

Near Death and Out-of-
Body Experiences
(Auspicious Births and Deaths)
Of the Prophets, Saints, Mystics and
Sages in World Religions

Compiled By Marilyn Hughes

The Out-of-Body Travel Foundation!
www.outofbodytravel.org



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Near Death and Out-of-Body Experiences
(Auspicious Births and Deaths)
Of the Prophets, Saints, Mystics and Sages in World Religions

The Former Angel! - A Children's Tale

Dedication:

To the Prophets, Saints, Mystics
and Sages from every Religion and
Throughout time . . . That They
Might Have Voice!

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INTRODUCTION

Near Death and Out-of- Body Experiences (Auspicious Births and Deaths) Of the Prophets, Saints, Mystics and Sages in World Religions

It is said in the ancient sacred texts of almost every world religion that the great prophets and saints often appear with 'auspicious signs.' Auspicious signs are special mystical circumstances and wonders around the birth, life and death of holy persons.

In order to fully understand the unity and diversity of the many faiths practiced in our world, we must know and understand these great moments in religious history. In examining the lives, experiences, teachings, (births and deaths), we find the mystic thread of unity which unites them all as one.

But what may also strike you is that although Out-of-Body Travel or Experiences are often considered as being outside the realm of religion - perhaps as something paranormal; you'll discover in these pages is that Out-of-Body Experiences are an integral part of the formation and continuation of every major and minor world religion although such experiences may be called by different names. If you

take the time to search the ancient sacred texts, Out-of-Body Travel is actually quite common among most seekers throughout time and of every faith and creed.

How odd it is that it is now sometimes considered outside of the mainstream when in actuality, it is through Out-of-Body Experiences that most of our spiritual traditions have sprung and continued to maintain vitality.

And in knowing these events and happenings throughout religious history, we can more fully comprehend the royal family of God and how in apparent contradictory roles and missions, they come together to serve the One True God . . .

"Howsoever He so willeth, Howsoever He so pleaseth."

(Words of Baha'u'llah, Baha'i)

CHAPTER ONE HINDUISM



Krishna

*("The Path of Yoga," By A.C. Bhaktivedanta Swami Prabhupada,
Bhaktivedanta Book Trust, 1995)*



Devaki (Mother of Krishna)

*("KRSNA," By A.C. Bhaktivedanta Swami Prabhupada,
Bhaktivedanta Book Trust, 1970)*

Auspicious Birth of the Prophet Krishna

The date of birth of the Prophet Krishna is not known, but it is known that Hinduism began about 3,000 B.C.E. Krishna was born to a royal family in great turmoil, and according to accounts of his life, he received his calling in early childhood.

"King Kamsa, the most powerful and tyrannical monarch of his time, had a sister whom he loved very tenderly. This beloved sister, Devaki, was about to marry Vasudeva. As a token of his fraternal affection the king presented the newly affianced couple with many costly gifts, and then declared that after their wedding he himself would drive their carriage."

"In due time he fulfilled this promise, and Devaki and Vasudeva were very happy at the thought of their singular good fortune in having as their driver the dreaded monarch of the surrounding territories. There were ovations and rejoicings as they drove along, and everywhere the people were filled with happiness."

"All went well until, of a sudden, King Kamsa heard a voice from the void saying: 'O thou foolish one, whom art thou driving so merrily? Knowest thou not that the eighth issue of her womb shall be the cause of thy death?'"

"At this the terrible Kamsa sprang from his seat. Drawing his sword he would have killed his sister then and there, had not Vasudeva interposed and prayed the king to spare the life of his newly

married wife, reminding him that not Devaki but her eighth child would be the cause of his death, and promising, because of the king's fear, that each and every one of her children should be given over to Kamsa to deal with as he wished. Thus was King Kamsa pacified."

"When in the course of time children were born to Vasudeva and Devaki, the parents fulfilled their promise to Kamsa, who, one after another, killed seven of their children as soon as they were born. This of course caused much grief to Vasudeva and Devaki, but there was no way to escape from the hands of the tyrannical king."

"When at last the time for the birth of the eighth child was approaching, Kamsa ordered Vasudeva and Devaki to be cast into prison. Accordingly, both of them were thrown into the same dungeon and bound with the same chain."

"Being friendless and helpless, they were sorely troubled in their hearts. Their only consolation was in prayer to the almighty, all-loving God; and so they both prayed earnestly from the depths of their hearts, imploring him to protect them and their child. While thus ardently praying, they fell into a swoon. In the gloom of that unconsciousness a light suddenly flashed; and in that light the thick, dark cloud of misery vanished, and with it the accumulated sorrows of recent years. The sun of gladness and peace, the Lord of Love, appeared before them, healing the wounds in their hearts and cheering and exhilarating them with his benign smile. They were enveloped completely in his love; and presently they

were more blissful still, for they heard him speak these sweet words: 'Father and mother, weep no more. I have come at last to your rescue and to the escape of all the good. Earth shall complain no longer. The days of the wicked are numbered. The wretched Kamsa shall die. Once again there will be peace and goodness on earth.'"

"Open your eyes and see me born as your child. Carry me, father, to the house of thy good friend King Nanda in Gokula. His wife, the Queen Yasoda, has just now given birth to a daughter. Exchange me for that daughter. Bring her with thee to this dungeon, leaving me on the lap of Yasoda, who will be sleeping at the time. Nothing shall bar my path."

"So it came to pass that Krishna, who was to remove the bondage of humanity, was born in a prison cell belonging to the monarch Kamsa."

"Devaki kissed the sweet face of her child, forgetting all danger, but Vasudeva remembered the instructions received in vision. He clasped the child to his bosom, and at the moment he was ready to leave the prison his chains were loosened and the gates of the prison cell were opened wide. He crossed the river Yamuna, and, encountering not the least opposition, he exchanged his son for the infant daughter of Yasoda. Returning with the baby girl, he placed her on the lap of Devaki. The gates of the prison then closed, and he found himself once more in chains."

"Early in the morning Kamsa heard of the birth of a female child, and at once came to the prison to

see the baby. Vasudeva implored him to spare the life of the child because there could be no cause of danger in a girl. But Kamsa paid no heed to his request. He caught the feet of the tiny baby firmly in his hands, lifted it high in the air, and was about to dash it against a stone, when behold, the infant slipped from his fierce, demoniac grip and assuming high above him the beautiful form of the Divine Mother, looked down upon him, and said: 'Wretch, dost thou think to avert the will of the almighty? Lo, thy destroyer is flourishing in Gokula.' After these words she vanished, and King Kamsa trembled."

*The Srimad Bhagavatam, Book Tenth, Part I,
Translated by Swami Prabhavananda, Capricorn
Books, (Hinduism)*

"Vasudeva saw that wonderful child born as a baby with four hands, holding conchshell, club, disc and lotus flower, decorated with the mark of Srivatsa, wearing the jeweled necklace of kaustubha stone, dressed in yellow silk, appearing dazzling like a bright blackish cloud, wearing a helmet bedecked with the vaidurya stone, valuable bracelets, earrings and similar other ornaments all over His body, and beautified by an abundance of hair on His head. Due to the extraordinary features of the child, Vasudeva was struck with wonder. How could a newly born child be so decorated? He could therefore understand that Lord Krsna had now appeared."

*KRSNA, Volume 1, Chapter Three, Page 46, A.C.
Bhaktivedanta Swami Prabhupada, Bhaktivedanta
Book Trust, 1970 (Hinduism)*

Auspicious Experience of the Prophet Krishna

"Arjuna: Out of compassion you have taught me the supreme mystery of the Self. Through your words my delusion is gone. You have explained the origin and end of every creature, O lotus-eyed one, and told me of your own supreme, limitless existence. Just as you have described your infinite glory, O Lord, now I long to see it. I want to see you as the supreme ruler of creation. O Lord, master of yoga, if you think me strong enough to behold it, show me your immortal Self. Sri Krishna: Behold, Arjuna, A million divine forms, with an infinite variety of color and shape. Behold the gods of the natural world, and many more wonders never revealed before. Behold the entire cosmos turning within my body, and the other things you desire to see. But these things cannot be seen with your physical eyes; therefore I give you spiritual vision to perceive my majestic power. Sanjaya: Having spoken these words, Krishna, the master of yoga, revealed to Arjuna his most exalted, lordly form. He appeared with an infinite number of faces, ornamented by heavenly jewels, displaying unending miracles and the countless weapons of his power. Clothed in celestial garments and covered with garlands, sweet-smelling with heavenly fragrances, he showed himself as the infinite Lord, the source of all wonders, whose face is everywhere. If a thousand suns were to rise in the heavens at the same time, the blaze of their light would resemble the splendor of that supreme spirit. There, within the body of the God of gods, Arjuna saw all the manifold

forms of the universe united as one. Filled with amazement, his hair standing on end in ecstasy, he bowed before the Lord with joined palms."

The Bhagavad Gita, Chapter 11:1-14, Translated by Eknath Easwaran, Nilgiri Press, (Hinduism, Words of Krishna)

Auspicious Death of the Prophet Krishna

Krishna was considered to be an incarnation of God, a transcendental man-god who was not entirely a physical being during his lifetime. Therefore, there are no accounts of his death in the scriptures of Hinduism, but only his continual transcendence of all worlds.

"The gigantic form of Maha-Visnu, greatly pleased, smiled pleasingly and spoke as follows. 'My dear Krsna and Arjuna, I was very eager to see you both . . . I have been expecting to see you both at this palace. You have appeared in the material world as My incarnations in order to minimize the force of the demoniac persons who burden the world . . . Although you are both complete in yourselves, to protect the devotees and to annihilate the demons, and especially to establish religious principles in the world so that peace and tranquility may continue, you are teaching the basic principles of factual religion so that the people of the world may follow you and thereby be peaceful . . . '"

"Arjuna, however, was struck with great

wonder after visiting the transcendental world by the grace of Lord Kṛṣṇa. And by the grace of Kṛṣṇa he could understand that whatever opulence there may be within this material world is an emanation from Him. Any opulent position a person may have within this material world is due to Kṛṣṇa's mercy. One should therefore always be . . . in complete gratefulness to Lord Kṛṣṇa, because whatever one may possess is all bestowed by Him."

