency.

Basically, this common form of obsession is self-cultivated through willing receptivity to repetitive suggestion by social memes like drinking, smoking, pornography, and other addictions, or through willing acceptance of subliminal suggestion. Like hypnosis, obsession can operate when a subject allows another mind to control it without exercising critical thought to censor what it accepts. The raw suggestions that can produce obsession are ingested willingly through sugar-coated pills.

At the end of World War II, Madison Avenue advertising firms appropriated principles developed by Hitler’s propaganda machine. Since then the world has been exposed to a

proliferation of manipulative suggestions in a contagion of scientifically designed advertising and political campaigns. With the advent of the internet, conspiracy sites, blogs, and other kinds of misinformation or disinformation have gone viral. Pop music, rap, and violent video games pander their spirits to media consumers, both youth and adult. The main principle advanced by Nazi propaganda has proven to be an effective strategy for those who desire to control voters and consumers: Half-truths and lies repeated often enough and with enough conviction become truths in the virtual reality of susceptible minds.

The same process occurs in cults, communities, and nations based on the preaching of a supreme leader. Minds are isolated from outside influence and people are assigned daily work to promote the agenda of the leader. Cult life becomes the new normal, and in the context of that normality critical faculties no longer operate. Their natural mental censor goes to sleep and accepts whatever ideas are promulgated.

The good news is that psychological experiments have shown that subliminal suggestions are transient. Flashing a subliminal suggestion to buy popcorn on a movie screen works, but only because people want to comply. Most people cannot be given an effective post-hypnotic suggestion if it is something they consider to be wrong.

But the bad news is this: Even with simple induction, a stage hypnotist can coerce a subject to behave in ways that are embarrassing and counter his own self-interest. If a subliminal or post-hypnotic suggestion is repeated over time, or if the hypnotic subject is re-inducted and given the same post-hypnotic suggestion several times, especially if the more complex suggestion of amnesia is made, and if a multiplicity of triggers is suggested, subjects can be made to act in ways they would normally consider to be immoral.<sup>72</sup>

All forms of storytelling, especially movies, are rife with hypnotic suggestion because they create a state of complete mental and emotional absorption. Hollywood movies use techniques like suspense to intensify absorption, then deliver psychological shocks without warning for maximum emotional affect. But this process also deepens hypnotic absorption and breaks down conscious defenses, making it easier to download views of life into the subconscious mind that do not reflect actual realities. Movies and television are probably replacing religion and family as the major forces that shape human virtual reality. The result for those who willingly make themselves susceptible? Garbage in, garbage out.

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<sup>72</sup> It seems likely that many suicide bombers have been prepared with consensual hypnotic inductions so that they can act automatically in a state of trance or amnesia. There is some evidence that Sirhan Sirhan, the assassin of Robert Kennedy, was operating under post-hypnotic influence.

Although recognized as virtual realities created for entertainment and propaganda, many media productions fill vulnerable minds with negative themes and memes. These can be understood as negative spirits that grow into obsessions—not only in the minds of children, but of adults who seek out increasingly potent horror, violence, and conspiracy-theory movies and video games. Teenagers go to sleep wearing headphones uploading violent rap ideas into their subconscious minds.

People think they ignore the ubiquitous commercials and background music polluting the airways, but instead these spirits exert more powerful suggestions because they become subliminal. Modern societies are poisoning themselves with a barrage of coercive subconscious suggestions, many of them negative, never before experienced by human minds and societies..

On the subtle level, our modern world is like a jungle full of hidden dangers. Mindfulness is necessary to navigate safely from place to place, to choose between foods that nourish and those that poison, to discriminate the voices of wisdom from those of ignorance. Otherwise we are influenced by whatever suggestions we have accepted uncritically into our subconscious minds. Eventually these spirits dominate, and we are ruled by them. We are habituated and addicted to various destructive physical, emotional, and intellectual behaviors that we cannot easily change. Our personal consciousness is obsessed.

### **Obsession: Prevention, Remediation, and Exorcism**

The hallmark of effective hypnotic suggestion is that *the censorship of mindfulness is absent*. In the processes I have described, uncensored negative suggestions—best understood as spirits for the purpose of remediation, as we will see—gain entry to the subconscious mind by unwitting consent of the victim. It is through our *inattention* that these destructive spirits enter our subconscious minds and can become obsessive.

The remedy for a subconscious mind poisoned with negative spirits is ultimately digital, i.e. consists in choosing between opposites. There are no shades of gray at the digital root of Absolute Reality. One must practice and cultivate an ability to discern between data strings that are positive, i.e. comprised of predominately open bits (+1), and those that are negative, i.e. comprised of predominately closed bits (0).

From the standpoint of an illusory or virtual self, we can define an open bit as the element of spirit that is real, flowing, positive, compassionate, and moving toward the future as an evolving non-self focused upon otherness. Even though it is a unity, it seeks to form greater unities. We define a closed bit as the element of spirit that is lacking reality, static, negative, separative, and focused inwardly on selfness and ego. It wants to trap and pull otherness into itself like a black hole. But in a dual reality, neither digital bit can operate without the other.

This ability to discern between positive and negative data strings is the only remedy for the ambivalent condition of human consciousness. This remedy operates through many dimensions of consciousness such as cultivating awareness, ongoing introspection, vigilance, critical thinking, or just developing a good bullshit meter. These are antidotes for susceptibility to destructive spirits and the eventual obsessions produced. They are universal processes found in all wisdom traditions. For example, In Plato's *Apology*, where he recalls the speech Socrates made at his trial, he quotes,

“An unexamined life is not worth living.”

There are two forms of this kind of introspective process that are required in Buddhist, Hindu, Greek philosophical, Jewish kabbalistic, and other wisdom teachings. The first is maintained as an ongoing consciousness in daily life. The second is done before sleep as a reflection on the day.<sup>73</sup> The practice itself is known in Buddhism as mindfulness, in Hinduism as contemplation, in Greek philosophy as self-examination, in Jewish kabbalistic teachings as discriminating the *yetzer ha-tov* from the *yetzer ha-ra*, and by many other names in other spiritual traditions.

These are practices for keeping vigilant about what you are experiencing or have experienced—both externally and within your consciousness—and maintaining control of how you process it. The person who cultivates such a practice is always completely present with a companion, unwavering in any crisis, learns and masters skills quickly, concentrates for long hours on a project, perseveres where others fail, is not paralyzed by fear or danger. Such a person cannot become obsessed. He or she is also the only kind of person who can lead another out of an obsessive state.

How can the one who is obsessed be remediated? He can't remediate himself, and yet his only option is to free himself by his own effort. The answer is provided by examining the methods of shamans, priests, and other exorcists throughout history. Which ones were successful, and why? Today we scoff at the concept of exorcizing evil spirits. Yet the animistic concept of spirits and the methodologies used in successful exorcisms provide good models for remediation when properly understood.

We have already understood that Absolute Reality is pure consciousness, defined the universal matrix of consciousness as spirit, and recognized that spirit underlies the psychic principles inherent in all form. Now we must understand that all the ideas and suggestions inherent in human virtual realities and languages are also psychic, but

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<sup>73</sup> *Never suffer sleep to close thy eyelids, after thy going to bed, 'till thou hast examined by thy reason all thy actions of the day. Wherein have I done amiss? What have I done? What have I omitted that I ought to have done? If in this examination thou find that thou hast done amiss, reprimand thyself severely for it; And if thou hast done any good, rejoice.*      *The Golden Verses of Pythagoras*, 40-44 <http://www.sacred-texts.com>

invisible, inaudible, intangible, and imperceptible except by thought. Ideas are not the words, letters, or images used to communicate them, but invisible mathematical structures of consciousness. They are transient psychic fragments of consciousness manifesting as individual entities that we can address, communicate with, and change by means of thought.

A prehistoric shamanic remedy for demon-possession was probably to trepan (trephine) or bore a hole through the skull in the forehead to let out the evil spirit—something like lancing a boil. Ancient Egyptian medicine had special instruments for this. In modern surgical terms the subject was given a lobotomy—a method that is still used for subjects whose violent behavior cannot be mitigated by other means. However, it is done chemically, not surgically. But obviously this treated the symptoms, not the cause.

Another method still used in certain tribes is for the shaman to invoke the possessing spirit into himself, thus removing it from the subject, then internally taming it himself.

The antecedent to the development of exorcism seems to have originated in Zoroastrian priesthood prior to the sixth century B.C.E.<sup>74</sup> There were two forces of Mind in the universe—those of the good and supreme godhead of light *Ahura Mazda*, and the forces of darkness presided over by his twin brother *Ahriman*.

“The spirit of Ahura Mazda is said to be with the one who chooses good [Yasna 33.14], and one can assume the same of the evil spirit for those who choose evil. Mary Boyce underscores the importance of possession in Zoroastrian doctrine: ‘The concepts of divinity and of humanly possessed power seem frequently to blend, through the thought of that power proceeding from the divinity, who has himself actually entered into the person...After a person chooses between good and evil, a ‘mutually supportive symbiosis, takes place between the individual and the spirit of choice.’”<sup>75</sup>

Zoroastrianism did not regard the person possessed by “evil thoughts” to be a victim, but to have made wrong moral choices. If the subject recognized this, he could pay priests to perform rituals of purification that evoked<sup>76</sup> *Ahura Mazda*’s “expellers of fury” to dissolve the evil spirits, probably much as light dissolves darkness.

The practice of exorcism, which is a process of binding or negating the power of an evil spirit using prayer, *mantra*, and holy objects, has been practiced from Hellenistic times forward in Hinduism,<sup>77</sup> Judaism,<sup>78</sup> Christianity, Islam, and other traditions. The Greek

<sup>74</sup> *Zarathustra (Zoroaster)* wrote the Old Avestan *Gathas* in what is known today as Iran, probably several centuries after the Hindu Vedic tradition emerged in the second millennium B.C.E.

<sup>75</sup> Sorensen, Eric. In *Possession and exorcism in the New Testament and early Christianity*. Tübingen: Mohr Siebeck, 2000. Quoted in <http://en.wikipedia.org/wiki/Exorcism#Hinduism>

<sup>76</sup> As we have seen, there is no operation of invocation of external forces in Absolute Reality. All invocations are actually evocations.

<sup>77</sup> Hindu remedies for a contagion of evil spirits during the ancient Vedic period relied upon repetition of *mantra* (Sanskrit “mind protection”)



word *ex-orkidzein* means “to call forth, swear an oath” as that was the method. The first task of the exorcist was to force the demon to divulge its name. Once he knew the name, he could successfully force it to follow his commands.<sup>79</sup> The Hebrew command to cast out an evil spirit was **השביע**, meaning “return to the darkness.”<sup>80</sup> The command is rooted in the Zoroastrian concept of keeping evil spirits at bay using the power of light over darkness, just as ancient tribesmen burned fires in their encampments all night to keep wild beasts at bay.<sup>81</sup>

Here is the eyewitness account given by Josephus of an exorcism done by the famous Jewish exorcist Eleazar:

"I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons and his captains and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he abjured him to return into him no more, still making mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon were shown very manifestly." <sup>82</sup>

Earlier I said that a negative, destructive spirit is a transient psychic fragment of consciousness manifesting as an individual entity that we can address, communicate with, and change by means of thought. It does not “possess” the host personality, but operates through obsession from the membrane or interface of conscious and subconscious mind. In order to deal effectively with its manifestations, the follow things are necessary for the healer and the subject:

1. The healer who successfully confronts such entities must be empowered by the sovereign principles of Absolute Reality, which are inherent qualities of the Eternal One. When personal consciousness is in attunement and harmony with

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<sup>78</sup> In ancient Israel, as in ancient Greece, musical modes were used to sooth madness—i.e. David's playing of the harp for Saul I Sam. 16:23 “So it came about whenever the evil spirit from God [the *Elohim*, “gods”] came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him.” Note that in the pre-exilic period evil was thought to originate from the Hebrew God or *Elohim* “gods.”

<sup>79</sup> That is why demonologies, or long lists of the names of demons, were compiled in Jewish magical traditions—many of them constructed from the names of Babylonian deities who were demonized.

<sup>80</sup> In psychological terms, to “resubmerge and reconcile into the unconscious mind.”

<sup>81</sup> In the Epistle of James, which transmits one of the few Apostolic traditions from *Yeshua* and Jewish Christianity found in the New Testament writings, Godhead is called “the *Abba* [Father-Mother] of Lights, with whom can be no variation, change, nor shadow.” James 1:17 In proto-kabbalistic teaching of the period, Godhead could be perceived only as Light.

<sup>82</sup> Josephus (“Ant.” viii. 2, § 5), quoted in the online Jewish Encyclopedia <http://www.jewishencyclopedia.com/articles/5942-exorcism>

wisdom, compassion, truth, beauty, justice, strength, love, and all the divine qualities that comprise the matrix of Absolute Reality, it has power to address, communicate with, and change the nature of spirits.

2. He or she must have mastered mindfulness practices as referenced earlier. "Such a person cannot become obsessed. He or she is also the only kind of person who can lead another out of an obsessive state." This is why some Catholic and other exorcists succeed where others fail using the same methods.
3. There must be a desire by the subject to be free of the destructive manifestations or addictions, however it might be expressed.

To this third point, there is such a thing as spontaneous exorcism when a subject approaches an effective healer.

**CASE ONE:** One night in the early 1970's as I sat with a large group of people in Mother Jennie's living room waiting for her to begin a discourse, a woman entered late with some friends. When she was within about twelve feet of the old saint, she suddenly fell to the floor crying inarticulately. We thought she was having an epileptic seizure, but before anyone could get to her she stood up slowly and said, "Thank you, Mother Jennie."<sup>83</sup>

After the meeting I asked her friends what had happened. They said the woman was possessed by an evil spirit and had come to Mother's home hoping to be cured. As soon as she saw Mother, the spirit struggled to leave and departed. That, at least, was how they interpreted the event.

**CASE TWO:** Another time I witnessed what seemed to have been spontaneous exorcism at a New Age fair. During the mid-1980's I had produced and sponsored this very large weekend event in the Santa Cruz Civic Auditorium. Booths with essential oils, new-age music, crystals, ritual items, lights, and other paraphernalia filled the floor. People came from all over the area to attend.

One of my students warned me that a fundamentalist Christian cult leader in San Jose had said he would come to drive these pagan money-changers out of their temple the next day, which was Saturday.

On Saturday I waited in front of the Civic Center for him to appear. About noon he was driven up in a car that stopped to let him out then waited. He rushed up the steps wearing his black clerical suit and collar prepared to become a fiery prophet of his god and scare the hell out of everyone.

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<sup>83</sup> See my biography of spiritualist saint and teacher Jennie Hopkins Peterson Maiereder available on Kindle entitled *Mother Jennie's Garden* (1974)

I stepped in front of him, blocked his access, looked him in the eyes, and growled “Would you like a tour? Come with me.” I opened the main doors.

He was suddenly confronted with a calm and beautiful scene of beautiful people, gentle music, wafting fragrances, amazing crystals, and subdued lighting. The self-righteous prophet stopped short and was about to open his mouth when he staggered backward as though suddenly dizzy and nearly fell.

“No, I...don’t want to go in,” he said. Then he turned and hurried back out to his henchman in the waiting car.

I, and the atmosphere he encountered, were so far out of alignment with what he had expected to find that the experience literally turned him around. His evil spirit temporarily fled, and he with it. The next day I was told by the same source that a group of men from his cult community were planning to seek me out and beat me because I had thwarted their leader’s plans.

But on the news that night, there were big headlines about his cult. Their community had been raided by the police, all the adults jailed, and all the children put into protective custody. The cult practiced beating their children to exorcize them from demons. Neighbors had complained, and an investigation had been launched. It produced iron-clad evidence of child abuse and finally led to the raid by police and child welfare officers. Good for them, and good timing for me!

When a bully encounters a fearful victim, his power grows. But when he encounters a credible opponent willing and able to hurt him badly, suddenly his confidence turns to fear. Every bully has this weakness built in to his character. Animals bluff, warn, fight this way. That form of communication is projected from the solar plexus. It doesn’t require words, but words and tones growled from that center carry a lot of power.

The same is true of exorcism. Destructive spirits don’t want to be forced back into darkness, sleep, inactivity. Executable files don’t like to be shut down. But what they fear is complete dissolution, because that ends their game.

To dissolve a spirit means to deconstruct it so that it falls apart and devolves into its lesser components, no longer able to operate as a destructive sub-routine. That is the equivalent of identity loss and psychic death to the original spirit. But the lesser components don’t die. They simply operate in primitive fields awaiting integration into more complex psychic forms. In other words, when a destructive spirit has been dissolved, its components are not destructive and will eventually be reused in other benign psychic combinations. Dissolution of a spirit is analogous to the conservation of mass and energy when a flame blows out.

How can a destructive spirit be dissolved?

**CASE THREE:** In the mid-1980's when I was administering and teaching fulltime at my school for low-income mentally gifted students in Santa Cruz, California, a woman brought her adolescent son to me. In August he had suddenly become suicidal. He constantly said he wanted to kill himself. He would sculpt heads and then smash them with hammers. She had taken him to a local psychiatrist who was unable to change the situation with therapy or drugs, finally suggesting that the boy be kept in isolation where he could not harm himself. She brought him to me because he was very bright, but needed much more careful oversight while in a school environment than she could find anywhere else.

I took the boy aside and asked him about what was happening in his life when he became suicidal. He revealed that a week before, his sister's best friend had blown her brains out with a hand gun. Did he know the girl? Only casually. But he said a month later another of her friends had tried to commit suicide.

I knew immediately what was happening, in the terms that I understood in the 80's.. A fragment of the dead girl's personality that persists after physical death (*nephesh*) was drawing on his vitality to avoid the Second Death and keep itself awake from fear of identity loss. It was a parasitic spirit connected through the forehead. I gave the boy a copy of Osterreicher's *Possession: Demoniactal & Other, Among Primitive Races, In Antiquity, The Middle Ages, And Modern Times* and asked him to read certain parts that I felt applied to his situation. I spoke with his mother that night by telephone and learned that the boy had been unusually psychically sensitive when he was younger. She gave me several examples that seemed authentic. I then told her my assessment and asked for permission to release him from the spirit, which she gave.

The next morning I met with him privately before class, sat him down, and without explaining anything placed my left palm on his neck below the head and my right palm on his forehead. I visualized white light and intoned three times using principles of harmonic intoning I had already developed. I then washed my hands up to the elbow in flowing water, and we walked to class.

That night his mother called to say that his behavior had totally changed. He seemed happy. We talked several times weekly after that for two months, and she reported no more suicidal behavior or words. She took him back to the psychiatrist for evaluation over a few more weeks, and he reported that the boy's delusion was gone. She withdrew him to return him to public school and his classmates late in the quarter, and all remained well. When I spoke to her many years later, she said that the boy was a top student in college now. She also said that the psychiatrist had no explanation for the boy's sudden recovery after my exorcism.

Now, also thirty years later, I have a different understanding of his case than I did at the time. Yet, the analysis and methods I used back then worked regardless of my frame of virtual reality because:

1. I attuned daily with Godhead through meditation and prayer.
2. I exercised the practice of vigilant mindfulness.
3. I had the consent of the subject and his parent to proceed.

I have performed many kinds of successful exorcism over the past three decades learning many things, including the fact that an exorcist exposes himself to hidden dangers. For example, the chief exorcist at the Vatican in the later 20<sup>th</sup> century became “possessed” himself, required long treatment, and never again practiced. Such dangers are the result of reliance upon medieval ritual methodology and associated concepts, rather than upon the spiritual power of the exorcist himself.

In the 1990’s the Vatican revised its methods and started teaching classes for a small number of priests that incorporated modern psychology and moved away from the older model. Interestingly, while the Roman Catholic Church has backed away from medieval forms of exorcism and marginalized exorcism rites, the Russian Orthodox Church is now pursuing a major campaign of exorcism based on those outmoded medieval methods.

A successful exorcist is a like a snake handler. He or she has to be able to be bitten and develop a tolerance to the venom. A successful exorcist has many battle scars, but no defeats if he remains attuned to the principles of the Eternal One and perseveres.<sup>84</sup>

Here are examples where exorcism is successful, but the obsession returned after a while.

**CASE FOUR:** A man, his wife, and two children were brought to me in the late 80’s. He had been extremely depressed since teen-age. He had been in psychological therapy for many years, but without significant success. Now he and his family were living out of a car and continuing to seek help because he had slept very little for months and couldn’t hold a job. He was on a track for suicide.

At his request I placed my hands as described earlier, closed my eyes, visualized white light, and intoned from my solar plexus. His eyes closed and he immediately fell asleep in the chair. I washed my hands and arms in flowing water and thought I was done. But a month later the family was back. He was starting to have trouble sleeping again. I performed the operation as before, but gave him a consecrated item to keep next to his

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<sup>84</sup> The word used by *Yeshua* that was translated as “faith” in the Greek New Testament was Hebrew-Aramaic *emunah*, which means not “belief,” but faithfulness, fidelity, or perseverance.

bedside. The wife reported later that his sleeping problems hadn't returned and he was a much happier person.

But this didn't last. Several months later I was told he had taken his whole family to India to get healing from the famous guru Sai Baba. A year later they were back in Santa Cruz with the same problem. When I asked him what Sai Baba had done, he told me that he had laid one hand on his head and said, rather casually, "Be happy." He had no result with this treatment.<sup>85</sup> After another visit to me, which gave him relief for several months, he took his family to Florida where he thought he could get work.

I heard about a year later that he had shot his family and himself to death.

*Yeshua* said that when an evil spirit is cast out, "it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first."<sup>86</sup>

That is certainly an accurate description of what happened with my "temporary" exorcisms. I don't know whether this man kept and used the object I had consecrated for him to keep near his bed, but often possession of a specially consecrated object is able to keep the spiritual force or *eggore*<sup>87</sup> of exorcism present for the subject.

In her Agni Yoga channelings, the Russian theosophist Helena Roerich describes the dilemma of people who are psychically over-sensitive to, and therefore usually susceptible to, psychic hazards such as the suicidal boy I was able to successfully exorcize. He did not have relapses because his obsession had been active for only a short time. But the man who relapsed and finally murdered his family was obsessed long-term for perhaps fifteen years.

Roerich channeling Morya several times refers to a Rosicrucian teaching that after a susceptible person has been cleared of obsession or possession, he or she must dwell for five or six years in an isolated physical environment where evil spirits do not roam, such as a cabin by the sea<sup>88</sup> or in a forest of pine or deodar trees.<sup>89</sup> Otherwise relapse will occur. After that time, assuming the subject has been engaged in spiritually

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<sup>85</sup> There were many Sai Baba believers in Santa Cruz at the time, but he with his *vibhuti* ash trick was a money-seeking fraud with methods somewhat equivalent to American fundamentalist Christian revivalists (but with a message of universalism). My dear U.C.S.C. colleague Prof. Noel Q. King, a Pakistani Anglican priest, had visited Sai Baba. The guru took his hand and did a palm reading. "You will die of a heart attack before you turn 70." Noel was not impressed. He died of stomach cancer at the age of 86.

<sup>86</sup> An authentic saying from the ancient Q or source document (c. A.D. 30-50) shared by the Gospels of Matthew and Luke. Luke's version is identical to Matthew's, but without Matthew's editorial comment "so it will be with this generation."

<sup>87</sup> A powerful thought-form created and kept viable by either a powerful operator or group mental activity.

<sup>88</sup> Salt water was considered to purify people and objects from subtle negative forces.

<sup>89</sup> Pine and especially deodar oils and incenses as well as sandalwood and eucalyptus are thought to dissolve negative psychic forces and purify space. That is why they are used in Hindu and other temples.



strengthening practices like prayer and meditation, the susceptible constitution would have developed strength needed to resist obsessive forces.

I take this teaching very seriously because it grew out of centuries of European folk experience with obsession and possession, and my own experiences verify it.

Was the condition of the suicidal man treatable, even though long-standing and ingrained? In hindsight twenty-three years later, I think that the pharmacological and psychiatric methodologies that exist today would probably have been successful if used in conjunction with the kinds of exorcism skills that I have described.

In those days, there were methods of Gestalt therapy that brought a subject into self-communication with what we are defining as destructive spirits, but offered no truly dynamic way to deal with obsession. The man had already gone through the gamut of what psychological and medical therapy had to offer in the 1980's, and they had been ineffective. We all did the best we knew how, but it ended in tragedy nevertheless.

In traditional teachings, it was said that obsessing spirits attach themselves to the victim at the back of the neck, and that when they have gained enough control, they occupy the solar plexus. But as I said, so-called "possession" is an acute form of obsession which does not originate from an external entity. Nevertheless, the solar plexus is a kind of second brain that extends from the lower cortex and represents a neurological connection to parts of the personal mind that access emotional consciousness that is involved in deep obsessions. A skilled exorcist can place his right palm on the solar plexus of a "possessed" subject and his left palm on his own heart center with certain intonations to temporarily end symptoms. Then it is possible to work with the subject's normal consciousness to start the long-term process of self-healing. This process requires years of effort by the subject working with a therapist, as it would with any serious addiction.

My father was a medical doctor. He used to tell me, "I can cut them open, remove the bad stuff, and sew them back up. But I can't make them heal. They have to do that themselves."

### **Psychic Imprints on Physical Matter: *Mummia* and *Imperil***

Humans and other sentient beings are thought in many Eastern and Western spiritual teachings to leave impressions on the local spiritual matrix.<sup>90</sup> These impressions are not thought-forms, but energetic vibrations from what has been described as the *linga sarira*, *aether* of the *augoeides*, aura, or etheric body, among other terms.<sup>91</sup> These impressions are left behind like fingerprints and eventually dissolve away. They remain

<sup>90</sup> Ancient Hebrew, Christian, Hindu, Buddhist, and many shamanic traditions.

<sup>91</sup> So defined in 19<sup>th</sup> century Theosophy. Not to be confused with the sidereal or astral body or Paracelsian thought.

longest in the field of organic materials like wood and plastic, but only for a short while on metallic, glass, or ceramic materials. These energy traces are of two types we will examine under the names *mumma* and *imperil*.<sup>92</sup>

*Mumma* is a personal invisible etheric substance that is thought to be transferred to others through touch, kissing, or warm and moist breath. It can transfer the positive vibrations of a spiritual master, those of a friend, or the negative influences of an enemy. The Christian Kiss of Peace and Gnostic or Hermetic initiatic kiss imparted blessings, just as taking *darshan* or experiencing the personal presence of a guru did in Hinduism. It can be impressed on an object like handkerchief to bring healing vibrations from a master to a sick person.

*Imperil* is a special kind of negative *mumma* or etheric poison that is thought to be generated in the flesh of animals by fear when they are killed inhumanely, as are most mammal and fish meats found in a supermarket. It cannot be destroyed by cooking. Eating their flesh is thought to lead to an accumulation of *imperil* poisoning that causes emotional irritation and forms of physical inflammation. In some schools of Hindu thought this, rather than doctrines about not killing animals, was the rationale for vegetarianism.

It is also thought that *imperil* accumulates in cities and valleys. Touching door knobs, public telephones, currency that has passed through many hands, and hugging people you do not know well are ways of absorbing *imperil* into the aura. That is why some esoteric teachers avoid all these.

However, *imperil* is said to be dissolved and rendered harmless by certain substances like sandalwood and eucalyptus incenses or oils applied to special locations on the skin. *Imperil* poisoning in the aura resulting in physical inflammation can be mitigated with a drop or two of wormwood oil applied to the skin over the inflamed parts, as for example in gout or areas of nerve pain. Too much wormwood, however, is poisonous in itself and causes dehydration or constipation, so it is usually added as a drop or two to other oils.

Spiritual teachers will prepare special talismans for their students to help them. When they want to give them a healing object, they use organic material like a cloth and breathe a blessing upon it. This kind of material is best for preserving the psychic imprint of *mumma* so that it can be brought into healing contact with others.

When I was teaching at the University of California in Santa Cruz, one of my students called me from intensive care. She had broken her neck and was paralyzed from the waist down. She was also a student of Mother Jennie.

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<sup>92</sup> These terms were used by esoteric Rosicrucians in Eastern Europe. *Mumma* also refers in magical usage to the bituminous powder used in embalming of Egyptian mummies.

Mother prepared a special handkerchief for me to deliver to the girl. I was to gently place it under her neck because she had permeated it with energies of healing and blessing in the medium of her personal *mumma*. I did as told. Within a month the girl had made progress far beyond anything expected by her doctors, such as the ability to use both arms and hands and control her bladder. Her neurologists convened a special colloquy to present and study her unique case.

Religious people of all cultures consider the relics of saints—organic materials like bones, hair, teeth, clothing—to be repositories of special powers. Consequently, the relics market of medieval Europe produced hundreds of bogus finger bones of St. Peter and other Christian saints. Today, religious charlatans often will offer blessed handkerchiefs to followers who make donations above a certain level. But none of them have the truly remarkable healing powers of the handkerchief Mother Jennie had me deliver to that girl who lay without hope in the intensive care unit.

To illustrate the negative esoteric use of personal *mumma*, and its remedy, I will describe a more complex case.

I was once asked to perform an exorcism for a woman who had been seduced by a modern Mayan shaman in the Yucatan who preyed on tourists, posing as a guide. He softened them up by having them do certain meditations at sunset when negative forces are strong, jumping out from darkened corridors as a joke to inflict the emotional vulnerabilities opened by fright, and convincing them he was a great master. After the seduction she tried to get free of his invasive influence by running back to California. But his face and voice appeared nightly in dreams. She moved into a cabin in the woods to escape him, but there she constantly experienced visions of demonic faces materializing in the walls and ceiling.

By depositing his semen in her womb, he had infused her with his personal *mumma* to maintain psychic control at a distance. This was not merely an issue of a negative fragment on the membrane separating conscious from subconscious that I could easily dissolve, but a kind of telepathic mind-control implant far beyond a simple post-hypnotic suggestion. The shaman was still alive and vitalizing his influence over her with every breath he took. Not only was he evil, but he was powerful and skilled.

I began by working with her in the stainless steel environment of a church kitchen, where psychic imprints could not persist as they would have in wood or plastic. Taking her hands, her left with my right and vice-versa, I looked into her eyes and focused mine so that each eye was looking straight ahead—my right eye into her left, and vice-versa, such that I saw an image of three eyes but looked only into the central one. In this way I united her consciousness with mine in a closed circuit, thereby exposing myself to the powerful influence of the Mayan shaman. In effect, I looked into his eyes and locked him

in psychic combat, just as a shaman would do when he allows himself to be possessed by the evil spirit within a victim. But I was more powerful because I was attuned to the principles of the Eternal One, so I had no fear.

Forming the mental command, "Dissolve, you have no power over her," I intoned an extended EE-AH-OH-M three times to destroy his power.<sup>93</sup> He fought back. I experienced his hatred and fury, but I persevered and finally overpowered his spirit. Then the polluted psychic environment cleared. I washed my arms in a stainless steel sink. Washing with water is necessary to remove concomitant psychic pollutions. Then we left.

It was necessary for me to meet with her for three follow-ups to release her mind from the remaining fragments of invasive consciousness using hands on neck and forehead as previously described. After this she had no more symptoms.

Two years later I got a postcard from her from India. She had never been troubled again by the shaman.

### **Psychic Imprints on Physical Matter: Psychometry**

The art of psychometry, in which a psychically sensitive person touches or holds an artifact and records his/her impressions, has been shown to reveal accurate and verifiable information.<sup>94</sup> However, experiments with dowsing for water and minerals, traditional methods used in Europe, have not proven statistically reliable.

In a study in Munich 1987–1988 by Hans-Dieter Betz and other scientists, 500 dowsers were initially tested for their "skill" and the experimenters selected the best 43 among them for further tests. Water was pumped through a pipe on the ground floor of a two-story barn. Before each test the pipe was moved in a direction perpendicular to the water flow. On the upper floor each dowser was asked to determine the position of the pipe. Over two years the dowsers performed 843 such tests. Of the 43 pre-selected and extensively tested candidates at least 37 showed no dowsing ability. The results from the remaining 6 were said to be better than chance, resulting in the experimenters' conclusion that some dowsers "in particular tasks, showed an extraordinarily high rate of success, which can scarcely if at all be explained as due to chance ... a real core of dowser-phenomena can be regarded as empirically proven." Five years after the Munich study was published, Jim T. Enright, a professor of physiology who emphasized correct data analysis procedure, contended that the study's results are merely consistent with statistical fluctuations and not significant.<sup>95</sup>

<sup>93</sup> These syllables incarnate conscious purification down through highest to lowest levels. See my *Harmonic Intoning for Chakra Attunement* workshop at <http://wisdomseminars.org/Catalogue.html>

<sup>94</sup> Cf. <http://psychometry.psican.org/news.html> et al.

<sup>95</sup> <http://en.wikipedia.org/wiki/Dowsing>

The difference between dowsing and psychometry? The former does not depend on physical contact with a target, but psychometry works only with physical contact through the hands.



The palms of the hands and soles of the feet, like all parts of a human body, are centers for different kinds of information or intelligence sensing. But the palms and fingers in particular have been traditionally used for psychic reading, sensing, and transmission of psychic force. The left hand is considered to be receptive and the right hand transmissive, especially through the right forefinger where magical rings like that of a Bishop or wizard are worn. Every part of the

external human body is considered to be mapped to microcosmic relationships, as are positions of all the organs.<sup>96</sup>

What is more, the palms of the hands and soles of the feet are understood to be mapped to the internal organs of the body as connected through acupuncture and reflexological circuits. Areas of the head and even of the ears are clustered with acupuncture points. All of these are centers of consciousness where information is received and transmitted throughout the human microcosmic physical body.



In this context, let us examine the practice of psychometry using hands and fingers.

Psychometry is done by touching or holding an object or artifact, closing the eyes, and waiting for impressions or images to appear. It is probably most effective to use the left

<sup>96</sup> One might ask if the left-right relationship of receptive/transmissive is reversed for sexes or sexual orientation, or for left-handed people. No, because regardless of sex or dextrousness, all the bodily organs remain in the same relative positions.



fingers and palm to touch the object. Someone else records while the psychometrist narrates. The person doing the psychometry will get a series of impressions in a specific order. When done, the person recording should ask what each of the impressions means. The impressions are not denotative, but connotative. That is, they have specific associations for the person who perceives them that will not be identical to those of the recorder. Only the psychometrist can properly interpret what they might indicate.

I said earlier that dowsing for water or minerals using some kind of a hand-held wand has not proven to produce results statistically better than chance. However, there is another kind of dowsing that is useful for investigating one's own mind because it depends upon involuntary signals transmitted to a dowsing pendulum by the subject through the mechanisms of the vestibular organ of the inner ear in physical dialogue with gravity—comparable to the electronic gyroscope that senses spatial orientation and rotation in an iPhone or tablet. Dowsing with a pendulum falls into the category of divination.

A small pendulum—any sort of weight suspended from a string—is held by the hands. Again, it is probably most effective to use the forefinger and thumb of the left hand. The subject focuses on a question or issue that he or she has been unable to resolve through conscious thought. It must be a question involving two basic choices or the elimination of several competing choices. That is because this form of divination is digital. It produces stop (0) or go (1) responses to enquiries.

Conventionally the operator uses a pendulum he or she has consecrated in some way. He first trains the pendulum for each reading by allowing it to swing slightly in a straight line and asking “yes” questions to which he knows the answers. He then notes the motion of the pendulum, which may be circular clockwise or counterclockwise. That motion will serve as the yes or “go ahead” advice.

The operator then concentrates on the desired enquiry while holding the pendulum with closed eyes. When pendulum motion is felt, he opens his eyes and notes the pendulum motion—clockwise or counterclockwise, yes or no. Once an operator becomes accomplished and experienced, he can dowse not only to reveal his own subconscious psychic information, but for another person. In that case, the other person must be physically present. When dowsing on behalf of another person, it is best if the operator doesn't know the question and simply serves as a medium to reveal the answer.

How does this work? Much information exists unrevealed at an unconscious level, including information about the past and the future. When filtered through a conscious mind, it becomes distorted and even reversed. Dowsing is one way to access this information in a way that bypasses the conscious mind—directly through subtle involuntary bodily motions. However, the information is transmitted through digital



responses—yes or no, true or untrue, positive or negative. The interpretation then must be done in the virtual reality of the conscious mind.

More complex forms of dowsing are done with traditional tools like runes, I Ching, and Tarot cards—to name a few. These methods of divination also depend on bypassing the discursive mentality of a conscious mind through involuntary motions of body and hands.

The few times I have used Tarot rather than meditation or intuition to resolve issues, I have divined extremely useful information by holding the deck to my heart, praying for guidance from the Eternal One, concentrating on my question (which ultimately seeks positive/negative advice), and spreading out the cards face-down in a large half-circle so I can see only the backs of the cards. The left side of each card was separated from its neighbor to avoid confusion. I then closed my eyes, covered my heart with my left palm, and passed my right palm back and forth over the spread, right forefinger pointing outward, with eyes closed. Soon I would see a special signal I devised in my consciousness—an arrow on my forefinger pointing to a specific card. I opened my eyes and selected the card, still face down, which I placed in its position on a Celtic Cross Tarot spread. When done, I stacked up the remaining unselected cards, then began to turn over the Tarot spread card by card.