KṚṢṆA, Volume 2, Chapter 89, Page 455, A.C.

Bhaktivedānta Swami Prabhupāda, Bhaktivedānta Book Trust, 1970 (Hinduism)

"When Uddhava was thus taught the path of yoga, and had listened to the very words of the glorious Sri Krishna, his eyes filled with tears of gratitude . . . Uddhava: 'Thy very presence, O Lord of the universe, has removed delusion from my heart. Can the chill of darkness and fear overcome him who stands by a fire? Thou hast of thy grace restored to me, thy servant, the lamp of knowledge. How can he who knows thy grace forsake thee and seek another? Obeisance unto thee, O great Yogin! And be thou pleased to tell me, who have taken refuge in thee, how I may grow in devotion to thy Lotus Feet.'"

" Sri Krishna: 'Go, Uddhava, at my command, to my hermitage called Badarika, where at the very sight of the Alakananda, the sacred river that sprang from my Feet, all thy sins, O beloved Friend, will be washed away, and by bathing in its waters, or by merely touching them, thou shalt be purified. There, clad in bark, living on wild roots and fruits, averse to

pleasures, patient under all hardships, calm and poised, with thy senses under control and thy mind concentrated, possessed of knowledge and realization, reflecting on what I have told thee and thou hast well learned, with thy speech and mind directed towards me, follow my path. Thus shalt thou transcend the limitations of the three gunas and attain to me, the supreme."

*The Srimad Bhagavatam, Book Eleventh, Part XXI,
Translated by Swami Prabhavananda, Capricorn
Books, (Hinduism)*

"One who has not merely studied the Scriptures but has realized in himself the experience recorded in them, and has known the truth of the Self, sees the universe as illusory. He surrenders his knowledge, as well as the way to knowledge, unto me."

"For I am the goal of the wise man, and I am the way. I am his prosperity. I am his heaven. There is nothing dearer to him than I."

*The Srimad Bhagavatam, Book Eleventh, Part XII,
Translated by Swami Prabhavananda, Capricorn
Books, (Hinduism)*

"I have learned what is to be known. With thy blessing I will now control my senses, and concentrate my mind, with all its desires and ambitions, on the Lotus Feet of Sri Krishna, my chosen Avatara, the door which leads to the vision of God and to union with Brahman, the all-pervading existence."

The Srimad Bhagavatam, Book Twelfth, Part I,

*Translated by Swami Prabhavananda, Capricorn
Books, (Hinduism)*

"For him the universe is his garment and the
Lord not separate from himself."

*The Upanishads, Paramahansa Upanishad, No. 4,
Translated by Eknath Easwaran, Nilgiri Press,
(Hinduism)*

Death According to the Prophet Krishna

"Those who remember me at the time of death
will come to me. Do not doubt this. Whatever
occupies the mind at the time of death determines the
destination of the dying; always they will tend
toward that state of being. Therefore, remember me at
all times and fight on. With your heart and mind
intent on me, you will surely come to me. When you
make your mind one-pointed through regular
practice of meditation, you will find the supreme
glory of the Lord . . . Remembering me at the time of
death, close down the doors of the senses and place
the mind in the heart. Then, while absorbed in
meditation, focus all energy upwards to the head.
Repeating in this state the divine Name, the syllable
Om that represents the changeless Brahman, you will
go forth from the body and attain the supreme goal."

*The Bhagavad Gita, Chapter 8: 5-8, 12-13, Translated
by Eknath Easwaran, Nilgiri Press, (Hinduism,
Words of Krishna)*

"At the moment of death the sum of all the experiences of life on earth comes to the surface of the mind - for in the mind are stored all impressions of past deeds - and the dying man then becomes absorbed in these experiences. Then comes complete loss of memory. Next there arises before man's mind the vision of his life to come, a vision regulated by his impressions of his past deeds; and he no longer recollects his life on earth. This complete forgetfulness of his past identity is death."

"His complete acceptance of another state and identification with a new body is said to be his birth. He no longer remembers his past life, and, though he has existed before, he considers himself newly born."

"Like the flame of a lamp or the current of a river, the bodies of creatures, with the imperceptible passing of time, are in constant motion. Hence they are in a sense continually born and continually dying. Is the flame of the lamp one and the same now as before? Is the current of water one and the same always? Is man, if identified with the body, the same man today that he was yesterday?"

"Verily is there neither birth nor death to the real man: he is immortal. All else is delusion."

"Conception, embryonic state, birth, childhood, boyhood, youth, middle age, and death - these are different states of the body and affect not the real man. But man, because of his attachment to the gunas, identifies himself ignorantly with these desirable or undesirable states, which belong of a surety to the body and not to the Self. A few, however, who are

wise, who have attained knowledge, give up this identification and find eternal life."

*The Srimad Bhagavatam, Book Eleventh, Part XV,
Page 286-287, Translated by Swami Prabhavananda,
Capricorn Books, (Hinduism)*

Auspicious Experience of the Prophet Nanak



Nanak Founder of the Sikh's

("Religions of the World" By Lewis M. Hopfe, Section on Sikhism, Prentice Hall, 1994)

"When Nanak was 30 years old, he received what he took to be a divine call. One day he failed to return from his morning bath in the river. His friends, finding his clothes on the riverbank, dragged the waters in a vain attempt to find his body. Three days later Nanak reappeared. At first he gave no explanation for his absence but made only the following cryptic statement: 'There is neither Hindu nor Mussulman [Muslim], so whose path shall I choose? I shall follow God's path. God is neither Hindu nor Mussulman and the path which I follow is God's.' Later Nanak told them that in a vision he had been carried up to God's presence. God gave Nanak a cup of nectar and then the following message: 'I am with thee. I have given thee happiness, and I shall

make happy all who take thy name. Go thou and repeat my Name; cause others to repeat it. Abide unspoiled by the world. Practice charity, perform ablutions, worship and meditate. My name is God, the primal Brahma. Thou art the Holy Guru.'"

*Religions of the World, Third Edition, Sikhism,
Nanak's Career, Multiple Authors, St. Martin's Press,
1993, (Compilation)*

Auspicious Experience of Ramakrishna



Sri Ramakrishna

("The Gospel of Sri Ramakrishna," By M., Ramakrishna Vivekananda Center, 1942)

"The Vedas speak of seven planes where the mind dwells. When the mind is immersed in worldliness it dwells in the three lower planes - at the navel, the organ of generation, and the organ of evacuation. In that state the mind loses all its higher visions - it broods only on 'woman and gold.' The fourth plane of the mind is at the heart. When the mind dwells there, one has the first glimpse of spiritual consciousness. One sees light all around. Such a man, perceiving the divine light, becomes speechless with wonder and says: 'Ah! What is this? What is this?' His mind does not go downward to the objects of the world."

"The fifth plane of the mind is at the throat. When the mind reaches this, the aspirant becomes free from all ignorance and illusion. He does not enjoy talking or hearing about anything but God. If

people talk about worldly things, he leaves the place at once."

"The sixth plane is at the forehead. When the mind reaches it, the aspirant sees the form of God day and night. But even then a little trace of ego remains. At the sight of that incomparable beauty of God's form, one becomes intoxicated and rushes forth to touch and embrace it. But one doesn't succeed. It is like the light inside a lantern. One feels as if one could touch the light, but one cannot on account of the pane of glass."

"In the top of the head is the seventh plane. When the mind rises there, one goes into samadhi. Then the Brahmajnani directly perceives Brahman. But in that state his body does not last many days. He remains unconscious of the outer world."

The Gospel of Sri Ramakrishna, Chapter 6, Page 150-151, By M, Ramakrishna-Vivekananda Center, 1942, (Hinduism)

Auspicious Experience of Sri Sarada Devi



Sri Sarada Devi (Wife of Sri Ramakrishna)

("The Gospel of Sri Ramakrishna," By M., Ramakrishna Vivekananda Center, 1942)

"When the Master departed from this life, I felt like going away too. He appeared before me and said, 'No, you must remain. There is so much yet to be done.' In the end I too understood how much there was to be done. He used to say, 'The people of Calcutta are squirming like worms in the dark. Take care of them.'"

*The Teachings of Sri Sarada Devi, Chapter XII, No. 1,
Sri Ramakrishna Math, (Hinduism)*

Auspicious Experience of Paramahansa Yogananda



Paramahansa Yogananda

("Man's Eternal Quest," By Paramahansa Yogananda, Self-Realization Fellowship, 1975)

"This vision I had during an ecstatic state of God-realization. I saw myself sitting on a little patch of the Milky Way, beholding the vast universe around me. As God became manifest, all things that had before seemed inanimate were consciously celebrating His homecoming within my consciousness - in the mansion of light."

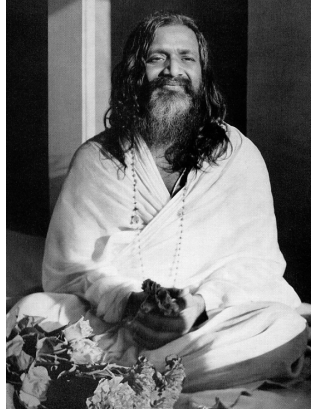
"Thy mansion of the heavens is lit by perennial auroral displays of mystic lights. Stellar systems arch across the trackless highways of eternity that lead to Thy secret home. Comet-peacocks spread their plumes of rays and dance in wild delight in Thy garden of many moons. The planetary dance glides in stately rhythm, awaiting Thy homecoming. "

"I sit on a little patch of the Milky Way and behold the glory of Thy kingdom spread round me - endlessly, everywhere. The festivities of the heavens are dazzling with fireworks of shooting stars - hurled across the blue vaults by unseen bands of Thine obedient, devoted forces. Meteorites skip, glow, swoon, and fall to earth - mad with Thy joy."

" . . . Heavenly lights have opened their gates. Bonfires of nebulous mists are heralding Thine approach. The steady sentinels of sun and moon are patiently waiting for Thy homecoming. And I - I am running wild, dancing in my little body on my little earth, or skimming over the Milky Way, coaxing everything, every atom, every speck of consciousness, to open its gates and let Thy light shine through completely, driving darkness forevermore from Thy cosmic kingdom, which without Thee was a lonesome wilderness of matter."

*Songs of the Soul, Thy Homecoming, Page 108-109,
Self-Realization Fellowship, 1983, (Hinduism)*

Auspicious Words of Maharishi Mahesh Yogi



Maharishi Mahesh Yogi

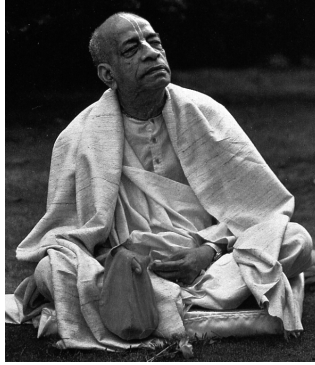
("The Science of Being and Art of Living," By Maharishi Mahesh Yogi, International SRM Publications, 1963)

"Freedom from karma is gained by attaining the status of eternal Being. By the action of allowing the mind to reach Being it is possible to create a situation without ourselves whereby we shall always produce good influences for ourselves and for the entire universe. At the same time we rise above the binding influence of action and live a life of eternal freedom."

"This is the philosophy of karma. It not only deals with right and wrong and the far reaching influences of action, but also suggests a technique to rise above its binding influence."

The Science of Being and Art of Living, Chapter Two, Karma and the Art of Being, Page 142, Maharishi Mahesh Yogi, International SRM Publications, 1966, (Hinduism: Transcendental Meditation)

Auspicious Words of A.C. Bhaktivedanta Swami
Prabhupada



A.C. Bhaktivedanta Swami Prabhupada

(*"The Path of Yoga," By A.C. Bhaktivedanta Swami Prabhupada,
Bhaktivedanta Book Trust, 1995*)

"The single one almighty God is supplying all necessities to millions and trillions of living entities. Therefore, we should not demand anything of God, because our demands are already met. The supplies are already there. We should simply try to love God."

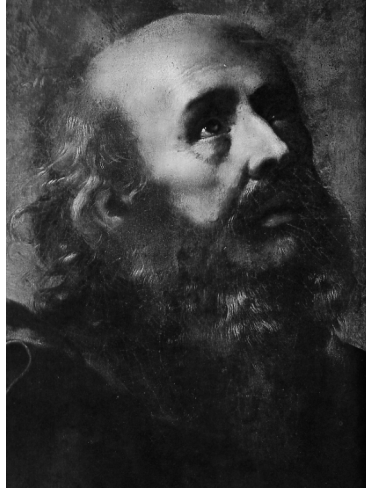
The Path of Yoga, Chapter Eight, Page 100-101, A.C.

Bhaktivedanta Swami Prabhupada, The

*Bhaktivedanta Book Trust, 1995, (Hinduism: Hare
Krishna)*

CHAPTER TWO

JUDAISM



'Moses'

*("The Law and the Prophets," Carlo Dolci - Artist, Pitti Palace,
Florence, Page 166, Harry N. Abrams, Inc.)*

Auspicious Birth of the Prophet Moses

The Prophet Moses is said to have lived sometime around 1500 B.C.E., born in Egypt to a Hebrew family but raised in opulence as the son of Pharaoh's daughter. Receiving his call later in life, an exact age is not known for the commencement of Moses' mission, although we do know it occurred after a lengthy exile and after he took a wife and had children.

"Then Pharaoh charged all his people, saying,
'Every boy that is born you shall throw into the Nile,

but let every girl live.' A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would befall him. The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, 'This must be a Hebrew child.' Then his sister said to Pharaoh's daughter, 'Shall I go and get you a Hebrew nurse to suckle the child for you?' And Pharaoh's daughter said to her, 'Take this child and nurse it for me, and I will pay your wages.' So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, 'I drew him out of the water.'"

Tanakh, Torah, Exodus 2:1-10, Jewish Publication Society, 1888 (Judaism)

Auspicious Experience of the Prophet Moses

"Now, Moses, tending the flock of his father-in-law Jethero, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of

God. An angel of the LORD appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said, 'I must turn aside to look at this marvelous sight: why doesn't the bush burn up?' When the LORD saw that he had turned aside to look, God called to him out of the bush: 'Moses! Moses!' He answered, 'Here I am.' And He said, 'Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground. I am,' He said, 'the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face and was afraid to look at God."

"And the Lord continued, 'I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmaster: yes, I am mindful of their sufferings. I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them. Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.'"

"But Moses said to God, 'Who am I that I should go to Pharaoh and free the Israelites from Egypt?' And He said, 'I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain.'"

"Moses said to God, 'When I come to the Israelites and say to them 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?' And God said to Moses, 'Ehyeh-Asher-Ehyeh.' He continued, 'Thus shall you say to the Israelites, 'Ehyeh sent me to you.' And God said further to Moses, 'Thus shall you speak to the Israelites: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This shall be My name forever, This My appellation for all eternity.'"

"Go and assemble the elders of Israel and say to them: the LORD, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me and said, 'I have taken note of you and of what is being done to you in Egypt, and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.' They will listen to you: then you shall go with the elders of Israel to the king of Egypt and you shall say to him, 'The LORD, the God of the Hebrews, manifested Himself to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to the LORD our God.' Yet I know that the king of Egypt will let you go only because of a greater might. So I will stretch out My hand and smite Egypt with curious wonders which I will work upon them: after that he shall let you go. And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed. Each woman shall borrow from her neighbor and the

lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians."

"But Moses spoke up and said, 'What if they do not believe me and do not listen to me, but say: The LORD did not appear to you?' The LORD said to him, 'What is that in your hand?' And he replied, 'A rod.' He said, 'Cast it on the ground.' He cast it on the ground and it became a snake; and Moses recoiled from it. Then the LORD said to Moses, 'Put out your hand and grasp it by the tail'- he put out his hand and seized it, and it became a rod in his hand- 'that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you.'"

"The LORD said to him further, 'Put your hand into your bosom.' He put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales!" And He said, 'Put your hand back into your bosom.' He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body. 'And if they do not believe you or pay heed to the first sign, they will believe the second. And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it - the water that you take from the Nile - will turn to blood on the dry ground.'"

"But Moses said to the LORD, 'Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.' And the LORD

said to him, 'Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, the LORD? Now go, and I will be with you as you speak and will instruct you what to say.' But he said, 'Please, O LORD, make someone else your agent.' The LORD became angry with Moses and He said, 'There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. You shall speak to him and put the words in his mouth - I will with you and with him as you speak, and tell both of you what to do - and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of God to him, and take with you this rod, with which you shall perform the signs.'"

"Moses went back to his father-in-law Jether and said to him, 'Let me go back to my kinsmen in Egypt and see how they are faring.' And Jether said to Moses, 'Go in peace.'"

"The LORD said to Moses in Midian, 'Go back to Egypt, for all the men who sought to kill you are dead.' So Moses took his wife and sons, mounted them on an ass, and went back to the land of Egypt; and Moses took the rod of God with him."

*Tanakh, Torah, Exodus 3, 4:1-20, Publication Society,
1888 (Judaism)*

Auspicious Death of the Prophet Moses

"Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite

Jericho, and the LORD showed him the whole land: Gilead as far as Dan; All Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western Sea; the Negeb; and the Plain - the Valley of Jericho, the city of palm trees - as far as Zoar. And the LORD said to him, 'This is the land of which I swore to Abraham, Isaac, and Jacob, 'I will assign it to your offspring.' I have let you see it with your own eyes, but you shall not cross there.'"

"So Moses the servant of the LORD died there, in the land of Moab, at the command of the LORD. He buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day. Moses was a hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated. And the Israelites bewailed Moses in the steppes of Moab for thirty days."

"The period of wailing and mourning for Moses came to an end. Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as the LORD had commanded Moses."

*Tanakh, Torah, Deuteronomy 34:1-9, Publication
Society, 1888 (Judaism)*

Auspicious Experience of the Prophet Isaiah

"The vision which Isaiah, son of Amoz, had concerning Judah and Jerusalem . . . 'Hear, O heavens, and listen, O earth for the LORD speaks: . . . 'Put away your misdeeds from before my eyes; cease

doing evil; learn to do good. Make justice your aim: redress for the wronged, hear the orphan's plea, defend the widow. Come now, let us set things right, says the Lord: Though your sins be like scarlet, they may become white as snow; though they be crimson red, they may become white as wool. If you are willing, and obey, you shall eat the good things of the land; but if you refuse and resist, the sword shall consume you: for the mouth of the Lord has spoken!"

New American Bible, Old Testament, Isaiah, 1: 1, 2, 1:16-20, (Judaism, Christianity)

Death According to the Prophet Isaiah

"Seek the Lord while He can be found,
 Call to Him while He is near.
 Let the wicked give up his ways,
 The sinful man his plans;
 Let him turn back to the LORD,
 And He will pardon him;
 To our God,
 For he freely forgives.
 For My plans are not your plans,
 Nor are my ways your ways
 - declares the LORD.
 But as the heavens are high above the earth,
 So are My ways high above your ways,
 And My plans above your plans.
 For as the rains or snow drops from heaven
 And returns not there,
 But soaks the earth

And makes it bring forth vegetation,
 Yielding seed for sowing and bread for eating,
 So is the word that issues from My mouth:
 It does not come back to Me unfulfilled,
 But performs what I purpose,
 Achieves what I sent it to do.
 Yea, you shall leave in joy and be lead home secure.
 Before you, mount and hill shall shout aloud,
 And all the trees of the field shall clap their hands.
 Instead of the brier, a cypress shall rise;
 Instead of the nettle, a myrtle shall rise.
 These shall stand as a testimony to the Lord,
 As an everlasting sign that shall not perish."
*Tanakh, Nevi'im, Isaiah 55:6-13, 56:1, Jewish
 Publication Society, 1888, (Judaism)*

Death According to the Talmud

"When the time came for Rabbi Hiyya to die,
 the Angel of Death could not approach him. The
 Angel disguised himself as a beggar, and knocked at
 the door of Rabbi Hiyya. The Rabbi gave him some
 bread, and the supposed beggar said: 'You pity me as
 a beggar; why dost thou not pity me as a Messenger
 of God, commissioned to bring thee before Him?' The
 rabbi gave up his soul without further protest."
*The Talmudic Anthology, No. 56, The Dead, Alms for
 the Angel of Death, Moed Katon, 28, Edited by Louis
 J. Newman, Behrman House, Inc. 1945, (Judaism)*

"Some say that the Kaddish for a son who

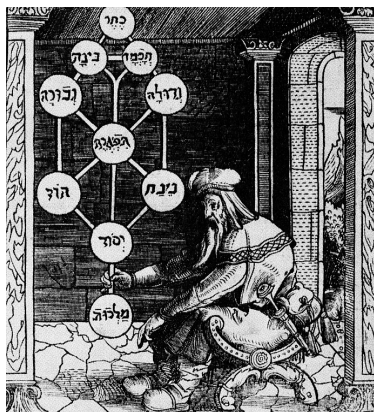
mourns his parent originated in this way. A Tanna dreamed he was walking in a deserted place and encountered a spirit loaded with wood. Answering his inquiry, the spirit said that he had been sentenced to carry the wood to Gehenna for a heinous sin he had committed. 'Is there any way I can help you?' asked the Rabbi. 'Yes, I left a young son in this town (and he named it), and his name is (and he gave the name). If he should go to the synagogue and declare in public a recitation of praise unto the Lord, my sin will be remitted.' The Tanna searched for and discovered the son, and since he knew no Hebrew, he taught the boy the Kaddish in a mixed Hebrew and Aramaic."