Here I have permeated the cards with my *mumia* then chosen each card for its divinatory place in the Tarot spread by psychometric means. Because I am using the Tarot deck as map of consciousness whose elements I know, and because the entire method of divination proceeds from within my own submerged consciousness, it always produces useful information. Also, it is a method I can use to help someone else, though I have found that intuition is simplest and best. However, there are experienced Tarot readers who access useful guidance for others using the deck in conjunction with their own intuitive interpretations—regardless of how the cards are cut and dealt. They could probably do as well without a deck.

What about computer-generated Tarot spreads like those on web sites that use an algorithm to randomize cards? The rationale is that they work by a kind of Jungian synchronicity, but the few times I've tried I have found them to be just that—random and without connection to my personal information. But that doesn't mean computer technology cannot be used for divination. Anything transmitted from one mind to another does work. For example, it is possible to transmit psychic information by telephone, even though the received and amplified voice waves are no more than electrical impulses on either end.

For example, I know of a Hawaiian *kahuna* who came to California to teach Huna—a system of black and white magical arts supposedly based on shamanic traditions of

Pacific Islanders.<sup>97</sup> He was bitterly opposed by other Hawaiian *kahunas* who accused him of oath breaking and sharing inviolable secrets.

His enemies called him on the telephone repeatedly in the hope that he would hold the receiver to his left ear so they could kill him with certain chants. It is through the left ear that poisonous psychic suggestions enter the subconscious mind. Therefore the *kahuna* always answered the telephone with his right ear and hung up as soon it was clear there were enemies on the line.

On the other end of the spectrum, a dear friend of mine who was a public health nurse in Sacramento was stricken with leukemia in her forties and undergoing extremely painful chemotherapy. I gave her permission to call me any time of the day or night when she couldn't stand the pain. Then she would put the telephone to left ear while I intoned healing harmonics that helped her to relax and go to sleep. Based on this experience, I think that hypnotic induction could be transmitted in the same way by telephone, optimally in the left ear.

For psychic information to be transmitted and received through a computer, however, it would need to be synchronous as on a telephone—not asynchronous. Many televangelists tell people watching at home to put their hands onto their TV screen to receive healing and the Holy Ghost during a live broadcast.

I knew a family descended from French fur traders who came to what is now Oklahoma in the eighteenth century and intermarried with Cherokee Indians. They were themselves descendants of surviving Cathar families from Southern France who were initiated as Rosicrucians after the papal genocides. The family egregore transmitted psychic abilities that manifested in bizarre ways.

For example, a sister who lived in Oklahoma had a beloved cat who died, but she was aware of his presence in the house and often heard its paws running or scratching. This cat liked her brother, editor of a major newspaper who lived in Seattle. According to both of them and another sister, during a telephone conversation with her brother the cat ran through the telephone in Oklahoma and invaded her brother's house in Seattle—running, scratching, and knocking objects to the ground. This persisted from time to time for many weeks as this feline poltergeist<sup>98</sup> wreaked havoc. Then on another telephone call the cat ran back to its home in Oklahoma, where it made its appearance several more times before being quieted through psychic means.

If this really happened as described, it would indicate that poltergeist phenomena can be transmitted by electronic means like telephone and computer. According to our

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<sup>97</sup> In fact, Huna was fabricated by Max Freedom Long in 1946 with practically no basis in island traditions.

<sup>98</sup> "Noisy ghost." More about poltergeist phenomena later.

theory of a universal matrix of spirit (consciousness, information bits), this would be possible.

### Poltergeists and Psychokinesis

Perhaps the greatest explorer of poltergeist phenomena, their causes, and effective remediation was the Hungarian psychologist Nandor Fodor. He died in 1964 at the age of sixty-nine and left a treasure trove of research for those who would follow including:

- *Encyclopedia of Psychic Science*. London: Arthurs Press, 1934.
- *The Haunted Mind: A Psychoanalyst Looks at the Super-natural*. New York: Garrett Publications, 1959.
- *New Approaches to Dream Interpretation*. New York, 1951. Reprint, New Hyde Park, N.Y.: University Books, 1951.
- *On the Trail of the Poltergeist*. New York: Citadel Press, 1958.

He developed the theory that poltergeists are not “autonomous entities with minds of their own,”<sup>99</sup> but psychokinetic manifestations of deep anger and other conflicts within the subconscious mind of a troubled subject—usually an adolescent entering puberty.<sup>100</sup> He first identified the human subject through whom these manifestations occurred, then used psychotherapy on the subject to “lay the ghosts,” i.e. guide the person into psychological reconciliation. This method would end the phenomena, which occurred in the subject’s home and could manifest as bent metal, broken or cracked objects, appearance of material objects (apports), rocks and other things falling on their home or property from the sky, and spontaneous outbreaks of small fires. Fodor’s method was so successful that it is the standard of practice for many modern psychologists, although some psychiatrists depend upon drugs to end the phenomena.

In any case, Fodor showed that the psychokinetic phenomena associated with traditional poltergeists originate within the human mind. This provided the basic insight into paranormal physical phenomena in which matter is directly influenced by mind—psychokinesis.

Since the early 1950’s, both the U.S. and old Soviet Union intelligence agencies launched research projects to see how the phenomenon of psychokinesis could be used along with remote viewing, hypnotic mind control, and other psychic methods for spying and even killing. Often these were linked with research into psychedelic drugs. The Russians were far ahead of the Americans by the decade of the 70’s, but it is

<sup>99</sup> See [http://en.wikipedia.org/wiki/Nandor\\_Fodor](http://en.wikipedia.org/wiki/Nandor_Fodor)

<sup>100</sup> Today we know that major development of reproductive and other glands as well as neurological conditions in the brain occur at puberty in an often irregular and disruptive sequence highly vulnerable to environmental influences.

difficult to get access to most of the research reports because they are still classified information.<sup>101</sup>

Psychokinesis or PK <sup>102</sup> (sometimes known as telekinesis<sup>103</sup>) is an umbrella term used for psychic movement of matter at the level of molecules, atoms, and subatomic particles, or at visible scales of physical and biological matter. To move means to lift, agitate, heat, cool, vibrate, spin, bend, break, or impact.

We have already discussed the “observer effect” that influences photon behavior when being watched by a scientist. This represents an experimentally replicable form of psychokinesis at the micro level.

A phenomenon that has been verified by qualified investigators many times, but is not scientifically repeatable, is human spontaneous combustion. About 300 cases have been reported worldwide over the past two centuries.<sup>104</sup>



Here is a photo of a man who burned to death in Galway, Ireland, in the year 2010. The coroner ruled his death was caused by spontaneous human combustion based on the conclusions of fire experts. Note that the overstuffed chair, though filled with flammable material, did not burn, nor did his shoes. His clothing and flesh, however, were utterly incinerated into ash and smoke leaving only his charred bones.

Just this month (February 2013) a burning death attributed to spontaneous human combustion occurred in Muldrow, Oklahoma. Again, the body was burned to ash but nothing nearby was touched by the flames, and no source of incineration was found. Human fat will burn like

<sup>101</sup> See U.S. News and World Report, February 2003:

<http://www.usnews.com/usnews/culture/articles/030127/27stargate.htm> The novel I wrote on this theme in the 70's was entitled *The Astral Man*. It remained unpublished for twenty-five years until it was edited by Eugene E. Whitworth and published by us as co-authors under the new title *Astral Man to Cosmic Christ*. It is available on Kindle and in paperback through online bookstores.

<sup>102</sup> “Moving matter with mind”

<sup>103</sup> “Moving matter from a distance”

<sup>104</sup> In 1984, Nickell and Fischer did an extensive analysis of cases reported from 18<sup>th</sup>-20<sup>th</sup> centuries in the *Journal of the International Association of Arson Investigators*. They concluded that in every case there was some plausible external source of ignition, even though in some cases the reported fires were more intense and of far higher temperatures than those caused by burning human fat and flesh—so intense that bodies were reduced to ashes, holes burned through both floors of two-story building, yet things within a few feet of the burning mass remained completely untouched. Temperatures would have to approach those on the surface of the sun to create such effects.

candle tallow when ignited by a hot enough flame. But anyone who has ever witnessed traditional cremation by fire, as done in Varanasi the spiritual capitol of India, knows that human flesh burns slowly and requires constant tending to keep it burning.<sup>105</sup>

Many partial cases of spontaneous human combustion have also been reported in which internal burns run through the body but the person doesn't die—often while the subject is asleep. Some of these have been explained as possible strikes of ball lightning that can run at high speed and discharge when contacting a suitable ground. But in the cases attributed to self-combustion, there were no lightning phenomena observed at the time.

If the minds of certain troubled adolescents can somehow produce spontaneous fires and other physical phenomena, there must be a mechanism in the human psycho-physiology that explains spontaneous human combustion. The cases of partial self-combustion indicate the mechanism is linked with the complex networks of acupuncture meridians, reflexological circuits, *nadis* and chakra wheels described in different systems, often in parallel to sympathetic and parasympathetic nerve ganglia and their networks that extended from brain through spine out into all areas of the human body. These provide pathways for electrochemical and other forms of energy to be communicated throughout the body along the burn channels reported in partial self-combustion. Otherwise, if they were caused by a lightning strike, the internal burns would simply follow the straight-line path of least electrical resistance and show a point of entry and exit.

Nandor Fodor characterized the many fire-starting poltergeists he had investigated as "incendiary poltergeists." What Charles Fort, a later parapsychological investigator, called "the poltergeist girls" refers to the common element among most incendiary poltergeist cases:

"Poltergeist accounts are populated by families containing adopted daughters, housemaids, servant girls and teenagers. Fort called these young women collectively, the "poltergeist girls." The work of Vincent Gaddis and the late D. Scott Rogo on poltergeists, likewise, contain sets of cases filled with mostly latency-aged and adolescent females."<sup>106</sup>

Fodor associated the physical manifestation of fire with repressed rage in the subjects, which seems to have proven correct. But he also thought that subjects had to be present for the fire phenomena to occur, which were always in their family homes—not other places. But we now know of examples where the subject associated with the phenomenon was absent at the time spontaneous fires broke out in a family home. Thus

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<sup>105</sup> Cremation as done in modern facilities does not use fire, but very high heat that dehydrates the cadaver, after which mostly bones remain. These are then crushed. Even though we call what remains in the urn ashes, they are not ashes, but crushed bone fragments.

<sup>106</sup> Quoted in <http://copycateffect.blogspot.com/2010/09/poltergeist-girls.html>



the poltergeist seems to be not only a phenomenon of PK, but can take the form of telekinesis.

On the other hand, human spontaneous combustion, which also usually occurs at home, has no comparable component of telekinesis, repressed anger, or adolescent puberty. In fact, in most cases it occurs in adults and the elderly. The only common elements of both incendiary poltergeists and human self-combustion are that they don't seem to be caused by conscious volition, and that they both demonstrate the power of the human mind to affect physical matter.

During the 80's and 90's when I taught fulltime in the school for low-income mentally gifted students that my wife Tess and I had founded, I tested the pre-adolescent students for ability to receive telepathic transmissions. I did this by placing a year book page of photographs of the current class before me, telling the students I was looking at a photo of one of the 32 fifth and sixth graders, and asking them to guess who it was. We did this for all 32 photos, then looked at results for each participant. The odds of a correct guess on any one of the photos was  $1/32$ , so in simplest terms chance would produce an average of one right guess. But the average for the group was 4X chance, and there were several who guessed as many as ten correctly. I found that highly gifted fifth and sixth graders, whose minds were being trained in curriculums of high school Algebra, Geometry, Advanced Algebra, Trigonometry, Chemistry, Latin, Greek, and other studies far beyond what we normally expect of this age group, exhibited psychic abilities far beyond the norm.<sup>107</sup>

I also taught them a form of simple meditation in which one concentrates on the end of the nose, inhales, exhales, and counts the breaths. Normal adults would lose count by after ten or fifteen, but most of these children could stay focused up to a hundred or more.

One of these brilliant students was a girl who scored very high on my telepathy test. Her mother told me that whenever the phone would ring at home, she would tell her mother who was calling and what it was about. She was also an accomplished Scottish dancer and had danced for the President of the United States. When she danced, it was almost as though she stood outside of her body and controlled it through the eyes of a dance master. She was really a prodigy of intelligence, beauty, and physical grace.

Her father, a C.I.A. employee, disappeared under suspicious circumstances during the 1980's when she was in fourth or fifth grade. He had gone scuba diving with

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<sup>107</sup> Popper-Keizer School, named for my second wife Tess Popper and me who founded, administered, and taught fulltime in the school, was probably my major educational contribution to society, spanning nearly a quarter of a century and graduating yearly math, spelling, and other academic contest winners and more than a generation of gifted students. Several of them went directly into a college program I started at U.C.S.C. in lieu of high school.



companions for abalone on the California coast and never came up out the water. His body was never found. Had he been eaten by a great white shark? Trapped under a kelp forest and drowned? Was the disappearance staged, either by him or by the C.I.A., for reasons we'd never know? It took almost a year before the courts could declare him legally dead without a body, and the family suffered major trauma.

During this crisis, when I tested the girl for PK with a candle flame, she was able to consciously direct where it leaned. This could go on for long times with me asking her to bend the flame one way or another, and was repeatable over several sessions.

This girl was what we might call a very advanced soul. She did not exhibit repressed rage, but clearly had gained some kind of control of fire with her conscious mind. Her life circumstances fit the parameters for an incendiary poltergeist phenomenon, but instead of mastering her, she had mastered both her interior reactions and the phenomenon itself. She had sublimated what could have been subconscious outrage at the injustice of life and the abandonment or death of her father, and instead turned it into something positive and beautiful.

It is primarily from my experience with this young prodigy that I learned that intelligent, self-disciplined people can cultivate psychokinetic skills. A few years later I developed the THG program where I train people to telekinetically control local weather using tantric and theurgical means. The weather proving is done with scientific documentation including very accurate short-term local NOAA weather forecasts before, during, and after the proving, which is done following a full year of what I call opportunistic communion and conjunction exercises. I include one priest's log and documentation of his proving in Appendix II.<sup>108</sup> Psychokinetic skills are applicable for biological self-healing and evoking healing responses in others—also taught in THG.

### **Psychic Imprints in the Noosphere: Injustice and “Sin”**

Another aspect of the universal spiritual matrix and what might be called the conservation of information or consciousness is psychic imprinting in the noosphere.<sup>109</sup>

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<sup>108</sup> Certain Tibetan lamas, Chinese priests, and American Indian shamans are trained in rainmaking, which is an ancient psychokinetic skill. For example, a certain Tibetan lama demonstrated the rainmaking rituals and mantras for my second wife Tess and others during a major drought. This was done at Vajrapani Tibetan Buddhist Center near Boulder Creek, California. He was able to produce light rain. I train all candidates for the Home Temple Episcopate to develop the seven empowerments of my THG mystery school before Consecration, as I want my Bishops to develop traditional shamanic skills in exorcism, healing, etc., for their home ministries. In Appendix II, rather than bringing rain, as we normally do for the proving, my THG student's work was to create a local island of no precipitation in his town for a major rainstorm that was coming. He was quite successful.

<sup>109</sup> A term coined by Vladimir Vernadsky and Teilhard de Chardin from Greek *nous* meaning the total environment of human thought.

Ancient people, who were not distracted by the massive information overload that deafens modern humanity to the subtle voices of nature, recognized that human emotion and experience leave permanent imprints on an environment that can be perceived by those who are sensitive. We earlier described the experience of psychic Eileen Garret as an example. Modern primitives continue their animistic perceptions of places, geological formations, sacred and profane, cursed or blessed by spirits that are native to them.

In the Book of Genesis, we find this description of the *Elohim* walking upon the Earth after the murder of Abel by Cain:

And God(s) said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.<sup>110</sup>

In Old Testament terms, the blood is the “life.” In Jewish thought, the root sin is injustice. “Thou shalt not commit murder.” Unjustly taking a human life, the sin of murder, pollutes the psychic environment and engenders more of the same behavior through psychic contagion. The same concepts are to be found in ancient Greek, Asian, and other religious traditions.

Modern people who are sensitive will feel a vague sense of unease when entering a room or location where other people or animals have suffered. Human suffering evokes especially complex and intense consciousness that leaves its fragments behind long after the deeds have been done. These fragments can survive as curses that pursue the perpetrators like the Greek Furies—not only in their current lives, but as karmic or causal factors in future incarnations.

How can these curses be pacified? They demand justice, tit for tat, in what is known as the *lex talliones*—the law of retaliation, eye for an eye revenge. These are what might be called the consequences of sin. The perpetrator cannot free himself from these consequences. Only the victim can mitigate their action through what *Yeshua* called *shalach*, “release from bondage.”<sup>111</sup>

In the teachings of *Yeshua*, humanity has created self-bondage to sin by choosing the dark guidance of the *yetzer ha-ra* rather than that of the divine image within. The karmic *hub* or debt<sup>112</sup> engendered by humanity and all individuals over the ages is so extensive that it permeates the entire noosphere. There is no single human victim who can forgive all this, but there is a means whereby the perpetrators can mitigate the consequences

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<sup>110</sup> Gen. 4.10-12

<sup>111</sup> Greek New Testament *aphesis*, “pardon,” usually translated into the English word “forgiveness.”

<sup>112</sup> Greek New Testament *hamartia*, “bad aim,” translated as English “sin.”

of their own sins. By forgiving others who sin against them, the consequences of their own sins can be softened.

*Yeshua* taught his disciples to pray to the Eternal *Abba*: “Release us from the consequences of our own sins as we forgive those who sin against us.” I call this the spiritual science of *Shalach*. The negative activities of karmic spiritual debt are mitigated and to some extent pacified when one adopts an attitude of forgiveness toward one’s enemies.<sup>113</sup>

Consciousness is intensified in such a way as to imprint fragments of itself into specific material environments by strong emotions caused by the suffering of injustice, fear, and pain. Emotion is a special and potent kind of consciousness that has both negative and positive forms. We have looked at the negative forms, but now let us examine the positive forms.

Love, joy, gratitude, wonder, awe, bliss—these are potent aspects of the human noosphere. They are far more sublime than gross fear or pain. They can also be connected with material objects and environments, but not involuntarily like the negative forms. They can be fixed to objects and places by means of the personal *mummia* of spiritually advanced people. Thus temples, relics, and sacred objects hold blessings by saints and masters whose spiritual self-development can be communicated beneficially to others.

The ritual of blessing<sup>114</sup> was an ancient way of conferring benefit to others. Among the ancient Hebrew tribes, the father’s blessing was given ritually to the eldest son when he attained his independent majority and received his inheritance. It was done by placing the father’s hands upon the crown of his head while he kneeled.<sup>115</sup> This was also the method for transmitting kingship and priesthood in ancient cultures, often represented by a crown or special headgear. In later Jewish ritual, the worshipper would “bless” God, from a more ancient idea of “returning blessing” to God, as in *Barukh Attah Adonai*.<sup>116</sup>

What is blessing in Absolute Reality? It is a totally positive spirit, string of information, or unit of consciousness from one individual that is volitionally intended and directed for the benefit of another individual, group, or environment. Although there is no record that

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<sup>113</sup> The “love” that *Yeshua* counseled that one should exercise toward enemies was *racham*, compassion, and *hesed*, covenantal respect—not *ahab*, devotional love. In other words, treat enemies as you would want to be treated—whether they would do so or not for you. Don’t let them walk all over you or take advantage of your fairness, but honor them with justice and respect.

<sup>114</sup> The English word “blessing” was originally the AS “blissing,” meaning to pour out the blood of a sacrificial animal upon an altar.

<sup>115</sup> The Hebrew word blessing, *barak*, is etymologically related to the Hebrew word for knee, *berek*.

<sup>116</sup> *Adonai*, meaning Master of the Universe, is spoken for the literal written but unpronounced name *Yahweh* יהוה

*Yeshua* transmitted blessings to his disciples or apostles, tradition assumes that he did, and that he gave his apostles the power to transmit his blessing to others. All priests, Christian and otherwise, claim the power to transmit divine blessings and often charge money for them—which in my opinion negates any power they might have carried.

But as we have seen, in Absolute Reality a blessing from the Eternal One can be transmitted only by one who possesses that blessing through attunement to the authentic matrix of consciousness. Ultimately, then, sanctity inheres in the person, not the title, and is not the prerogative of priesthood. A priest who has not attuned, incorporated, and held such a spirit through personal sanctification will not be able to transmit that spirit, and a person who is unprepared to receive it will not be able to cultivate it.

### **The Eggregore<sup>117</sup>**

Just as individual minds can imprint a local matrix of consciousness with a thought-form or fragment of consciousness, group thought-form or spiritual organism of shared virtual reality can also be imprinted. This psychic organism is known in the language of occultism as an eggregore. It can be active, transient, or dormant. When activated, cultivated, vitalized, and perpetuated by generations of believers, it grows strong.

Ancient gods, totem animals, and their worship were eggregores. They fed upon the continual remembrance of them when they were called upon for assistance. They grew socially powerful when their rites were scrupulously observed and their myths transmitted from generation to generation. Blood sacrifice of humans and animals in many cults through rituals of propitiation intensified their powers, which were also channeled for black magical purposes. Suffering and death produced powerful emotion that fed and strengthened an eggregore.

Ancient fertility rites and sacred prostitution rituals fed their eggregores through the emotional and vital forces intensified by sexual intercourse. This was also the mechanism for sex magic and the later degenerated forms of Hindu tantras.

In any case, when the rites and sacrifices cease, the eggregores still exist but become dormant.

Sometimes occultists try to revive long-dormant eggregores for their own purposes. When they link their modern minds to ancient modes of thought, or attempt to alter or adapt the ancient eggregores to modern thought, the results are not powerful. The dormant eggregores are obsolete memories in the matrix that once depended upon tribal or nation-state noetic environments that no longer exist and cannot be recreated.

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<sup>117</sup> Also spelled egregore. From the Greek word *εγρεγοροι* sometimes rendered Grigori used in the Jewish intertestamental Enochian apocalypses of both fallen and unfallen angels derived from Babylonian gods.

Modern revivals of these egggregores can exist only in small cults operating within the limitations of their virtual reality frameworks.

However, many of the elements of ancient Teutonic egggregores were consciously revived by Hitler's German occultists to empower their newly created egggregore of militant Naziism.<sup>118</sup> What vitalized his Nazi idealism in human consciousness was the power of human suffering it employed: political manipulation of national suffering and humiliation resulting from the failed world war of Kaiser Wilhelm II, the violent strong-arm political tactics promoted by Hitler, and the most massive human sacrifice ever offered to any egggregore—the lives of five million Jews.

The sacrifices to the Nazi egggregore ceased after World War II and the egggregore went dormant. Small cults still try to revive it. But without the massive numbers of believing hearts and souls needed to empower the egggregore, its effect on society is peripheral.

The Christian doomsday cult of leader Jim Jones<sup>119</sup> built a community in Guyana, South America, named Jonestown. Charismatic leader Jones had developed wealthy and political contacts that he tried to manipulate in the San Francisco Bay Area, including Willie Brown, San Francisco Mayor George Moscone, Harvey Milk, and Art Agnos, all of whom defended Jones after the media published reports of his abuse of people and drugs.

Congressman Leo Ryan arrived at an airstrip in Guyana with several reporters and was about to fly out with fifteen of Jones' over one-thousand cult members when his armed guards attacked the congressman and shot him dead with five others. Then Jones decreed that he and all the members of the community must commit mass suicide by drinking Flavor Aid laced with cyanide. In all, 909 people including 303 children died believing that they would reawaken on another planet.

Jones maintained a hit list of political enemies, and he left behind \$3 million at the Jonestown compound originally intended to be used to hire assassins to kill his enemies. Included on his long hit list were Mayor George Moscone and Harvey Milk, who had previously succumbed to political pressure by Jones. A week after the mass suicide, an unstable man named Dan White assassinated both of them.

I realized that the human sacrifice feeding the egggregore of Jones' Temple of the People had powerfully energized it. Like a great relentless automaton, it was telepathically forcing suggestion into unstable human minds to avenge Jones by carrying out his assassination plans. I telephoned my colleague Bishop Warren Watters in Santa Barbara and explained my analysis. If something wasn't done to shut down the

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<sup>118</sup> Cf. *Hitler's Occult War*, Michael Fitzgerald, and a host of other well-researched books and documentary films.

<sup>119</sup> Cf. [http://en.wikipedia.org/wiki/Jim\\_Jones](http://en.wikipedia.org/wiki/Jim_Jones)

Jonestown Egggregore, many more psychically vulnerable Dan Whites would continue to kill people on the hit list.

I asked him to assist me in simultaneous theurgical operations to dissolve the Jonestown egggregore by freeing the suicide victims from their group illusion. They were not one group entity, as they had been taught in Jones' cultic communalism. In reality, they were isolated individuals each transiting through an intermediate state of consciousness from within their own personal minds. I wanted to dissolve the mental illusion they had sealed with their willing mass suicide, using the power of death that was already unraveling their personal illusions in conjunction with the clear light of reality and divine blessing.

As Apostolic Bishops, we operated through the virtual reality of a theurgical Eucharist with special intentions in the presence of the consecrated elements and deeply focused meditation on light. We both felt that much had been accomplished invisibly, and after that no more targets on Jim Jones' hit list were assassinated.

One of the most powerful egggregores operating in the modern noosphere is that promoted by the Roman Catholic Church. It idealizes the blood of the Christian martyrs,<sup>120</sup> clings to patriarchy, asceticism, opposition to intelligent and moral political and social solutions, and irrelevant medieval theology. It is supported by the wealth and labor of its laity and promotes policies to convert and breed even more of them, but considers its priestly hierarchy to be spiritually superior to the laity. It promotes homophobia, yet a large percentage of its clergy are homosexual. It rejects ordination for women and married people, but promotes its male bishops who cover up clergy child abuse to the higher offices of Archbishop and Cardinal.

This monster of the noosphere is fed by the daily sacrifice and devotions of those who have been catechized or "formed" as clergy—that is to say, indoctrinated into its belief system. It competes for noetic dominance in the spiritual matrix with other Christian egggregores, the most noxious of which is that of the fundamentalist churches that espouse belief in biblical inerrancy, subordination of women, religious and racial discrimination, and the invalidity of science.

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<sup>120</sup> A small number of 1<sup>st</sup>-4<sup>th</sup> century Christians who were killed by mobs, or those who willingly chose torture and death because they refused to acknowledge the Genius (familial guiding spirit) of the Emperor. These probably represented far less than 0.1% of their Christian contemporaries. The martyrs were ascetics who considered life in flesh to be worthless. If all Christians had adopted this self-destructive ascetic system of belief, the Christian church would not have survived. But persecution of Christians was rare and sporadic, so those who chose what was tantamount to suicide and abandonment of their children and families were honored as religious heroes by the others.



## Divination and Omens

In the same way that dowsing, I Ching, and Tarot can function for divination, many other methods have been used. Interpreting augers or omens has been done many ways from ancient times, whether interpreting the rising of stars on the horizon and motions of planets, studying the flight of birds, reading the entrails of sacrificed animals, or Navaho shamans reading the patterns of sand created by flowing water in a stream. As we have seen, however, these are not methods to receive guidance from the gods, but for the reader to uncover what is already known in his own subconscious mind. This might be information about the past, present, or future.

When I did telepathic testing for my mentally gifted students, aside from hits and misses, we got an unexpected result. Often a subject would identify a series of photos of students in the same order they were given, but one or two instances earlier or later. In other words, if I transmitted X,Y, and Z, these would not show up as hits, but as a series starting with the next or even following transmission. In other words, the telepathic reception was successful, but delayed. When two or more of those appeared in sequence, I considered them to be post-cognitive receptions but did not count them as hits. Certain subjects did this consistently several times.

By the same token, some subjects demonstrated precognitive sequences—X.Y. and Z, but in a series one or two instances before they were transmitted. This characterized the psychic abilities of different groups of subjects. So I was able to identify three kinds of telepathic receivers: direct-cogs, pre-cogs, and post-cogs. That is, subjects who could receive psychic information from the past (post-cogs), the present (direct-cogs), and the future (pre-cogs).

It seems, then, that psychic operations can mine the subconscious beyond the boundaries of time. Omens when interpreted by talented psychics glimpse the future, but telepathy can reveal the invisible present, and psychometry the hidden past. They are all aspects of divination that operate differently in different subjects.

When participants in Kalachakra initiation are given *kusha* grass and told to sleep on their right side with it under their pillow in order to receive certain telepathic information, some get the information before being given the grass, others in a dream with the grass under their pillow, and even others a few days later. By the same token, when my THG initiands are given instructions for the Easter-Passover full moon all-night vigil and a series of scrying exercises, some of them start getting information before the vigil, others during, and yet even others a few days later in dreams or meditations. I.e., we find pre-cogs, direct-cogs, and post-cogs.

There are many ordinary ways our subconscious mind communicates information to us besides dreams or visions. For example, I might wake up with a song stuck in my mind.

If so, I pay attention to the lyrics. What might they indicate? I might wake up with just the vivid fragment of a dream, although I usually remember my dreams. What is the vivid fragment telling me? At some time of the day my eyes, ears, or thought might be drawn to something for no apparent reason. Why? I suddenly become aware of a fragrance or a bad odor. What does it mean to me?

When a Sioux Indian brave went on a vision quest to learn things about his life purposes, he spent three days on a hill within the quadrants of a circle orientated to the four cardinal directions. He took only water and a little dried food. His job was to simply watch and observe, day and night. What direction did the bird people fly from? The ant people crawl from? What sounds did he hear from the bear people and the wolf people? What things did he see and where was his attention drawn? What did he dream when he could no longer stay awake?

He contemplated his memories of all this and then returned to the village. The elders prepared a sweat lodge. He sat with them and they passed the pipe. Then he began to tell them things he remembered, and they helped him to interpret their meaning. He learned about himself, and they learned about him.

The Hebrew prophets did not understand themselves as foretelling the future, but communicating what they saw forming for Israel in the *razim* or hidden mysteries of the invisible heavens. They experienced visions in their own form of virtual reality that came to be known as *Merkabah* ascent—a complex form of divination.

Hebrew language did not have clearly defined tense—past, present, and future. Instead verbs had either perfective or imperfective forms. The past was perfective because it “has been” and can’t change. But the perfective past and imperfective present were used to deliver visions of the prophets that modern people interpret as prophesies of the future. For example, here is a literal translation of Joel’s vision about the Messianic Age or *‘Olam ha-Ba*:

"And it hath come to pass afterwards, I do pour out my spirit on all flesh, And your sons and your daughters have prophesied, Your old men do dream dreams, Your young men do see visions. And also on the men-servants, and on the maid-servants, In those days I do pour out my spirit."<sup>121</sup>

But in the King James and modern translations this is rendered as a prophecy of a coming time on Earth using the English future tense:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young

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<sup>121</sup> *Young's Literal Translation of the Holy Bible*; Joel 2.28-29

men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

The prophets experienced spiritual ascent to the *Merkabah* or Chariot-Throne of God where they received information they felt compelled to deliver to Israel. It had its roots in rituals such as the shaman’s climbing a sacred tree and keeping vigil until he had received guidance for the tribe from its protective deities.

In the centuries before the time of *Yeshua*, the practice of *Merkabah* ascent developed as a detailed map of consciousness that could be followed safely only by the *tzadikim* or righteous saints. Other might die or go insane if they were unworthy. *Merkabah* mysticism developed into an elaborate form of interior divination for the purpose of learning God’s will and transmitting it to Israel.

Today people undertake far less dangerous or intense forms of interior divination using induction into a mandala, guided visualization, or magical pathworking. They also visualize ritual journeys and ascents, such as attaining to the various stations of a kabbalistic tree, as in the Golden Dawn and OTO advancements—grand elaborations of the basic three masonic Blue Lodge degrees or the masonic and ultra-masonic higher degrees.

At their core, these are all methods of psychic divination and self-discovery utilizing maps of consciousness. And all are merely virtual realities that attempt to simulate actual spiritual realities with greater or lesser degrees of success.

## Psychic Healing

All healing is self-healing, but self-healing can be evoked in others by one who has learned to evoke it within himself.

There are three categories of psychic healing of which the first two are bogus. They are known as psychic surgery and Christian faith healing. We will address them first.

### 1. The Psychic Surgery Scam

In many shamanic traditions, the healer uses a bloody animal organ as a magnet to draw the evil spirit out of an internal human organ. He holds it in his right hand over the chest of the sick person, plunges it deep into the stomach tissue, and exorcizes the spirit with chants, dances, and totem objects. When he feels his right hand grow suddenly hot or cold, he traps the spirit into the magnet organ by closing his hand. Then he quickly withdraws the polluted animal organ and takes it to a place where it can be destroyed by burning or being cast into the ocean.

When westerners first witnessed these rituals, they thought the shaman was magically pulling the diseased organ out of the patient’s body. They called it psychic surgery and

offered to pay the shaman handsomely for performing this “surgery” upon a sick friend. The shaman was very happy to take their money and put on a show. Soon gullible patients were flying out to the Pacific Islands or remote villages in South America for psychic surgery. Like all forms of miraculous healing, the patients experienced an immediate sense of well-being and offered testimonials that were used to bilk others out of thousands of dollars at a pop. But a few weeks or months later, reality set in and the patients became very sick, some of them mortally so.<sup>122</sup>

## 2. The Faith Healing Scam

Christian faith healing was a bastardization of the Jewish experience that great prophets like *Elijah*, *Yeshua*, his *talmidim* such as *Shimone Cephas* (known later as Peter), and the rabbi *Haninah Ben-Dosa* were able to stimulate healing in the sick. This was true as we will show later.

But by the time the gospels of the Greek New Testament were written A.D. 65-85, Greek-speaking gentile Christianity had fabricated a doctrine that demons could be exorcized, sickness cured, and the bites of poisonous snakes antidoted by “faith” or belief in Jesus Christ. The method of Christian folk healing was to anoint the sick with olive oil and pray “in the name of Jesus Christ.” Or to cast out demons “in the name of Jesus Christ.”<sup>123</sup>

The word used by *Yeshua* for faith was Hebrew-Aramaic *emunah*, meaning faithfulness, fidelity, perseverance—as in the faith of a mustard seed, which begins as the smallest of all seeds but perseveres to become the greatest of all shrubs. Only one memory of this survived in the New Testament. In the Epistle of James attributed to the brother of *Yeshua* and leader of the Jerusalem church, he says, “Faith without works is dead.” This probably represents an early conflict between Jewish Christianity and Pauline.<sup>124</sup>

But the Greek-speaking gentile Christians spun the *emunah* or fidelity to God’s ways (wisdom, compassion) into Greek *pistis*, meaning belief. Christian faith became a magical concept early on, and the New Testament writings are riddled with statements attributed to Jesus about the power of faith in him as opposed to doubt—statements he never made—such as this from Matthew 21.21: “Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, Go, throw yourself into the sea, and it will be done.”<sup>125</sup>

<sup>122</sup> Cf. [http://en.wikipedia.org/wiki/Psychic\\_surgery](http://en.wikipedia.org/wiki/Psychic_surgery) for a brief history.

<sup>123</sup> This replaced the formula used by Jewish and gentile exorcists, “by the God [or Shield] of Abraham, the God of Isaac, and the God of Jacob.”

<sup>124</sup> Martin Luther wanted the Epistle of James expunged from the New Testament because it contradicted the doctrine that salvation came by faith (correct belief) in Jesus—something *Yeshua* never taught.

<sup>125</sup> In fact, the *emunah* that moves mountains was idiomatic rabbinic hyperbole about the power of a great *tzadik* who kept faith with God’s ways. It was not meant to be taken literally.

We have an authentic teaching of *Yeshua* about the impotence of human thought and opinion. This was preserved in Q (A.D. 30-50) and appears in both Matthew 6.27 and Luke 6.26-27. He posed a rabbinic rhetorical question that expects a negative answer: “Which of you by taking thought can add one cubit to his stature?”<sup>126</sup> Thought and opinion are merely part of the *hebel* (illusion, vapor) of human virtual reality, according to the Jewish wisdom tradition that underlies many of *Yeshua*’s authentic teachings.<sup>127</sup>

Nevertheless, early Christian doctrine was predicated on the salvific and magical power of “faith” rather than faithfulness to the ways of Godhead, and it still is.

After the execution of *Yeshua*, disciples gathered in a Jewish *thoda* or ritual thanksgiving meal to remember his teachings.<sup>128</sup> They experienced visions of their master, the earliest descriptions of which are from Paul’s Corinthian epistles where he says they did not literally see *Yeshua*, but “had visions” of him.<sup>129</sup> After the forty days of appearances, he disappeared. In his place was the Holy Spirit or Paraclete.<sup>130</sup> Christian prophets and prophetesses would channel this Spirit to guide the community.