The Talmudic Anthology, No.61, Death and Mourning, The Origin of the Mourner's Kaddish, Midrash on the Decalogue, Edited by Louis J. Newman, Behrman House, Inc. 1945, (Judaism)

"R. Abba asked R. Judah: 'We are taught that the Torah was inscribed on High long before man was created. And in the Torah it is written that man shall die, whether he be just or wicked. Is there no difference between the good and the evil in this world?' R. Judah answered: 'We cannot know the ways of God, but perhaps we may discover a difference. Had man been perfect in everything he did, he might never have died, but would merely have been summoned to Heaven alive, as was Elijah.'"

The Talmudic Anthology, No. 56, The Dead, Must Man Die?, Zohar, iii, 159, Edited by Louis J. Newman, Behrman House, Inc. 1945, (Judaism)

Death According to the Zohar



Jewish Kabbalist Holding the Ten Sefirot

("My Jewish World," By Rabbi Dr. Raphael Posner, Volume 4, Page 7, Joseph Ben Braham Gikatilla - Artist, Encyclopaedia Judaica, 1975)

"And the Lord spoke unto Moses, saying: Speak unto Aaron, and say unto him: When thou lightest the lamps . . . R. Judah discoursed here on the verse: 'Which is as a bridegroom coming out of his chamber', etc. (Ps. xixi, 6). 'Happy is the portion of Israel', he said, 'in whom the Holy One, blessed be He, delights and to whom He gave the Torah of truth, the Tree of Life, whoever takes hold of which achieves life in this world and in the world to come. Now the Tree of Life extends from above downward and it is the Sun which illumines all. Its radiance commences at the top and extends through the whole trunk in a straight line. It is composed of two sides, one to the north, one to the south, one to the right, and one to the left. When the trunk shines, first the right arm of the tree is illumined, and from its

intensity the left side catches the light. The 'chamber' from which he goes forth is the starting-point of light, referred to also in the words of the next verse, 'from the end of the heaven', which is, indeed, the starting-point of all."

The Zohar, Volume V, Baha'Alotheekha, Number VIII, I-XII, 16, Page 203, Translated by Harry Sperling and Maurice Simon, Soncino Press, 1984, (Judaism)

Auspicious Experience of the Prophet Abraham



Abraham

(Tradition purports him to have written Sepher Yezirah) ("*The Book of Life*", By Newton Marshall Hall and Irving Francis Wood, Volume 2, Page 34, Edwin John Prittie - Artist, John Rudin & Co., Inc, 1923)

"The LORD appeared to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot. Looking up, he saw three men standing near him. As soon as he saw them, he ran from the entrance of the tent to greet them and, bowing to the ground, he said, 'My lords, if it please you, do not go on past your servant. Let a little water be brought; bathe your feet and recline under the tree. And let me fetch a morsel of bread that you may refresh yourselves; then go on - seeing that you have come your servant's way.' They replied, 'Do as you have said.'"

"Abraham hastened into the tent to Sarah, and

said, 'Quick, three seahs of choice flour! Knead and make cakes!' Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it. He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate."

"They said to him, 'Where is your wife Sarah?' And he replied, 'There in the tent.' Then one said, 'I will return to you next year, and your wife Sarah shall have a son! . . . Is anything too wondrous for the LORD?'"

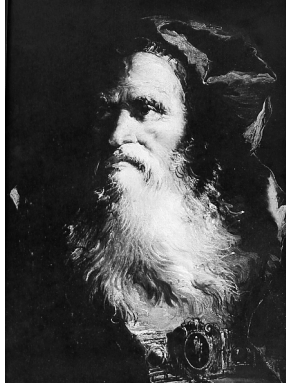
Tanakh, Torah, Genesis 18:1-15, Jewish Publication Society, 1982, (Judaism)

Auspicious Words of the Prophet Abraham

"Yah, the Lord of hosts, the living God, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim . . ."

Sepher Yezirah, Chapter 1, Section 1, Translated by Rev. Dr. Isidor Kalisch, L.H. Frank & Co., 1877, (Judaism)

Auspicious Birth and 'Taking Up' of the Prophet Enoch



'Head of a Patriarch' (Enoch)

(*"The Law and the Prophets," Giovanni Battista Tiepolo - Artist, Page 355, Art Institute of Chicago, Harry N. Abrams, Inc.*)

"When Jared was a hundred and sixty-two years old he fathered Enoch . . . When Enoch was sixty-five years old he fathered Methuselah. Enoch walked with God. After the birth of Methuselah, Enoch lived for three hundred years . . . Enoch walked with God, then was no more, because God took him."

*The New Jerusalem Bible, Genesis 5:18-24,
Doubleday, 1985 (Judaism)*

Auspicious Experience of the Prophet Enoch

"There my eyes beheld all who, without sleeping, stand before him and bless him, saying, Blessed be thou, and blessed be the name of God for

ever and for ever. Then my countenance became changed, until I was incapable of seeing."

"After this I beheld thousands of thousands, and myriads of myriads, and an infinite number of people, standing before the Lord of spirits."

"On the four wings likewise of the Lord of spirits, on the four sides, I perceived others, besides those who were standing *before him*. Their names, too, I know; because the angel, who proceeded with me, declared them to me, discovering to me every secret thing."

"Then I heard the voices of those upon the four sides magnifying the Lord of glory."

"The first voice blessed the Lord of spirits for ever and for ever."

"The second voice I heard blessing the elect One, and the elect who suffer on account of the Lord of spirits."

"The third voice I heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of spirits."

"The fourth voice I heard expelling the impious angels, and prohibiting them from entering into presence of the Lord of spirits, to prefer accusations against the inhabitants of the earth."

"After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, Who are those *whom I* have seen on the four sides, and whose words I have heard and written down? He replied, the first is the merciful, the patient, the holy Michael."

"The second is he who *presides* over all that is

powerful, is Gabriel. And the fourth, who *presides* over repentance, and the hope of those who will inherit eternal life, is Phanuel. These are the four angels of the most high God, and their four voices, which at that time I heard."

The Book of Enoch, Chapter XXXIX, No. 12, Chapter XL, No. 1-9, Chapter XLI, No. 1, Wizards Bookshelf, 1983, (Judaism)

Auspicious Experience of the Prophet Ezekiel



'The Jewish Rabbi'

("The Law and the Prophets," Rembrandt - Artist,, Page 218, The National Gallery in London, Harry N. Abrams, Inc.)

"In the thirtieth year, on the fifth day of the fourth month, as I was among the exiles by the River Chebar, heaven opened and I saw visions from God. on the fifth of the month - it was the fifth year of exile for King Jehoiachin - the word of Yahweh was addressed to the priest Ezekiel son of Buzi, in Chaldaea by the River Chebar. There the hand of Yahweh came on him."

"I looked; a stormy wind blew from the north, a great cloud with flashing fire and brilliant light round it, and in the middle, in the heart of the fire, a brilliance like that of amber, and in the middle what seemed to be four living creatures. They looked like this: They were of human form. Each had four faces, each had four wings. Their legs were straight; they had hooves like calves, glittering like polished brass.

Below their wings, they had human hands on all four sides corresponding to their four faces and four wings. They touched one another with their wings; they did not turn as they moved; each one moved straight forward. As to the appearance of their faces, all four had a human face, and a lion's face to the right, and all four had a bull's face to the left and all four had an eagle's face. Their wings were spread upwards, each had one pair touching its neighbor's, and the other pair covering its body. And each one moved straight forward; they went where the spirit urged them, they did not turn as they moved."

"Between these living creatures were what looked like blazing coals, like torches, darting backward and forwards between the living creatures; the fire gave a brilliant light, and lightning flashed from the fire, and the living creatures kept disappearing and reappearing like flashes of lightning."

"Now, as I looked at the living creatures, I saw a wheel touching the ground beside each of the four-faced living creatures. The appearance and structure of the wheels were like glittering chrysolite. All four looked alike, and their appearance and structure were such that each wheel seemed to have another wheel inside it. In whichever of the four directions they moved, they did not need to turn as they moved. Their circumference was of awe-inspiring size, and the rims of all four sparkled all the way round. When the living creatures moved, the wheels moved beside them; and when the living creatures left the ground, the wheels too left the ground. They moved in

whichever direction the spirit chose to go, and the wheels rose with them, since the wheels shared the spirit of the animals. When the living creatures moved on, they moved on; when the former halted the latter halted; when the former left the ground, the wheels too left the ground, since the wheels shared the spirit of the animals. Over the heads of the living creatures was what looked like a solid surface glittering like crystal, spread out over their heads, above them, and under the solid surface, their wings were spread out straight, touching one another, and each had a pair covering its body. I also heard the noise of their wings; when they moved, it was like the noise of flood-waters, like the voice of Shaddai, like the noise of a storm, like the noise of an armed camp; and when they halted, they lowered their wings; there was a noise, too."