The Holy Spirit is mentioned by *Yeshua* only twice in his New Testament sayings, where She represents the immanent feminine face of Godhead who was the guide and teacher of the Jewish wisdom schools. But she was given a sex-change operation to create the neuter *Pneuma Hagion* of the New Testament, and finally the masculine *Spiritus Sanctus* of Jerome’s Latin Vulgate as all traces of the femininity of Godhead were systematically expunged in patriarchal Christianity, its Father God,<sup>131</sup> and its doctrine of the Three Guys (Trinity).<sup>132</sup>

<sup>126</sup> The idea is again referenced in Matthew 5.35-36: “Do not swear an oath by the Earth...or by Jerusalem...Neither shalt thou swear by thy head, *because thou canst not make one hair white or black.*”

<sup>127</sup> “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.” Eccl.1.2. Opening premise of Ecclesiastes. The Hebrew word translated “vanity” is *hebel*, equivalent to the Hindu-Buddhist concept of *maya*, “illusion.”

<sup>128</sup> This was the only priestly ritual that was done outside of the Temple in homes. Hebrew *thoda* is the source of the Greek *eucharistia* or sacramental Eucharist (Mass). Gentile Christians celebrated it as a memorial *agape* or love feast

<sup>129</sup> I Cor 15f. Jesus “was seen in a vision” *ὡφθη*, from *ὁραω*. If Paul had meant that they literally “saw” Jesus as a physical object, he would have used the verb *βλεπειν*, “to see with the physical eyes.” Paul follows with a discourse explaining “resurrection” about the difference between the physical (*psychikon*) and spiritual (*pneumatikon*) bodies. The Jesus that was seen in visions after his execution would have been *psychikos* or in the appearance of his incarnate physical form. After his “ascension” he would have been *pneumatikos*, the brilliant light that blinded Paul with no resemblance to the man Jesus.

<sup>130</sup> The *Ruach ha-Qodesh* (feminine Spirit of Godhead) or *Parakletos*, Guide, Strengthened.

<sup>131</sup> *Yeshua* called Godhead *Abba*, from the masculine word for father *ab* plus the feminine ending *-ba*. The kabbalistic understanding of Godhead was as allegorically both a Father and a Mother.

<sup>132</sup> In Paul’s writings A.D. 50-60, about 40% of the church leaders he addresses are women. By the end of the century women have been removed from all offices of church leadership, and by the fourth century the greatest female Apostle, *Miriam* given the initiatic name *Magdala* (“Tower of Strength”) has been marginalized as a repentant whore.

The first-century gentile churches were guided by Holy Spirit channeling and the Pauline doctrine of salvation by faith—neither of which represented the teaching of *Yeshua*. Christianity became a religion about the worship of Jesus, not the faithful transmission of his teachings—and it still is. That was the context in which the ideas of charismatic faith healing, the Holy Spirit, and cultivation of the psychological phenomenon known as speaking in tongues developed.

The story of Pentecost and speaking in tongues does not appear in Christian literature until the production of Luke-Acts about A.D. 85. It describes the phenomenon of tongues of fire appearing over the heads of the original Jewish Christians at the Festival of Pentecost enabling them to evangelize the Jewish pilgrims of the diaspora who had come to Jerusalem by proclaiming the gospel in many different languages. Ecstatic glossolalia<sup>133</sup> was practiced early in the early gentile churches. Paul strongly disapproved, as it was not part of the traditions he had received.<sup>134</sup>

Today charismatic churches, televangelists, and big-tent, mega-church preachers put on Sunday productions of faith healing and Holy Spirit group possession energized by expectation, suggestion, and joyful feel-good music. Then someone walking on crutches is brought forward and the preacher lays hands on his forehead, asks loudly if he believes the Lord Jesus is his savior and gets the right answer several times, then authoritatively commands him to walk. He drops his crutches and dances around declaring the Lord has healed him. Now the line forms for faith healing.

But typically the first person healed is a ringer, a set-up to get the crowd open to suggestion. Then sick people come forward. The preacher has deacons hold each person up, lays hands on forehead, makes the subject say he believes several times, then gives him a shove backwards. The believer may start babbling fluently in the “tongues of angels.”<sup>135</sup> Then he goes back into the audience healed.

But is he really healed? No. A few days or weeks later the crudely placed post-hypnotic suggestion wears off and he comes back for more healing. But he’d have better results with a qualified hypnotherapist if his malady is something that can be effectively addressed with post-hypnotic suggestion. All too often things that should be treated by medical means are left to faith healers until it’s too late.

New agers who oppose “western medicine” are also victims of their own mistaken beliefs—rubbing Chinese herbs on a breast lump instead of seeking effective treatment,

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<sup>133</sup> A psychically contagious form of group hysteria practiced among primitive tribes as they put themselves into trance for spirit possession.

<sup>134</sup> I Cor. 14.19: “I would rather speak five words with my mind (*nous, higher understanding*), in order to instruct others also, than ten thousand words in a tongue.”

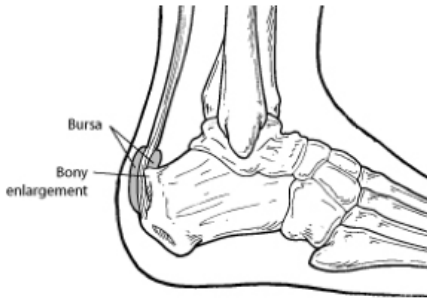
<sup>135</sup> This babbling is an autonomic response from hysterical stimulation of pre-literate portions of the cerebral cortex.



running off to psychic surgeons for illusory treatments. These are non-Christian forms of faith healing that are equally ineffective. When inaccurate maps of consciousness oppose better maps like proven peer reviewed science, disaster follows.

### 3. True Psychic Self-Healing

We have debunked psychic surgery and faith healing, but there are two forms of psychic healing that I have found can be quite effective. The first is psychic self-healing, the second is evocation of self-healing in others.



I discovered the principles of self-healing in the 1980's when I had developed severe Achilles tendonitis that produces bone spurs on the back of my heels from standing and teaching for years. The condition was extremely painful and it was difficult for me to walk. The X-rays showed sharp bone tissue extruding from my heels and inflaming my Achilles tendon. The only options the orthopedist

suggested were special fitting shoes, cortisone shots, or surgery. The last two could have resulted in some serious complications, so I walked with a cane and cowboy boots to keep me off my heels. I carried on for a month or more with no significant relief in sight.

I then reasoned that if my bone cells could move over time from where they belonged, they could also migrate back into healthy alignment. I decided to use meditation and suggestion. But how to communicate from my conscious mind to bones cells, which had minds of their own quite disconnected from conscious thought? Simply giving a verbal command or visualization would not be effective.

My discovery was that by getting a clear scientific understanding of what cells had to move and how, then collapsing that into a simple suggestion consisting of silent words and a mental picture of what needed to happen, visualizing it all in violet—the highest frequency of visible color—and doing this while in a state of absorption in my usual morning meditation practice, I could deliver this information directly to the bone cells in my heels. Within a few days my condition vastly improved, and after a month of this technique it was gone. I took off my cowboy boots, put my cane into storage, and never had any more symptoms in the three decades since.

When I went back to the orthopedist for follow-up X-rays, he was amazed because the extruded spur of bone was no longer visible. It had reformed into healthy heel tissue. When he asked what treatment I had used, I told him and he rolled his eyes.

A few years later my wife Tess developed breast cancer that required a single mastectomy. Her lymph nodes showed cancer cells that could have already spread into

her body. The oncologist offered her the choice to use the new and unproven drug Tamoxifen, but with no guarantee of results.

I showed her how to develop a visualization of killer-T cells scavenging rogue cancer cells and use it each morning in meditation to potentiate whatever beneficial affect her medication might have. She did this for several months. Later, because her mother developed ovarian cancer, she decided to take no chances and elected to have a prophylactic hysterectomy. After five years she was taken off Tamoxifen. She has been cancer free for more than twenty-three years.

Since then I have used variations of this technique for myself as needed and taught it to other people when appropriate. For example, I brought the viral load for my form of untreatable hepatitis-C down to nearly normal using this method, and the disease has not progressed since first discovered twenty years ago based on the results of biopsy.

There are many medical conditions that require surgery or medication to properly address, but even in these cases I have been able to use the technique to potentiate the desired effects of meditation and fast healing from surgery. For example, I couldn't cure my atrial fibrillation, but when I finally submitted to invasive heart surgery that repaired the problem, I was able to accelerate the healing of my heart tissues such that ten weeks later I was able to sail 1500 miles to La Paz in Baja, Mexico with my surgeon's permission, about 400 miles of that singlehanded.

When I take a medication, I communicate with it and tell it and my body what I want them to do. Once non-discursive communication and cooperation had been established between me and my elemental environment, I was able to communicate with it discursively—i.e., with silent words and thoughts. That is how I learned to influence weather and train others to make the necessary conjunctions and communions to do so. In THG this is called Root Chakra training.<sup>136</sup> It is vital for intensifying self-healing. In Absolute Reality, everything is consciousness communicating with consciousness, mind with mind, spirit with spirit.

Once I had established my own self-healing, I was able to evoke it in others. That is probably what all the great healers have done, and it is definitely what *Yeshua* did. When someone was healed, he did not say that he had healed them—even though that's how it was framed in Christian literature. He said, "Your *emunah* has made you *shalem*," usually translated as "Your faith has made you whole." What it meant was that the faithfulness and perseverance of the healed person had prepared him to be able to respond to his own spirit of healing, which was ignited like a flame in the presence of one like *Yeshua* who could evoke his own self-healing.

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<sup>136</sup> See Appendix II.

Before the shaman could become a healer, he had to undergo an ordeal in which he was ritually killed and dismembered. He then had to go on a quest to find his lost spirit, return, and reassemble or rebirth himself. Because he now had the keys to healing imprinted in his own aura, he could awaken healing in others and bring back their lost souls.

By the same token, the best counselor for someone who has been emotionally shattered by divorce or the loss of spouse or child is one who has made that journey and healed him/herself—not a celibate Catholic Priest. The one who has been there, done that, is the one who carries the keys that can invoke self-healing in another.

Medically, the one who has successfully self-healed and self-liberated as I have done is able to evoke self-healing in the sick. For example, when Michael Zaharakis, whom I had trained and consecrated as an independent Bishop in the 80's was taken to the Vet's hospital in San Francisco for acute leukemia, the doctors gave him drugs to kill all his cancerous white blood cells, expecting them to regenerate in a few days. But after two weeks they were still absent, so his wife called me. I came to the hospital and laid hands on him. Within a day the white cells returned and in three days they were back to a normal count. A few months later the same thing happened and I was again called. Again I laid hands on him and he regenerated his white blood cells almost immediately.

But Michael was able to respond only because he was close to God, so to speak. He had *emunah*. I didn't heal him. He healed himself. I was simply the catalyst to awaken that spirit in him.

Evoking self-healing in another is like waking him up from sleep and extending a hand to help him get out of bed. You need to be awake and standing yourself. The key to evoking self-healing in others is having already awakened it within your own consciousness. It is communicated by a process of transmitting what you have already imprinted and made conscious within your own psychic constitution.

*Yeshua* said, "Your *emunah*<sup>137</sup> has made you whole."

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<sup>137</sup> Aramaic "perseverance, fidelity, faithfulness." Not the later Christian Greek word *pistis* meaning faith as "belief."

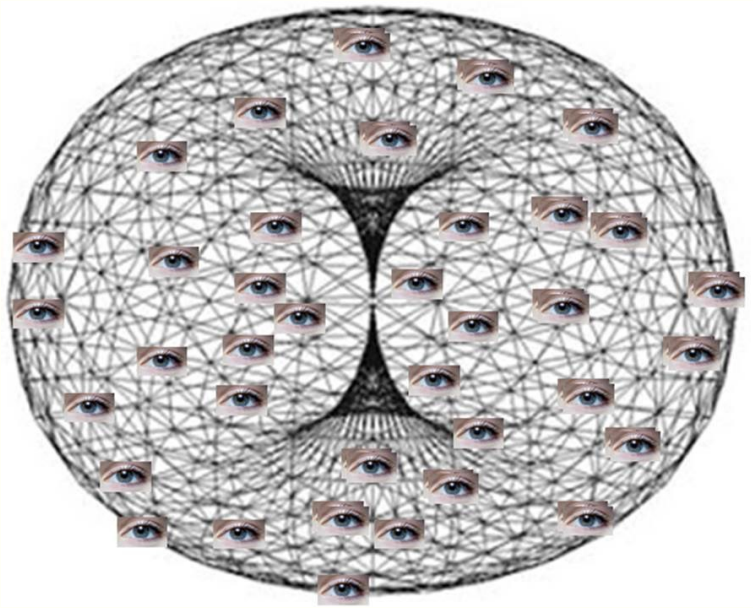
## PART V: PRAYER, MEDITATION, AND SPIRITUAL PRACTICE



The universal spiritual matrix of reality is an interior non-existent but real multi-dimensional web with infinitely many centers of consciousness interconnected through qubits, information strings, and vibrations of energy. The human brain and nervous system comprise a physical and electronic analog to this reality.

Each evolving center of consciousness can be compared to a spider web. All lines communicate to the center where the spider sits waiting until his prey is caught somewhere in the web. As the prey struggles, impulses are sent down its lines that connect to the center. The spider knows exactly where the prey is trapped by following those vibrations. By the same token, each center of consciousness is interconnected with strings of information to all others that vibrate with information.

We might visualize the conscious matrix as a torus filled with eyes, each representing an evolving soul or center of self-consciousness,<sup>138</sup> perhaps analogous to stars forming in the nebula of a stellar nursery. Some are generic, that is, part of a group soul like crystalline rocks and plants. Others are hybrid group and individual units like slime molds and hive animals. Yet others are in various degrees of individuation within the context of herds, family groups, and societies up to, and including, human souls. But none is an independent unit. All souls depend upon their environment of psychic life and social interrelation to other souls. Even among humans, free will and independence are relative and limited.



<sup>138</sup> The Buddhist term “sentient being,” meaning an ever-changing mind-stream, is equivalent to our term “evolving soul.”

Effective prayer, meditation, and spiritual practice can operate only in the context of this understanding of reality. For example, praying to a creator father-deity who exists outside of the manifest universe and asking for one's personal desires to be fulfilled is not much different than ancient priests trying to manipulate their environment by appeasing or threatening their deities. It doesn't work. It's a bad map. It won't take you there from here.

The best explanation of effective prayer that I know was taught by *Yeshua*, the Jesus of history. His Hebrew/Aramaic term for prayer was *tiphlah*, intercession on behalf of others.

### ***Tiphlah: Intercessory Prayer***

Effective prayer is the conscious transmission of selfless evolutionary data strings that awaken or assist another soul for healing and overcoming obstacles. Neurologically, this probably operates through positive entrainment of subconscious brain waves.

There were different Hebrew verbs for the many kinds of prayer that were offered. These included *kashak* "to offer praise" and in piel "to do magic and enchantment;" *atar*, *qatar* "to supplicate with ritual and incense;" *tzelah* "to pray with songs of praise" (KJV *selah*) as in the Psalms for the Temple of Solomon.

But the term used by *Yeshua* was *tiphlah*. This is the *hithpael* of root *phalal*, "to judge," meaning "to intercede for mercy (before a court)." The New Testament Greek word *proseuchomai* "to pray for intercession" accurately reflects the kind of prayer taught by *Yeshua*. It translates the Hebrew root *tiphlah* as used in the earlier Septuagint.<sup>139</sup>

The liturgical posture for intercessory prayer was known as the *orans* or Orant. It was done standing with arms raised—not on the knees or with palms touching as Christians do today.



When *Yeshua* taught about prayer, he is meant prayers of intercession on behalf of others—not prayer for magical or other self-centered issues, needs, or desires. This is indicated not only by the original Hebrew and Greek terms, but by the fact that the Orant was the original Christian posture for prayer, as we can see in the earliest Christian paintings like this one from a Christian sarcophagus and others from the Roman catacombs.

<sup>139</sup> The Hebrew scriptures translated into Greek for the Greek-speaking Jews of the Hellenistic diaspora in the third century B.C.E.



Prayer on behalf of others is the theme of the authentic *mashal* of the persistent friend in Luke's Gospel.<sup>140</sup> When a friend arrives hungry from a journey at midnight and the host has no bread in his house, he knocks on the door of his sleeping neighbor (God) until he finally rouses him and is given bread for the traveler. *Yeshua* comments, "I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence (*emunah*) he will rise and give him as many as he needs." This is followed by the *davrim*, "Keep on asking, and it will be given; keep on seeking, and you will find; keep on knocking, and it [the door] will be opened for you."<sup>141</sup>

Here the teaching about prayer includes both the concept of correct prayer as intercessory or on behalf of the needs of others, and the concept that success in prayer comes through *emunah* or faithful persistence.

In the special material found only in Matthew's Gospel but usually accepted by scholars as authentic about the lilies of the field, *Yeshua* teaches that there is no reason to pray for oneself.

"Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' For the gentiles eagerly seek all these things; but your heavenly *Abba* knows that you need all these things. Seek first God's sovereign Way and righteousness, and all these things will be added to you."<sup>142</sup>

In Q, used as a source by the redactors of both Matthew and Luke, *Yeshua* describes a basic format for prayer known as the Lord's Prayer. The entire prayer is offered in the third person plural, "we, us." It is not offered as prayer for oneself in the first person singular, "I, me." It is a prayer of intercession for all followers of the Way,<sup>143</sup> as the Jewish Christians were originally called.

The prayer contains three petitions. This first petition is not asking for "daily bread" or food, as it has been wrongly translated from the second century forward.

Rather, it is an intercessory petition to grant his followers now, in this present day, their "bread of the morrow."<sup>144</sup> The "morrow" is a reference to the coming Messianic Age

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<sup>140</sup> Luke 11.5f

<sup>141</sup> Incorrectly translated "Ask and you shall receive etc.," implying that the answer to prayer is immediate and comes without effort. But both the Greek verbal form and the underlying Hebrew/Aramaic, as well as the basic lesson of embedded in the story about persistence belie this.

<sup>142</sup> Matthew 6.30-33

<sup>143</sup> Cf. Acts 9.2 *et al.* The New Testament Greek word for Way was *hodos*, meaning path, road, journey. In Hebrew and Aramaic it was *derek*, "the journey of a traveler." *Yeshua* taught the divine Way as an initiatic and evolutionary journey—not a static and dogmatic belief system.

<sup>144</sup> The Greek *epiousion* of the New Testament versions is an *hapax legomenon* or unique word that cannot be found elsewhere in Greek literature. It was an attempt to render a Hebrew/Aramaic term. Fortunately we have fragments of the Lord's Prayer in Aramaic quoted by the Church Fathers, who had access to now lost Aramaic writings of the Ebionites and other Jewish Christians. They found that the



when God will dwell with mankind and the *Malkuth* or divine Sovereignty will live in the hearts of humanity. The “bread” of the morrow or future is a kabbalistic phrase referring to the divine teachings, *manda* (knowledge), and *razim* (secrets, revelations) that would become known in the coming Messianic Age. The first petition intercedes for the entire community, asking that it receive divine guidance into the future.

The second intercessory petition asks for liberation from bondage to the evil consequences that everyone in the community has generated through previous injustices in this incarnation and all others, but does so in the framework of *Yeshua*’s science of liberation through the practice of *shalach* or releasing others from the consequences of their sins against you. “Release us from the consequences of our [karmic] debts, as we release others from the consequences of their [karmic] debts to us.”

The third, better understood in Aramaic than in New Testament Greek, is an intercessory petition for the *Abba* not to abandon us when we lead ourselves into self-caused evil. It is based on the same Jewish concept of “leading oneself into trial” that we see in the Jewish-Christian Epistle of James.<sup>145</sup> It was expressed in the language of *Yeshua* as the causative Hebrew-Aramaic תביאנו, “lead ourselves into trial.” The original Aramaic was, “Do not allow us to lead ourselves into trial.”

The Lord’s Prayer is an example of *tiphlah* or intercessory prayer for the community of disciples. Note that it is not a prayer to convert other people to one’s own religion or way of thought. The intention is that of an unselfish blessing for the community offered without condition.

In the universal spiritual matrix, prayer is a form of subconscious suggestion. If it is selfish, the intention is to exercise personal will over others, even under the illusion of their best interest. If it is unselfish, the intention is to help relieve the burdens and needs of others, potentiate their self-healing, and facilitate their personal path in life on their own terms.

A selfish prayer operates like a negative suggestion intended to stop or reverse the spiritual evolution of another soul and obsess it with one’s own personal influence. Effectively, it is a form of black magic in which negative suggestion is used to harm

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original Aramaic word was *mahar*, meaning “of the future, of the morrow.” That is why there is a contrast between “this day” and “the morrow.”

<sup>145</sup> “Let no one say when he is tested, “I am tested by God”; for God cannot be tested with evil [i.e., is *shalem* and has *no Yetzer Ha-Ra*], neither is it God who tests the soul. Rather, every one leads himself into trial when he follows his own evil inclination (*Yetzer Ha-Ra*). When an evil motivation has conceived, it produces *hub* (debt, sin); and *hub*, when it is finished, produces spiritual death. Do not err, my beloved brethren. Every good gift and every perfect gift [as opposed to trial and evil] is from above and emanates from the *Abba* of lights, whose dwelling is beyond time and duality.” James 1.14-17

another. It is the kind of prayer practiced in a cult seeking to recruit new members. Like hypnotic suggestion it can be very effective in the short run, but dies out in the long run. It promotes temporary hindrance rather than permanent growth in a self-evolving soul.

An unselfish prayer operates like a positive subconscious suggestion intended to fructify the native impulses of spiritual self-evolution already inherent in another—for example a prayer of spiritual assistance for a person trying to overcome an addiction to alcohol. It operates like spoken encouragement to evoke self-confidence, but far more effectively as suggestion at the subconscious level.

Many studies have shown that the kind of intercessory prayer offered by church groups for hospital patients is ineffective.<sup>146</sup> Both fundamentalist and new age churches use the same method—adding names to a prayer list, sometimes uttered aloud and other times simply written on a slip of paper and dropped into a basket. Further, studies show that when the subject is told he is receiving prayers, what little effect might be seen vanishes.

Does this mean that intercessory prayer is ineffective? No, it means that these folks don't exercise effective *tiphlah*. What are they doing wrong?

*Yeshua* had some other conditions for *tiphlah*. He said prayer should *not* be done aloud in public or with set, memorized phrases.

“But you, when you pray, go into your inner room, close your door and pray to your *Abba* who is in secret,<sup>147</sup> and your *Abba* who sees what is done in secret<sup>148</sup> will render what is due.<sup>149</sup> And when you are praying, do not use memorized phrases as the gentiles do, for they [wrongly] suppose that their prayers will be effective because of their poetic words.<sup>150</sup> So do not be like them; for your *Abba* knows what is needed before you ask.”<sup>151</sup>

Effective intercession, according to *Yeshua*, is done not only alone and in one's own words, but silently—not even whispered. It is *silent prayer* formed in words and phrases that are thought and conceptualized, not spoken aloud. This is not so easy to do. It requires deep focus and sincerity if one does not fall back on stock phrases and set prayers. Each concept must be formed into silent words and phrases that arise from the

<sup>146</sup> Cf. [http://en.wikipedia.org/wiki/Studies\\_on\\_intercessory\\_prayer](http://en.wikipedia.org/wiki/Studies_on_intercessory_prayer)

<sup>147</sup> Greek εν τω κρυπτω for Hebrew/Aramaic *satar* in Niphal form meaning “hidden, concealed, secret”

<sup>148</sup> *Ibid.*

<sup>149</sup> The Hebrew term translated in New Testament Greek as “reward” means “wages, earnings, what is due.”

<sup>150</sup> This appears in English as “vain repetitions,” but does not refer to repetitive Hindu/Buddhist *mantra*. The Greek word *polylogia* means flowery, poetic rhetoric employed in public Greek temple liturgies (and in all modern churches).

<sup>151</sup> Matthew 6.6-8

heart, filled with meaning and intention. This is a highly introspective process that also involves self-examination of motivation and intention. It should *not* be done aloud in group using memorized phrases that reduce prayer to ordinary discursive conversation.

The same complete privacy and anonymity applies to material aid and charitable offerings, as we see in the verse immediately preceding the advice on effective prayer, Matthew 6.3-5:

“But when you give to the poor, do not let your left hand know what your right hand is doing,<sup>152</sup> so that your giving will be in secret;<sup>153</sup> and your *Abba* who sees what is done in secret will render what is due.<sup>154</sup>

It is important to note that in both Matthew and Luke, *Yeshua*’s teachings on prayer are linked with those on effective charitable acts, the *mashal* of the persistent friend, the *davrim* about persistent asking, seeking, and knocking, and the intercessory Lord’s Prayer. All these illuminate his authentic pre-Christian teachings on prayer.

Physiological brain waves can be evoked and entrained using sound frequencies, as many scientific studies have demonstrated. However, the sound frequencies alone produce limited effect. There are web sites that offer sound frequencies you can experience through headphones that are supposed to help you to sleep or replicate the brain waves of advanced meditators.<sup>155</sup> But digital computer sounds and flashing colors are relatively ineffective.

A far more effective method is the one I developed in 1986 using one’s own vocal harmonics (*mantra* sounds without words) in conjunction with geometric *yantras*, finger *mudras*, and visualized color vibrations. Here follow charts of the results of five minutes of chakra attunement recorded by Dr. Motoyama’s A.M.I. (Apparatus for Meridian Identification).

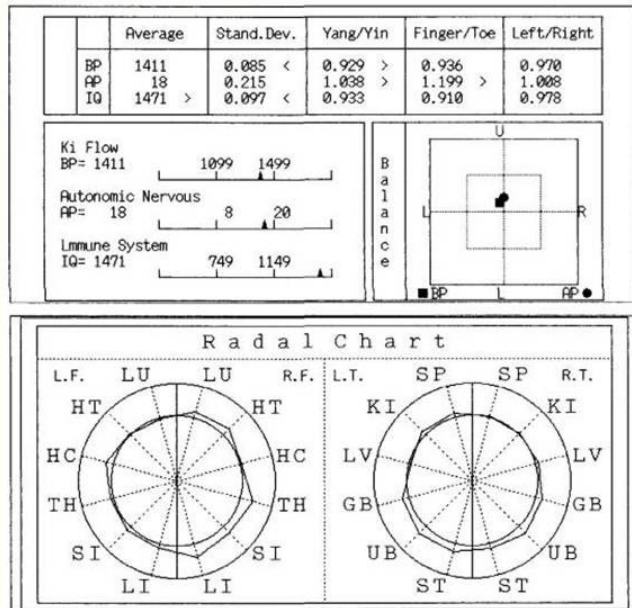
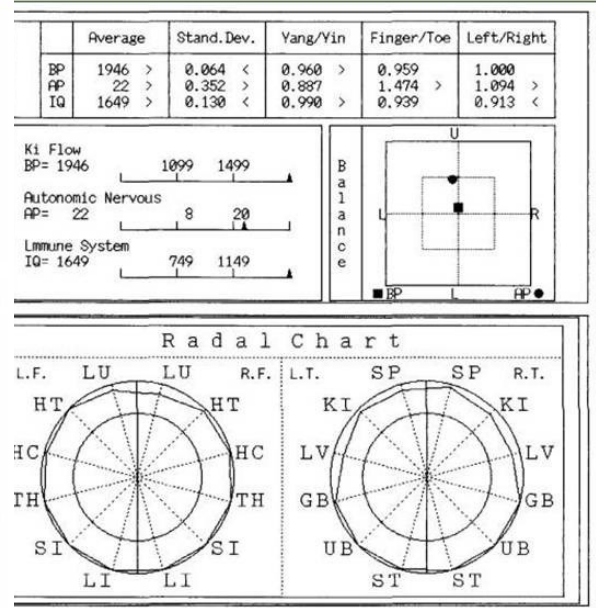
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<sup>152</sup> The semitic idiom indicates that this was an authentic teaching of *Yeshua* even though it appears only in Matthew’s Gospel. Other teachings about prayer, such as the Marcan 11.24 claim that if you believe that your prayers are effective they will be so, are later gentile Christian creations. *Yeshua* taught the spiritual power of *emunah* “faithfulness,” but not the Christian concept of magical “belief.”

<sup>153</sup> “In secret” cf. footnote 140.

<sup>154</sup> Cf. footnote 142. This means that your anonymous assistance will create effective positive results.

<sup>155</sup> For example <http://www.bwgen.com/>, <http://www.transparentcorp.com/products/np/>, etc.

**BEFORE****AFTER**

The A.M.I., which was funded by the National Institutes of Health, measures the flow of neurological electrical energy as Qi or Chi in all twenty-four major acupuncture meridians. There are two circles, each with twelve parameters keyed to functions of body organs and systems. The subject is wired with electrical potential meters to all twenty-four meridians, the intensity measure for each, then the result graphed on each line extending from the center of the graph. The inner circle represents a normal and healthy energy flow for each organ or system. The outer circle represents the maximum possible energy flow for each. As you can see, all my systems were essentially normal and healthy when first measured (BEFORE). I then took five minutes to practice my system of harmonic intoning for chakra attunement. The result was amazing to the technician and Motoyama because, as you can see (AFTER), every parameter was now optimized to its maximum potential.

I was told that out of approximately 24,000 people measured in the past decade, only one other beside me had been able to totally optimize his Chi through meditation. He was a Chi Gung master from China, and it took him about half an hour to get results.<sup>156</sup>

Nevertheless, I have found ways to do this attunement silently without generating audible vocal sound waves. They have proved to be effective for generating good condition for meditation. They probably do not achieve the same optimization of Chi as

<sup>156</sup> I offer a three-hour online multimedia course teaching this technique entitled The Shamanic Art of Harmonic Intoning and Mantric Chant: Introduction to Vocal Technique on the Catalogue page of my Wisdom Seminars teaching sight. Cf. <http://wisdomseminars.org/Catalogue.html>

self-generated vocal harmonics resonating through one's own skull, but for spiritual attunement in my practice of the THG Second Order Tantra, it apparently produces more subtle brain waves for superior meditation. If I begin with vocal attunement, then later in the practice shift to non-vocal or silent attunement, it is very effective.

By the same token, silent or mental *mantra* are considered to be the most powerful forms of *japa* or tantric repetition in Hinduism and Buddhism.<sup>157</sup> Practitioners often begin with vocal *japa*, then advance to silent but using the tongue, and finally to silent without moving the tongue. I have found this to be effective in my daily practice.

Is this what *Yeshua* meant when he taught that prayer should be silent? Most scholars interpret his teaching on silent prayer to simply be a contrast to the public prayer of his Judean Pharisaic opponents. But the anti-Semitic language about Pharisees as “hypocrites”<sup>158</sup> found in the New Testament reflects the conflict between Jewish and gentile Pauline churches that came to a head after the Siege of Jerusalem 70 C.E. Following the Jewish rebellion, the gospels of Luke, Matthew, and John were composed, spinning the sayings and parables of Jesus that had been preserved without context to reflect their anti-Semitic and eschatological views.

But *Yeshua* was not merely a failed apocalypticist, as many scholars since the time of Schweitzer's *Quest of the Historical Jesus* have thought. He was, in fact, an *hakim* or Jewish sage and *Merkabah* practitioner.<sup>159</sup> It is therefore quite likely that he knew, practiced, and taught his disciples the effectiveness of silent prayer.

To summarize:

1. The most powerful form of intercessory prayer is private and silent.
2. Effective intercession requires concentration, introspection, and purity of intention.
3. The intercessory prayers of one spiritually attuned person are far more powerful than those of a group.<sup>160</sup>
4. Selfless prayer operates as a potent blessing consecrating the noosphere.<sup>161</sup>
5. Effective intercessory prayer is telepathic.<sup>162</sup>

<sup>157</sup> Cf. <http://en.wikipedia.org/wiki/Japa> for analogies in other religions.

<sup>158</sup> *Yeshua*'s accusation was not one of hypocrisy, which is a Greek concept from a word meaning “play actor.” There was no tradition or language of theater in Judaism. His historical accusation was made against the Judean Pharisees who disdained the Galilean Pharisaic traditions of *Yeshua*, who accused them of *nasa be'aph*, “giving nose, looking down the nose at,” i.e. self-righteousness. They were not hypocrites—they walked their talk. But they were self-righteous and considered others to be ignorant.

<sup>159</sup> Cf. my research and books about *Yeshua*, or watch my YouTube videos on the Pre-Christian Teachings of Jesus linked at <http://hometemple.org/YouTube.htm>

<sup>160</sup> That is because separate minds do not share identical virtual realities and mental focus is scattered over a wide field.

<sup>161</sup> Cf. the discussion of blessing in the section entitled, *Psychic Imprints on Physical Matter: Mummia and Imperil*.

6. It operates by activating positive suggestions in the subconscious mind of the subject that enable self-healing and confident engagement of problems or issues.
7. Intercessory prayer is most effective when:
  - a. Requested from a spiritual practitioner<sup>163</sup> by a receptive subject, or
  - b. Unrequested but offered anonymously in private by a spiritual practitioner for one in need.

### History of Meditation and Other Spiritual Practice

Spiritual practice among ancient humanity seems to have consisted of two kinds: shamanic<sup>164</sup> and private or familial forms of ritual.

The shaman or king served as ritualist and spiritual guide for the tribe or community. The office was perpetuated either by inheritance or spontaneous vocation. The shaman was trained by an elder shaman in special skills and ritual for healing, divination, exorcism, ancestor guidance, spirit aversion or appeasement, and blessing for warfare and hunting. This office evolved into priesthood, both male and female.

Until the second millennium B.C.E., with the advent of Asiatic initiatic mysteries and Hindu Brahminical offices, the only traces archeologists find of personal religion are small statues of household deities. These were used as currency and legal documents of sale or inheritance, but probably also represent cults of household and hearth.

The mystery religions of classical antiquity such as those of Eleusis chose suitable initiands and trained them in ethics and forms of devotion, but were led by hierophants and other priestly officers. Initiation was by imitation of the ordeals and wandering journey (*orge*—"passion") of the goddess Demeter.<sup>165</sup> The Lesser Mysteries of the Hero *Herakles* (Hercules) associated with the same cult was based on imitation of his Journey or Twelve Labors.<sup>166</sup>

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<sup>162</sup> In many spiritual traditions, humanity is overseen telepathically by ascended saints and guides such as tribal ancestors, Chaldean *Teletarchae*, the Hermetic Brothers of the *Ogdoas*, Greek *Heroi*, Hindu and Christian Saints, and Buddhist *Bodhisattvas*. Those who seek their counsel will receive it in dreams, signs, and omens. By the same token, those in need of intercessory prayer might request it from people they consider to be spiritually advanced and experience its benefits far better than others who either do not request it or have it forced upon them by well-intentioned prayer groups.

<sup>163</sup> One who daily engages in prayer, meditation, or other spiritual practice and is known to be humble, compassionate, and fair. Disciples benefit from the prayers of their gurus or teachers.

<sup>164</sup> I use the term as defined by Eliade and used in comparative religion. Cf. footnote 8.

<sup>165</sup> The Christian stations of the cross and annual *Via Dolorosa* or pilgrim journey following the passion of Jesus on the way to be executed were much later versions.

<sup>166</sup> Modern symbolic freemasonry perpetuates initiation rituals imitating the hero's journey of martyrdom (*Hiram Abiff*).





Body postures were used in the initiatic Mysteries of Mithra to signify identification with the deity. On one side of a Mithraic temple was the image of Mithras slaying the cosmic bull; on the other side were the torch carriers with left and right footed postures. These postures invoked the presence and power of Mithra. Postures in imitation of deities were probably the precursors of yoga postures and mudras.

Several seals discovered at Indus Valley Civilization sites, dating to the mid-3rd millennium BC, depict figures in positions resembling a common yoga or meditation pose, showing "a form of ritual discipline, suggesting a precursor of yoga," according to archaeologist Gregory Possehl. Ramaprasad Chanda, who supervised Indus Valley Civilization excavations, states that, "Not only the seated deities on some of the Indus seals are in yoga posture and bear witness to the prevalence of yoga in the Indus Valley Civilization in that remote age, the standing deities on the seals also show Kayotsarga (a standing posture of meditation) position." ...Some type of connection between the Indus Valley seals and later yoga and meditation practices is speculated upon by many scholars, though there is no conclusive evidence.<sup>167</sup>



Through most of the second millennium B.C.E. people regarded themselves as corporate beings rather than individuals with what we like to think of as free will. In Egypt, the Pharaoh is always portrayed as a giant figure and his people as tiny members of a large group. All the "literature" of the period concerns adventures of the Pharaoh—a kind of 15<sup>th</sup>-century B.C.E. movie star. No stories about normal people, their lives, or adventures. Individual consciousness as we know it and the concept of an afterlife for righteous people starts to develop by the 15<sup>th</sup> to 9<sup>th</sup> centuries B.C.E., but even then the protagonists of literature are legendary kings and demigods (heroes) like Sargon, Odysseus and Herakles.

It seems that the mystery religions of Asia and family Brahminism in the Orient were the first vehicles for the development of specifically personal religion and spirituality. Even so, personal religion was based on tradition. Not until the age of the pre-Socratic philosophers like Pythagoras does personal spirituality dare to challenge social tradition (*themis*). Generally speaking, it is not until after the first half of the first millennium B.C.E. that human souls began their present path of individuation through personal religion and the development of specialized spiritual techniques like *Merkabah* meditation and yoga tantras.<sup>168</sup>

<sup>167</sup> Cf. <http://en.wikipedia.org/wiki/Yoga#Prehistory>

<sup>168</sup> Cf. <http://en.wikipedia.org/wiki/Tantra#Yoga>

Just as human societies have evolved from highly conformed tribal and ancient national forms to modern multicultural civilization, so the human soul has individuated from corporate to individual spiritual consciousness. This is most evident among Europeans and Americans,<sup>169</sup> less so among Asian and other civilizations.

Two basic ideals about spiritual practice developed during and after the first millennium B.C.E. Scholars have used the terms pessimistic and optimistic to describe these different religious ideals. They can be best understood in the contrast between Theravada and Mahayana Buddhism.

In the older form and more original form of Buddhism (referred to derisively as *Hinayana*, the Lesser Vehicle) by the later *Mahayana* (Greater Vehicle) schools, the goal of practice is to achieve *nirvana* (extinction of all desire), attain to the ideal of the *Arahant* or *Arhat*, who is inferior only to the Buddha himself, and end one's personal cycles of reincarnation—i.e., to abandon the human world. Asceticism is idealized, and originally women were excluded from monastic life. Lay practitioners are considered to be spiritually inferior to monks. The general view of life in flesh is pessimistic, and it is consistent with the Hindu concept that we are living in final or fourth Kali Yuga age of spiritual darkness in which humans will continue to degenerate to the end of the 432,000 year period.<sup>170</sup>

The spiritual practices of Theravada Buddhism focused on freeing oneself from the causes of suffering through the Eightfold Path and forms of meditation and mudra so that one could finally leave the world behind.

The same goals were idealized by many of what scholars have called the pessimistic Hellenistic Gnostic schools of Christianity. Unlike most people, Gnostics were pneumatics<sup>171</sup> unwillingly incarnated into flesh. Their goal was to abandon the human world and return to their true home in the Heavens. Most of them were ascetic, anti-feministic, and considered other Christians (psychics, sarkics) to be of lesser spiritual value. These included the Syrian redactors of the *Gospel of Thomas*.<sup>172</sup> The Gnostic

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<sup>169</sup> The Southern and Central states of the U.S., the “red states” where local traditions and prejudices remain strong as of 2013, lag behind East and West Coast states in this development. That is probably due to disparities between the regions in education, wealth, intercultural experience, the social power of conservative religious and political institutions, and popular media sources of information like Fox News that exploit prejudice and conspiracy theories in their partisan “fair and balanced” reporting.

<sup>170</sup> A similarly pessimistic view of four ages existed in first-millennium B.C.E. Greek tradition.

<sup>171</sup> Alien spiritual beings unlike other humans with a spark of Godhead in their souls—a perversion of Jewish kabbalistic teaching that all human souls have that spark in their souls. Much Gnostic doctrine is a misunderstanding of the kabbalistic concepts taught by *Yeshua* and other Jewish sages. It even preserves distortions of Hebrew names for heavenly emanations of Godhead such as *Achamoth* from *Hochmah*, Wisdom.

<sup>172</sup> Cf. my complete translation and edition that isolates the original Aramaic core of *Yeshua*'s authentic teachings from the Syrian Thomasians, *The Kabbalistic Teachings of Jesus in the Gospel of Thomas: Recovering the Inner-Circle Teachings of Yeshua*. Cf. <http://www.amazon.com/>

ideals of asceticism and abandoning the human world were spread throughout medieval Europe and Asia by the Manicheans. The ascetic, anti-feministic, and anti-secularist ideals similar to those of Gnosticism are still active in Roman Catholic and Eastern Orthodox Christianity.

The Mahayana form of Buddhism appeared about the same time as the Christian form of Judaism. It seems to have appeared first in India as a loose collection of sutras and practices designed to delve deeper into Buddha *Dharma*. The idealized *Arhat* became a *Bodhisattva* who renounced his right to enter into *nirvana* until all sentient beings had been liberated.<sup>173</sup> The role of the *Bodhisattva* was that of a heavenly teaching and healing Buddha who had compassion for all beings, heard prayers, and could guide souls into the Pure Land after death. In later Chinese and Tibetan Buddhism the disciple of Buddha known as *Avalokiteshvara* became *Chenrezig*, the Buddha of Compassion.<sup>174</sup> The Chinese form of the *Bodhisattva* of Compassion is feminine and known as *Kwan Yin*.<sup>175</sup>

In what scholars have described as the optimistic form of Gnosticism embodied in the Mysteries of Hermes Trismegistos and the Messianic Kabbalah of *Yeshua*'s era, the goal of enlightenment is not merely to end one's personal cycles of reincarnation, but to serve in a kind of *Bodhisattva* role for the perfecting of humanity and the Earth.

The human world was understood to be imperfect or in a longstanding state of self-created bondage to what *Yeshua* called *Shaitan* and Paul and Pseudo-Paul described as the heavenly astrological Principalities (Archons) and Powers.<sup>176</sup> But the *Kabbalah* of the Palestinian Pharisees and Babylonian wisdom schools taught that spiritual help was available from the *tzadikim* (righteous ones) who lived the Life of the '*Olam* (Christian "Eternal Life") in the *qimah* (resurrection of the just) after death:

For they shall behold the world which is now invisible to them,  
And they shall behold the time which is now hidden from them:  
And time shall no longer age them.  
For in the heights of that '*Olam* shall they dwell,  
And they shall be made like unto the angels,

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<sup>173</sup> This probably developed from the earlier Buddhist doctrine of *Nirvana* Without Remainder (i.e., Buddha after his death) and *Nirvana* With Remainder, who could mediate between *nirvana* and humanity.

<sup>174</sup> According to legend, "he made a vow that he would not rest until he had liberated all the beings in all the realms of suffering. After working diligently at this task for a very long time, he looked out and realized the immense number of miserable beings yet to be saved. Seeing this, he became despondent and his head split into thousands of pieces. Amitabha Buddha put the pieces back together as a body with very many arms and many heads, so that Chenrezig could work with myriad beings all at the same time. Sometimes Chenrezig is visualized with eleven heads, and a thousand arms fanned out around him." <http://www.dharma-haven.org/tibetan/chen-re-zig.htm>

<sup>175</sup> According to Kumarajiva's translation of the Lotus Sutra in 406 C.E., she is one of seven female manifestations of the Buddha.

<sup>176</sup> Romans 8.38; Ephesians 3.10 and 6.12; Colossians 1.16 and 2.15

And be made equal to the stars,  
 And they shall be changed into every form they desire,  
 From beauty into loveliness,  
 And from Light (*Aur*) into the splendor of glory.<sup>177</sup>

In another spiritual tradition of the Roman-Hellenistic period, students of the Hermetic Mysteries could attune to the ascended Brothers of the *Ogdoas*, Hermetic initiates who existed as spiritual beings, “the energies (*energeia*) who help other souls to grow (*auxanein*)” who were eventually drawn upward into the *Ennead* or Ninth Heaven beneath the Throne of *Authentia* or Godhead.<sup>178</sup> Their function was like that of the Chaldean *Teletarchai* and the Christian Saints—to perfect mankind. But in the case of Hermetic ascended Brothers and kabbalistic *tzadikim* of the *qimah*, their goal was sanctification and perfection of the Earth. Thus the hermetic and kabbalistic forms of *gnosis* were optimistic.

This coming Messianic Age or ‘*Olam Ha-Ba*’ (*Tikkun*, Restoration of the Worlds, “New Heavens and New Earth”) was the advent of God’s *Malkuth* or Sovereign Order on Earth proclaimed by *Yeshua*. It is pessimistic about the old humanity and Earth, but optimistic about the New Humanity (*Bar Enash*, corporate Son-of-Mankind Messiah or Christed Humanity) and about the future of the Earth and a future humanity that will incarnate on the Earth.<sup>179</sup>

As Paul said in the Epistle to the Romans:

I don’t think the sufferings we are going through now are even worth comparing with the glory that will be revealed to us in the future. The foundation of creation<sup>180</sup> waits eagerly for the sons of God to be revealed; for the foundation was made subject to illusion [Greek *mataiotes*, from Hebrew wisdom-school word *hebel*]<sup>181</sup>— not by its own will, but by the will of the one who subjected it—with the hope that it too would be liberated from its bondage to decay and would enjoy the freedom accompanying the glory that God’s children will have. We know that until now, the whole foundation of creation has been groaning as with the pains of childbirth; and not only it, but we ourselves, who have the first-fruits of the Spirit, groan inwardly as we continue waiting eagerly to be made sons — that is, to have our whole bodies redeemed and set free. It was in this hope that we were liberated.<sup>182</sup>

<sup>177</sup> I Baruch 51.7-10, edited R.H. Charles, online at <http://www.pseudepigrapha.com/pseudepigrapha/2Baruch.html>

<sup>178</sup> Nag Hammadi Codex VI.6.19-20, *The Eighth (Ogdoas) Reveals the Ninth (Ennead)*

<sup>179</sup> The original Jewish idea of bodily resurrection in the Messianic Age, later confused by Christianity with the *qimah* of *Yeshua*.

<sup>180</sup> The Greek word *ktisis* does not mean *kosmos* or physical universe. It means “foundation” of something that is made. It is a Greek way of referring to the Hebrew *yetzerah* or “formation” of heavens and Earth (Genesis) by the *Elohim*, the kabbalistic World of Formation.

<sup>181</sup> Cf. footnotes 2 and 120.

<sup>182</sup> Romans 8.18-24a

The Pauline optimistic hope of liberation in the advent of God's messianic *Malkuth* on Earth was misunderstood in gentile churches and became the Christian hope for salvation in the heavenly Kingdom after death and the abandonment of the corrupted flesh and its world. This resulted in the growth of Christian asceticism and voluntary martyrdom.

Even though the teachings of *Yeshua* had promoted the optimistic Jewish views of life on Earth, marriage, women, and the human future on Earth, gentile Christianity spun them in such a way as to support a pessimistic view of the world, the flesh, and its bondage to the Prince of this world, *Shatain*—who in Gnostic thought would later be identified with the evil Creator of this world and the God of the Old Testament.<sup>183</sup>

But in the Western Mystery Tradition, the hermetic and kabbalistic commitment to life on Earth and in flesh was perpetuated through systems of alchemy, astrology, and spiritualist or theosophical thought. Their influence can be seen in this brilliant statement that Dickens puts into the mouth of Marley's ghost:

"Oh! captive, bound, and double-ironed," cried the phantom, "not to know, that ages of incessant labour, by immortal creatures, for this earth must pass into eternity before the good of which it is susceptible is all developed."

An optimistic belief in the continuing improvement and sanctification of flesh and the Earth, guided by heavenly spirits and angelic beings, stubbornly resisted medieval Christian pessimism. This was a legacy of the European Renaissance and humanism, still opposed by orthodoxy and religious fundamentalism.

Optimistic and pessimistic spiritual practices overlap in techniques for meditative concentration, prayer, and mantra, but they differ in their goals. In both cases, however, mental focus and concentration must be developed. Daily work and interaction with one's community must be done ethically. In both cases the ethical standards are similar, but the communities are not. Optimistic communities are inclusive; pessimistic communities are elitist and exclusive. Optimistic traditions include women in their leadership and maintain positive attitudes toward procreation and children; pessimistic traditions have often been patriarchal, ascetic, and anti-feministic.

In the modern world traditions are confused. In India, whose saints greatly influenced European and American spirituality a century ago, new gurus have incorporate Western New-Age philosophy into their teachings and received massive financial support to build their own hospitals and universities. The pessimism of Kali Yuga began to dissipate with

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<sup>183</sup> In Romans, Paul implies that "the one who subjected" the foundations of creation to illusion, change, and decay did so purposely so it would grow into liberation and become co-eternal with a new perfected humanity that would bring about the transformation of the foundations. This was kabbalistic theodicy or explanation for the existence of evil as it developed in messianic thought.



the declarations of Sri Yukteswar and his student Yogananda that the new Dwapara Yugo was beginning. This was understood in the West as the New Age of Aquarius. So now the ancient pessimistic and the new optimistic traditions vie for the hearts and minds of India.

As I mentioned earlier, Roman Catholicism perpetuates an elitist patriarchy, asceticism, and regressive pessimistic attitudes toward human sexuality. The spiritual practices of its hierarchy are centered on set liturgies, rote prayers, abstract doctrine, and theology—none of which has any spiritual power.

But there are also new communities within Catholicism that cultivate progressive practices, such as many of the male and female monastic communities and the liberation theologians who work among the poor to mitigate hunger, disease, and political oppression. They are generally rejected by the church hierarchy and have been disenfranchised and even excommunicated. These are the spiritual workers who value the teachings of *Yeshua* more than ecclesiastical dogma.

Their spiritual practices are far different than the hierarchy. The men and women are ecumenical, mingling with and learning from other spiritual traditions. They use techniques of meditation and spiritual visualization. They take risks to serve the needs of others, and many of them have been taken prisoner or murdered by enemies of the people they serve. But they are not recognized as saints because they have produced no “verifiable miracles.”

By the same token, fundamentalist Bible churches often send missionaries to provide food, medicine, and education to poor and third-world people. Their motivation is not compassion, but Christian evangelism—to convert all humanity to their religion. Fundamentalists don’t grow and travel on the Way or Path of the journey established by *Yeshua*. They just sit down and refuse to budge, seeking eternal security in their biblical inerrancy, self-righteous moral doctrines, and zeal to expand the cult. Their spiritual practices center on strengthening belief systems by means of Sunday congregational worship services, Bible study classes, prayer groups, private prayer, saying grace at a meal, and fearing hell and damnation.

Christian missionaries from both Catholic and Protestant churches leave church lifestyle and culture behind. Thus they have the opportunity to acquire a whole new spiritual education as they work with those whom they serve. They often learn to speak native languages, developing as compassionate providers of vital services. Their spiritual practices are often centered on service, education, presiding over small worship services, and their own private prayer. Consequently some of these missionaries



develop spiritually far beyond their church peers—both Catholic and Protestant. One example was Dr. Albert Schweitzer. Another was Thomas Merton.<sup>184</sup>

The same evolution that is found in Christianity and Hinduism can be seen in modern Buddhism,<sup>185</sup> Taoism, and Islam. They are producing new approaches to religious practice, study, and community more appropriate for modern adherents. But there are also static orthodoxies within these that perpetuate medieval patriarchy, anti-feminism, and opposition to science. Their spiritual practices are traditional liturgies, required set devotions, and catechetical studies.

Other religious traditions remain completely static and dogmatic, such as Orthodox Christianity, which prides itself in remaining unchanged since the 11<sup>th</sup> century,<sup>186</sup> and Shrine Shinto. Even the newer Shinto sects seem to be cults of personality.

Spiritual practices of optimistic and pessimistic spiritual traditions can be summarized and contrasted in this way:

<b>OPTIMISTIC</b>	<b>PESSIMISTIC</b>
<b>Prayer and meditation for the benefit of others</b>	<b>Prayer and meditation for the benefit of self</b>
<b>Ethics supporting social justice for others</b>	<b>Ethics supporting one's personal purity</b>
<b>Social inclusiveness</b>	<b>Social elitism</b>
<b>Engagement with women, families, procreation</b>	<b>Rejection of women, families, procreation</b>
<b>Working to build a positive human future</b>	<b>Working to abandon the world and humanity</b>

What forms of spiritual practice are appropriate today? That depends upon the individual. Many people do not have the maturity or strength of soul for anything but congregational liturgies and prayers for help from their deities when they can't cope with life. For them, static and pessimistic religious institutions fulfill their rudimentary needs.

Other stronger and more mature souls have abandoned religious identity and practice. They might identify themselves as atheists, agnostics, and non-religious. Many people leave their cultural traditions for other religions. Westerners may have experimented with or converted to more profound, complex Eastern spiritual traditions like Vajrayana Buddhism.

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<sup>184</sup> Merton was until recently maligned by many in his home monastery, Gethsemane Abbey in Kentucky. A newer generation of monks at Gethsemane has grudgingly celebrated his life and writings. Perhaps this has been allowed because Merton's name calls attention to the monastery and its online sales of commercial products.

<sup>185</sup> "If science shows that Buddhism is wrong, then Buddhism will have to change." Fourteenth Dalai Lama.

<sup>186</sup> Orthodox seminary education is based almost solely on the theology of the fourth-century Cappadocian Fathers and the Three Hierarchs, with no modern biblical studies, church history, pastoral and counseling education. Unlike Catholic Bishops, Orthodox Bishops can be defrocked and laicised if their teachings vary from traditional orthodoxy.

The most mature souls turn from institutional religion to their own forms of private spirituality. They may deeply study and practice several profound paths in order to finally develop their own spiritual practice, as Gautama Buddha did. If you are reading this book, you probably are one of them.

### Effective Meditation

It has been correctly said that authentic spiritual knowledge and understanding, or *gnosis*, cannot be taught—it can only be learned. That is why the *Merkabah* masters of *Yeshua*'s era never taught the technique. Only when a *talmid* had discovered for himself would a master agree to discuss the *Merkabah* privately with him. That was the kabbalistic interpretation of the Greek philosophical Γνωθι Σεαυτον, "Know for thyself."

The most effective means to acquire self-knowledge and attunement to the spiritual matrix are through meditation and introspective contemplation. In APPENDIX III you will find my initial instructions for developing your own basic meditation technique. Once this is stabilized, you can learn more complex techniques from qualified teachers. Again, teachers cannot give you spiritual *gnosis*, but they can awaken your inherent abilities to develop it within yourself.

As opposed to contemplation, which is objective awareness focused upon an external object of discursive thought or devotion, true meditation is subjective awareness focused upon a subject of non-discursive thought or devotion. Contemplation is from the inside looking out; meditation is from the inside looking further within. Contemplative devotion can produce hypnotic and mystic states of consciousness. It is relatively easy to maintain, as the mind is not constrained to a fixed point of focus. Meditation is difficult to maintain because the mind constantly strays from its center of focus and must be constantly refocused. However, it can lead to a state of nothingness or non-awareness as the center of focus narrows.

Meditation strives for the mind to be fully awake, but even experienced meditators can instead fall asleep. It's like a child learning to walk without falling. The force of gravity is always there, but when the skill of balance is developed, he stumbles only occasionally. Effective meditation requires full attention and is more like work than a recreational technique for relaxation.<sup>187</sup>

The mind needs to be continually disciplined and returned to single-pointed focus, yet there is no reference to any object that can be imagined or envisioned. It is a process of

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<sup>187</sup> Some techniques like Transcendental Meditation (TM) are merely forms of contemplation used for relaxation like various Hatha Yoga practices. TM is advertised as "a simple, natural, effortless procedure practiced 20 minutes twice each day while sitting comfortably with the eyes closed."  
<http://www.tm.org/meditation-techniques>

unfolding deeper layers of subjective consciousness beyond discursive words, names, images because it strives to attune with the pure consciousness that underlies all these.

Ultimate consciousness is perceived as light. That is why we speak of enlightenment. Tibetan Buddhists refer to the purest form of consciousness as *Rigpa*, the Clear Light. Certain tantric methods of deep meditation follow the stages of aggregate dissolution in the process of death. The meditator passes through three lesser forms of mind or consciousness experienced as light: White, Red, and Black. White is the most easily accessible, Red is an intermediate waning of all external awareness, and Black is loss of all external awareness—similar to what we would understand as unconsciousness. Out of the Black, one can awaken into the Clear Light.<sup>188</sup>

These are somewhat parallel to the alchemical iliasters of Paracelsus.<sup>189</sup> Other parallels of death and deep meditation: “Return to the death-state, O’ my son, and sing while silent. Seek what you desire in silence.”<sup>190</sup> In the Testament of Reuben describing the Eighth Spirit (comparable to the chakra above the crown): “Besides all these [seven spirits/chakras], there is an eighth spirit of sleep, through which is brought about the trance of nature and the image of death.”<sup>191</sup>

If we study the charts below, we discover a universal path to deep meditation based on the processes of consciousness withdrawal in death. I have **highlighted** the mental experience of the dying person in each stage, which has its analogue in advanced tantric meditation.

The summary that follows was taken from *Death, Intermediate State and Rebirth in Tibetan Buddhism* by Lati Rinpoche and Jeffrey Hopkins.

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<sup>188</sup> “Upon the inception of the fifth cycle [of dissolution of the aggregates] the mind begins to dissolve, in the sense that coarser types cease and subtler minds become manifest. First, conceptuality ceases, dissolving into a mind of white appearance. This subtler mind, to which only a vacuity filled by white light appears, is free from coarse conceptuality. It, in turn, dissolves into a heightened mind of red appearance, which then dissolves into a mind of black appearance. At this point all that appears is a vacuity filled by blackness, during which the person eventually becomes unconscious. In time this is cleared away, leaving a totally clear emptiness (the mind of clear light) free from the white, red and black appearances

<sup>189</sup> In the microcosmic cosmology of Paracelsus there are four alchemical iliasters or cosmic life-essences that can be visualized philosophically as qualities of light leading to Godhead. The lowest or First Iliaster is white, the Second red, the Third black, and the final and perfect Iliaster, “the passage of mind and soul into the other world, as when Enoch ascended,” is completely limpid and clear.

<sup>190</sup> *Eighth Reveals the Ninth*, Nag Hammadi Codex VI.6.19-20

<sup>191</sup> *Testament of Reuben*, 3.1 Preserved only in a 2<sup>nd</sup> century C.E. Christian Greek form, but fragments in Aramaic found at Qumran indicate it was composed during 2<sup>nd</sup>-3<sup>rd</sup> centuries B.C.E.

### CHART 1: FIRST CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
earth element	body becomes very thin, limbs loose; sense that body is sinking under the earth	
aggregate of forms	limbs become smaller, body becomes weak and powerless	
basic mirror-like wisdom (our ordinary consciousness that clearly perceives many objects simultaneously)	sight becomes unclear and dark	appearance of mirages
eye sense	one cannot open or close eyes	
colours and shapes	lustre of body diminishes; one's strength is consumed	

### CHART 2: SECOND CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
water element	saliva, sweat, urine, blood and regenerative fluid dry greatly	
aggregate of feelings (pleasure, pain and neutrality)	body consciousness can no longer experience the three types of feelings that accompany sense consciousnesses	
basic wisdom of equality (our ordinary consciousness mindful of pleasure, pain and neutral feelings as feelings)	one is no longer mindful of the feelings accompanying the mental consciousness	appearance of smoke
ear sense	one no longer hears external or internal sounds	
sounds	'ur' sound in ears no longer arises	

### CHART 3: THIRD CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
fire element	one cannot digest food or drink	
aggregate of discrimination	one is no longer mindful of affairs of close persons	
basic wisdom of analysis (our ordinary consciousness mindful of the individual names, purposes and so forth of close persons)	one can no longer remember the names of close persons	appearance of fireflies or sparks within smoke

nose sense	inhalation weak, exhalation strong and lengthy	
odours	one cannot smell	

#### CHART 4: FOURTH CYCLE OF SIMULTANEOUS DISSOLUTION

Factor dissolving	External sign	Internal sign
wind element	the ten winds move to heart; inhalation and exhalation ceases	
aggregate of compositional factors	one cannot perform physical actions	
basic wisdom of achieving activities (our ordinary consciousness mindful of external activities, purposes and so forth)	one is no longer mindful of external worldly activities, purposes and so forth	appearance of a sputtering butter-lamp about to go out
tongue sense	tongue becomes thick and short; root of tongue becomes blue	
tastes	one cannot experience tastes	
body sense and tangible objects	one cannot experience smoothness or roughness	

#### CHART 5: FIFTH TO EIGHTH CYCLES OF DISSOLUTION

Factor dissolving	Cause of appearance	Internal sign
<b>FIFTH CYCLE</b>		
eighty conceptions	winds in right and left channels above heart enter central channel at top of head	at first, burning butter-lamp; then ,clear vacuity filled with white light
<b>SIXTH CYCLE</b>		
mind of white appearance	winds in right and left channels below heart enter central channel at base of spine	very clear vacuity filled with red light
<b>SEVENTH CYCLE</b>		
mind of red increase	upper and lower winds gather at heart; then winds enter drop at heart	at first, vacuity filled with thick darkness; then as if swooning unconsciously
<b>EIGHTH CYCLE</b>		
mind of black near-attainment	all winds dissolve into the very subtle life-bearing wind in the indestructible drop at the heart	very clear vacuity free of the white, red and black appearances - the mind of clear light of death

The first stage deep meditation is to withdraw consciousness into the Heart Chakra—up from the Generative Chakra, and down from Crown Chakra. That will not precipitate physical death, but when concentration is held, some of the phenomenal appearances described in Cycles 1-4 may be experienced. The goal in my Christ-Melchizedek Tantra<sup>192</sup> is to cause what are called the “winds” in the “right and left channels” above the Heart to enter the Central Channel of *Shushumna* at Crown Chakra. The other phenomenal appearances may precipitate resulting in a brief loss of consciousness.

This brief loss of consciousness is not sleep, but the experience of deep *Samadhi* or non-dual consciousness verging into *Nirvana*. In *Nirvana*, time is inconsequential. One second of *Nirvana* is no less profound or effective than an hour or a day. In that brief encounter with *Nirvana*, the subconscious mind makes attunement with the Eternal One and instantly receives information that will later filter down into the conscious mind. The same process can occur in spiritually attuned people at night during dreamless sleep.

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<sup>192</sup> Students who have ripened the Seven Empowerment of First Order THG are qualified for Portal and Initiation into the Second Order Tantra. People may need many years to complete Generation Stages, then about a year to advance from First into the Second Completion Stage, which they will practice daily until and through the process of physical death. Cf. my remarks at <http://wisdomseminars.org/Second%20Order%20Tantra.wmv>



## PART VI: DEATH AND BEYOND

*"I have longed to understand the things that are truly real, and to comprehend their nature, and to know the Eternal One... thus I have recorded in my heart revelations from the Teacher of Humanity and been overjoyed with every hope fulfilled. For the sleep of my body has become an awakening of my soul, and closing of my eyes true vision, and my silent meditation pregnant with good things, and the utterance of my word a begetting of good things."*

Paraphrased from the *Corpus Hermeticum I: Poimandres* 3, 30

How can we know anything about death? Has anyone ever died and returned to tell about it? Yes. In fact, each of us has died and been born a myriad of times. The problem is in remembering and telling about it. Most people remember little about their dreams and nothing at all about deepest dreaming. How much more difficult to remember death, which is not a human virtual reality but the raw experience of Absolute Reality?

As I have tried to show, the human soul is not a static being, but an ever-evolving stream of spirit, i.e. mind. We hold the memories of death, after-death, and rebirth within our own submerged consciousness. Some of us have *gnosis* of these things, others have died and been resuscitated.<sup>193</sup> Within the many vehicles of religious tradition this *gnosis* has been preserved. But it can be understood and presented only as part of human maps of virtual reality, and thus many of its aspects are distorted, mythic, or perhaps metabolic in origin.<sup>194</sup>

When we use the history-of-consciousness<sup>195</sup> approach to religious studies, we find that human ideas about death and beyond have developed parallel to cultural religions and social institutions. What little we know can of the after-death concepts of prehistoric modern humans derives from archeological sites, but burial rites implying concepts of afterlife existed among Neanderthals and *Homo sapiens* as early as 300,000 B.C.E.<sup>196</sup>

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<sup>193</sup> There are many documented cases of people who have been brain-dead and then revived with accurate memories of verifiable events that occurred around them after their death.

<sup>194</sup> The tunnel and light experience, a common denominator in many cases, has been explained as a mere metabolic process occasioned by the re-awakening of the brain in medical resuscitation.

<sup>195</sup> I taught a HisCon course in Alchemy while on the faculty at U.C.S.C., where the discipline was established as a department of Humanities and Norman O. Brown, who sponsored my 1969 appointment in Religious Studies, had been appointed as Professor of Humanities. Cf.

[http://en.wikipedia.org/wiki/History\\_of\\_Consciousness](http://en.wikipedia.org/wiki/History_of_Consciousness). This approach studies the historical evolution of human consciousness through the history, comparison, and phenomenology of myth, religion, and social institutions. Humanity as a whole is understood to be a growing, maturing entity with a childhood and adolescence—and hopefully, a mature adulthood yet to come.

<sup>196</sup> Cf. [http://en.wikipedia.org/wiki/Paleolithic\\_Religion](http://en.wikipedia.org/wiki/Paleolithic_Religion)

Paleolithic humans understood their world as animistic—full of spirits. Men gained power through making alliances with totem spirits and by killing and eating other animals who had spirits of speed, strength, and other desirable qualities. They clothed themselves in the pelts of power animals. Women drew from the spirits of plants, trees, and animals they had domesticated. Tribal ancestors were called upon, and tribal leaders were buried with symbols and objects representing things they were thought to need after death.

Most historians of religion think that henotheism<sup>197</sup> and eventually monotheism evolved from Neolithic polytheism. But my deceased colleague Prof. Noel Q. King told me that he found much evidence among modern African primitives for the existence of a supreme deity within the context of animistic religion. In any case, the prehistoric animistic view of reality implies ultimate unification in a spiritual matrix.

Life after death is a far more ancient human concept than monotheism, and it is part of the primitive animistic world view. The idea that after-death is presided over by a state or national deity, like that of the ancient Hebrews or the modern American Christians,<sup>198</sup> would make no sense to primitive animists, and it makes even less sense in terms of the spiritual matrix of Absolute Reality that modern cosmology suggests. But the persistence of consciousness after death is not only eminently reasonable in the spiritual matrix, but necessary, and the evolution of consciousness through time in a self-emanating and biological life-seeding universe is fundamental.

We can learn something about the actual realities of death and after-death by comparing ancient myths and funerary rites with the insights of modern science including parapsychology. The ideas of ancient humans can be just as useful as those of modern science because they developed from subjective, non-discursive, primitive animistic perceptions undisturbed by the later objective and discursive reasoning that produced the roots of modern non-mythic consciousness. Recognizing that both primitive and modern minds have created their own virtual maps of reality, we can triangulate from these two lines of position—subjective (inductive, psychic) and objective (deductive, empirical)—to arrive at a better approximation of death and after-death in Absolute Reality.

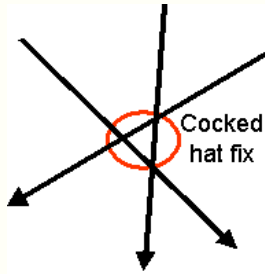
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<sup>197</sup> Belief in a supreme deity over all others, like *Yahweh* among the ancient Hebrews. The transition from polytheism to henotheism was tied to the advent of new social institutions. "The newest finds at the Migdol Temple suggest that the region had its own distinct form of monotheism, and that monotheism arose in several areas of the Middle East at once in order to unify small nation-states...There is nothing unique about the Israelite experience, as the same sort of development happened at the same time, all over the region. And the Pella Temple records this unfolding in northern Jordan."

<http://cogweb.ucla.edu/Culture/Monotheism.html>

<sup>198</sup> American Christians have succeeded in framing the Judeo-Christian Father-God as the national deity of the United States by inserting "under God" into the Pledge of Allegiance in 1954

In the following presentation I have triangulated from the ideas of death and after-death preserved in ancient Vedic, Egyptian Priestly, Pythagorean, Hebrew Kabbalistic, and Tibetan Buddhist<sup>199</sup> sources to synthesize an inductive line of position on a virtual base-map of consciousness, then from modern cosmology, quantum physics, parapsychology, and thanatology to create a deductive line of position on the same map. These I have extended until they intersect at a point. Finally, I have extended a line of position from my personal experiences with death and after-death to intersect in what a navigator knows as the triangular cocked hat position fix. This region of the map is what we will explore in the sections below.



### Death Process: The Objective Line of Position

Given non-traumatic injury, the death of the physical body is understood to progress over about a week or longer with the following manifestations:

- The body temperature lowers by a degree or more.
- The blood pressure lowers.
- The pulse becomes irregular and may slow down or speed up.
- There is increased perspiration.
- Skin color changes as circulation becomes diminished. This is often more noticeable in the lips and nail beds as they become pale and bluish.
- Breathing changes occur, often becoming more rapid and labored. Congestion may also occur causing a rattling sound and cough.
- Speaking decreases and eventually stops altogether.<sup>200</sup>

When no heartbeat or brain waves can be detected, the person is pronounced medically dead. The cadaver is hauled away.

### Death Process: The Subjective Line of Position

But in Tibetan Buddhism and other traditions, the process of dying continues with the dissolution of the types of consciousness associated with what are called the aggregates of Earth (senses that perceive shape and form), Water (emotional consciousness), Fire (mental consciousness), and Air (awareness of the external world).<sup>201</sup> Because the subtle aggregates association with hearing are the last to

<sup>199</sup> *Egyptian Books of the Dead, Tibetan Book of the Dead, et al.*

<sup>200</sup> "Hands and feet may become blotchy and purplish (mottled). This mottling may slowly work its way up the arms and legs. Lips and nail beds are bluish or purple. The person usually becomes unresponsive and may have their eyes open or semi-open but not seeing their surroundings. It is widely believed that hearing is the last sense to go so it is recommended that loved ones sit with and talk to the dying during this time." Angela Morrow, RN <http://dying.about.com/od/thedyingprocess/a/process.htm>

<sup>201</sup> For external signs observed of the dying, and internal signs experienced by the dying, see the chart I have reproduced on pages 106-108.

dissolve, a qualified Lama continues to chant and read texts to what is understood in the West to be merely a corpse.

The final things experienced by the dying after breathing has ceased are said to be a clear space filled with white light, then red light, and then black light. These occur as the “winds” or energies above the Heart Chakra of left and right subtle channels known as *Ida* and *Pingala* enter the central channel of *Shushumna* where they join at the top of the crown (white light), then the energies below the Heart enter *Shushumna* at the base of the spine (red light). The upper (white) and lower (red) are drawn back into the Heart from which they originated. Then they dissolve into the primal seed (“atom”)<sup>202</sup> of life or indestructible “drop” of consciousness within the Heart Chakra—analogueous to the Hindu *Jivatma* and Hebrew *Neshamah* (Soul) that contains all karmas and persists through every incarnation.

This description of the various internal visions correlates closely with the literature on the near-death experience. People who have had a near-death experience often describe moving from darkness (for example a black tunnel) towards a brilliant, peaceful, loving light. A comprehensive study comparing death and near-death experiences of Tibetans and Euro-Americans has shown many similarities between the two (Carr, 1993). Care must be taken though in such comparisons because the near-death experience is not actual death, that is, the consciousness permanently leaving the body.<sup>203</sup>

It is at this point that the dead will experience the true *Rigpa* or Clear Light of Absolute Reality, which has no color. *Rigpa* can be compared to the *Aur (Or)* or Primordial Light that forever veils the Face of the non-manifest and non-existent Godhead of early Kabbalah, to the Egyptian Light of Ra, and Vedic *Arupa-Loka*. This may last for a short time, or up to eight days, after which the final signs that all consciousness has left the physical body appear. Some may reincarnate within a few days—reversing the process from Clear to Black to Red to White light when a suitable birth appears. But advanced souls may remain in the Clear Light and transcend rebirth into any realm.<sup>204</sup> Meditation in the Clear Light of Absolute Reality or its equivalent is a rehearsal for transcending death in many traditions.

### After-Death Processes: The Subjective Line of Position

There is no objective, scientific, or empirical line of position for after-death processes. Therefore we must examine the trajectory of the subjective line.

“At the time of death (clear light stage) the consciousness (very subtle mind) leaves the body and the person takes the body of an intermediate state being. They are in the form

<sup>202</sup> Cf. chart of the Human Constitution in the last section of PART VII

<sup>203</sup> F. <http://www.buddhanet.net/deathtib.htm>

<sup>204</sup> *Ibidem*

that they will take in their next life (some texts say the previous life), but in a subtle rather than a gross form. As mentioned previously, it can take up to forty-nine days to find a suitable place of rebirth. This rebirth is propelled by karma and is uncontrolled. In effect the karma of the intermediate state being matches that of its future parents. The intermediate state being has the illusory appearance of its future parents copulating. It is drawn to this place by the force of attraction to its parent of the opposite sex, and it is this desire that causes the consciousness of the intermediate state being to enter the fertilized ovum. This happens at or near the time of conception and the new life has begun.