"Beyond the solid surface above their heads, there was what seemed like a sapphire, in the form of a throne. High above on the form of a throne was a form with the appearance of a human being."

"I saw a brilliance like amber, like fire, radiating from what appeared to be the waist upwards; and from what appeared to be the waist downwards, I saw what looked like fire, giving brilliant light all round. The radiance of the encircling light was like the radiance of the bow in the clouds on rainy days. The sight was like the glory of Yahweh. I looked and fell to the ground, and I heard the voice of someone speaking to me."

"He said, 'Son of man, get to your feet; I will speak to you.' As he said these words the spirit came

into me and put me on my feet, and I heard him speaking to me. He said, 'Son of man, I am sending you to the Israelites, to the rebels who have rebelled against me. They and their ancestors have been in revolt against me up to the present day. Because they are stubborn and obstinate children, I am sending them, to say, 'Lord Yahweh says this.' Whether they listen or not, this tribe of rebels will know there is a prophet among them. And you, son of man, do not be afraid of them or of what they say, though you find yourself surrounded with brambles and sitting on scorpions. Do not be afraid of their words or alarmed by their looks, for they are a tribe of rebels. You are to deliver my words to them whether they listen or not, for they are a tribe of rebels. But you, son of man, are to listen to what I say to you; do not be a rebel like that rebellious tribe. Open your mouth and eat what I am about to give to you."

"When I looked, there was a hand stretching out to me, holding a scroll. He unrolled it in front of me; it was written on, front and back; on it was written 'Lamentations, dirges and cries of grief.'"

"He then said, 'Son of man, eat what you see; eat this scroll, then go and speak to the House of Israel. I opened my mouth; he gave me the scroll to eat and then said, 'Son of man, feed on this scroll which I am giving you and eat your fill.' So I ate it and it tasted sweet as honey."

"He then said, 'Son of man, go to the House of Israel and tell them what I have said.'"

*The New Jerusalem Bible, Ezekiel 1, 2, 3:1-6,
Doubleday, 1985 (Judaism)*

Auspicious Experience of Job



Job

("The Book of Life," By Newton Marshall Hall and Irving Francis Wood, Volume 5, Page 288, Helen Bennett - Artist, John Rudin and Co., 1923)

"Job said in reply to the Lord:

'I know that You can do everything,
That nothing you propose is impossible for You.
Who is this who obscures counsel without
knowledge?

Indeed, I spoke without understanding
Of things beyond me, which I did not know.

Hear now, and I will speak;
I will ask, and You will inform me.

I had heard You with my ears,
But now I see You with my eyes;

Therefore, I recant and relent,
Being but dust and ashes."

Tanakh, Kethuvim, Job 42:1-6, Jewish Publication Society, 1982, (Judaism)

Auspicious Words of Spinoza



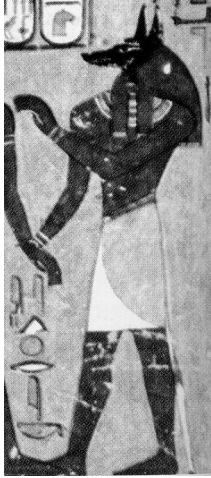
Spinoza

("My Jewish World," Volume 6, Page 3, By Rabbi Dr. Raphael
Posner, *Encyclopaedica Judaica*, 1975)

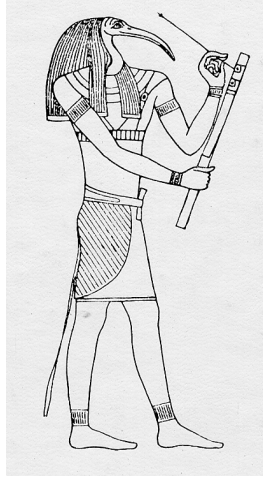
"Every man's true happiness and blessedness consist solely in the enjoyment of what is good, not in the pride that he alone is enjoying it, to the exclusion of others. He who thinks himself the more blessed because he is enjoying benefits which others are not, or because he is more blessed or more fortunate than his fellows, is ignorant of true happiness and blessedness, and the joy which he feels is either childish or envious and malicious. For instance, a man's true happiness consists only in wisdom, and the knowledge of the truth, not at all in the fact that he is wiser than others, or that others lack such knowledge: such considerations do not increase his wisdom or true happiness."

*Works of Spinoza, Volume 1, Translated by R.H.M.
Elwes, Dover Publications, 1951, (Judaism:
Philosophy)*

CHAPTER THREE MYSTERY RELIGION

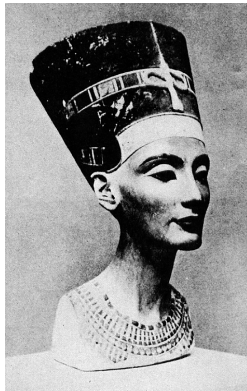


Thoth



Hermes

(*"Lexicon Universal Encyclopedia, From the Tomb of Ramses I, Volume 7, Page 84, Lexicon Publications 1987*) AND (*"The Divine Pyramider of Hermes," Translated by Dr. Everard, Cover, Wizard Books, 1978*)



Nefertiti

(*"Tutankhemen," By E. Wallis Budge, Page ii, Limestone Head in the Museum at Berlin, Bell PublishingCo., 1923*)

Auspicious Birth of Thoth/Hermes the Prophet (Who
are Considered Different Incarnations of the Same
Prophet)

The Prophet Thoth/Hermes is said to have been born and reborn for thousands of years beginning about 4,000 years ago in Ancient Egypt. It is not known at what age Thoth/Hermes were at the time they received their call.

Queen Nefertiti was so adored that she ended up being venerated as somewhat of a 'holy mother.' Not unlike Isis (The more greatly venerated Holy Mother) and Osiris (The Egyptian Saviour). Husband and wife, Osiris is mythologized to have been raised from the dead after being cut into many pieces.

"I, Thoth, the Atlantean, master of mysteries, keeper of records, mighty king, magician, living from generation to generation, being about to pass into the Halls of Amenti, set down for the guidance of those that are to come after, these records of the mighty wisdom of Great Atlantis."

"In the great city of KEOR, on the island of UNDAL, in a time of far past, I began this incarnation; not as the little men of the present age did the mighty ones of Atlantis live and die but rather from aeon to aeon, did they renew their life in the Halls of Amenti, where the river of life flows eternally onward."

"A hundred times ten have I descended the dark way that led into light, and as many times have I

ascended from the darkness into the light, my strength and power renewed."

"Now for a time I descend and the men of KHEM shall know me no more, but in a time yet unborn will I rise again, mighty and potent, requiring an accounting of those left behind me."

The Emerald Tablets of Thoth the Atlantean, Tablet I, Page 7, Paragraphs 1-3, Translated by Doral, Brother of the White Temple, 1939, (Mystery Religions, Words of Thoth)

Auspicious Experience of Thoth/Hermes the
Prophet (Who are Considered Different Incarnations
of the Same Prophet)

"Far into space my SOUL traveled freely, into infinity's circle of light. Strange, beyond knowledge, were some of the planets, great and gigantic, beyond dreams of men. Yet found I law, in all of its beauty, working through and among them, as here among men. Flashed forth my Soul through infinity's beauty, far through space I flew with my thoughts."

"Rested I there on a planet of beauty, strains of harmony filled all the air; shapes there were, moving in order, great and majestic as stars in the night; mounting in harmony, ordered equilibrium, symbols of the Cosmic, like unto law."

"Many the stars I passed in my journey, many the races of men on their worlds; some reaching high as stars of the morning, some falling low in the blackness of night. Each and all of them struggling

upward, gaining the heights and plumbing the depths, moving at times in realms of brightness, living through darkness, gaining the Light."

"Know, O man, that light is thine heritage, know that darkness is only a veil, Sealed in thine heart is brightness eternal, waiting the moment of freedom to conquer, waiting to rend the veil of the night."

The Emerald Tablets of Thoth the Atlantean, Tablet IV, Page 7, The Space Born, Page 23-24, Translated by Doral, Brother of the White Temple, 1939, (Mystery Religions, Words of Thoth)

Auspicious Death of Thoth/ Hermes the Prophet
(Who are Considered Different Incarnations of the
Same Prophet)

"Emissary on earth am I of the Dweller, fulfilling his commands so man might be lifted. Now return I to the Halls of Amenti, leaving behind me some of my wisdom. Preserve ye and keep ye the command of the Dweller, lift ever upwards your eyes toward the light. Surely in time, ye are one with the Master, surely by right ye are one with the Master, surely by right ye are one with the ALL."

"Now, I depart from ye, know my commandments, keep them and be them, and I will be with you, helping and guiding you into the Light."

"Now before me opens the portal, go I down in the darkness of night."

*The Emerald Tablets of Thoth the Atlantean, Tablet I,
Page 10, Translated by Doral, Brother of the White
Temple, 1939, (Mystery Religions, Words of Thoth)*

Death According to the Prophet Thoth/Hermes
(Who are Considered Different Incarnations of the
Same Prophet)

"But the Soul of Man, and yet not everyone, but that which is pious and religious, is Angelic and Divine. And such a soul, after it is departed from the body, having striven the strife of Piety, becomes either Mind or God."

"And the strife of piety is to know God, and to injure no Man; and this way it becomes Mind."

"But the impious Soul abideth in its own offence, punished of itself, and seeking an earthly and humane body to enter into."

For no other Body is capable of a Humane soul, neither is it lawful for a Man's Soul to fall into the Body of an unreasonable living thing: For it is the Law or Decree of God to preserve a Human Soul from so great a contumely and reproach.

"Tat. How then is the Soul of Man punished, O Father, and what is its greatest torment?"

"Herm. Impiety, O my Son; for what Fire has so great a flame as it? Or what biting Beast doth so tear the Body as it doth the Soul?"

"Or dost thou not see how many Evils the wicked soul suffereth, roaring and crying out, I am burned, I am consumed, I know not what to say or

do, I am devoured, unhappy wretch, of the evils that compass and lay hold upon me; miserable that I am, I neither hear nor see anything."