“One will not necessarily be reborn as a human being. Buddhists describe six realms of existence that one can be reborn into, these being the hell realms, the preta (hungry ghost) realm, the animal realm, the human realm, the jealous god (asura) realm and the god (sura) realms. One's experience in these situations can range from intense suffering in the hell realms to unimaginable pleasures in the god realms. But all of these levels of existence are regarded as unsatisfactory by the spiritual practitioner because no matter how high one goes within this cyclic existence, one may one day fall down again to the lower realms of existence. So the aim of the spiritual practitioner is to develop his/her mind to the extent where a stop is put to this uncontrolled rebirth, as mentioned previously. The practitioner realizes that all six levels of existence are ultimately in the nature of suffering, so wishes to be free of them forever.”<sup>205</sup>

The state of a soul at the time of death is thought to determine its after-death status in all traditions, but this had been understood in many ways. In Vedic teachings, after-death is partially determined by the season or lunar phase of death. However, that is determined by karma that an individual has created for himself in life. In Tibetan teachings, conditions at the time of death influence after-death status. But again, these are self-caused and karmic.

In medieval Christianity it was taught that if one was not properly shriven before death, his soul would suffer from his sins after death, as in the case of Hamlet's father who was poisoned and died “in his sins.” However, this aspect of medieval church teaching about the power of Priests to absolve sin completely contradicts the historical teachings of *Yeshua*, who linked after-death status solely to one's *hub* or karmic debts.

Let us examine the historical teachings of *Yeshua* about death—as opposed to the doctrines of Christianity. In the historical *davrim* of *Yeshua* that I have recovered from the Aramaic core of the Gnostic *Gospel of Thomas*, he describes death processes for spiritually dead people, righteous people, and also for his spiritually awakened disciples, as follows.<sup>206</sup>

<sup>205</sup> <http://www.buddhanet.net/deathtib.htm>

<sup>206</sup> Cf. Logia 21.a, 87,88,112 *et al.*

- All who die exist in their *nephesh* or personal mind for a period of time, after which they experience a second death<sup>207</sup> and the *nephesh* dissolves to release the soul or *neshamah*. This can be a terrifying experience for those whose personalities cling to possessions and their virtual realities, and they resist the second death.
- The *nephesh* of an ordinary soul undergoes a process of purification in an after-death purgatory called *Gehena*, which is located in the West part of the Third Heaven (or lowest spiritual eternity). When that is complete, the soul sleeps in the *Pardes* or Paradise, which is located in the East part of the Third Heaven.
- Souls burdened with extreme self-created debt and evil works try to avoid the dissolution of the *nephesh* or incarnate personality by drawing vital force from other incarnate beings—animal and human—in order to stay awake, as dissolution of the *nephesh* is similar to going to sleep. These souls obsess or possess other beings to vitalize themselves. Eventually, however, they too will experience the second death, and depending upon the extent that they have polluted their souls may spend up to one full year in *Gehena* before sleeping peacefully in the *Pardes* awaiting reincarnation.
- The *nephesh* of a righteous person dissolves quickly, spends little if any time in *Gehena*, and may either sleep in the *Pardes* or remain awake as a soul in *qimah* or continuity of consciousness (“resurrection”). Those who achieve the *qimah* are androgynous like all heavenly beings including Godhead—i.e. *shalem* or psychically whole, both masculine and feminine. They become telepathic guides or *malakim* (messengers, “like unto the angels”) for incarnate personalities who attune themselves to the Way of Godhead.
- The *talmidim* or disciples of *Yeshua* will have no fear of death because they have earned liberation through practice of the *Halakah* of *Yeshua*. They will joyfully leave their bodies behind like children stripping naked and dancing on their clothes. They will have no need of any purgatorial process and enter into the state of *qimah*. They will be greeted by angels and the pure souls of prophets and sages, who will bestow divine authorities and sovereignties (*malkuthot*) upon them. These they will exercise as members of the Body or Assembly of *Bar-Enash* (Christ, New Adam) in the universal *Malkuth* (Sovereignty) of Godhead.

Here, and in proto-kabbalistic and rabbinic teachings of Jewish sages contemporary with *Yeshua*, we find many parallels to those of Hinduism and Buddhism, such as the persistence of the ordinary or personal mind after death, the 40-day period, a second death, and rebirth.

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<sup>207</sup> Somewhat comparable to the Tibetan Buddhist teaching about the “little death” or series of little deaths before reincarnation.



The more ancient Hebrew concept of *Sheol* or the shadow existence of the dead under the Earth,<sup>208</sup> with ascent into the divine *shamayyim* or heavens developing later, but reserved for great prophets like Enoch and Elijah, was comparable to the Greek idea of afterlife in the Homeric era. Ordinary people dwelt in the shadowy underworld, but heroes and demigods were immortalized in the starry heaven.

During the first millennium B.C.E. these ideas of afterlife followed the same evolution as the democratization of the Egyptian afterlife had followed in the second millennium B.C.E. Originally the divine afterlife had been only for Pharaoh, but eventually it was accessible by all righteous people.

Originally... the Egyptians believed that only the pharaoh had a *Ba*,<sup>209</sup> and only he could become one with the gods; dead commoners passed into a dark, bleak realm that represented the opposite of life. The nobles received tombs and the resources for their upkeep as gifts from the king, and their ability to enter the afterlife was believed to be dependent on these royal favors. In early times the deceased pharaoh was believed to ascend to the sky and dwell among the stars... During the late Old Kingdom and the First Intermediate Period (c. 2181–2055 BC), the Egyptians gradually came to believe that possession of a *Ba* and the possibility of a paradisiacal afterlife extended to everyone.<sup>210</sup>

The general understanding of after-death among the ancient nation-states of the Mediterranean and Near East over the final two millennia B.C.E. evolved in several ways. Ancestors, kings, and heroes were elevated to the status of deities with their own shrines and cults, and thus their own divine afterlives. Through the Mysteries, righteous lay people could share in the afterlife of the divine underworld or later heavenly world. But after death, ordinary people existed only as shadowy memories sleeping in a ghostly netherworld.

Even in the later first millennium B.C.E., most people were thought to exist only as slowly disappearing shadows kept alive by the memory of their names in their posterity. Those who had been righteous were remembered and celebrated. Those who had been unrighteous were forgotten. The afterlife was lived in the collective memory of their Name, like the Egyptian afterlife in the *Ren* or Name.<sup>211</sup> Private *agape* memorials were celebrated in Roman-Hellenistic culture once yearly on the death anniversary of a great

<sup>208</sup> The Hebrew legend of the Witch of Endor awakening the sleeping spirit of the prophet Samuel to secretly advise King Saul, who had previously driven all sorcerers and necromancers out of his kingdom, is recounted in I Samuel 28.3-25 and *The Wisdom of Jesus Ben Sirach* 46.19-20. It reflects Hebrew ideas of after-death contemporary with the Greek Homeric period before the development of *Merkabah* mysticism.

<sup>209</sup> All people had a *Ka* or etheric double, equivalent to the later Hebrew *Nephesh*, but no immortal *Ba* or immortal Spirit (Hebrew *Ruach*) with all the higher principals of the Soul (Hebrew *Neshamah*). Cf. my chart on p. 36

<sup>210</sup> [http://en.wikipedia.org/wiki/Ancient\\_Egyptian\\_religion#Afterlife](http://en.wikipedia.org/wiki/Ancient_Egyptian_religion#Afterlife)

<sup>211</sup> Cf. [http://en.wikipedia.org/wiki/Ancient\\_Egyptian\\_concept\\_of\\_the\\_soul#Ren\\_.28name.29](http://en.wikipedia.org/wiki/Ancient_Egyptian_concept_of_the_soul#Ren_.28name.29)

or beloved person. The *agape* was the earliest gentile understanding of the original Jewish-Christian *todah* or Eucharistic meal that was the forerunner of the Christian Mass.

There are some...who have left a Name, so that men declare their praise. And there are some who have no memorial, who have perished as though they had not lived; they have become as though they had not been born.<sup>212</sup>

Like the ancient deities, who faded into oblivion when their shrines ceased to operate, ordinary people were thought to live and have existence after death as an ephemeral memory in the collective conscious. When they were forgotten, they ceased to exist and submerged into the collective unconscious. That is why the Pharaohs built their own memorial pyramids and steles.

Medieval and modern people still operate with this understanding as a kind of subtext to the promises of religion. That is why many wealthy entrepreneurs and philanthropists put their names on their businesses and institutions, and why their names are memorialized in street names, college buildings, and self-sustaining charitable foundations. That is why we inscribe gravestones and other memorials to the dead. That is why burial sites of ancestors are sacred to every culture, whether Native Americans or medieval Europeans who bury their dead in the holy grounds of a church cemetery. It is in the remembrance of our personalities or accomplishments in the human noosphere that an ephemeral afterlife is in some way thought to exist.

And yet eventually all of these memorials are no longer honored. Grave robbers loot the pyramids, prehistoric grave sites become archeological digs, ancient cemeteries that mean nothing to modern cultures are paved over for real estate development.

For one comes into life with illusion, and departs from life in darkness, and one's Name shall be covered with darkness.<sup>213</sup>

We must recognize that the subjective line of position with which we triangulate has two components. One is that of divine and eternal afterlife through some kind of rebirth, apotheosis, or other transformation,<sup>214</sup> and the other is that of an ephemeral personal shadow existence as a *Ren*, Name, or memory that must eventually fade.

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<sup>212</sup> *The Wisdom of Jesus Ben-Sirach*, 44.8-9

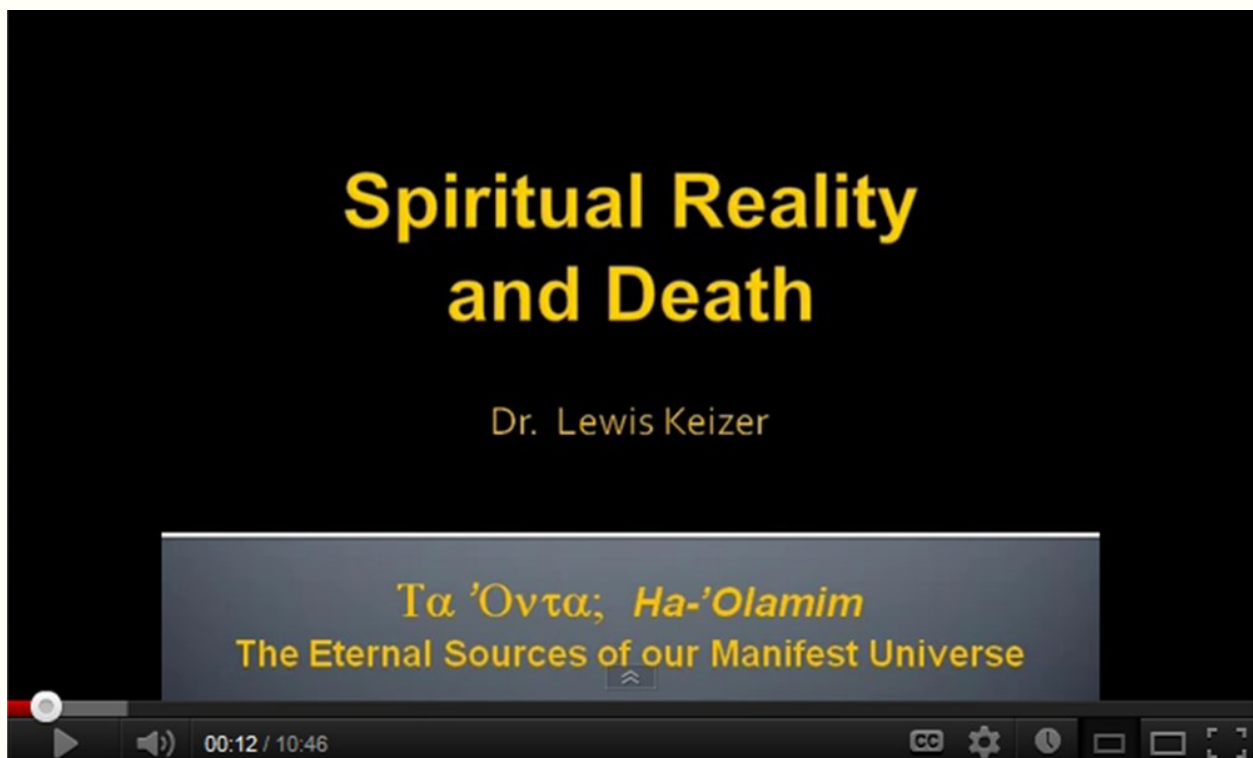
<sup>213</sup> Ecclesiastes 6.4

<sup>214</sup> [The body] is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a *psychikos* (sensual) body; it is raised a *pneumatikos* (spiritual) body. If there is a *psychikos* (sensual) body, there is also a *pneumatikos* (spiritual) body. So also it is written, The original Humanity (*Adam*) became a *psychikos* (sensual) soul. The final Humanity became a life-giving *pneuma*. I Corinthians 15.42-45

### Death Process: My Experiential Line of Position and the Cocked Hat

When I project a third line of position from my personal experiences with death, it intersects close to the point where the other two lines cross and forms the “cocked hat” triangular area of navigation. This area reveals what I can know consciously about death, after-death, and the ongoing evolution of souls. As we will see, I think it is possible for us all to know a great deal about these things.

I posted the following YouTube presentation online in November of 2011 to summarize my views of death and absolute reality. After two more years of reflection, meditation, and research I wrote *The Pneumatikon*. The video will make more sense now for people who have read this book. Click on the picture to view it.<sup>215</sup>



I have closely experienced the death of my spiritual teacher, each of my parents, my brother, and many intimate friends over my nearly seventy-two years. I nearly died myself in the hospital when I was twenty-one years old. Because I am psychically sensitive, I was both an objective and subjective witness of these death processes, each of which were individually different but shared important basic elements.

Rather than describe each case in detail, I will describe the basic elements that I both observed and vicariously experienced. I experienced most of these deaths long before I had developed a way to understand the process. Only after many experiences and

<sup>215</sup> Or go to <http://youtu.be/HG98q8jRcJg>

much study was I able to begin to understand the process. Rather than describe each case in detail, I will describe the common elements that I both observed and vicariously experienced.

**1. Communication and comfort for the dying is best done with music, not words.**

- a. The dying hover between ordinary consciousness and the dream-consciousness of death. They sometimes see and speak to loved ones who have preceded them in death, and they prefer to withdraw from ordinary conversation.

**2. The death of the body takes place slowly and in stages, even in cases of seemingly instant traumatic death.**

- a. The ancient Hindu practice of waiting 72 hours before cremation because the *Jivatma* remains connected to the physical body and can experience suffering after death is wise and should be specified.
- b. "The physical body of the deceased should be cremated three days after vital signs have ceased, or normally after the final heartbeat. It is important to allow the somatic body cells to die before cremation, both out of respect for the dispersal of its myriad psychic entities, and to avoid forcing psychic agony upon the soul of the deceased through links with the flesh. For death is a gradual process."<sup>216</sup> See Appendix IV for the complete section on the Sacrament of Death and Dying.
- c. The unconscious person can hear, and one who has recently died (no heartbeat or brain waves) can "hear" telepathically. The dying and dead can accept suggestion that can be used to comfort them and support their journey in the death process until the dissolution of personality in the Second Death.<sup>217</sup>

**3. The transition into death as the body dies is like a slow swoon into unconsciousness, after which consciousness reawakens devoid of physical sense perception into the reality of personal mind.**

- a. This death dreaming is normally cluttered with memories and distorted images of sense perception and telepathic impressions of the emotional states of loved ones.
- b. It is vital that survivors smile through their tears and uplift the deceased with thoughts and prayers of blessing. Otherwise they hold him back from progress. That is also why eulogies and fond memories are recited in memorial services.
- c. The swoon of death is analogous to the minds of white appearance, red increase, black near-attainment, and clear light of death described in the Tibetan *Bardo Thodol* or "Book of the Dead." These can be experienced in advanced tantric meditation.<sup>218</sup> Advanced daily meditation is, among other things, a rehearsal for one's own death transition.

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<sup>216</sup> From the SACRAMENTARY for Home Temple Priests.

<sup>217</sup> Cf. THE LITANY OF DIVINE ASCENSION in Appendix IV

<sup>218</sup> The white light "appearance" at the end of a black tunnel has been described by many who have had near-death experiences (NDE's), but in my opinion this is not the clear light of death, and the black tunnel

4. **After physical death, the personal consciousness awakens into an intermediate out-of-body state.**
  - a. All souls will temporarily glimpse the “clear light of death” or consciousness of absolute reality, but only those souls who have realized and manifested it in the virtual reality of incarnate life will be able to maintain continuity of consciousness and have no need of purgatorial attunement.
  - b. This *Bardo* is different for everyone. Some experience the Second Death and purgatorial attunement very quickly, even within a few hours of physical death. Others resist the Second Death for many months, perhaps the traditional 40 days on average.<sup>219</sup>
  - c. During this period, survivors close to the deceased may glimpse him/her in the periphery, hear his/her voice echoing, communicate in dreams, or experience other awareness of his/her psychic presence. This is not the same as a ghost phenomenon, which is merely a fragment of consciousness, but an awareness of the *nephesh* in *bardo* state.
  - d. During this period the disembodied personality can benefit from intercessory prayers, blessings, and other positive telepathic communications.
5. **The self-conscious disembodied personality eventually dissolves back into its own greater unconsciousness in a process known as the Second Death.**
  - a. This occurs in conjunction with a purgatorial self-awareness initiated by loss of all physical senses in death and continues with a subconscious attunement to the environment of absolute reality.
  - b. In the case of one who has achieved attunement before death, the dissolution of personality is experienced joyfully, there is no loss of consciousness or experience of purgatorial self-awareness, and the environment of absolute reality constitutes an experience of full liberation.<sup>220</sup>
  - c. When the process is complete, the soul enters a dormant sleep analogous to, but not equivalent to, NREM Stage 3 deep dreamless sleep.
6. **When appropriate conditions arise, the soul emanates its principles into the consciousness of a human fertilized egg.**
  - a. Human souls cannot regress into lower animal or other souls. Transmigration cannot be reversed.

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is not the mind of near-attainment. In true death, the clear light of death is not an appearance, but a state of absolute consciousness—the most advanced form of *nirvana*.

<sup>219</sup> The spiritual Master *Yeshua* chose to remain in his *nephesh* for forty days after death so that he could appear in recognizable form and teach in visions experienced by his disciples—the so-called Resurrection appearances before his Ascension. After that his *nephesh* or personal image dissolved and disciples experienced no more appearances. However, Paul later experienced him as the voice and brilliant, blinding spiritual light of Christ.

<sup>220</sup> GT Logion 21.a Miriam asked Yeshua, “What are your disciples like?” He said, “They are like small children who are dressing up and playing house with property they don’t own. When the owners of the property come upon them, they will say, ‘Give us back what we own.’ They strip naked and give everything back to them.”

- b. The process of reincarnation is overseen by an aspect of universal consciousness.<sup>221</sup>
  - c. Incarnation is experienced as the exact inverse of the death process, from clear light through black, red, and white appearances, according to the Tibetan sages.
  - d. No personality traits from the previous incarnation remain or can be transmitted to a new incarnation, but the spiritual qualities developed in previous incarnation persist and are part of the structure of its total mind or consciousness.
  - e. Human embryos slowly incarnate the full soul over nine months in parallel with physical development.<sup>222</sup> Medical abortion is not equivalent to killing a child, but more analogous to removing an organ. However, the developing embryo becomes more fully human as it grows.<sup>223</sup> In my view, a fetus becomes a “person” with full human rights when it is able to survive outside the womb, whether medically assisted or not. In other words, when it takes its first breath and is imprinted with the, *ethos*, *nephesh*, or continuing personality *karmas*.
7. **Highly realized souls can chose continued spiritual evolution through work and service either in the environment of absolute reality, or through reincarnation.**
- a. What have been called heroes, saints, *Bodhisattvas*, Christs, and ascended masters may assist incarnate human souls either telepathically, by choosing to be reborn as an avatar, or by appearing to incarnate human beings in illusory bodies.
  - b. Certain Tibetan Lamas and other spiritual masters are said to have control over their own reincarnations (*tulkus*), or capable of transferring their minds into healthy bodies being left behind by suicide or homicide through *Phowa* practices at the time of death if circumstances justify.

These things, in my opinion, can be known about death.<sup>224</sup>

<sup>221</sup> In kabbalistic tradition the Archangel *Metatron*, a spiritual evolution of the legendary Enoch, oversees *gilgul*. Emanation proceeds from *Yechid*, equivalent to the Greek Divine Monad.

<sup>222</sup> In Brahman law, the fetus was not considered to be “a person” until after the fifth month. At this time, the so-called quickening, women could be punished for murder if they aborted. Before then, the fetus was soulless. .. St. Augustine...in his *Enchiridion* he stated: “But who is not rather disposed to think that unformed fetuses perish like seeds which have not fructified?” In other words, the fetus received its soul at some point in its growth, not at conception. As far as being a sin, it was only seen to be so if it was intended to conceal fornication and/or adultery. <http://www.addictinginfo.org/2013/03/21/the-vaticans-dirty-little-secret-many-popes-were-okay-with-abortion/>

<sup>223</sup> The U.S. Supreme Court ruled that after the first trimester, an embryo was human enough that abortion should be done only to save the life and health of the mother. The Roman Catholic Church and various fundamentalist Protestant denominations believe that a fertilized egg has the same fully human rights as its mother, and that abortion is murder of a child. (This belief is neither scientific nor moral.) In Babylonian and Greek astrology, the incarnation of the human soul came with the first breath after birth, when the basic personality structure or *ethos* was encoded as the lower mind or psyche descended through the heavens to be imprinted with the astrological characteristics of that specific moment.

<sup>224</sup> In the Christ-Melchizedek Tantra that I developed over three decades of daily practice using the techniques of Tibetan Kalachakra highest yoga tantra along with those of Kabbalah and the Hermetic mysteries, a method for conscious death is transmitted in Final Completion Stage.



## PART VII: THE SPIRITUAL EVOLUTION OF HUMANITY

Spiritual traditions have developed both optimistic and pessimistic visions of the human future.

The ancient Greek ideas of a past Golden Age devolving into the current degenerate Iron Age characterize the pessimism found in ascetic Hindu, Gnostic, Manichean, and Christian apocalyptic tradition. The glorious past was when the great ones walked the Earth. Now the world is in darkness. Today we can look forward only to the seemingly endless Age of Kali where mankind will shrink into a race of bickering monkeys. We must reject this evil world and seek salvation in nirvana or heaven.

Optimistic views included the Jewish kabbalistic hope for a future *‘Olam ha-Ba*, *Tikkun*, or Messianic Age, Origen’s Christian theory of an Apocatastasis,<sup>225</sup> the Hermetic vision of a restored world, , and Mahayana Buddhist vision of the eventual spiritual liberation of all sentient beings. In Tibetan Buddhism this was extended into the vision of a future earthly paradise when the King of Shambhala would appear with his legions of Kalachakra yogis to drive away the evil forces that rule our world.<sup>226</sup> Even the Jewish-Christian Book of Revelations envisions a new Jerusalem or city of God to descend from the Heavens and exist on Earth.<sup>227</sup>

By the end of the nineteenth century many Hindu philosophers began to reject the pessimistic view. The Bengali yogi-scholar and accomplished *gyotishi* Sri Yukteswar found mistakes in calculating the dark *Kali Yuga* and declared that *Dwapara Yuga*, a golden age in which humanity could return to compassion and truth (science). His famous disciple Paramahansa Yogananda came to the West with this message, and soon the idea of an imminent New Age of Aquarius took hold to be reflected in developments in theosophical and other philosophical thought. For example, the Alice Bailey writings interpreted the Christian apocalyptic Second Coming of Christ as the reincarnation of many people who had achieved Christ-consciousness on Earth to bring the New Age into manifestation.

Today the greatest exponent of what she calls the Positive Future is Barbara Marx Hubbard, influential heir to the Mattel toy fortune and one-time candidate for the

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<sup>225</sup> Final Restoration of all things in which even Satan would be redeemed— independent of the Book of Revelations, which was not universally accepted in the 3<sup>rd</sup> century, but parallel to the Stoic concept.

<sup>226</sup> According to the current Dalai Lama, that is expected to occur about 400 years from now in the 24<sup>th</sup> century.

<sup>227</sup> Despite the view of Christian apocalyptic fundamentalists that they will be taken away from Earth in a Rapture, and all kinds of other apocalyptic messianic Jewish, Christian, and occult sects who fled to the mountain tops expecting to be taken away by angels or spaceships on a certain date.

Democratic Vice-Presidential ticket. She began by writing her interpretation of the Christian Book of Revelations, then organizing worldwide centers for a positive future. Today she heads the Foundation for Conscious Evolution and has created a video series entitled Humanity Ascending to support her worldwide internet and program of workshops called Gateway to Conscious Evolution. She teaches that humanity is approaching a turning point that she compares to fissionable material achieving critical mass, in which the accelerating conscious evolution of one person induces it in others, which induces it in yet others.

But in my view, the greatest vision of the human future is that of *Mar Yeshua*, the Jewish spiritual master. It must be clearly understood that he was not the fictional Jesus of Christianity and the New Testament, nor were his teachings those of Paul and gentile Christianity.

His teachings about the human future were steeped in the Jewish messianic mysticism of his era, especially the wisdom schools that developed in Babylon after the exile.<sup>228</sup> They have been preserved in the lost Q document used for writing the parables and sayings such as those found in the Sermon on the Mount (or Plain) as well as in the Aramaic core of the Gnostic *Gospel of Thomas*. In all cases, the teachings came to gentile Christians without context and poorly translated into Greek from the original Aramaic language spoken by the original disciples of *Yeshua*. But by analyzing them in their Aramaic language and in the context of their original proto-kabbalistic frame of reference, the historical teachings of *Yeshua* can be recovered and restored.

In the Jewish kabbalistic thought of *Yeshua's* era, both men and women come into incarnation and reincarnation (*gilgul*) out of an archetypal androgynous Humanity (*Adam*). Humanity has fallen, i.e. created its own self-bondage to the *Yetzer ha-Ra* or selfish (evil) impulse or formation within the heart that appeared out of necessity in the dualistic<sup>229</sup> world when the *Elohim* formed *Adam* in their/its own *tzelem* or “image,” which is the *Yetzer ha-Tov* or selfless (good, divine) impulse.

But the *basor*<sup>230</sup> or prophetic vision that *Yeshua* proclaimed was that each soul can rebirth him/herself through the *Halakah* of Spiritual Rebirth taught by *Yeshua* into the heavenly, archetypal New Adam or *Bar-Enash*, badly translated into New Testament

<sup>228</sup> The “Son of Man” term used exclusively (82 times) in the New Testament sayings of Jesus about *Messiah* (Greek “Christ”) is the Babylonian Aramaic term *Bar-Enash*, which becomes the title of the *Messiah* meaning “Heir of Adam.” Paul indicates this when he refers to Christ as the “Second Adam” and “Final Adam.” *Enash* is the Aramaic equivalent of Hebrew *Adam*, which means Mankind, Humanity.

<sup>229</sup> We would refer to it as the digital nature of absolute reality emanated from the non-digital or analog Mind of Godhead—cf. p. 25

<sup>230</sup> The Christian *euangelion* or gospel was the Pauline teaching about salvation from judgment through belief in the sacrifice of Jesus on the cross and his Christhood. The *basor* of *Yeshua* was a prophetic proclamation of the coming of divine Sovereignty into the human world, which had separated itself from the divine rule of wisdom and compassion to become subject to the rule of evil.

Greek as “Son of Man”).<sup>231</sup> The “Ancient of Days” or Eternal One has anointed the heavenly archetype of a New Humanity to exercise divine *Malkuth* or sovereignty (not “kingdom”)<sup>232</sup> on Earth and in the Heavens--an extremely optimistic vision of the human future, and a prophecy that continues to unfold.

The future perfected humanity will live on a renewed Earth in the ‘*Olam ha-Ba*. Incarnate people will be psychologically whole (*shalem*).<sup>233</sup> There will be no more warfare or crime. Humanity will improve the garden of nature. Amazing crops will yield more and higher quality fruits and vegetables. Humanity will be steward of its environment and control the Earth’s climate. The human race is destined to be steward and heir of the divine power of Godhead on this Earth and beyond. The human souls that were to “increase and multiply” will evolve into their full divine potential.<sup>234</sup>

The Eastern teachings that the Buddha Nature exists in all sentient beings, and the later views that human perfection will exist on Earth, began their development in the history of consciousness about the same time as the advent of Jewish Kabbalah, the messianic teachings of *Yeshua*, and their distortions in Christianity. That development was the movement of thought and interpretation we know today as Mahayana Buddhism, which later produced Vajrayana Buddhism. This was the end of the ancient world and the advent of the early medieval period.

### Spiritual Humanism: The Way Forward

In spite of the fact that there were many pessimistic views of the human future in all religious traditions, the human spirit triumphed. This triumph probably began in the West with new visions like that of the monk Joachim of Fiore in the twelfth-century Kingdom of Sicily.

He theorized the dawn of a new age, based on his interpretation of verses in the Book of Revelation, in which the Church would be unnecessary (which, of course, was considered heresy) and infidels would unite with Christians. Members of the spiritual

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<sup>231</sup> The “Christ” taught by *Yeshua* was not a single person, but an archetypal corporate being. *Bar-Enash* was also allegorized as the Assembly of ascended saints. The Pauline Church as Body of Christ became the Christian interpretation.

<sup>232</sup> *Yeshua* never taught about a “Kingdom” of God. His term *Malkuth* means Sovereignty, Divine Rule, which he said is “within you.”

<sup>233</sup> When challenged about the *qimah*, resurrection, or continuity of consciousness of the righteous after death *Yeshua* said, “You greatly misunderstand the *qimah*, for those who make themselves worthy of the *qimah* neither marry (male) nor are given into marriage (female), but are like unto the angels (whole, complete, androgynous).” All heavenly beings including Godhead Itself, the *Abba*, are psychically *shalem* or androgynous. That is, they have overcome duality or digital consciousness and merged with the non-dual analog consciousness of Godhead.

<sup>234</sup> With respect to Godhead, all the principles of the human soul are feminine (*neshamah*, *chayyah*, etc.), but completion of the human mystery culminates in *heiros gamos* with masculine *Yechid*, the monadic aspect of individuality as Godhead understood to be each individual aspect of the *Bar-Enash* or Christ. This divine union is also allegorized as the Jewish Marriage Banquet of Messiah and the Christian Marriage of the Lamb.

wing of the Franciscan order acclaimed him as a prophet. His popularity was enormous in the period, and some sources hold that Richard the Lionheart wished to meet him to discuss the Book of Revelation before leaving for the Third Crusade.<sup>235</sup>

Perhaps the most intelligent and educated ruler of his day, the Holy Roman Emperor Frederick II von Hohenstauffen and King of Sicily, who probably was familiar with Joachim's theory of the coming Age of Spirit, fought wars with papal forces to keep the territories today known as Germany free from Church rule. That is the reason Martin Luther was later able to seek sanctuary from the Inquisition among the independent dukedoms of the German territories, which protected him and the foundations of the heresy known as Protestantism that promoted the development of democratic government in Europe.

A man of extraordinary culture, energy, and ability – called by a contemporary chronicler *stupor mundi* (the wonder of the world), by Nietzsche the first European, and by many historians the first modern ruler – Frederick established in Sicily and southern Italy something very much like a modern, centrally governed kingdom with an efficient bureaucracy.<sup>236</sup>

Von Hohenstauffen also invented the first submarine and explored the underwater world of the Mediterranean in it. He communicated regularly with the greatest scholars of his age and brought alchemists, astrologers, astronomers, and sorcerers like the British Michael Scot into his court. He was excommunicated by popes four times, and Pope Gregory IX called him the Antichrist.

Within two centuries what has been called philosophical humanism was beginning to emerge in the European Renaissance. This was not the “secular humanism” decried by Christian fundamentalists, but a spiritual quest to recover the science, philosophy, and wisdom of the ancient world that had been rejected as paganism by the Church. The 14<sup>th</sup>-century poet Petrarch referred to the past thousand years of Christian culture as “the dark ages.”

From this period on Europeans made great efforts to obtain manuscripts of Greek philosophy and science as well as Hermetic, alchemical, medical, and magical works of antiquity from Arabic scholars who had preserved and studied them. Later they studied Asian philosophers. The Renaissance humanists were not atheists. They simply wanted to gain a more profound spiritual understanding of God and man than was to be found in Church doctrine.

The first instance of ancient humanism as an organised system of thought is found in the Gathas of Zarathustra, composed circa 2nd millennium B.C (1700-1200 BCE) in Greater

<sup>235</sup> [http://en.wikipedia.org/wiki/Joachim\\_of\\_Fiore](http://en.wikipedia.org/wiki/Joachim_of_Fiore)

<sup>236</sup> Donald S. Detwiler, *Germany: A Short History* (Southern Illinois University Press, 1999) p. 43, quoted in [http://en.wikipedia.org/wiki/Frederick\\_II,\\_Holy\\_Roman\\_Emperor](http://en.wikipedia.org/wiki/Frederick_II,_Holy_Roman_Emperor)

Iran. Zarathustra's philosophy in the Gathas lays out a conception of mankind as thinking beings dignified with choice and agency according to the intellect which each receives from *Ahura Mazda* (God in the form of supreme wisdom). The idea of *Ahura Mazda* as a non-intervening deistic divine God/ Grand Architect of the universe tied with a unique eschatology and ethical system implying that each person is held morally responsible for their choices, made freely in this present life, in the afterlife. The importance placed on thought, action, responsibility and a non-intervening creator was appealed to by, and inspired a number of, Enlightenment/Humanist thinkers in Europe such as Voltaire and Montesquieu.<sup>237</sup>

The teachings of *Mar Yeshua* were deeply influenced by Babylonian Jewish wisdom schools, which produced the prophetic and apocalyptic scripture he and the early Jewish Christians used as well as the concept of the Son-of-Man(kind) Messiah or *Bar-Enash* that *Yeshua* advocated.<sup>238</sup> They, in turn, were influenced by Zoroastrian humanistic philosophy. The teachings of *Yeshua*, whose so-called missing years were undoubtedly spent in Babylon and the Eastern Empire, reflect this humanistic philosophy.<sup>239</sup>

*Yeshua* did not hold the view that mankind must be redeemed by divine intervention or sacrifice on a cross to a Father deity. Rather, each soul is responsible for its own liberation from bondage to evil, which is determined by the thoughts it chooses to cultivate and manifest in deeds. Like all Jews, he believed that one's works in life either sanctify or defile the soul.<sup>240</sup> Human history has been shaped by human beings, and the human future will be brought into manifestation by human activity.

Helena Roerich, who translated Mme. Blavatsky's books into Russian,<sup>241</sup> understood that the human spiritual future will be the product of human endeavor when she wrote in *The Leaves of Morya's Garden II* in the parable of the Star of Allahabad:

*When by human feet and human hands the Temple will be built wherein will blossom the pistil laid by Me, then let the Builders pass by My Way.*

<sup>237</sup> <http://en.wikipedia.org/wiki/Humanism>

<sup>238</sup> Genesis and the rest of the Pentateuch as well as Deutero- and Trito-Isaiah, Job, Jeremiah, Ezekiel, Daniel, were all written in the Babylonian exile community, and the practice of *Merkabah* ascent was also developed there.

<sup>239</sup> Cf. my historical novel *Yeshua: The Unknown Jesus* for my fictional biography based on probable historical context.

<sup>240</sup> His view of Godhead as non-existent and deities as creations of the human mind would be denigrated as atheism by modern Christians, who worship a Father-deity quite unrelated to the non-existent but absolutely real *Abba* whose works *Yeshua* told his disciples to study and imitate. *Yeshua* would also be disgusted with the Christian doctrines that his brutal execution saved humanity from its sins because it propitiated an angry Father-God, or that he himself healed people.

<sup>241</sup> Blavatsky and Col. Olcott founded the Theosophical Society in India and were the first Westerners to officially convert to Buddhism. For my YouTube presentation on Mme. Blavatsky go to <http://youtu.be/qzlowBYc3Eo>



This parable is important to many spiritual teachers including me. Nicholas Roerich was so impressed with its esoteric meanings that he rendered it into an image entitled, *Signs of Christ*. My dear friend Bishop Rosamonde Miller of the Gnostic Sanctuary in California had the image carved into her altar. I keep a print of the painting sold by the Roerich Museum in New York City near my altar, and I sometimes lecture on it. I reproduce the complete parable and the painting below.



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The Star of Allahabad pointed out the way. And so We visited *Sarnath* and *Gaya*. Everywhere We found the desecration of religion. On the way back, under the full moon, occurred the memorable saying of Christ.

During the night march the guide lost his way. After some seeking I found Christ seated upon a sand mound looking at the sands flooded by moonlight. I said to Him, "We have lost the way. We must await the indication of the stars."

"Rossul M., what is a way to Us, when the whole world is awaiting Us?"

Then, taking His bamboo staff, He traced a square around the impression of His foot, saying "Verily, by human feet."

And making the impression of His palm, He surrounded it also with a square. "Verily, by human hands."

Between the squares He drew the semblance of a pillar surmounted by an arc. He said: "O how *Aum* shall penetrate into the human consciousness! Here I have drawn a pistil and above it an arc, and have set the foundation in four directions. When by human feet and human hands the Temple will be built wherein will blossom the pistil laid by Me, then let the Builders pass by My Way. Why should We await the way, when it is before Us?"

Then, rising, He effaced with His cane all that He had drawn.

"When the Name of the Temple will be pronounced, then shall the inscription emerge. In remembrance of My constellation, the square and nine stars shall glow over the Temple. The sign of the foot and the hand shall be inscribed above the Cornerstone."

Thus He Himself spoke on the eve of the new moon.

And the heat of the desert was great.<sup>243</sup>

<sup>242</sup> <http://www.wikipaintings.org/en/nicholas-roerich/signs-of-christ-1924-1>

<sup>243</sup> [http://www.agniyoga.org/ay\\_frame.html?app\\_id=LMG2](http://www.agniyoga.org/ay_frame.html?app_id=LMG2) For more information on the Roerichs, see my YouTube presentation at <http://youtu.be/T2p5gWW8wil>.



## The Spiritual Evolution of the Human Soul

Now that we know whence we have come, the question arises, Whither do we go?

What are the implications of the non-existent Eternal One who emanates digital Absolute Reality that comprises the universal matrix of intelligent consciousness or spirit that substands all that manifests? What are the implications of physical quantum entanglement that exists instantaneously throughout the universe without the limitations of time or the speed of light?

What are the implications of eternal souls that transmigrate, evolve, grow, and integrate all the intelligence of previous forms? What are the implications of the human soul—a holographic microcosm of all psychic life in the universal matrix of the macrocosm, seen and unseen? What are the implications of human spiritual perfection in the absolute consciousness of Christhood or Buddhahood?

All human souls will continue to evolve through time at their own rates, regardless of whether they seek conscious evolution or are dragged like uncooperative infants kicking and screaming all the way. That is how time operates on spirit in the universal matrix.

At any given time in history we have many heavens and hells on Earth. They are inhabited by myriad incarnate human souls co-existing at all levels of development. Human souls are more individualized than ever before in a wide spectrum of consciousness. There are older and younger souls, and as time has passed their population on Earth has increased exponentially. That is why it is necessary for so many different levels of consciousness to exist among churches and other social groups.

The only way souls can grow is through the personal myth and allegory of daily life in flesh. *Karma* is created and resolved through the interactions of incarnate life, not after death.<sup>244</sup>

There are two ways to examine the question, Whither do we go? The first is to look at how and where individual souls progress on the path to human spiritual perfection. The second is to see what this portends for the future of humanity as a whole.

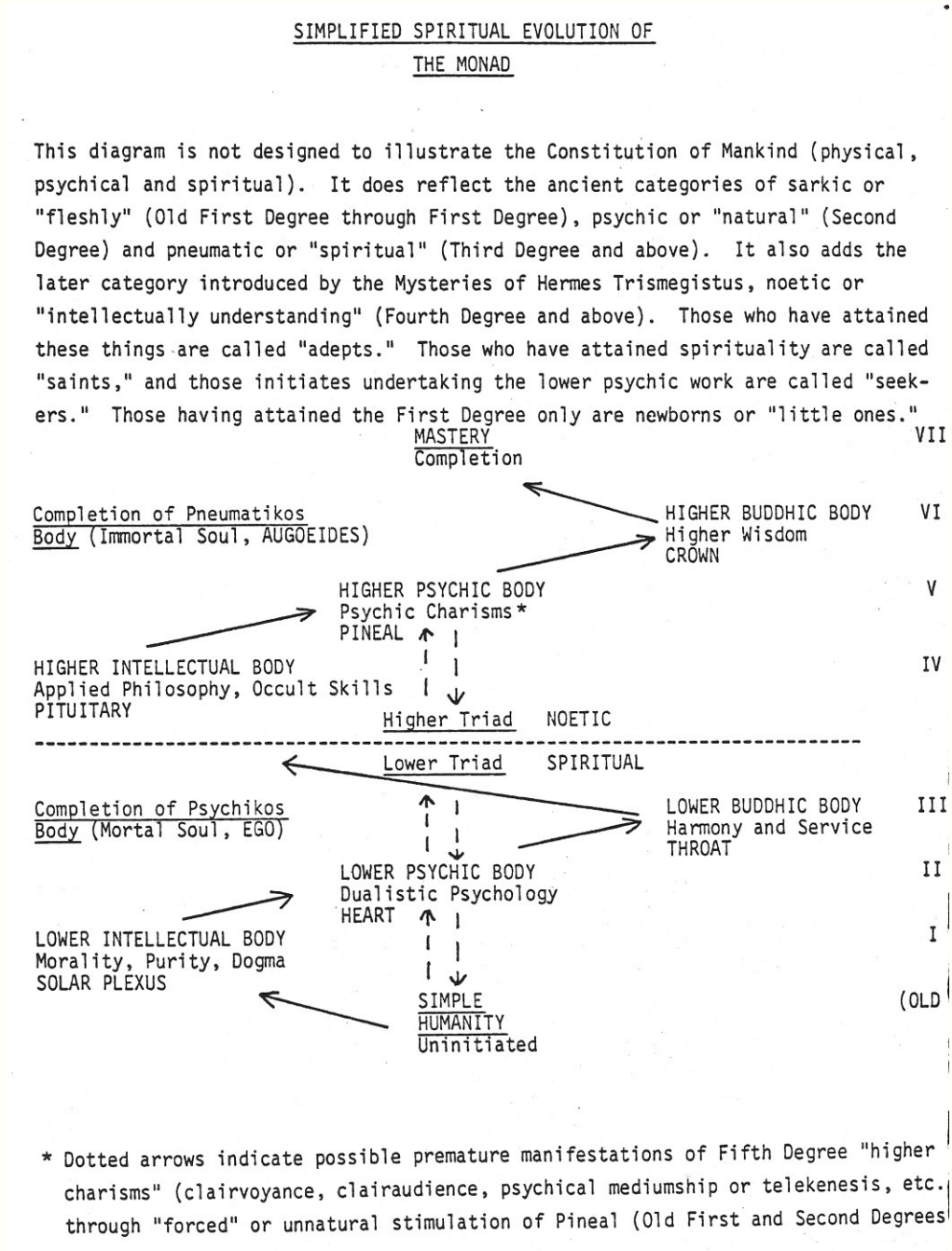
Over thirty years ago I wrote a book called, *Initiation: Ancient and Modern*. In it I developed the theosophical view of spiritual progress expounded in the Alice Bailey writings channeled from her Tibetan teacher D.K., specifically her book entitled

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<sup>244</sup> *Yeshua* said, “We must work the works of him that sent me, while it is day: the night cometh [i.e. death], when no man can work.” Paul said, “Work out [katergadzesthe] your own salvation...”



Within this context I developed a thesis about what Bailey's teacher described as the Lesser or Grade One Human Initiations.<sup>247</sup> I showed how human evolution of consciousness progressed through a series of interior soul initiations from primitive *Homo sapiens* through the modern era. This is a path followed not only by individual human souls, but by humanity as a whole. I summarized this at the end of the book in a simple diagram, which I reproduce below.



<sup>247</sup> A.A. Bailey, *Initiation: Human and Solar*, pp. 179-180

This summarizes a kind of history-of-consciousness model of human soul evolution through seven stages of consciousness leading to human mastery or perfection, when there is no longer need for reincarnation. However, in theosophical thought there are higher initiations beyond the human. These are worked out not through life in flesh or by pacifying *karma*, for *karma* and all stains and defilements of the soul have been transcended when souls are finally able to advance beyond the world of incarnation, i.e. the Cosmic Physical Plane. At that stage, advanced or “ascended” souls grow through telepathic and other kinds of guidance they provide for other souls still in flesh.<sup>248</sup>

They eventually become *Buddhas*, Christs, *Arhats*, or other designations for even more advanced souls. Their consciousness does not need to be outer-directed into *samsara* like that of a *Bodhisattva* in order to assist others because their radiations of compassionate Mind are instantaneously entangled in the unity of all souls and all times.

Beyond that level of soul there are yet more advanced ones, but these grow in the matrix of all universes and there is nothing we can posit about them.

All this extends for eternities beyond human soul evolution, yet is the destiny of each human soul.

### The Human Future: Dystopia or Utopia?

What then of humanity as a whole?

Earth and the Physical Cosmic Plane is the *Malkuth* that a new, spiritually reborn humanity is destined to exercise. We are apprenticing and inheriting the powers, responsibilities, and stewardship of the Eternal One over the physical universe. The New Humanity will become the fingers and hands of Godhead in the ages to come.

Meanwhile the Earth, biological life forms, and the Physical Cosmic Plane will continue to evolve. Earth and the physical universe will continue to be the environment for human psychic evolution.

Since the presence of hominids and human species on the Earth is such a small part of both geological and biological time, during which our species has evolved relatively quickly, there is no way to confidently project our further biological evolution. However, it seems clear that technology will be integrated into that evolution in ways we cannot imagine. We can also observe that distinctions of so-called races, which are really only stocks of the same human race, will merge into a somewhat homogeneous planetary humanity. Separate nations, cultures, and economies will probably eventually blend into one worldwide civilization with federated culture-states.

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<sup>248</sup> Known as Hermetic Brothers, Buddhist *Bodhisattvas*, Christian and Jewish Saints, Theosophical Masters.

But only humanity itself will determine what kind of environment prevails on Earth. The New Humanity began to appear on Earth two millennia ago. When will it prevail? If technology is used as it has been for short-term profit without consideration for the environment, humanistic and compassionate society, and natural health, much of the Earth and its oceans and forests will become grossly polluted with disastrous long-term consequences for the environment. If we don't learn to solve conflict without war, the consequences will be even worse.

Humanity and the far fewer species that survive our ugly dystopia will suffer the consequences of our selfish folly and be forced to live in a hellscape of endless urban compounds, human exploitation, and extreme weather disasters.



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But if technology is used to work in harmony with the natural environment, to develop and improve it for the benefit of all species, humanity could create a utopian world of beauty and enlightenment. Future civilizations could develop means of travel, construction, and cultivation that work to preserve our natural esthetic of oceans, lakes, forests, and biological diversity. They could conquer disease and the worst consequences of aging. Opportunity could exist for every soul to optimize its potential. Quality of life and health could be maximized. Humanity has the power and the technology create a positive future for itself and all species.

What might a utopian future look like? Imagine a green paradise instead of a concrete jungle. World population has long ago decreased while length and quality of life radically

<sup>249</sup> <http://i.imgur.com/ssWEH.jpg>



increased, and with that the opportunity for all to develop lifelong learning and wisdom. The concrete and pavement that smothers the Earth today in cities and highways has been removed and fed back into the Earth's magma. Instead of crowded, polluted megacities housing rich and poor in small apartments, each family group—not necessarily nuclear husband-wife families—lives in its own chosen home environment and community. Education of children is done in small schools and classes using new, effective, and individualized methods of learning.

In a possible earthly utopia, technology is used to intelligently support the best ideals of humanity, not merely for profit or propaganda. World economics supports all cultural groups. The lives and labor of the majority of people is no longer used to enrich a small oligarchy of the wealthy, because factories have become economic co-ops and there is no longer such a thing as employee and employer.

Animals are no longer used for food, but maintained in natural environments as protected populations for their esthetic and spiritual value, or they live with humans as pets. The religion of mankind is to benefit all beings, and planet has become a green paradise with clean water and well maintained environments for all species.



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Do other advanced life-forms comparable to humanity exist on other planets in our galaxy and in other galaxies? Science tells us there could be myriads. Are they more advanced than we are? Undoubtedly there are many far more advanced civilizations on other planets. Are they aware of us, have they visited us and observed our development in the past, will they visit us in the future? Both cases are scientifically probable.

Did they help us, or will they benefit us in the future? Well, ask yourself this: In what ways did the Europeans benefit or harm the primitive civilizations they encountered in their medieval voyages of discovery? Simply because a civilization has developed the technology to cross oceans or space doesn't guarantee it has the wisdom to interact beneficially with alien civilizations. The time may come when we have to fight alien invaders for the life of our species and this planet. Let us hope the need will be to engage in planetary defense against rogue asteroids or comets rather than technologically advanced invaders.

Navigating space and time is a much different enterprise than navigating on the ocean. It may be that the vast differences of time and space in the universal matrix serve the purpose of isolating the spiritual children of our universe in their own playpens until they have matured as spiritual adults. The answer to this may be provided by the way we cooperate internationally to explore and employ the resources of our own solar system in the future.

There are some indications that for any civilization to conquer space, *it must have also conquered its own unenlightened motivations*. The environment of the universal matrix of space itself may stimulate and evoke enlightened consciousness in space explorers. For example, a voyage to the Moon resulted in peak experiences with major and permanent expansions of consciousness for the Apollo 14 astronauts.

Here is Paula Bailey's interview with lunar astronaut Edgar Mitchell, who founded the Institute for Noetic Sciences because of the profound effect he and others had experienced in space, which for him he described as *samadhi*.

I spoke recently with Apollo 14 Astronaut Edgar Mitchell, the sixth man to walk on the moon, and we discussed his peak experience in space and how it still affects him 33 years later. He reports that what he experienced was nothing short of the magnificence of the universe, which was truly overwhelming.—Paula Bailey

*Paula Bailey: Please tell us about your own "transformation."*

Edgar Mitchell: I realized that the molecules of my body and my partners, and the molecules of the spacecraft were prototyped in some ancient generation of stars. And suddenly, instead of being an intellectual experience, it was an emotional experience, followed with an ecstasy! So my question was: Wow! What kind of a brain/body is this that causes this sort of experience?

*How did you answer that question?*

It was only after I came back to earth and started researching the mystical literature that I realized that the experience that I was having all the way back home had a name. It's called *samadhi* in the ancient Sanskrit—the *samadhi* experience. That's pretty wild!

*Was your experience different from that of other astronauts?*

Many of my compatriots, like Charlie Duke and Jim Irwin in particular, had very much the same experience, but they described it as looking on the face of God, which is a traditional, mystical or religious way of expressing such experiences. Others came back and began to express their sense of personal amazement and emotion through creativity—painting and poetry, for example.

*Is the samadhi experience perceived differently when filtered through different belief systems?*

What you are perceiving is information, and giving meaning to that information is what the conscious being is all about. It made me realize that in asking ourselves the deep questions, who are we, how did we get here, and where are we going, which every generation needs to ask, we probably needed to look at it from a new perspective now that we are a space-faring civilization. There wasn't anything in the scientific literature about this, so I began asking the question, what am I going to do about this? So that's the reason I started the Institute of Noetic Sciences.<sup>251</sup>

If the spiritual consciousness of the Apollo 14 astronauts was so greatly enhanced by a trip to the Moon, how much more might deep space travel enhance the spiritual consciousness of technically advanced explorers from another planet? When a human-like species develops technology necessary for space travel, that in itself may herald the advent of a great spiritual initiation not only for individual astronauts, but for the entire civilization. Here on Earth, science and space exploration have become one of the most successful forms of international cooperation and good will. It unites us in global human unity.

In the year 1986 I worked with Barbara Marx Hubbard and co-founders John and Jan Price of the Quartus Foundation to organize the December 31 one-hour global peace meditation for human unity done all over the world at 12 noon UT (Greenwich Mean Time). I led 2000 people at 4 A.M. in the morning in a one-hour meditation for human unity at the Santa Cruz Civic Auditorium, joining about 500 million people in 70 nations worldwide. The idea was based on the quantum physical phenomenon of thought directing energy to create a critical mass of consciousness for human unity. The December 31 global healing meditation has been kept by many people including me ever since that massive event—the first worldwide spiritual ritual ever celebrated. There

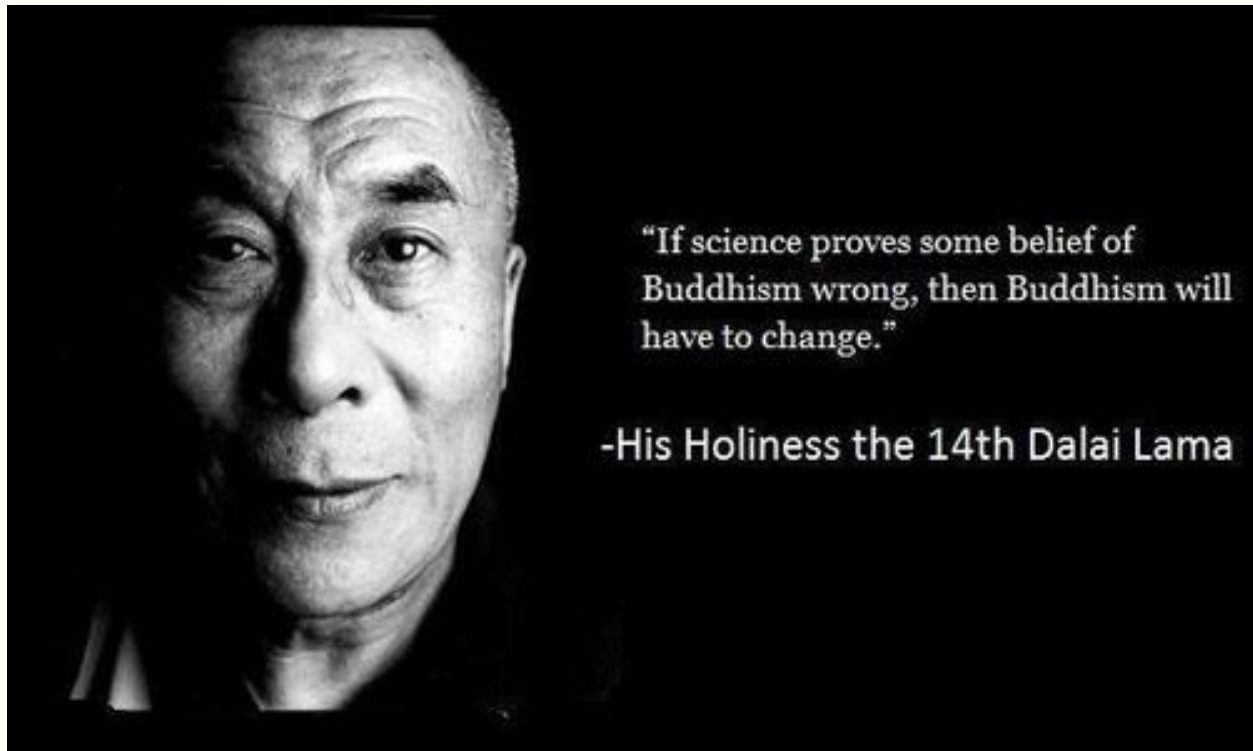
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<sup>251</sup> [http://www.openexchange.org/archives/JAS04/bailey\\_mitchell.html](http://www.openexchange.org/archives/JAS04/bailey_mitchell.html)

is much evidence that humanity has experienced a significant initiation and positive turning point in consciousness since then.<sup>252</sup>

True religion is an unwavering commitment to human unity, a positive future, and the benefit of all beings on Earth and in our physical universe. Traditional religions should all reflect those realities, regardless of belief. Beyond that, there is no need for traditional religion.

Science is humanity's best attempt to seek truth. A motto of Theosophy is, "Truth is the highest religion." A religion that denies science is a tale told by an idiot, full of sound and fury signifying nothing.



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<sup>252</sup> Cf. [http://www.quartus.org.php53-7.ord1-1.websitetestlink.com/?page\\_id=20](http://www.quartus.org.php53-7.ord1-1.websitetestlink.com/?page_id=20)

<sup>253</sup> "My confidence in venturing into science lies in my basic belief that as in science so in Buddhism, understanding the nature of reality is pursued by means of critical investigation: if scientific analysis were conclusively to demonstrate certain claims in Buddhism to be false, then we must accept the findings of science and abandon those claims." *The Universe in a Single Atom: The Convergence of Science and Spirituality* (2005)

"If science proves some belief of Buddhism wrong, then Buddhism will have to change. In my view, science and Buddhism share a search for the truth and for understanding reality. By learning from science about aspects of reality where its understanding may be more advanced, I believe that Buddhism enriches its own worldview." *The New York Times* (12 November 2005)

[http://en.wikiquote.org/wiki/Tenzin\\_Gyatso,\\_14th\\_Dalai\\_Lama](http://en.wikiquote.org/wiki/Tenzin_Gyatso,_14th_Dalai_Lama)



## APPENDIX I

For in Him we live and move and have our being.

Acts 17.28

Here is a dream experienced by the protagonist of my novel, *Astral Man to Cosmic Christ*, who was perplexed by the God question. I wrote this in 1976. The novel was designed to awaken spiritual consciousness in readers through a series of allegories strung like beads throughout.<sup>254</sup> Much of what I have outlined discursively in this book I presented allegorically in the following piece:

My life-changing dream was a kind of stage-play. It was modeled on a science film I'd seen in high school that showed how tiny capillary muscle sphincters operate under the stimulation of involuntary nerve impulses to admit just as many single red blood cells as necessary to nourish the tissue cells of a given microscopic location in the human body. It was a film about our "amazing" human body showing how incredibly intelligent the whole organism is even down to the least significant cell unit. And how the whole thing operates twenty-four hours a day carrying on millions of functions of which we are consciously unaware--yet with the foresight and precision of a NASA space launch.

The thing was in the form of a dialogue between two cells of the same human body:

CELL A: "Stop bothering me with all this talk about Man! There is no such thing as Man! Have you ever seen Man? Can you draw me a picture of Man?"

CELL B: "My dear friend, I have told you a thousand times--Man's thoughts are not our thoughts. His ways are not our ways. No one has ever seen Man."

CELL A: "Then how do you know this marvelous creature called Man exists? How do you have knowledge of Man if you cannot see him?"

CELL B: "This knowledge lies within me, and within you. I cannot see Man as I see you or your neighbor, although I can see the evidence of Man's intelligence and design working in all that occurs around us. I perceive Man within myself."

CELL A: "If Man is within you, then you are claiming to be this marvelous Man

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<sup>254</sup> I originally entitled it *The Astral Man*. When my friend the novelist Dr. Eugene Whitworth, author of the very successful *Nine Faces of Christ*, offered to buy it so he could rewrite and publish it as his own, I refused. He then offered to edit it as co-author in 1999, and I accepted. He wanted to change the title because he said that the word "Christ" was good luck, and we published it as *Astral Man to Cosmic Christ*. He wrote himself into the plot, changed the ending, re-wrote about 2% of the text, and schooled me on effective techniques for story-telling that I applied after his death to my other novel, *Yeshua: The Unknown Jesus*, self-published in 2007. For *Astral Man to Cosmic Christ* go to [http://www.amazon.com/Astral-Man-Cosmic-Christ-Metaphysical/dp/0595096522/ref=la\\_B0043QY9WC\\_1\\_2?ie=UTF8&qid=1363893245&sr=1-2](http://www.amazon.com/Astral-Man-Cosmic-Christ-Metaphysical/dp/0595096522/ref=la_B0043QY9WC_1_2?ie=UTF8&qid=1363893245&sr=1-2)

Himself. Surely you are not Man! You do not manifest the powers and greatness of this so-called Man about Whom you talk incessantly!"

CELL: "No, I am not Man. But I feel that Man is within me, and I am within Man. In some mysterious way Man is both within and without me, and all our neighbors too."

CELL A: "It makes no sense to any intelligent cell how this so-called Man could be both inside and outside of us. What is this evidence of Man's existence that you claim occurs so clearly around us?"

CELL B: "Well, look at the race of capillary sphincter cells. Whenever we hunger or thirst they open the gates to deliver exactly what we need--one platelet, three platelets, or whatever our need may be. How do they know our needs? Why do they care about us? How is it that our very needs are met with such care and perfection? Why is our environment so nurturing to us if it has not been designed and maintained by some superior intelligence?"

CELL A: "Yes, yes...you claim that our needs are somehow mysteriously communicated to your so-called Man, and that He causes the race of sphincter cells, through some mysterious sort of inspiration or cosmic impulse, to open the gate and supply our needs. That's a nice fairy tale, but I'll tell you the truth. The race of sphincter cells don't give a tinker's damn about us. The only reason they open the supply gates is purely selfish--they do it for themselves, and we get whatever spills through that they don't want. The supplies of red blood cells are not created by any mythical Man. They just exist, like you and me. It's every cell for himself. There is no great intelligence overseeing this process! Don't try to see some sort of cosmic origin in this very natural phenomenon. You think that your Man answers your needs, and that you communicate with Him in some way through a process of prayer or meditation. Nuts! No such thing occurs!"

CELL B: "My friend, you are very wrong. Let me ask you this--By what process does the race of sphincter cells open the gates to allow supplies into our world? What is it that animates and controls that race as a great organism? Surely it is not itself alone! There is some kind of energy and inspiration that controls and directs its activities. What is more, the inspiration is not selfish--it does not exist for the sphincter cells alone, but for us and for many other kinds of cells you and I have never seen—regardless of how self-interested the sphincter cells may be."



CELL A: "There you go again with this silly idea that there is something 'out there' besides us and our world! We are cells. The sphincter cells are a more refined race of cells than we are. But, look--there are no other strange kinds of cells of the types and sorts that you imagine. Again you speak of things unknown and unseen!"

CELL B: "Unseen, my friend, but not unknown."

CELL A: "You claim that Man is within us and all around us, and that we live for Man and Man lives for us. If that is so, why do we die? And if we die, won't Man die?"

CELL B: "We do not 'die.' It is only the outer form that disintegrates. Don't you see that we replace ourselves in other forms, and other personalities? As for Man, He too comes into his rhythmic and cyclic terms of rest, but again he rises. All consciousness alternates between rest and activity, wakefulness and sleep. What you call 'death' is not a termination of existence, but simply the end of a particular form of expression."

CELL A: "Well then, if Man is so great, why should He care for you or me--especially if I do not believe in your so-called Man?"

CELL B: "Man has created you, formed you and will always direct your destiny, for you and I are part of Man. Man loves and cherishes us as though we were his own protoplasm and his own offspring. Though you are ignorant of Man or His great purposes and plans, and remain blind to His incomprehensible intelligence that controls and determines every aspect of our lives, and that meets our every need, yet *you are still a part of Man*. Man is in you, and you in Him. Man loves you and all His creation. He nourishes us each and every one. He knows our every activity, and seeks only to serve us. It is for us to live for Man, love Him, and serve Him."

CELL A: "Sometimes you nearly convince me. But I really can't accept this idea of servility to an unknown Man. How can there be freedom and individuality with such metaphysical servility--this thing you call 'service?' The idea of being only one tiny part of some cosmic organism is philosophically unacceptable. In fact, it's downright fascistic, and it scares the hell out of me. Your idea of 'group' needs coming before individual needs is unbearable and repressive to freedom of the individual."

CELL B: "Think a little harder, my friend. Where would you be without all our neighbors? *Omni cellula e cellula*, you know. Where would you be without the race of sphincter cells that serve at the gate? You would be alone and isolated, gnashing your

teeth in outer darkness--if you were to have existence at all! Realize this: You are an individual by virtue of being part of a group. You depend upon us all for your individuality, definition and very existence. What is more, if you reflect a bit you will recognize that your individual life takes on personal meaning for you *only as you relate yourself to others*. It is through service to others that the real 'you' individualizes. What is more, if you were to really think and meditate deeply about these things, you would find that not only are you, the individual, an expression of the total organism, but that the total organism is in reality an expression of what you--the individual within whom Man exists--are in your own complete and final germinal unfoldment! Realize, now, that the 'group' is much more than just this world you see around you. It is all that exists!

CELL A: "You may have a point in this idea that my personal and individual definition is dependent upon the corporeality of all other cells, and vice versa, but I still don't see how this relates to my personal freedom."

CELL B: "Admit this--If Man exists, it follows that you will serve Man whether you want to or not, eh? Man's power, intelligence and control outclasses you by many infinities, so He can use you for His purposes one way or the other--willing or unwilling, consciously or unconsciously. Can you admit that?"

CELL A: "If Man exists, yes."

CELL B: "Then freedom must be sought not in freedom to destroy oneself, but in freedom to realize one's self, wouldn't you say? That is, one is free to destroy oneself, but that isn't the kind of thing you have in mind when you elevate the concept and defend it philosophically. You have in mind freedom to be who and what you are."

CELL A: "I guess so, although I think freedom to destroy oneself must be maintained at all costs."

CELL B: "I'm sure that it is, and that the price for such freedom is very high. But you see, Man works through both those who are serving Him and becoming higher and greater on the spectrum of self-realization, and those who are perishing by becoming less than they are--isolated, selfish and shrunken caricatures of what they really are. Man works through all of us in ways too grand and subtle for our tiny minds to recognize. Man is Spirit, and only Spirit can know Spirit. You cannot see Man with your proto-blepharoblast. Man must be seen with an inner, not an outer, faculty of the intelligence!"

CELL A: "If it is true that there is such a cosmic, universal organized intelligence as your so-called Man, and if we are all parts of Man, and Man exists in us in some mysterious and mystical way, and if we all serve Man's great Will, willingly or unwillingly, and Man loves and serves us, and if every platelet of blood that the sphincter cells spill down our highway is really admeasured and apportioned by Man's all-pervading intelligence and control--if this is really so, then tell me this: Are there other Men?"

CELL B: "If so, they must rule other universes. Yet I would say this: All the universes are really one greater universe, and all Mankind one greater universal Man, and perhaps that Great Man is only one kind of an even greater Man. But there is no point in such speculation. Know that you are Man, and that Man is in you. Try to serve Man with some approximation of the love and care that He serves you. If you do these things diligently the time will come in your individual unfoldment when you will serve Man, after many lives, as a cell functioning at the apex of Man's center of intelligence for this physical system. After this you will no longer return to form as a cell of protoplasm, but as a monad of higher energy that manifests beyond protoplasm, and beyond all that can be known through our tiny and limited mechanism."

CELL A: "I am deeply impressed with the vision. But tell me, what do you mean by 'service?'"

CELL B: "Service is the highest act of worship, for it is the imitation of Man. Seek to imitate Man, Who serves us all. Man is the Great Giver of all good gifts to such as surround us in our world. Do the same. Try to become a Giver, like Man, for the secret of service is self-realization, immortality and the Royal Road to Manhood. For it is Man, the Great Giver and Server, Who animates our very being."

I awoke with a start. It was about three o'clock in the morning. June was sleeping peacefully, that beautiful smile on her face. The full moon shone through the shutters.

I took a deep breath, and said, "Well look, Buddy, I'm not a cell, you know! I'm a whole person, a man."

Oh, my God!! Who was I talking to? I didn't answer the question. And I didn't go back to sleep.

## APPENDIX II

### Weather Proving Trial

#### Published by permission of The Rev. Keith Campbell

Date of Operation: 12/04/2012

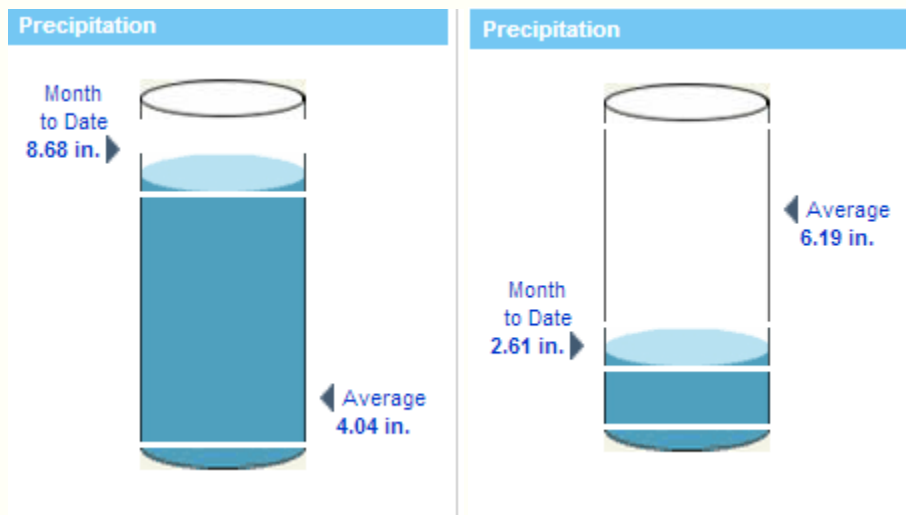
Time of Operation: 7:00 pm

Performed by: Keith Campbell

Location: Rohnert Park, CA 94928

#### Background:

The Rohnert Park had experienced several exceptional rain storms during the preceding week. These had been caused by a phenomenon known as the “pineapple express”, in which an unusual dip in the Gulf Stream over the tropics pulls large amounts of moisture from the Pacific Ocean and tunnels it north and west in an “atmospheric river”, where it is deposited as rain when it encounters the California coast. During the week of storm, more than 10 inches of rain had been deposited in the Rohnert Park area. The two charts below show the precipitation for the month of November, and for first few days of December.



This unusual amount of rain had saturated the soils and raised many of the rivers to flood stage, as well as causing flash flooding. Another storm was set to hit Tuesday, and a larger one Wednesday.

Forecast as of 10:51 am below:

## Rohnert Park, CA (94928) Weather ☆

Expect occasional  
rain to begin  
Tuesday at

12:00 pm

TRUPOINT<sup>SM</sup>

Yesterday NEW

Right Now

### My 5 Day Forecast Updated: Dec 4, 2012, 9:10am PST

Today  
Dec 4



61°F 53°F

CHANCE OF RAIN:  
80%

WIND:  
SSE at 5 mph

Showers

[Details](#)

Wed  
Dec 5



64° 47°

CHANCE OF RAIN:  
80%

WIND:  
SSW at 7 mph

Rain

[Details](#)

As part of a “weather proving” and to prevent additional flooding, the following intention was created for this operation:

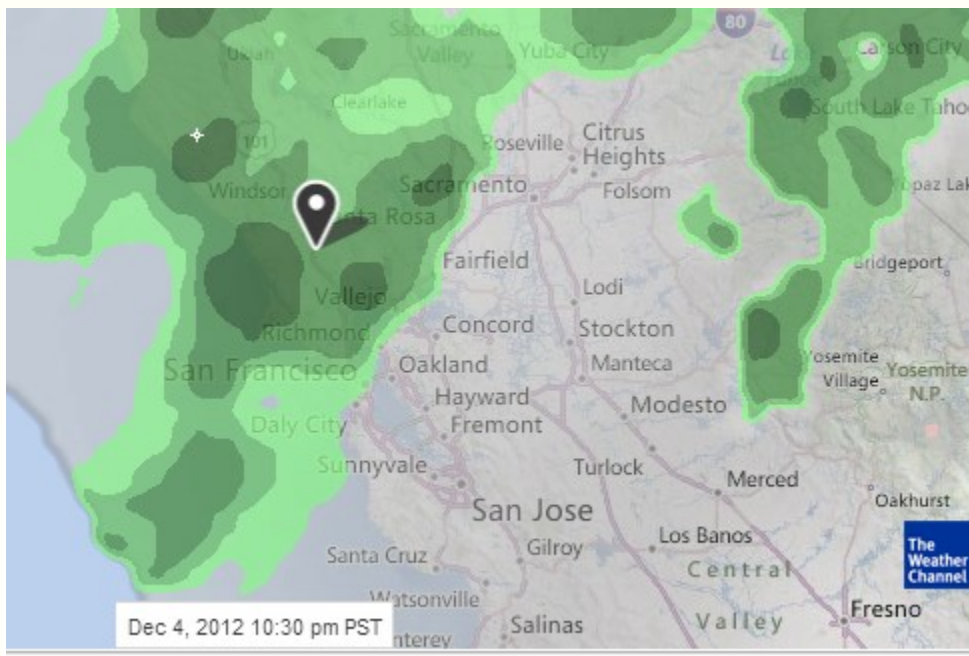
TO MOVE THE ATMOSPHERIC RIVER OF MOIST AIR AWAY FROM THE ROHNERT PARK AREA AND INTO A SAFE LOCATION BY DIVERTING IT TO THE NORTH, EAST AND WEST, THUS RELIEVING FLOOD-STRICKEN AREAS AND AREAS WHERE FURTHER RAIN COULD BRING POTENTIAL LANDSLIDES. DESIRED EFFECTS WILL BE THE STOPPING OF RAIN IN ROHNERT PARK AREA AND A DIVERSION OF THE STORM AWAY FROM THE AREA.