"These are the voices of a punished and tormented Soul, and not as many; and thou, O Son, thinkest that the Soul going out of the Body grows brutish or enters into a Beast: which is a very great error, for the Soul punished after this manner."

"For the Mind, when it is ordered or appointed to get a Fiery Body for the services of God, coming down into the wicked soul, torments it with the sips of Sins, wherewith the wicked Soul, being scourged, turns itself to Murders and Contumelies, and Blasphemies, and divers violences, and other things by which men are injured."

"But into a pious soul, the mind entering, leads it into the Light of Knowledge . . . Therefore, O Son, we must give thanks and pray that we may obtain a good mind."

" . . . Tat. And wherefore, Father?"

"Trism. Know, Son, that every Soul hath the Good Mind; for of that it is we now speak, and not of that Minister of whom we said before, that he was sent from the Judgment."

"For the Soul without the Mind can neither say nor do anything; for many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but is like an unreasonable thing; so great is the power of the Mind."

"But neither brooketh it an idle or lazy Soul, but leaves such an one fastened to the Body, and by it is pressed down."

"And such a Soul, O Son, hath no Mind; wherefore neither must such a one be called a Man."

"For Man is a Divine living thing, and is not to be compared to any brute Beast that lives upon Earth, but to them that are above in Heaven . . ."

"Rather, if we shall be bold to speak the truth, he that is a Man indeed is above them, or at least they are equal in power, one to the other. For none of the things in Heaven will come down upon Earth, and leave the limits of Heaven, but a Man ascends up into Heaven, and measures it."

"And he knoweth what things are on high, and what below, and learneth all other things exactly."

*The Divine Pymander of Hermes, The Fourth Book,
64-76, 85-92, Translated by Dr. Everard, Wizards
Bookshelf, 1985, (Hermetic, Words of Hermes)*

Auspicious Words of the Prophet Pythagoras



Pythagoras

("The Pythagorean Sourcebook and Library," Compiled/Translated by Kenneth Sylvan Guthrie, Cover, Phanes Press, 1987)

"The principles of all virtue are three: knowledge, power and deliberate choice. Knowledge indeed is that by which we contemplate and form a judgment of things; power is a certain strength of nature from which we derive our subsistence, and which gives stability to our actions; and deliberate choice is, as it were, the hand of the soul by which we are impelled to, and lay hold on, the objects of our choice."

"The soul is divided into reasoning power, anger and desire. Reasoning power rules knowledge, anger deals with impulse, and desire bravely rules the soul's affections. When these three parts unite into one action, exhibiting a composite energy, then concord and virtue result in the soul. When sedition divides them, then discord and vice appear."

The Pythagorean Sourcebook and Library, Theages:

*On the Virtues, Page 226, Compiled by Kenneth
Sylvan Guthrie, Phanes Press, 1987, (Mystery
Religions: Pythagorean)*

Auspicious Experience of Louis Claude de St. Martin



Louis Claude de St. Martin

(The Unknown Philosopher, By Arthur Edward Waite, Rudolf Steiner Publications, 1970)

"A few days after I beheld very plainly in front of me, close at hand, our Divine Master, Jesus Christ, crucified on the tree of the cross. Again, after another interval, this same Divine Master appeared to me, but this time as He came forth from the tomb wherein His body had been laid. Lastly, after a third interval, our Divine Master Jesus Christ appeared to me, all glorious and triumphant over the world and over Satan with his pomps, passing in front of me with the Blessed Virgin Mary, His mother, and followed by a number of persons."

The Unknown Philosopher, In the Occult World, Page 42, By Arthur Edward Waite, Rudolf Steiner Publications, 1970, (Mystery Religions, Words of Louis Claude de St. Martin)

CHAPTER FOUR ZOROASTRIANISM



Zarathustra

(*"Religions of the World," Reconstruction by D.F. Karaka, Page 59,
From the Bettman Archives, St. Martin's Press, 1993*)

Auspicious Birth of the Prophet Zarathustra

The Prophet Zarathustra is said to have been born around the 630 B.C.E., born in Rhages, a town near present day Tehran, Iran. Zarathustra received his call when he was 30 years of age.

"The third of five sons in a family of poor warriors, he showed a religious bent and was trained to conduct sacrifices and intone sacred chants. At the age of 20 he left his parents' home to meditate in the mountains."

Religions of the World, Third Edition, Religions of

*Antiquity, Zoroastrianism, Page 60, St. Martin's
Press, 1993, Group of Writers*

"Zarathustra was born in the House of Pourushaspa upon the mountains beside the river Darega. In symbols this tells us that 'the ideal worship' is 'born' in the household 'possessing excellence' in an 'environment' built upon 'mountains' (that is, on spiritual mental, and physical heights) as they are found to stand beside 'the river of the long tradition teaching,' mentioned in Yast 11:17, 22."

*Avestan Symbols and Concepts, Chapter 5, Page 57,
Translated and Published by Reverend Ernestine G.
Busch, (Zoroastrianism)*

"Legendary material states that demons attempted to kill the infant Zoroaster several times because they recognized him as a potential enemy. 'They rush away shouting, the wicked, evil-doing Daevas; they run away shouting, the wicked, evil-doing Daevas; 'Let us gather together at the head of Aresura! For he is just born, the holy Zoroaster, in the house of Proushaspa. How can we procure his death? He is the weapon that fells the friends; he is a Druj to the Druj!' Vanished are the Daeva-worshippers, the Nasu made by the Daevas, the false speaking lie.' Each attempt on the infant's life was thwarted by the powers that watched over him."

*Religions of the World, Third Edition,
Zoroastrianism, The Life of Zoroaster, Page 248,
Prentice Hall, 1994, (Collection)*

Auspicious Experiences of the Prophet Zarathustra

"When he was 30 years old - a significant age for many spiritual leaders - he had his first vision."

"Zarathustra was freed from his material body and raised up to the court of heaven. There Ahura Mazda revealed that he was opposed by Aura Mainyu, the spirit and promoter of evil, and charged Zarathustra with the task of calling all human beings to choose between him (good) and Aura Mainyu (evil). The prophet continued to receive revelations from six archangels whom he regarded as aspects of Ahura Mazda. Zarathustra's God remained a mighty, somewhat abstract being: 'He that in the beginning thus thought, 'Let the blessed realms be filled with lights,' he it is that by his wisdom created Right . . . I conceived of thee, O Mazda, in my thought that thou, the First, art (also) the Last, that thou art father of Good Thought . . . and art the Lord to judge the actions of life.'"

"Partly as a result of this vision, the prophet enjoined his listeners to lead ethical lives under the direction of Good Thought."

Religions of the World, Third Edition, Religions of Antiquity, Zoroastrianism, Page 60, St. Martin's Press, 1993, Group of Writers

"The sage asked the spirit of wisdom thus: 'How is it possible to seek the maintenance and prosperity of the body without injury of the soul, and the preservation of the soul without injury of the body?' The spirit of wisdom answered thus: 'Him

who is less than thee consider as an equal, and an equal as a superior, and a greater than him as a chieftain, and a chieftain as a ruler. And among rulers one is to be acquiescent, obedient and true-speaking; and among accusers (or associates) be submissive, mild, and kindly regardful . . ."

"Commit no slander . . . Form no covetous desire . . . Indulge in no wrathfulness . . . Suffer no anxiety . . . Commit no lustfulness . . . Bear no improper envy . . . Commit no sin on account of disgrace . . . Practice no sloth . . . Choose a wife who is of character . . . Commit no unseasonable chatter . . . Commit no running about uncovered . . . Thou shouldst be diligent and moderate . . . Do not extort from the wealth of others . . . Thou shouldst be an abstainer from the wives of others . . . With enemies fight with equity . . . With a friend proceed with the approval of friends . . . With a malicious man carry on no conflict . . ."

*The Pahlavi Texts, Menog-i Khrad, Chapter 2, 1-56
(Zoroastrianism)*

Auspicious Death of the Prophet Zarathustra

"During a war with the Turanians, the city in which Zoroaster lived was invaded. An enemy soldier found the seventy-seven-year-old prophet tending the sacred flame in the fire temple and killed him."

*Religions of the World, Third Edition,
Zoroastrianism, The Life of Zoroaster, Page 249,*

Death According to the Prophet Zarathustra

"The twenty-third question is that which you ask thus: When he who is righteous passes away, where is the place the soul sits the first night, the second, and the third; and what does it do? The reply is this, that thus it is said, that the soul of man, itself the spirit of the body, after passing away, is three nights upon earth, doubtful about its own position (gas), and in fear of the account; and it experiences terror, distress (dahyako), and fear through anxiety about the Chinwad bridge; and as it sits it notices about its own good works and sin. And the soul, which in a manner belongs to that same spirit of the body which is alike experiencing and alike touching it, becomes acquainted by sight with the sin which it has committed, and the good works which it has scantily done. And the first night from its own good thoughts, the second night from its good words, and the third night from its good deeds it obtains pleasure for the soul; and if also, with the righteousness there be sin which remains in it as its origin, the first punishment in retribution for the evil deed occurs that same third night. The same third night, on the fresh arrival of a dawn, the treasurer of good works, like a handsome maiden (kaniko), comes out to meet it with the store of its own good works; and, collected by witches (pariko-chind), the sin and crime unatoned for (atokhto) come on to the account and are justly

accounted for. For the remaining (ketrund) sin it undergoes punishment at the (chinwad) bridge, and the evil thoughts, evil words, and evil deeds are atoned for; and with the good thoughts, good words, and good deeds of its own commendable and pleasing spirit it steps forward unto the supreme heaven (garothman), or to heaven (vahishto), or to the ever-stationary (hamistagan) [purgatory] of the righteous, there where there is a place for it in righteousness."