Satellite before ritual showed the storms approaching

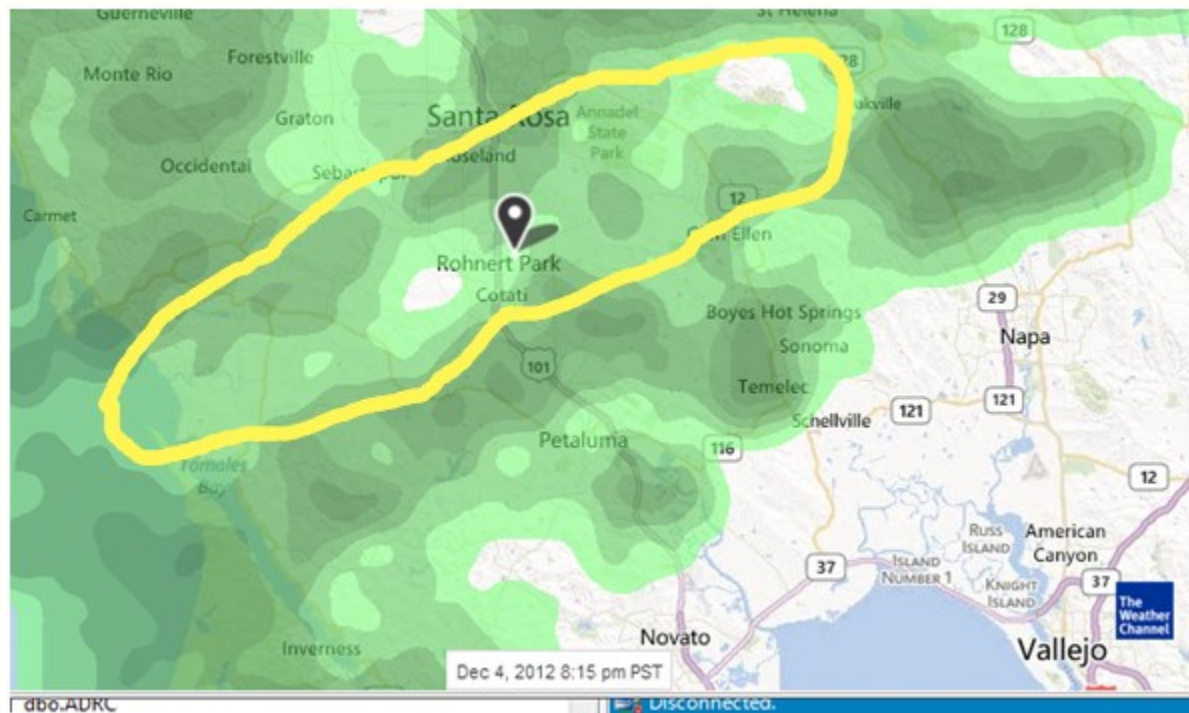




This is the situation the weather channel projected for 10: 30

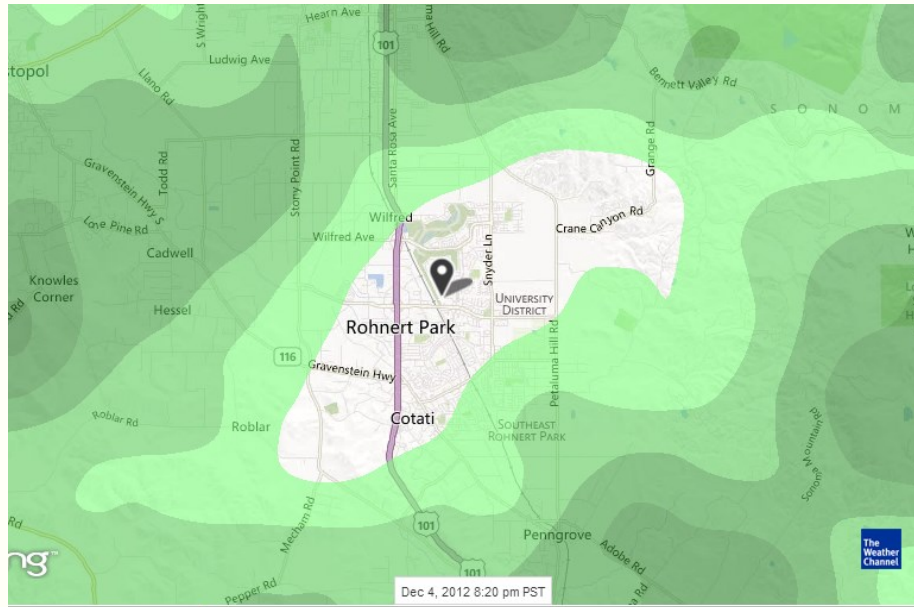


The ritual started at 7:00 and lasted till about 8:00. There was heavy rain at the time. The image used for the ritual was to imagine a wedge of cold, dry air rising up from the earth between Rohnert Park and the storm, like the prow of a ship. Shortly after the ritual, an odd pattern was noticed. A corridor of lighter rain began to develop in the heavy rain, with Rohnert Park in the middle, as marked below:

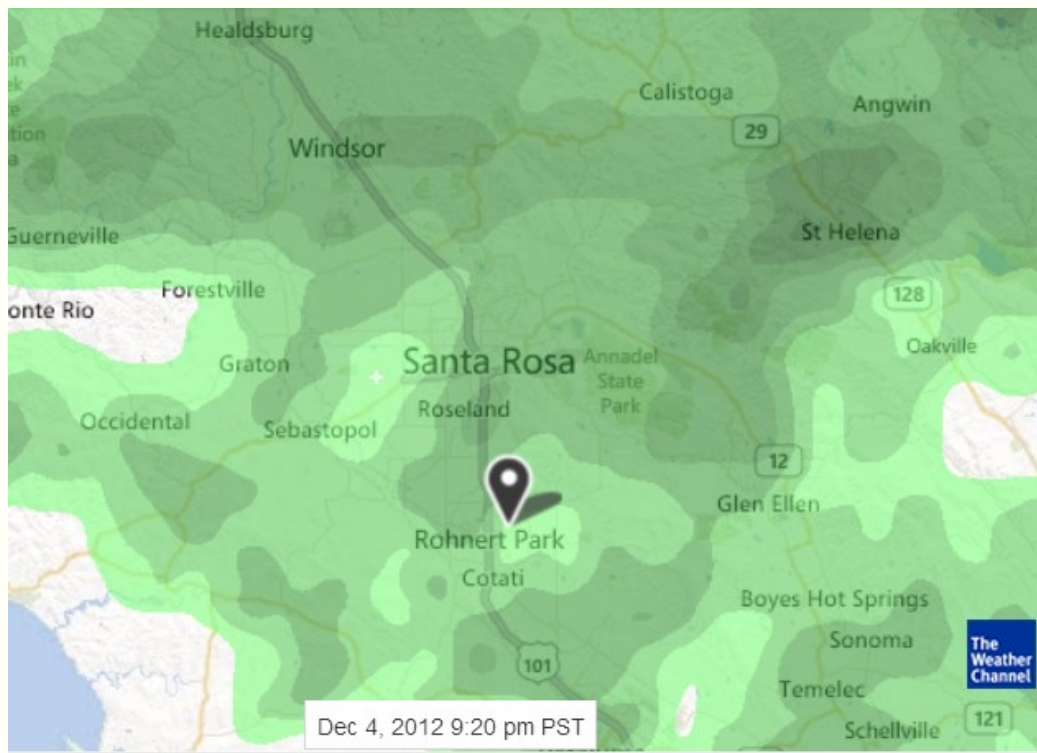




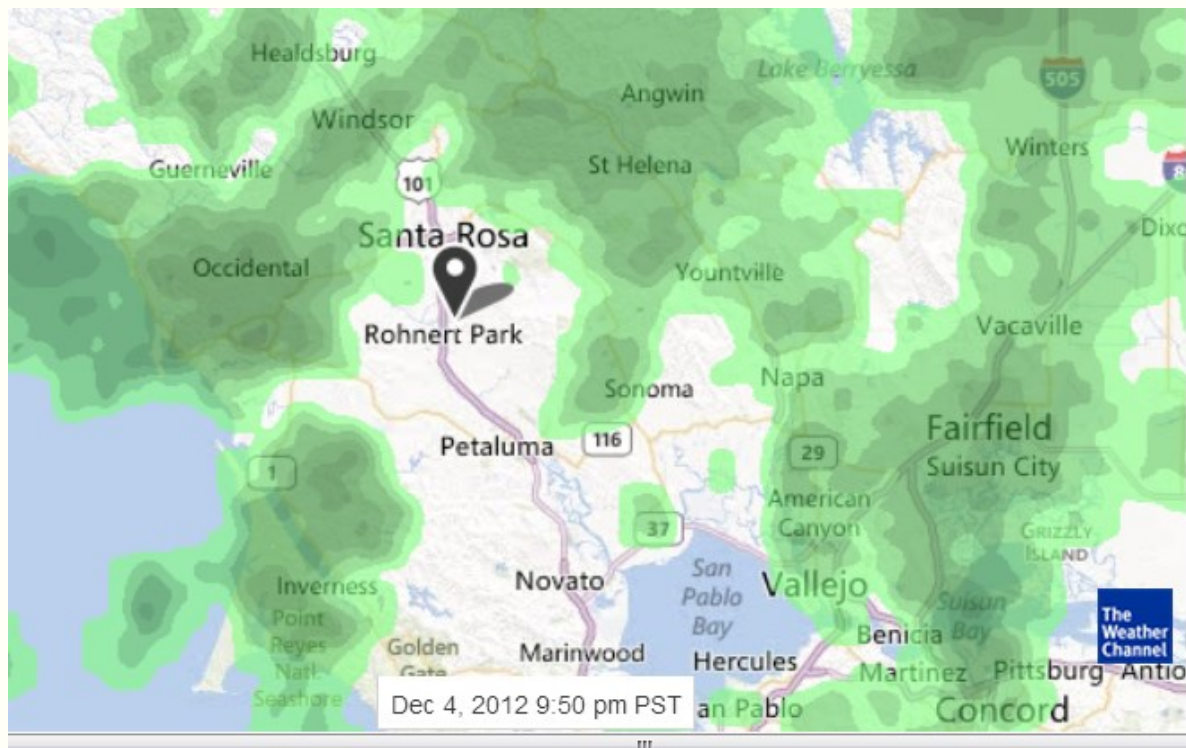
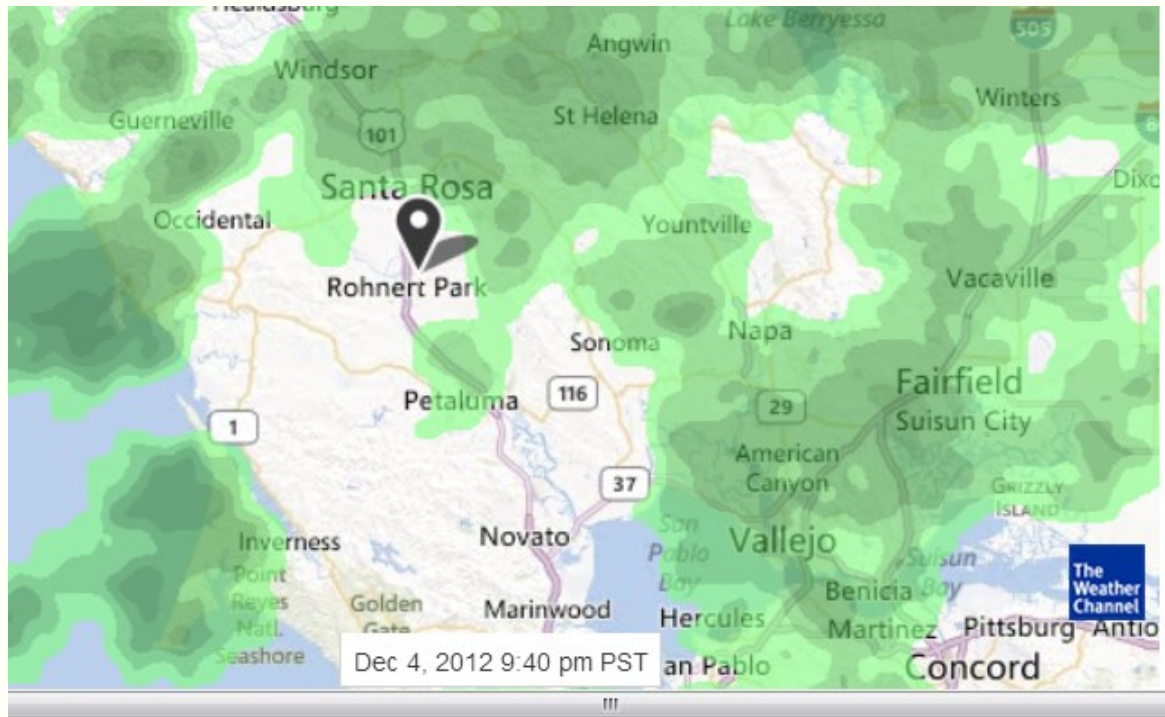
At 20 minutes after the ritual, Rohnert Park (and very little else) was completely in the clear.



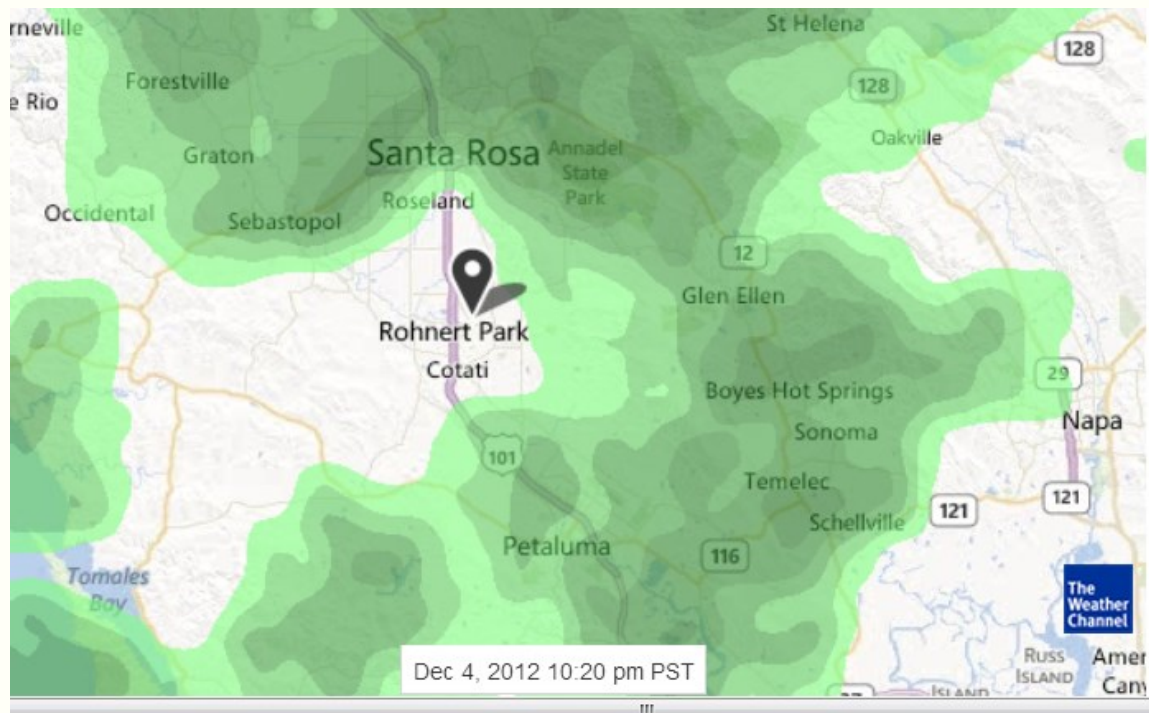
Some rain was experienced an hour later, but even so, Rohnert Park remained in a bubble of lesser rain surrounded by very heavy rain all around it: as seen below:



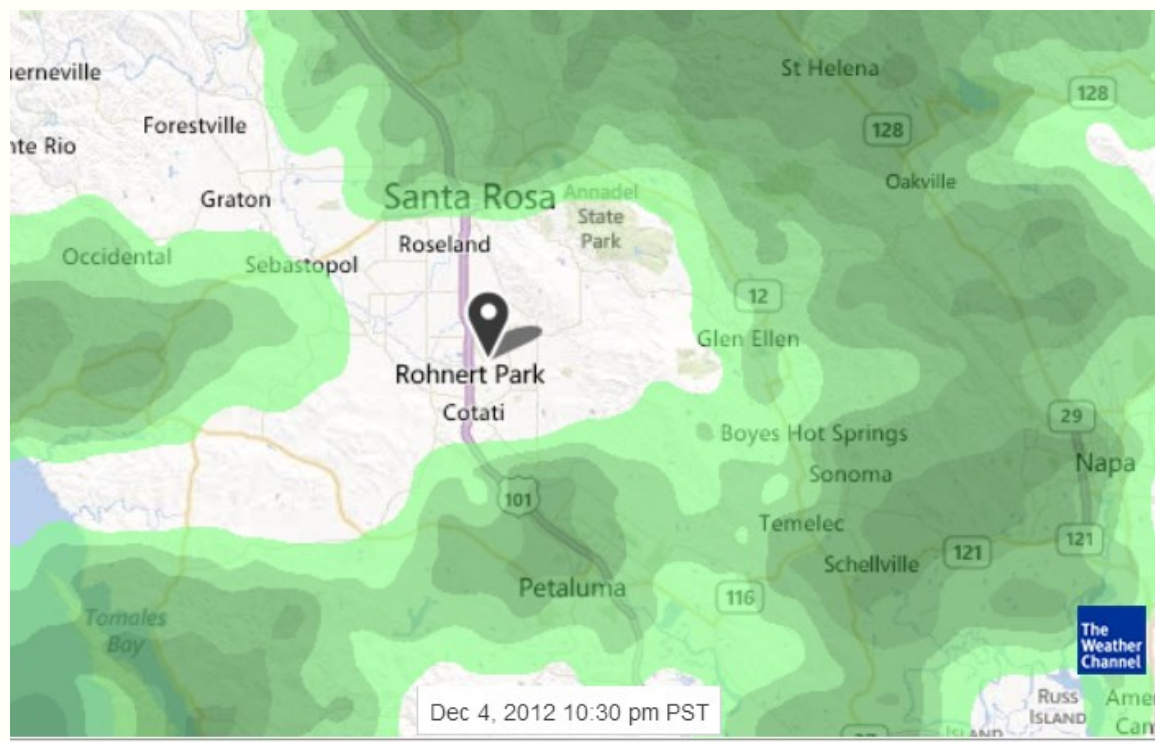
For the rest of the night, Rohnert Park remained in an island of dryness while the storm parted and went around it. Here are images from the night (before I went to bed and during the night when I woke up from dream work).

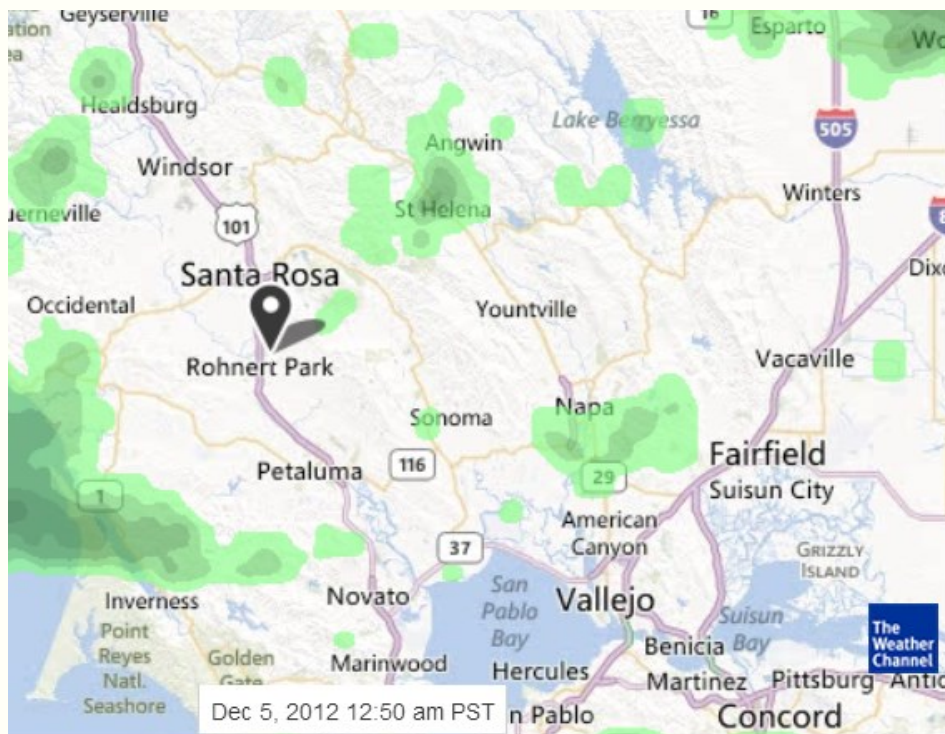
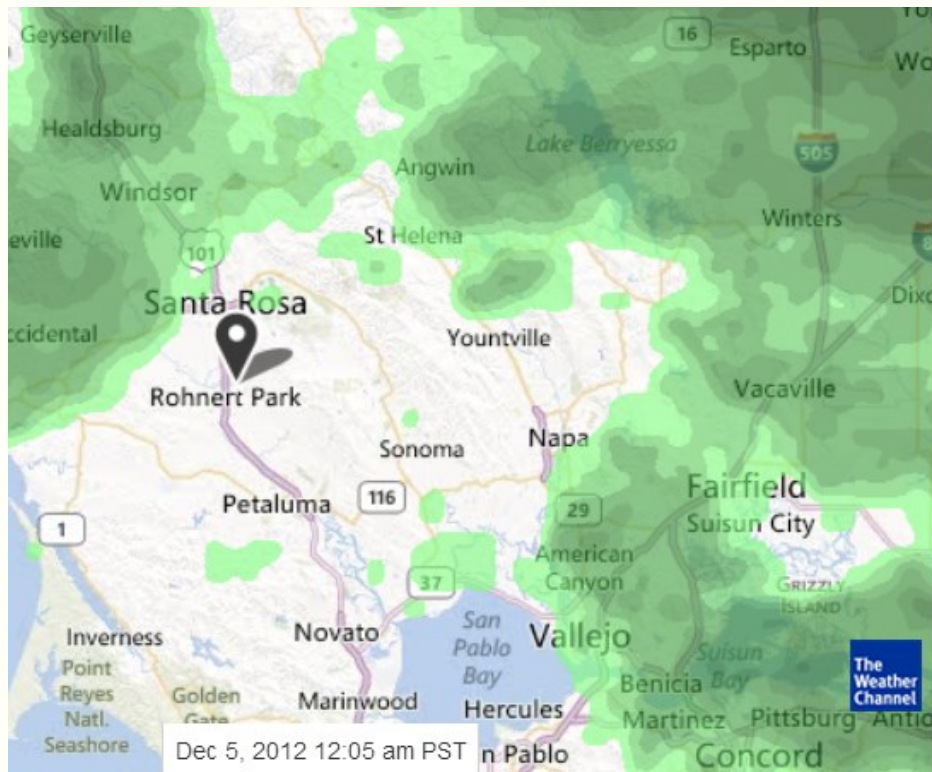






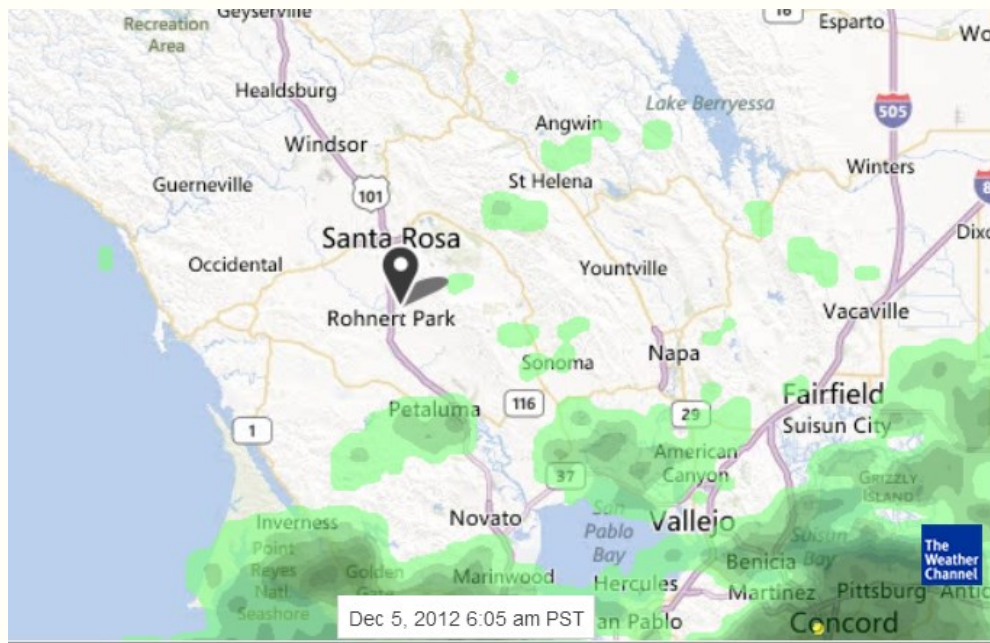
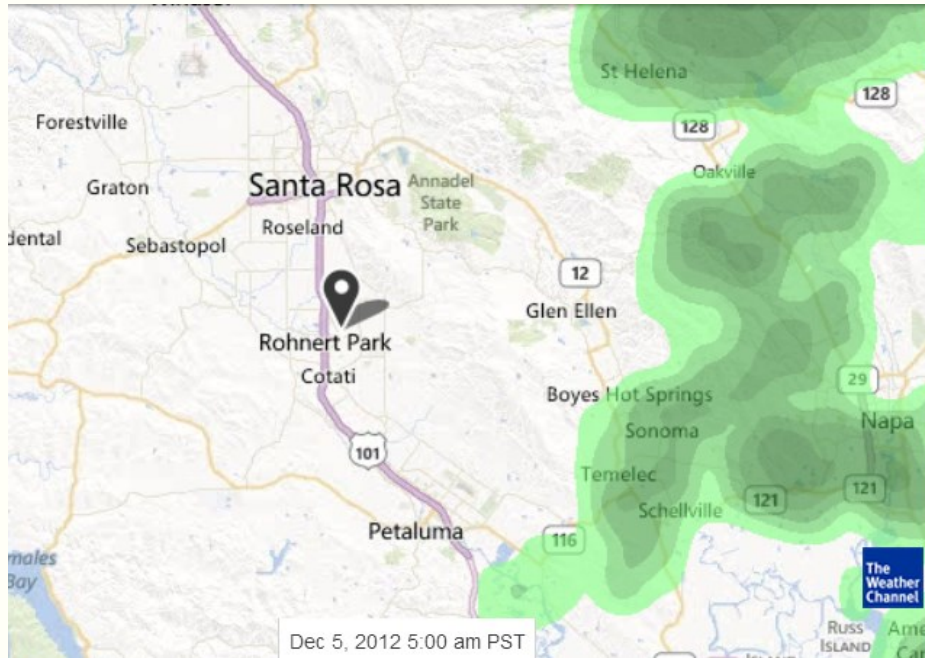
At 10:30 (compare this to the forecasted map of 10:30 above:











### Forecast Changes:

Originally rain had been forecast for Rohnert Park during the night. As each hour went on, the forecast for rain was postponed and more and more hours went to a cloudy forecast. As of Wednesday morning, the forecast remains only cloudy till noon. While I was sleeping with the intention of dreamworking on the weather, the storm system moved south, so that it may avoid the region entirely. I had not wished to move it south, as I did not want to impact San Francisco. I don't know if this was simply an unfortunate



coincidence, or the result of my image of a pillar of high pressure pushing the storm away in either direction.



In retrospect, it may have been safer and more effective to focus attention on affecting the storm while it was farther out to sea, rather than waiting to deflect it as it approached Rohnert Park. It also might have been better to try to influence a region larger than Rohnert Park, as the areas immediately surrounding were still battered with very heavy rain.

## APPENDIX III

### BOATS HAVE SOULS AND PERSONALITIES

Lewis Keizer

We like to think we own a boat. But for good or for ill, we are also owned by the boat. Each of the eight boats that have owned me had a soul and a personality. So it is with all boats, power and sail. I took care of each one and passed it on in better condition than I had received it, and for that reason my boats always took care of me.



The somewhat inefficient placement of port and starboard navigation lights on the bows of modern boats is probably rooted in the ancient tradition of painting eyes on both bows. This honored and symbolized the soul of the boat, keeping a good lookout, and warding off danger at sea.

What is the soul of a boat? Well, first we must understand that soul is mind or consciousness. Everything created

and built by us—cars, boats, houses, computers—has its own kind of intelligence or soul. But boats are way more soulful than cars, which have been around for only a century. Boats were being constructed by pre-historic cultures many thousands of years ago. More than any other human artifact, from earliest times boats were regarded as living beings with souls. Modern boat design has grown and evolved over the ages, and every modern boat shares in this psychic heritage.

The *soul* of a boat is rooted in an ancient, invisible, and ever-evolving reality of mathematics and esthetics committed to paper by a designer. It is immutable and doesn't change with each new owner. Alberg designs draw from one kind of soul; Nathanael Herreshoff designs draw from another. By contrast, the *personality* of a boat is different even for boats of the same design, being dependent upon the physical build of that design done with variations of quality and detail by human hands. It can improve under the care of a knowledgeable owner or degrade through the neglect or poor seamanship of a boat abuser.

Whatever name is given to a boat merely reflects the mentality of its legal owner, not the boat. You can name your boat something flippant like *Breaking Wind*, but it doesn't reflect its soul. The same boat will have many owners and many names.

But naming a boat can be a modern way of representing the soul and personality of that individual vessel. Boats have been traditionally referred to as "she" and given female names, probably because sailors and owners were men and women were considered to bring bad luck to a voyage. The male relationship with a boat was like a marriage with mutual responsibilities—I take care of you, and you take care of me. So men have often named their boats after women.

But souls don't have gender and neither do boats. Today many responsible boat owners are women. In fact, looking online through ten thousand current boat names at <http://10000boatnames.com/>, the majority of them are genderless names like *Andiamo*, *Carpe Diem*, or *Escapade*. There are also many male names like *Orion* or *Popeye*.

A walk through any marina reveals that there are responsible boat owners and boat abusers. Responsible owners make themselves knowledgeable so they can improve their boats, but abusers neglect and kill them. The personality of a boat—its performance, cosmetics, and market value—can be cultivated and improved by human ownership, but the invisible soul of a boat remains unchanged. Therefore it is the *soul* of a neglected good old boat—not the visible personality—that calls out to a sailor who falls in love with it and devotes himself to restoring it and bringing it back to life.

Boats have life-cycles. With love and care, they live long and grow old gracefully, but neglected they age prematurely and die. New boats straight from the factory have immature adolescent personalities with sawdust in fuel tanks, loose bolts in the bilge, and all kinds of issues that reveal themselves on a shakedown cruise. But as a new owner works to improve his boat's personality, the vessel matures. It becomes more reliable, trustworthy, comfortable, and serviceable, and its invisible soul begins to shine brightly through its physical personality in performance and esthetics. There may be many pretty boats of the same design out there, but this especially loved one becomes the boat that turns heads and gets photographed.

My new-to-me Cape Dory 28 was maintained beautifully by the original owner from the time he took possession of it in 1978. He named it *Levon* after his Chesapeake Bay retriever and cruised it all over the Pacific several times.

A boat named after a dog? I don't like to change boat names, but did I want to keep the name *Levon*? Did I want a boat with the soul of a dog, no matter how noble a dog it may have been?

But after a little internet research, I found that *Levon* is an Armenian name that means Lion and is pronounced “Lee-von,” like English Leon. Aha! A boat with the soul of a lion! I could live with that (especially since it came with the name already monogrammed on dishware, towels, and blankets). So my boat has a male name and is not a she, but a

he. Our relationship will not be like a marriage, but a close friendship.



I started out by cheering up *Levon's* personality with a complete new chainplate installation, dodger, canvas, and electrical upgrades including a windlass. *Levon* was quite attached to his original owner, but now he is so grateful for what I'm doing to give him another thirty-five years of life that he has taken quite a shine to me. I will take care of him, and he will take care of me out on the water.

Do I talk to *Levon*? Sometimes with words, but mostly in the silent

communion of a singlehander. I admire his handsome Carl Alberg lines and rugged strength, solid hull, and intelligent, seakindly motion. We sail together, and that says it all.



## APPENDIX IV

### Developing Effective Meditation and Contemplation Techniques

**I wrote the following instructions for my ordination students in 1986. They have stood the test of time.**

## AN INTRODUCTION TO MEDITATION PRACTICE

**DR. LEWIS KEIZER, BISHOP**

### WHAT IS MEDITATION?

Meditation is an approach to spiritual self-knowledge that uses direct subjective experience as a means of revealing and integrating untapped creative, intuitive, and psychic faculties. It includes techniques that are effective in amplifying and fine-tuning existing abilities or skills as well methods for psychological self-discovery, analysis, and positive transformation. Thus meditation is a kind of "high tech" approach to the systematic unfoldment of human potential. In early Jewish prophetic mysticism, silent meditation was a means for divine communion. God was to be found not in the fire or the earthquake, but the "still, small voice." The prophet Elijah used a special posture with his head between his knees for a form of single-pointed meditation at the top of Mount Carmel. The Master Jesus retreated into the Judaeen desert. He taught his disciples to "vigil" or "watch" all night on a hill top, where they experienced visions such as the so-called transfiguration in which their eyes were opened to see the Master Jesus in communion with Moses and Elijah.

In later Jewish Kabbalistic mysticism, specific techniques were developed to focus attention on Hebrew letters—not unlike the techniques with Sanskrit letters used by Tibetan Buddhists. They also did days of mantra-like recitations, visualizations, and intoning of harmonic sounds during Psalm rituals.

Here we will learn how to analyze the kind of mind we have to optimize meditation. We will use meditation after prayer as a silent communion with Divine Reality

Meditation is a daily practice that produces long-term, cumulative effects. Over the years, they result in deepenings, maturations, ripenings, and sequential unfoldments of expanded awareness and self-mastery in mental, emotional, and even physical life. Advanced meditators often develop and can demonstrate conscious control over basic cellular functions of their own physical bodies.

Meditation is not a religion or set of beliefs, although meditative, contemplative, and related mystical and spiritual practices have been carried into modern times through the cultural traditions of religion. But meditation is a tool of consciousness that allows us to work dynamically with direct experience of relatively uncharted human potential that in ancient times was attributed only to gods, and it clears the way for the evolution of a wiser, more expanded

human nature not only among individual practitioners, but in all human society. From the treasury of meditation paths and practices that developed among historical religious, yogic, and shamanic traditions, it is possible to discover, expand, and adapt techniques for modern people that can develop into fruitful daily practice. Although it is desirable for a meditator to seek and find a skilled teacher who can guide him or her through effective traditional practice, it is also possible for many to follow an intuitive, more interior guidance that draws from readings and encounters with many different teachers and schools.

There is no reason to be intimidated by all the schools, paths, and variations of meditation practice. The countless varieties of meditation technique are simply "skillful means" of integrating increasingly better, more inclusive, more sensitive, and more refined maturations of expanded consciousness (or ego-state, or self-awareness) into conscious, daily life and personality. The choice of technique, or of school, or of teacher (if necessary), is not of primary concern in order to begin a fruitful daily practice. These things may or may not be useful at a later time, as meditation begins to be established in one's life. Rather, the single most important thing about meditation is simply to do it.

### **WHAT ARE THE RESULTS OF MEDITATION?**

The first result of persistent daily meditation is to penetrate and finally break through the ground of false, limited, "normal" mental consciousness into what might be called the vast and luminous nectar of awakened consciousness. It is often called a "nectar" because the experience of it is sweet and harmonious, and it is called "luminous" because there is a sense of a kind of matrix of white light filling the space of what was once perceived as the dark void of one's interior visual field when the eyes were closed (thus terms like "enlightenment"). This "awakened" state of awareness lasts for only a few seconds at first, and it is often perceived as a lapse into momentary unconsciousness, but with perseverance in daily practice it becomes a familiar experience that can be generated and held as a kind of "field" of attunement to bring the deeper levels of "self" into greater harmony and focus for the work of the day.

When the meditator is able to evoke this sweet, harmonious, luminous, and greatly expanded consciousness without falling asleep or allowing the mind to wander, he or she discovers a higher, expanded, and more awakened ego-state or sense of self that takes much more control over the normal mental and emotional processes than the original, pre-meditation self. The net result is that one keeps a cooler head and is able to function more effectively and realistically in crisis situations than before starting meditation practice; is better able to concentrate, focus effort, and visualize problems and solutions; is able to think on his or her feet; to tap into spontaneous, helpful insights as needed; is able to approach emotional problems with less worry and mental static. As one begins to develop this new, higher ego-state, his or her mental faculties begin to clear and function in the moment with expanded awareness. The effect might be described as a demonstrable gain in intelligence and mental self-mastery.

Everything that a meditator achieves becomes a permanent asset, because this interior kind of growth, which activates and brings what was hitherto unconscious, subconscious, or superconscious into the field of expanded consciousness, is cumulative in nature. That is, although the meditator may "ripen," complete, and then leave a specific practice, the effects it has produced remain as foundation and building blocks for more advanced practice. Thus the meditator, once firmly established in the kind of attunement that enhances his or her daily work in the world, can deepen practice for more comprehensive self-evolution by expanding into



advanced practices such as those of the Tibetan Vajrayana, or simply choose to focus on work in daily life, using meditation as the morning springboard for that.