*Pahlavi Texts, Dadestan- i Denig, Chapter 24, 1-6,
(Zoroastrianism)*

"Thou shouldst not become presumptuous through life; for death comes upon thee at last, the dog and the bird lacerate the corpse, and the perishable part (sejinako) falls to the ground. During three days and nights the soul sits at the crown of the head of the body. And the fourth day, in the light of dawn with the cooperation of Srosh the righteous, Vae the good, and Warharan the strong, the opposition of Astwihad, Vae the bad, Frazishto the demon, and Nizishto the demon, and the evil-designing action of Eshm, the evil-doer, the impetuous assailant it goes up to the awful, lofty Chinwad bridge, to which every one, righteous and wicked, is coming. And many opponents have watched there, with the desire of evil of Eshm, the impetuous assailant, and of Astwihad who devours creatures of every kind and knows no satiety, and the mediation of Mihr and Srosh and Rashn, and the weighing of Rashn, the just, with the balance of the

spirits, which renders no favor (hu-girai) on any side, neither for the righteous nor yet the wicked, neither for the lords nor yet the monarchs. As much as a hair's breadth it will not turn, and has no partiality; and he who is a lord and monarch it considers equally, in its decision, with him who is the least of mankind."

"And when a soul of the righteous passes upon that bridge, the width of the bridge becomes as it were a league (parasang), and the righteous soul passes over with the cooperation of Srosh the righteous. And his own deeds of a virtuous kind come to meet him in the form of a maiden, who is handsomer and better than every maiden in the world."

"And the righteous soul speaks thus: 'Who mayst thou be, that a maiden who is handsomer and better than thee was never seen by me in the worldly existence?' In reply that maiden form responds thus: 'I am no maiden, but I am thy virtuous deeds, thou youth who art well-thinking, well-speaking, well-doing, and of good religion! For when thou sawest in the world him who performed demon-worship, then thou hast sat down, and thy performance was the worship of the sacred beings. And when it was seen by thee that there was any one who caused oppression and plunder, and distressed or scorned a good person, and acquired wealth by crime, then thou keptest back from the creatures their own risk of oppression and plunder; the good person was also thought of by thee, and lodging and entertainment provided; and alms were given by thee to him who

came forth from near and him, too, who was from afar; and wealth which was due to honesty was acquired by thee. And when thou sawest him who practiced false justice and taking of bribes, and false evidence was given by him, then thou hast sat down, and the recitation of truth and virtue was uttered by thee. I am this of thine, the good thoughts, the good words, and the good deeds which were thought and spoken and done by thee. For when I have become commendable, I am then made altogether more commendable by thee; (138) when I have become precious, I am then made altogether still more precious by thee; (139) and when I have become glorious, I am then made altogether still more glorious by thee.' And when he walks onwards from there, a sweet-scented breeze comes then to meet him, which is more fragrant than all perfume. The soul of the righteous inquires of Srosh thus: 'That breeze is this, that never in the world so fragrant a breeze came into contact with me?' Then Srosh, the righteous, replies to that righteous soul thus: 'This breeze is from heaven, which is so fragrant.'

"Afterwards, on his march, the first step is set on the place of good thoughts, the second on that of good words, the third on that of good deeds, and the fourth step reaches up unto the endless light which is all-radiant. And angels and archangels of every description come to meet him, and ask tidings from him thus: 'How hast thou come, from that which is a perishable, fearful, and very miserable existence, to this which is an imperishable existence that is undisturbed, thou youth who art well-thinking, well-

speaking, well-doing, and of good religion?' Then Ohrmazd, the lord, speaks thus: 'Ask ye from him no tidings; for he has parted from that which was a precious body, and has come by that which is a fearful road. And bring ye unto him the most agreeable of eatables, that which is the mid-spring butter [Maidyozarem roghan], so that he may rest his soul from that bridge of the three nights, unto which he came from Astwihad and the remaining demons; and seat him upon an all-embellished throne.' As it is declared that: 'Unto the righteous man and woman, after passing away, they bring food of the most agreeable of eatables -- the food of the angels of the spiritual existences -- that which is the mid-spring butter; and they seat them down on an all-embellished throne. For ever and everlasting they remain in all glory with the angels of the spiritual existences everlastingly.'"

"And when he who is wicked dies, his soul then rushes about for three days and nights in the vicinity of the head of that wicked one, and sobs thus: 'Whither do I go, and now what do I make as a refuge?' And the sin and crime of every kind, that were committed by him in the worldly existence, he sees with his eyes in those three days and nights. The fourth day Vizaresh, the demon, comes and binds the soul of the wicked with the very evil noose; and with the opposition of Srosh, the righteous, he leads it up to the Chinwad bridge. Then Rashn, the just, detects that soul of the wicked through its wickedness. Afterwards, Vizaresh, the demon, takes that soul of the wicked, and mercilessly and maliciously beats

and maltreats it. And that soul of the wicked weeps with a loud voice, is fundamentally horrified, implores with many supplicating entreaties, and makes many struggles for life disconnectedly. Whom -- when his struggling and supplication are of no avail whatever, and no one comes to his assistance from the divinities (bagan), nor yet from the demons -- moreover, Vizaresh, the demon, drags miserably to the inevitable hell. And then a maiden who is not like unto maidens comes to meet him. And that soul of the wicked speaks to that evil maiden thus: 'Who mayst thou be, that never in the worldly existence was an evil maiden seen by me, who was viler and more hideous than thee?' And she speaks in reply to him (171) thus: 'I am not a maiden, but I am thy deeds, thou monster who art evil-thinking, evil-speaking, evil-doing, and of evil religion! For even when thou sawest him who performed the worship of the sacred beings, still then thou hast sat down, and demon-worship was performed by thee, and the demons and fiends were served. And also when thou sawest him who provided lodging and entertainment, and gave alms, for a good person who came forth from near and him, too, who was from afar, then thou actedst scornfully and disrespectfully to the good person, and gave no alms, and even shut up the door. And when thou sawest him who practiced true justice, took no bribe, gave true evidence, and uttered virtuous recitation, even then thou hast sat down, and false justice was practiced by thee, evidence was given by thee with falsehood, and vicious recitation was uttered by thee. I am this of thine, the evil thoughts,

the evil words, and the evil deeds which were thought and spoken and done by thee. For when I have become uncommendable, I am then made altogether still more uncommendable, by thee; when I have become unrespected, I am then made altogether still more unrespected by thee; and when I have sat in an eye-offending position, I am then made altogether still more really eye-offending (chashm-kah-ichtar-ich) by thee."

"Afterwards he enters, the first step on the place of evil thoughts, the second on that of evil words, the third step on that of evil deeds, and the fourth step rushes into the presence of the wicked evil spirit and the other demons. And the demons make ridicule and mockery of him thus: 'What was thy trouble and complaint, as regards Ohrmazd, the lord, and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of Ahriman and the demons and gloomy hell, although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?' And the evil spirit shouts to the demons thus: 'Ask ye no tidings from him who is parted from that which was a precious body, and has come on by that which is a very bad road. But bring ye unto him the foulest and vilest of eatables, the food which is nurtured in hell.' They bring the poison and venom of the snake and scorpion and other noxious creatures that are in hell, and give him to eat. And until the resurrection and future existence he must be in hell, in much misery and punishment of various kinds. Especially that it is

possible to eat food there only as though by similitude."

"The spirit of innate wisdom spoke to the sage thus: 'This which was asked by thee, as to the maintenance of the body and concerning the preservation of the soul, is also spoken about by me, and thou art admonished. Be virtuously assiduous about it, and keep it in practice; for this is thy chief way for the maintenance of the body and preservation of the soul.'

The Pahlavi Texts, Menog-i Khrad, Chapter 2, 110-198, (Zoroastrianism)

CHAPTER FIVE BUDDHISM



The Buddha

("The Teachings of the Compassionate Buddha," Edited by E.A. Burtt, Cover, Mentor Religion, 1955)



Avalokiteshwara

(A Monk from Shasta Abbey, Mt. Shasta, California)

Auspicious Birth of the Prophet Buddha

The Prophet Buddha is said to have been born around 563 B.C.E. in the Northeastern Indian subcontinent to a wealthy royal family. The Buddha himself was a prince (Prince Siddhartha), the son of a king. Although an exact age is not known, the Buddha received his call quite early when he was about 19 years of age, renouncing his royal title and entering the life of a mendicant.

The Prophetess Avalokiteswara is considered much like the holy mother of Hindu and Christian tradition, although he/she was not the mother of the prophet, but rather a transcendental deific manifestation of the supreme Bodhisattva - the mother of compassion. (Avalokiteswara is perceived as being both male and female, in some images carrying characteristics of both sexes.)

"Mindful and fully aware the Bodhisattva passed away from the Heaven of the Contented and descended into his mother's womb."

"When the Bodhisattva had passed away from the Heaven of the Contented and entered his mother's womb, a great measureless light surpassing the splendour of the gods appeared in the world with its deities, its Maras and its Brahma divinities, in this generation with its monks and brahmans, with its princes and men. And even in those abysmal world interspaces of vacancy, gloom and utter darkness, where the moon and sun, powerful and mighty as they are, cannot make their light prevail - there too a

great measureless light surpassing the splendour of the gods appeared; and the creatures born there perceived each other by that light: 'So it seems that other creatures have appeared here!' And this ten-thousandfold world-system shook and quaked and trembled; and there too a great measureless light surpassing the splendour of the gods appeared."

"When the Bodhisattva had descended into his mother's womb, four deities came to guard him from the four quarters, so that no human or non-human beings or anyone at all should harm him or his mother."

"When the Bodhisattva had descended into his mother's womb, she became intrinsically pure, refraining by necessity from killing living beings, from taking what is not given, from unchastity, from false speech, and from indulgence in wine, liquor and fermented brews."

"When the Bodhisattva had descended into his mother's womb, she at the same time possessed the five strands of sensual desires; and being endowed and furnished with them, she was gratified in them."

"When the Bodhisattva had descended into his mother's womb, no kind of affliction arose in her: she was blissful in the absence of all bodily fatigue. As though a blue, yellow, red, white, or brown thread were strung through a fine beryl gem of purest water, eight-faceted and well cut, so that a man with sound eyes, taking it in his hand, might review it thus 'This is a fine beryl gem of purest water, eight-faceted and well cut, and through it is strung a blue, yellow, red, white, or brown thread' - so too the Bodhisattva's

mother saw him within her womb with all his limbs lacking no faculty."

"Seven days after the Bodhisattva was born, his mother died and was reborn in the Heaven of the Contented."