After meditation has begun to produce the kinds of effects described above, regardless of whether the meditator is moved to undertake advanced practices, he or she may become aware of an even higher ego-state that seems to offer a kind of telepathic guidance--never compelling, never speaking in words, yet existing as a kind of voice or inner prompting. It appears as octave upon octave of successively "higher" or more expanded and universal "selves" or ego-states ascending from a close and accessible field of consciousness to one that seems more than remote--one that is infinitely universal and contains all ego-states. It seems impossible at first to integrate even the nearest and most accessible of these "selves" as the "I" of the meditator, who instead might develop an attitude of reverence or prayer towards this Self, this Other. In meditation he or she might approach this Teacher, Guide, or Source at first as a child would a parent.

But through the myth and allegory of daily life, and in the fiery crucible of life's trials, this Source of interior guidance reveals subtle and spiritual realities to the very heart of the meditator, and a new level of effect from meditation begins to unfold: an awareness or identification of other beings (not necessarily human) as "self." This is known by the mundane term "compassion" in the mystic Christian, Sufic, and Bodhisattva traditions of Buddhism, and it is the beginning of higher psychic development in all spiritual traditions--an awakening in sleep unto "lucid dreaming," with various developments that eventually lead to a continuity of waking and sleeping consciousness such that one works at night while the body rests, as well as during the day; a refinement and extension of five-sense reality beginning with more intense experiences of taste, touch, smell, hearing, and sight, then developing into spontaneous manifestations of psychic faculties (not necessarily under personal control) which tend to cause the meditator to take seriously and examine closely the more subtle parts of perception; a radical intensification of emotional experience which causes the meditator to undergo indescribably profound initiations of high bliss and cleansing agonies; and much more.

Finally, as the meditator is able to identify with, then integrate, successively higher ego-states, meditation itself becomes continual without necessity of sitting or closing the eyes. At this point the meditator rarely prays or seeks guidance from an even higher unintegrated "self," but instead takes his or her place as a co-worker with the One Self that is always beyond self and all ego-states. The meditator yogically oversees what to most people are involuntary bodily functions, using intuitively-grasped techniques to correct many illnesses and disharmonies at a cellular level in his or her own, and even other's, physical bodies. The meditator enters into intimate dialogue with the treasury and profundity of subtle, invisible, esoteric reality hidden from normal minds and works for the greater good of all other beings, which the meditator feels and empathizes with as "self." The meditator gradually makes telepathic and even physical contact with other highly developed brothers and sisters living in human bodies on the planet who have made similar achievements and are doing similar but coordinated work under the same higher, planetary guidance as part of an orchestrated whole selflessly promoting the higher evolution of human consciousness and the various fields of human activity.

This has been an abbreviated summary of the long-term effects of meditation. While the more advanced effects may seem totally out of human range, they are in fact very real.

There are many human beings world-wide who quietly function at superhuman levels. They do not reveal themselves under most conditions, and they do not usually offer their wisdom or

guidance on the market places or in books. Many of them no longer inhabit remote mountains, but live near population centers. Some, like certain Tibetan Rinpoches, have recently become quite accessible.

It is much easier today to find a good teacher than it was a century ago, but there are also more fraudulent or self-deluded "spiritual teachers" in the world than ever before.

The technique I teach in this brief introduction is a form of single-pointed meditation on Light that has been used in Western and European schools, but is closely related to Eastern forms.

## HOW DO I BEGIN?

The first approach to meditation is simply sitting and focusing in order to discover how your particular mind operates to distract you and keep you boxed into normal mental consciousness. There are many time-honored techniques for this, but we suggest sitting in three sessions on separate days for a period of five to ten minutes to do the following sequence of three exercises—one each day in the order given.

## MEDITATION POSTURE

Sit comfortably in a chair with feet on the floor and touching each other, palms up on knees or thighs with the tip of the thumb touching the tip of the forefinger. The head should be tilted slightly down (too far down will cause drowsiness), with the eyes gently closed, positioned straight ahead, and facing a window or other source of slight illumination. Don't sit in darkness, which promotes drowsiness, or use candle light alone, which flickers and distracts. Sit in a quiet place free from interruption and physical distraction or discomfort.

The idea of sitting with spine perpendicular to the ground (not slouching or held in an artificially stiff position) is to achieve mental focus through benefit of a kind of sensory deprivation. Thus physical comfort is vital to assure that the physical body doesn't become a distracting battleground of aches and itches.

It is vital to be sitting up with spine parallel to the force of gravity, i.e. perpendicular to the ground, to achieve concentrated focus and avoid a tendency to fall asleep. If the meditator is bedridden, he or she should try to sit as upright as possible for meditation.

NOTE: Meditation can also be done reclining at as much as a 45-degree angle from the vertical if the goal is to meditate oneself to sleep. Purposely falling asleep does not achieve meditation goals, but will prepare the mind for a higher spiritual contact during sleep. It is a good way to overcome insomnia. However, always do a sleep meditation while reclining in bed, not in the proper upright posture. Otherwise you will increase your tendency to fall asleep while trying to do a focused meditation—a tendency that will harm your practice and be quite difficult to overcome.

Unless a meditator is used to sitting in yogic postures comfortably, it is best to either sit in a chair, or to use some sort of high cushion or cushion-and-box combination. To keep the body happy, the knees should be lower than the hips. Purchase a proper meditation cushion or devise something else that will keep your buttocks six to twelve inches above the floor if you want to sit cross-legged.

## FIRST DAY'S EXERCISE

Sit in meditation posture, take a few deep breaths, and then relax. With eyes closed, focus

your attention onto the tip of your nose and begin to "watch" your breaths. Inhale and exhale slowly through your nostrils, and count each cycle of breath as it comes and goes: 1 ... 2 ... 3... Don't allow your mind to wander or be distracted by anything. Simply stay on task counting breaths. When you lose count, start again from the number one. Do this for at least five minutes.

When you finish, write on a sheet of paper how many breaths you were able to take before losing count, and record what things seemed to be distracting you—sounds, thoughts, worries, uncomfortable physical sensations, etc. It is vital that you remember and record everything you can remember about your distractions. Note whether your main distractions were tactile (uncomfortable positions, shifting positions, itches), auditory (outside sounds), or visual (visual mental wanderings and daydreaming, or feeling a need to keep opening eyes and checking on environment).

## **SECOND DAY'S EXERCISE**

Sit comfortably in meditation posture, take a few deep breaths to relax, and then with eyes closed imagine that a pure, soft, white illumination is slowly permeating your cranium, and you are aware of this soft brightness slowly increasing. Focus on the increasing illumination and don't let your mind wander. Whenever it does and you suddenly realize you've strayed off task, imagine the deep, rich, resonant voice of your best and highest self authoritatively commanding, "Mind, be still and seek the Light."

When you finish, record your distractions and any visual hallucinations or vivid mental wanderings you experienced, noting especially if they were visual, auditory, or tactile.

## **THIRD DAY'S EXERCISE**

Sit in meditation posture, making certain that your meditation environment is as completely silent and without sound distraction as possible. Take a few deep breaths, then focus on your ears and the sense of hearing. Listen deeply into your ears until you can hear a thin ringing of sound. It may sound like the subtle movement of a gentle wind through trees, or like the sixty-cycle hum of an electric speaker, or like a very high-pitched ringing. But it is the subtle, ever-present "background field" for every sound you hear, and it fades or modulates every time a sound intrudes from outside. Be still and focus your attention on hearing that "soundless" sound, and when you hear it listen even more intently with the idea of bringing it closer, louder, and more fully into your consciousness. If your mind wanders, bring it back into line by commanding, "Mind, be still and listen to the soundless sound."

When you are finished, record a description of the soundless sound as you heard it as well as any mental wanderings or other distractions you may have experienced, making special note as to whether they were visual, auditory, or tactile.

## **ANALYZING YOUR RESULTS**

By now you will have become familiar with which types of distractions most effectively impede you during meditation—whether they are visual, auditory, or tactile. In other words, are you most distracted by outside sounds, by mental imaginings and wanderings of a mostly visual nature, or by tactile bodily discomforts? At the same time, note whether distractions tend to pull your consciousness into the past (worries, rehashing the day or the week), into the present (outside sounds or motions that are happening at the time of the exercise), or into the future (visual or auditory hallucinations, mental wanderings concerning past, future, or plans in process). Note also whether your mind tends to wander into day-dreaming fantasies (active

imagination) or night-dreaming, narcoleptic lapses into sleep (unconscious imagination).

Now from the subjective experience of your own mindscape you can find useful answers to the following questions: How does my mind try to keep itself attached to mundane, five-sense reality, perpetuate its individual illusions, and resist expanding into the greater awareness that is, for it, a kind of fearsome unconsciousness? Which dimension of time does my mind prefer? Which of three basic modalities does my mind prefer--visual, auditory, or tactile--or which two does it favor and in what proportions? Which of the three exercises seemed most fruitful to me--that is, which did I enjoy the most and gave me the feeling that I was good at doing it and could go on for a long time with it?

### **USING THE RESULTS TO DESIGN A MEDITATION STRATEGY**

The first exercise has a tactile orientation, the second a visual, and the third an auditory. Whichever of the three seemed most difficult and distractive is the one that should be used as a focus for your first stage of meditation on Light. Most of us have active tactile, visual, and auditory components for meditation, though we may be most developed in one or the other, and through meditation all three will unfold into a unified field of consciousness.

Minds that are most easily distracted by sound are also most open to inspiration through sound, and do best using auditory techniques to focus on Light. Often these are musicians. If this is true for you, then seek for Light using the soundless sound as a focus or by using mantra, such as mentally repeating "Light...Light." As you concentrate upon Light and get more skilled at stilling the mind, you may experience auditory mental wanderings that sometimes bring flashes of insight and guidance. You may find yourself experiencing visionary insight and guidance through that focus.

Minds that are most easily distracted by tactile sensations are also most open to inspiration through intuitive feelings and basic intuitions. Use the technique of counting breaths as your focus for seeking Light. If you use mantra with it, count breaths with mantra on beads that you can feel with eyes closed, such as on a rosary or mala.

If your mind tends to remember situations or speculate about them when it wanders, your distractions are visual. Seek for light by visualizing it, and follow certain kinds of subtle visual clues with your eyes closed. These are best explained in the VIDEO presentation on meditation.

If your mind wanders to visions of past events, you may be able to do well in one of the traditional paths or schools of meditation. If your mind tends to be distracted toward the future, you might do better in a New Age or nontraditional system of meditation. If your mind is distracted by conditions existing in the present, like sounds, and if you are able to overcome these distractions by strong will and devotion to practice, you may be able to make great progress by developing an ability to follow telepathic guidance that comes through higher octaves of self. You may be able to develop great intuitive faculties and razor-like discrimination if you can overcome those distractions.

Determine which of the three forms of distraction was most prominent for you--tactile, visual, or auditory. Read over your notes about how your mind was distracted. Find the patterns, and then knowing the patterns, determine how you will provide for recognizing them as they try to manifest during meditation.

Just as the prudent driver learns to recognize his own symptoms of drowsiness and pulls off

the road before falling asleep at the wheel, the meditator who has studied his or her mental tendencies will be increasingly better able to compensate for wanderings and distractions by nipping in the bud whatever begins to arise to pull the mind off task, and thus will achieve increasingly longer periods of focus.

Finally, if you find that your mental wanderings seem to be more of the active imagination day-dreaming sort, then tip your chin down and lower your eyes to decrease mental stimulation. If, on the other hand, you find yourself having a tendency to get drowsy and fall into fits of vivid unconscious "night-dreaming" while attempting to meditate, try tipping your chin up more and raising your eyes to the horizontal or even a bit higher to stimulate your conscious mental process.

## THE FIRST STAGE OF MEDITATION

Having chosen one of the three meditation exercises and made an introductory analysis of your particular mental tendencies, knowing that the channels and modes through which your mind is most easily distracted are probably also the same channels through which your highest and best inspiration comes, you are ready to take up your first meditation practice.

## SUGGESTIONS

1. Meditate for no more than five or eight minutes once a day in the morning after awakening from sleep, but before talking to anyone or otherwise engaging or stirring up your mind. Go to the bathroom, but don't eat anything. Don't meditate in the evening unless with a group. It will be much harder to meditate fruitfully later in the morning or afternoon because your mind will no longer be inwardly focused as it is for a short while after awakening, but outer-directed to the exterior world. So do it first thing in the morning.
2. Create a special and private meditation place, perhaps in your bedroom, and designate a chair or cushion for meditation that no one else is allowed to use. Cleanse your cushion or chair using a little eucalyptus or sandalwood oil diluted in water and sprinkled, or as incense with the smoke wafted into the fabric, and then consecrate it for your exclusive use with left hand over heart, right hand extended, and the breath of your blessing. Set up an altar of sacred objects as they come to you and keep it in your meditation spot. If possible, face East when you meditate, and wear a white garment used only for this purpose.
3. Do not use candles or recorded music. Your place should be quiet, and you should allow natural light into the room. Never meditate with sunlight on your face, but face a window or white wall to create a dim field of light in your closed-eye vision, or hold the eyelids just slightly open--not enough to see any objects, but enough to admit a little light.
4. If you pray or carry on any ritual, do it after meditation unless it contributes to a quiet mind with a non-discursive or non-verbal focus.
5. Meditate as close to sunrise as possible and do it daily. Rhythm and regularity greatly empower the cumulative effects of meditation.
6. Regularly attend a meditation group if possible. This will potentiate your individual practice.
7. Don't expect anything from your meditation. Treat mental wanderings as what they really are--psychological manifestations, not divine revelations. Don't feel superior to non-meditators.

Don't adopt any special diets for meditation unless they are already a part of your life. Don't meditate with a headache, and don't meditate immediately after sex (many suggest separating the two by several hours as they each draw similar energies).

But the most important rule about meditation is very simple--JUST DO IT!  
AND KEEP DOING IT!

### WHERE DO I GO FROM HERE?

Do your five-minute meditation practice faithfully every morning. After many weeks, months, or even longer, you will begin to see many positive cumulative effects and the beginnings of even more extraordinary interior developments.

During the first few months you may have certain kinds of mystical experiences. Merely observe them, record them if you want, and let them go. There may be negative by-products of the meditation, such as the unearthing of unsettling psychological elements, nightmares, or self-confrontations. Note them and let them go.

Don't get the idea that you are a meditation teacher or guru after your first six months. You're still in pre-school, or maybe kindergarten (if you are extremely talented). Don't fall victim to mystical "inflation."

As time passes and you become better at keeping on task, you can extend your meditation period to ten and even twenty minutes, if you want. By then you will start being aware of short, seemingly "unconscious" periods of the meditation when your mind is not wandering but time seems to stand still. You may emerge from these little episodes with a feeling of great peace, harmony, and resolution. When this happens, you are beginning to break through the false ground of human mentality and briefly touch the luminous nectar of what the Tibetan Buddhist designates as *rigpa*, and what Paracelsus called the *iliaster*, the universal ground of consciousness. The purpose of this first stage of meditation practice is to lead you toward that interior reality.

As you begin to recognize the luminous state and enter it every morning, you will find that even a brief contact of only three or four seconds establishes an inner attunement that empowers the work and activities of your entire day. You will increase your ability to make this break-through by fits and starts--some days doing it almost effortlessly, and other days only with supreme effort. But you will not quit your meditation each morning until you achieve it, even if only for a few seconds, because you will now finally understand for yourself why people meditate, and how it is that the greatest treasures in life are the most hidden. You will feel doors opening for you that lead to unimagined and undreamed-of potentials for human good and dynamic transformation.

As you continue your daily dialogue with *rigpa*, the Holy Iliaster, or the "Holy White Light of Christ," it will teach you and lead you into the next stages of meditation--perhaps through a teacher, perhaps not. But from this point on, your break-through will stand as a foundational oasis of nectar to which you can return again and again.

Here is an internet link to my video on temple meditation technique:

<http://www.wisdomseminars.org/Meditation.wmv>



## EVENING CONTEMPLATION PRACTICE

**Dr. Lewis Keizer**

“The unexamined life is not worth living.” Socrates.

Each night before sleep it is important to a few minutes reviewing your day from a spiritual perspective. This is not to be self-critical fault finding. It is simply to take a somewhat objective view from a higher perspective for the purpose of allowing your conscious mind to take a second look. Just that process alone will do more to help you drop bad habits and develop new and better ways of dealing with life than any expensive psychological counseling or training will ever do.

In the Catholic and Protestant churches this process is done with guilt through private or public “confession.” But in the Home Temple we use the far more effective technique taught by such people as Krishnamurti, in which there is no need for guilt—simply reflection. This was an ancient Pythagorean method of Eastern and Western philosophers. It was also handed down and taught by European Rosicrucians for many centuries.

How does it work? By removing the emotional static associated with self-evaluation (i.e., guilt and regret), we are better able to consciously understand and subconsciously assimilate transformative insight. Thus our self-examination produces natural interior change not by guilt, but by insight and slow illumination. But if we don’t take the time to examine our lives, we cut ourselves off from self-improvement. That is why regular evening self-examination is vital. Think about this—do you react more positively to negative confrontation about your mistakes, or to kindly and interested suggestion? An ancient biblical proverb tells us that one word of reproof goes more deeply into a person of wisdom and sensitivity than “a thousand stripes” (with a whip) into a fool. You are not a callous, insensitive brute. You will work much better with the gentle methodology of the wise than the brutality of the fool.

### Method of Contemplation: *NACHAM MUDRA*

Begin with a brief sitting as in meditation to relax, focus, and clear your mind of thoughts. When ready, extend your right arm across your chest with palm flat on the left part of the chest over the physical heart [OR over the Monadic Heart Center, which is about halfway between Adam’s apple and Solar plexus in the middle of the chest]. Then extend your left arm over and on top of the right arm [OR right palm] with your left palm flat over a corresponding part of the right upper chest. Bow your head slightly. So arms can either form an X across your chest, or lead from elbows to palms over the Monadic Heart Center at the center of the chest without crossing in an X. [I prefer the latter.]

NOTE: The physical heart is located on the left side of the chest. The Monadic Heart Center is an etheric position at the center of the chest, both back and front, about midway between throat and Solar plexus.

You now have your arms or palms touching upon your chest with head slightly bowed. This is called the *Nacham* position (Aramaic “Submission”). We refer to this and other liturgical positions as mudras—sacred attitudes or postures that have inherent geometric, morphological, and thus emotional and energetic characteristics.

This mudra greatly facilitates evening contemplation. It is the mudra of a learner, a *chela* and child of Godhead. In this mudra one is in the ego-state of a “lower self” in submission to the

Higher Self. It is the mudra of humility, as opposed to (for example) the Osiris Arisen mudra of divine self-identity used in Golden Dawn rituals, which is exactly the same except the right arm is on the outside.

From the calm attitude of the *Nacham* Mudra, offer a silent prayer something like this to the Father-Mother *Abba* within and beyond:

O' Eternal *Abba*, *Adonai Sabbaoth*, Whose Sacred Hosts guide and protect us, help me to review my day and my life. Help me to see clearly how I have succeeded and how I have failed, and assist me to grow and mature in Thy Holy Will and Way. I ask this in the Name of my own Heart. Amen Amen Amen

Now remain in the *Nacham* Mudra. Let your still mind present images or reminders of the day that has passed, or of earlier times. Allow your mind to recall events without judgment—simply to refer to scenes and experiences. When something comes forward that you want to examine, allow yourself to think about it. Very often there will be only one thing or focus. Spend about three or four minutes this way.

Then give silent thanks, bowing forward and thinking something like this:

Thank you Beloved *Abba*, Lord Christ, Lord Spirit, and all those around us who guide and protect us.  
Amen Amen Amen

If you keep a Spiritual Diary, write or type a brief dated summary of what you have learned or experienced. If you feel inspired to write more, do so.

### Channeling Your High Self

A good way to find excellent advice is to pray or speak to Godhead, Christ, *Yechida*, your *Augoeides* or High Self. Ask for guidance. Then pick up your pen or sit before your keyboard, put yourself into the identity of the Advisor, and begin to write a letter of advice to yourself. This amounts to “channeling” your own High Self, and it can result in some incredibly helpful advice. (I look at things I wrote for myself this way nearly thirty years ago and am still amazed at the wisdom and relevance of what I wrote to myself!)

### Preparation for Sacred Sleep

Every night you spend many hours in what can be a highly productive spiritualize state. We call it “sleep.” Most of us enter it by simply crashing into bed exhausted after making ourselves sleepy with TV, pop music, or pulp novel images. But a few wise ones use sleep not only for high spiritual communion, but for the development of interior tools to offer invisible spiritual service.

Many great saints spend very little “unconscious” time, day or night. They maintain continuity of consciousness whether awake or asleep, and they travel far beyond their physical bodies on missions of service. It is good to begin sleep preparation practices that open possibilities for advanced interior development.

The sacred way to enter into sleep involves preparation of the body, soul, and spirit. Observe the following prohibitions and any others that logically follow from them:

- Do not eat a heavy meal or over-indulge in alcohol or other substances for at least two hours before bedtime.
- Do not watch violent television or saturate your mind with negative images immediately before sleep.
- Do not go to sleep with headphones on or pop music playing.
- Do not try to sleep without resolving any emotional conflicts you may have with a close family member or friend, if at all possible.

Here are suggestions for preparing yourself for sleep:

- If you are hungry, have a small, bland snack or a cup of warm milk.
- Keep your bed room as dark and quiet as possible—turn off telephone ringers, etc.
- As you lie drowsy awaiting sleep, keep your mind in a still, meditative state and focused on the Light if possible. You can meditate yourself to sleep. Otherwise keep your attention on a sense of ascending into Light.

All these are essential elements of the Evening Practice. Develop your own way of entering sleep based on the model offered here.

## OPTIONAL MID-DAY SPIRITUAL COMMUNION

If you have time and opportunity, keep a mid-day period of meditation and stillness. A good time is before a meal. If not, let a silent prayer of blessing and thanks before the noon meal serve for a moment of stillness. This blesses and sanctifies both your spirit and the psychic life within what you will eat so that it can be assimilated positively into your spirit

Here is the one I created for myself:

“Our Beloved *Abba*, Who art within us and beyond our comprehension, in Whom we live and move and have our being, we give Thee thanks for all things; we send forth Thy holy blessing unto all beings; and we bless this food for our use in Thy service. Amen, Amen, Amen.”

## APPENDIX V

# PREPARATION FOR DEATH

### INCLUDING THE VIATICUM AND OTHER LAST RITES

#### *THE TECHNIQUES OF CONSCIOUS DYING*

For those who are receptive, they and their loved ones can greatly benefit by learning ancient skills of conscious dying as taught in the Priesthood Handbook. These can be transmitted to interested people at any time by a series of lectures, seminars, or counseling sessions, and can be organized as follows:

- **Emotional Preparation for Death**
- **Financial and Practical Preparation for Death**
- **The Stages of Death**
- **The Technique of Divine Ascent Using Temple Meditation**
- **Assistance in Divine Ascent From Loved Ones for Three Days After Death**
- **Relationship and Communion After Death**

#### *THE VIATICUM*

The following Rite may be helpful to some people. It has been traditionally known as the *Viaticum* in Latin and the *Ephodion* (Εφοδοῖν) in Greek. The Latin *via* means the same thing as Greek *hodos*, which is "way, path, road." The ritual of a last Communion was given to people who were preparing for probable death in battle, or execution, or immanent death from disease or wounds to prepare them for the Path or Way they must travel after death. Early Christians were known as Followers of the *Hodos* or Divine Path, one aspect of which was the *Anodos* (Ανοδος) "Upward Divine Path of Return or Ascent" after death.

The Viaticum or Last Rites is a sacred and liturgical way of making final preparation for death. It is a private Communion Service for the one who is dying, and it is done exactly as a Priest would do the service for him- or herself. It is done without the presence of other people.

To the normal Liturgy are added the following:

- PRAYER OF INTENTION for the one who is dying.
- Anointing of the subject's Crown, Forehead, Throat, Nape of Neck, Heart, Solar Plexus, Palms, and Soles of the Feet with a consecrated chrism of rose essential oil.

- Anointing of the subject's Crown and Heart with consecrated Sacrament from the Chalice (includes Lips if the subject is not conscious).
- A Blessing that is done over the subject's entire body at the end of the Liturgy in place of the normal Blessing.

Prayer of Intention

*Celebrant intones antiphonally*

**O' ETERNAL GOD,  
WE COMMEND THE SOUL AND SPIRIT OF [Name]  
UNTO THY SACRED MINISTRATIONS.**

**WE SEND [Name] FORTH  
INTO THE SACRED MYSTERY OF HOLY DEATH  
IN THE BLESSING OF THE CHRIST  
THROUGH THE POWER OF THIS DIVINE SACRAMENT.**

**O' ETERNAL SPIRIT OF GOD,  
AWAKEN IN [Name] POWERS TO SEEK THY HOLY LIGHT,  
TO SHED AND LEAVE BEHIND ALL EARTHLY CONCERNS,  
AND TO ASCEND UNTO THE PLACE OF THE BLESSED IN CHRIST.**

**WE RETURN {Name] UNTO His/Her ETERNAL DIVINE NATURE,  
AND WE EMPOWER His/Her ASCENT  
WITH PRAYER AND SACRAMENTS.**

**O' ETERNAL CHRIST,  
WE CALL UPON JESUS AND ALL THE MASTERS**



TO AID AND ASSIST [Name] IN DIVINE ASCENT,  
AND TO GUIDE AND COMFORT ALL THOSE IN FLESH  
WHO SUPPORT His/Her DIVINE ASCENT IN LOVE.

WE OFFER PRAYER, MEDITATION, AND BLESSING  
TO SUPPORT OUR BELOVED [Name] IN DIVINE ASCENT,  
KNOWING THAT OUR LOVE TRANSCENDS DEATH  
AND ALL OTHER ILLUSION OF SEPARATION.

*[Blessing Mudra]*

IN THE NAME OF OUR OWN HEARTS

WE SEND IT FORTH.

*[Nacham Mudra]*

AMEN AMEN AMEN

[Blessing Performed Over Entire Body by Priest\(ess\)](#)

**In the Power and Authority of the Christ, we Bless Thee**



*[Bless from head to foot, then and equal-sided Cross from Center to Celebrant's Right, to Center, to Left, to Center and hold for a moment]*

**In the Power and Authority of the Christ, we Seal Thee Against all evil**



*[Bless from head to foot, then and equal-sided Cross from Center to Celebrant's Right, to Center, to Left, to Center and hold for a moment]*

**In the Power and Authority of the Christ, we Send Thee forth in Victory**



*[Bless from head to foot, then and equal-sided Cross from Center to Celebrant's Right, to Center, to Left, to Center and hold for a moment]*

# THE SACRAMENT OF DIVINE MEMORIAL

## Liturgy of Divine Memorial, Requiem Mass, Theurgical Operation for the Dead, and Litany of Divine Ascension

### SPECIAL INSTRUCTIONS

The physical body of the deceased should be cremated three days after vital signs have ceased, or normally after the final heartbeat. It is important to allow the somatic body cells to die before cremation, both out of respect for the dispersal of its myriad psychic entities, and to avoid forcing psychic agony upon the soul of the deceased through links with the flesh. For death is a gradual process.

Those closest to the deceased may keep a physical link with his/her soul by setting aside relics (bone, hair, ashes) for the enhancement of psychic linkage and communication.

Grieving should be done privately and in seclusion by the bereaved, but with a series of regular meetings with priest, priestess, or other competent counselor, and with a continuation of worship, meditation, and prayer.

The bereaved should concentrate upon replacing the physical image of the deceased with a psychical and spiritual "feeling" associated with him/her. For this is the true *Imago Dei* in which we are all created and divinely begotten, and it is that image, rather than that of flesh, which should be "seen" in every human relationship.

The bereaved should pray several times daily to uplift the deceased in light, joy, and understanding, and to free the deceased from all that binds him/her to the physical world, to sorrow or regret, or to fear of the unknown.

The period of forty days in mourning is for the benefit of those in flesh, not those in Spirit. The deceased who are prepared for death experience it as a Sacred Initiation and recover from its strangeness far more quickly than do those bereaved in flesh, for to them death is not a separation. They are present with their loved ones at all times. Indeed, for them death is not strange, but deeply familiar.

The most therapeutic form of counsel for the bereaved during the forty days of divine adjustment to the sense of separation and loss can be provided by a higher-triad psychic medium. This specialized ministry must belong to a priest or other person in Apostolic Orders to assure proper contact and protection from psychic danger.

At the end of forty days, assuming all is in order, the bereaved should mark the end of mourning in Holy Communion with the Special Intention of Thanksgiving for Divine Love and spiritual protection. Complications of this process require the attention of a bishop or higher-triad Apostolic psychic.

With release from all grief, the Sacrament of Divine Memorial is complete.

# ***REQUIEM MASS***

**With**

**LITURGY OF DIVINE MEMORIAL,  
THEURGICAL OPERATION FOR THE DEAD,  
LITANY OF DIVINE ASCENSION**

## **SPECIAL INSTRUCTIONS**

The body of the deceased may be prepared for viewing previous to cremation, which must not be done until three full days, or seventy-two hours, have passed after all vital signs, especially the heartbeat, have ceased. Viewing the body completes an important psychological process for those who are close to the deceased, but should not be forced upon children or anyone else.

The Sacrament of Memorial is more than a series of liturgies. It is a psychological and spiritual process that occurs over a period of seven weeks. It is initiated with a **REQUIEM MASS**, during which prayer, theurgical, and hierarchical work is done on behalf of the deceased. But it includes the entire seven weeks of counseling, prayer, and psychic practices to help spouse, family, and the deceased person adjust to transition and physical separation. Home Temple psychic practices on behalf of the deceased are introduced in the Litany of Divine Ascent. Grail operations on behalf of the deceased can be done only by a Bishop trained in the First Order of T.:H.:G.:.

The Liturgy of Divine Memorial may be done as a separate gathering or in the context of the Divine Liturgy, or of the Liturgy of the Holy Grail. When done as part of a **REQUIEM MASS**, the Liturgy of Divine Memorial is performed before the Proanaphora. After the Consecration of the Elements in the Communion Service at the point for Intentions, Home Temple Priests or Priestesses may lead the Litany of Divine Ascension. Bishops may use the Liturgy of the Holy Grail and insert the Theurgical Operation for the Dead at the point for Grail Rites and continue with the Litany of Divine Ascension.

# LITURGY OF DIVINE MEMORIAL

## SOLEMN PROCESSION

*Celebrant and assistants process to altar with votive candle.*

CELEBRANT (Intone):

**I AM THE RESURRECTION AND THE LIFE.**

ALL (Intone Responsively):

**I AM THE RESURRECTION AND THE LIFE.**

CELEBRANT (Intone):

**WHOEVER IS FAITHFUL UNTO ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE.**

ALL (Intone Responsively):

**WHOEVER IS FAITHFUL UNTO ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE.**

CELEBRANT (Intone):

**AND WHOSOEVER LIVES AND REMAINS FAITHFUL UNTO ME, SHALL NEVER DIE.**

ALL (Intone Responsively):

**AND WHOSOEVER LIVES AND REMAINS FAITHFUL UNTO ME, SHALL NEVER DIE.**

*Lighted votive candle is placed on altar. Celebrant and assistants assume places.*

### SILENT MEDITATION

(May be Guided Meditation)

### VIEWING OF THE CASKET

(Optional)

### READINGS, MUSIC BY FRIENDS AND FAMILY

### MEMORIAL EULOGIES

(May be offered by Celebrant and/or friends and family)

### THE MASTER'S PRAYER

CELEBRANT: **Let us stand in the ancient Orant Mudra.**

(Intones Each Line; Congregation Repeats Antiphonally)

**OUR FATHER AND MOTHER GOD,  
WHO ART IN THE HEAVENS,  
MAY THY WAY BE HALLOWED IN EVERY HEART.**

**MAY THINE INNER GUIDANCE BE MADE MANIFEST IN EVERY SOUL,  
AND THY GOOD WILL BE DONE IN EARTH,  
AS IT IS IN HEAVEN.**

**AS ABOVE, SO BELOW;  
AS WITHIN, SO WITHOUT;  
AS IN SPIRIT, SO IN FLESH.**

**GRANT US THIS DAY OUR SPIRITUAL SUSTENANCE,  
AND RELEASE US FROM OUR DEBTS,  
AS WE RELEASE THOSE IN OUR DEBT.**

**AND DO NOT ABANDON US UNTO THE TEST  
BUT DELIVER US FROM ALL EVIL.**

**FOR THINE IS THE RULERSHIP,  
AND THE POWER.  
AND THE ETERNAL GLORY!**

**Amen    Amen    Amen [Nacham Mudra]**

**SOLEMN RECESSION**



## THEURGICAL OPERATION FOR THE DEAD

The Operation is done at the position of INTENTIONS if the Home Temple Liturgy is used, or at the position of GRAIL RITES if the Liturgy of the Holy Grail is celebrated. In either case, only a Bishop trained in T:H:G:. is qualified to perform the Theurgical Operation for the Dead.

Using the form given under the Bishop's section of the Sacramentary for a Theurgical Operation, the following Petition is intoned on F# after the words: AND WE EVOKE AND CALL UPON THE EGGREGORE OF THIS TEMPLE AND OUR OWN HIGHER NATURE(S) TO ASSIST US TO BRING INTO MANIFESTATION THE FOLLOWING WORK(S):

**[NAME] is empowered to ascend the Mountain of Divine Self, with eye fixed firmly upon the Holy, White Light of Christ. [NAME] joyfully abandons all that is of the world and of the flesh, holding steadfast attention upon the Holy, White Light of Christ. [NAME] swerves neither to the right or the left, but steadily ascends confidently, undistracted, and in complete faith and fidelity. All those in flesh who love [NAME] do herewith release him/her joyfully, knowing that Love transcends Death. All his/her enemies release any power over [NAME] and over his/her loved ones. [NAME] is empowered by all elements, elementaries, and elementals to ascend directly unto the Holy, White Light of Christ. [NAME] and his/her loved ones are empowered to retain consciousness of the Divine Love that unites them. [NAME] and his/her loved ones are empowered to feel their mutual presence near at hand, and to comfort their souls with the knowledge and sense of intimate nearness to each other. [NAME] and his/her loved ones are empowered with the ability to draw near to each other in Spirit and communicate deeply in the language of the Soul whenever needed.**

Whether the Theurgical Operation is done or not, the following Divine Litany may be led by the Priest, Priestess, or a designated member of the congregation:

## LITANY OF DIVINE ASCENSION

To be intoned antiphonally. The Celebrant intones a line, and the congregation repeats, ending with the Nacham.

CELEBRANT: *Let us stand in the ancient Orant position for the Litany*

(Intones Antiphonally):

**COME THOU, GREAT LIGHT**

**COME THOU, GREAT LIGHT OF GOD**

**COME THOU, GREAT LIGHT OF CHRIST**

**[NAME: FIRST MIDDLE LAST] HEAR OUR CALL**

**[NAME: FIRST MIDDLE LAST] WE CALL IN LOVE**

**[NAME: FIRST MIDDLE LAST] WE CALL IN DIVINE LOVE**

**OPEN UP YOUR HEART**

**ENTER WITHIN YOUR HEART**

**SEEK THE WHITE LIGHT OF GOD**

**[NAME: FIRST MIDDLE LAST] FEEL THE LOVE OF GOD AROUND YOU**

**[NAME: FIRST MIDDLE LAST] TRUST THE LOVE OF GOD WITHIN YOU**

**[NAME: FIRST MIDDLE LAST] KNOW THE LOVE AND LIGHT OF GOD**

**HOLD GOD'S LIGHT IN YOUR HEART**

**FIX YOUR EYE UPON GOD'S LIGHT**

**SEEK GOD'S LIGHT ONLY**

**[NAME: FIRST MIDDLE LAST] LET NOTHING DISTRACT**

**[NAME: FIRST MIDDLE LAST] NOTHING CAN HARM YOU**

**[NAME: FIRST MIDDLE LAST] NOTHING CAN KEEP YOU FROM THE LIGHT**

**RELEASE ALL THAT IS OF THE WORLD OF FLESH**

**LEAVE THE GRIEF AND SHADOWS BEHIND**

**LOOK NOT BACK, BUT SEEK THE LIGHT**

**SEEK YOUR LOVED ONES IN THE LIGHT**

**KNOW THEIR PERFECT, RADIANT SPIRITS**

**FIND YOUR LOVED ONES IN THE LIGHT**

**ASCEND UNTO THE LIGHT DIVINE**

**FILL YOUR HEART WITH LIGHT DIVINE**

**LOOK NOT BACK, BUT SEEK THE LIGHT WE HOLD YOU IN LIGHT AND JOY**

**WE LIFT YOU EVER TOWARD THE LIGHT**

**WE SPEED YOU GENTLY TO GOD'S LIGHT**

**WE SHALL ALWAYS KNOW YOU IN GOD'S LIGHT**

**WE SHALL ALWAYS KNOW YOU IN GOD'S LOVE**

**WE DWELL EVER NEAR YOU IN GOD'S SPIRIT**

**[NACHAM] AMEN AMEN AMEN**

**CELEBRANT: *Please be seated for Divine Communion***