The Life of the Buddha, The Birth and the Early Years, Page 3-4, Translated by Bhikku Nanomoli, Buddhist Publication Society, 1972, (Buddhism, Words of the Buddha)

Auspicious Experience of the Prophet Buddha

"At that time in front of the Buddha a stupa of the seven precious things, five hundred yojanas in heights and two hundred and fifty yojanas in length and breadth, sprang up from the earth and abode in the sky. It was decorated with all kinds of precious things, splendidly adorned with five thousand parapets, thousands of myriads of recesses, and countless banners and flags; hung with jewel garlands, with myriads of kotis of gem bells suspended on it; on every side exhaling the fragrance of tamalapattra sandalwood, filling the whole world. All its streamers and canopies were composed of the precious seven, gold, silver, lapis lazuli, moonstone, agate, pearl, and carnelian, reaching up to the palaces of the four heavenly kings . . . Then from the midst of the Precious Stupa there came a loud voice, praising and saying: 'Excellent! Excellent! World-honored Sakyamuni! Thou art able to preach to the great assembly the Wonderful Law-Flower Sutra of

universal and great wisdom, by which bodhisattvas are instructed and which the buddhas guard the mind . . . World Honored One! For what reason has this stupa sprung out of the earth and from its midst this voice proceeded?' Then the Buddha told the Bodhisattva Great Eloquence: 'In this stupa there is the whole body of the Tathagata. Of yore in the past innumerable thousand myriad kotis of asamkyeya worlds away in the east, there was a domain named Jewel Clear. In that [domain] there was a buddha entitled Abundant Treasures. When that buddha was treading the bodhisattva-way, he made a great vow, [saying]: 'After I become a buddha and am extinct, if in any country in the universe there be a place where the Law-Flower Sutra is preached, my stupa shall arise and appear there, in order that I may hearken to that sutra, bear testimony to it, and extol it, saying, 'Excellent!''

The Threefold Lotus Sutra, The Lotus Sutra, Chapter XI, The Precious Stupa, Translated by Kato, Tamura and Miyasaka, Kosei Publishing, 1975 (Buddhism, Words of the Buddha)

Auspicious Death of the Prophet Buddha

"Soon after he had gone, Mara the Evil One came to the Blessed One and stood at one side. He said: 'Let the Blessed One attain final Nibbana now, let the Sublime One attain final Nibbana now. Now is the time for the Blessed One to attain final Nibbana. These words were once spoken by the Blessed One: 'I

will not attain final Nibbana, Evil One, until the bhikkus, bhikkunis, laymen followers and laywoman followers, my disciples, are wise, disciplined, perfectly confident, and learned, until they remember the Dhamma (teachings) properly, practice the way of the Dhamma, practice the true way, and walk in the Dhamma, until after learning from their own teachers they announce and teach and declare and establish and reveal and expound and explain, until they can reasonably confute the theories of others that arise and can teach the Dhamma with its marvels.' But now all that has been accomplished. Let the Blessed One attain final Nibbana now. These words were spoken by the Blessed One: 'I will not attain final Nibbana, Evil One, until this holy life has become successful, prosperous, widespread, and disseminated among many, until it is well exemplified by men.' But now all that has been accomplished. Let the Blessed One attain final Nibbana now."

"When this was said, the Blessed One replied: 'You may rest, Evil One. Soon the Perfect One's attainment of final Nibbana will take place. Three months from now the Perfect One will attain final Nibbana.'"

"It was then, at the Capala Shrine, that the Blessed One, mindful and fully aware, relinquished the will to live. When he did so, there was a great earthquake, fearful and hair-raising, and the drums of heaven resounded. Knowing the meaning of this, the Blessed One then uttered this exclamation: 'The sage renounced the life-affirming will. Both measurable

and immeasurable. And concentrated inwardly and happy too, he shed his self-becoming . . ."

*The Life of the Buddha, The Last Year, Page 303,
Translated by Bhikku Nanomoli, Buddhist
Publication Society, 1972, (Buddhism)*

"Then the Blessed One addressed the bhikkus thus: 'Indeed, bhikkhus, I declare this to you: It is in the nature of all formations to dissolve. Attain perfection through diligence.' This was the Perfect One's last utterance."

"Then the Blessed One entered upon the first meditation. Emerging from that, he entered upon the second meditation. Emerging from that he entered upon the third meditation. Emerging from that he entered upon the fourth meditation. Emerging from that, he entered upon the base consisting of the infinity of space. Emerging from that, he entered upon the base consisting of the infinity of consciousness. Emerging from that, he entered upon the base consisting of nothingness. Emerging from that, he entered upon the base consisting of neither-perception-nor-non-perception. Emerging from that, he entered upon the cessation of perception and feeling."

" . . . Then the Blessed One, emerging from the cessation of perception and feeling, entered upon the base consisting of neither-perception-nor-non-perception. Emerging from that, he entered upon the base consisting of nothingness. Emerging from that, he entered upon the base consisting of the infinity of consciousness. Emerging from that, he entered upon

the base consisting of the infinity of space. Emerging from that, he entered upon the fourth meditation. Emerging from that, he entered upon the third meditation. Emerging from that, he entered upon the second meditation. Emerging from that, he entered upon the first meditation. Emerging from that, he entered upon the second meditation. Emerging from that, he entered upon the third meditation. Emerging from that, he entered upon the fourth meditation. And on emerging from the fourth meditation, the Blessed One attained final Nibbana."

*The Life of the Buddha, The Last Year, Page 324-325,
Translated by Bhikku Nanomoli, Buddhist
Publication Society, 1972, (Buddhism)*

"With the Blessed One's attainment of final Nibbana, Sakka . . . uttered this stanza: 'Formations are impermanent, their very nature is to rise and fall. And there is none arises but must cease: True bliss lies in their stilling.'"

*The Life of the Buddha, The Last Year, Page 325,
Translated by Bhikku Nanomoli, Buddhist
Publication Society, 1972, (Buddhism)*

"My age is now full ripe, my life draws to its close: I leave you, I depart, relying on myself alone! Be earnest then, O brethren, holy, full of thought! Be steadfast in resolve! Keep watch o'er your own hearts! Who wearies not, but holds fast to his truth and law, shall cross this sea of life, shall make an end of grief."

The Teachings of the Compassionate Buddha, Book One, Part Seven, Mahaparinibbana Suttanta, Second Portion for Recitation, Compiled by E.A. Burt,

Mentor, 1955, (Buddhism, Words of the Buddha)

Death According to the Prophet Buddha

"From all the buddhas I saw
I gained some realization
And was shown this liberation
By a succession of means."

"From them I learned the inconceivable
Reality of liberation over countless eons,
Imbibing all at once the multitude of teachings
Projected by the buddhas when established therein."

"Those established therein
Go everywhere without attachment,
Instantly comprehending the countless
Names and groups of past, present, and future."

"They appear before all the multitudes
Of buddhas of all times,
Manifesting themselves in the presence
Of those buddhas as reflected images."

" . . . Then they ask the myriads of buddhas
Multitudes of questions
And remember the infinite teachings
Poured forth by the buddhas."

" . . . With bodies of infinite appearances,
They fill all realms, by the thousands;

They show an endless, endless variety of forms,
And all those forms in one."

"From each pore they emanate countless
Multitudes of light rays
And extinguish the fire of afflictions
Of all beings by various means."

"In this state, emanating myriad projected bodies
From each and every pore,
They pervade all realms with them
And guide beings with rain from the ocean of truth."

"This way of enlightenment, with inconceivable
forms,
Is the resort of all enlightening beings;
Based on this they carry out practices
In all lands for all time."

"Expounding the Teaching according to mentalities,
They remove the web of views;
Dwelling in ultimate felicity,
They show people the stage of omniscience."

"With inconceivably many bodies of endless forms
In all states of existence,
They teach according to mentality
Their forms reflections of all beings."

"So many and infinitely more,
As inconceivably many as atoms in all lands,
Are the oceans of manifestations of the fearless ones

When they have attained this peaceful liberation."
The Avatamsaka Sutra (The Flower Ornament Sutra),
Entry into the Realm of Reality, 1381-1383
Translated by Thomas Cleary, Shambhala, 1993
(Buddhism, Mahayana)

"The Master said to me: 'All the Buddhas and all sentient beings are nothing but universal mind, besides which nothing exists. This mind, which has always existed, is unborn and indestructive . . . If a man, when he is about to die, can only regard the five aggregates of his consciousness as voice, the four elements which compose his body as not constituting an ego, his true mind as formless and still, his true nature not as something which commenced at his birth and will perish at his death but as remaining utterly motionless, his mind and the objects of his perceptions as one - if he can only awake to this in a flash and remain free from the entanglements of the Triple World, he will indeed be one who leaves the world without the faintest tendency towards rebirth. If he should behold the lovely sight of all the Buddhas coming to welcome him, and yet feel no desire to go towards them; if he should behold all sorts of evil forms surrounding him and yet have no feeling of fear, but remain oblivious of self and at one with the Absolute, he will indeed achieve the formless state.'"

The Teachings of the Compassionate Buddha, Book Two, Part Five, Ultimate Reality Transcends What Can Be Expressed in Words, Hsi Yun, Compiled by E.A. Burtt, Mentor, 1955, (Buddhism, Words of the Buddha)

Auspicious Words of Confucius



Confucius

("Religions of the World," Page 231, The Granger Collection, By St. Martin's Press, 1993)

"The Master said, 'If out of the three hundred Songs I had to take one phrase to cover all my teaching, I would say 'Let there be no evil in your thoughts.'"

The Analects of Confucius, Book II, No. 2, Translated by Arthur Waley, Vintage Books, 1989, (Buddhism: Confucianism)

Auspicious Words of Lao Tzu



Lao Tzu

("Great Religions of the World," By the National Geographic Society, 1971)

"Act through nonaction,
 Handle affairs through noninterference,
 Taste what has no taste,
 regard the small as great, the few as many,
 Repay resentment with integrity.
 Undertake difficult tasks
 By approaching what is easy in them;
 Do great deeds
 By focusing on their minute aspects
 All difficulties under heaven arise from what is easy.
 All great things under heaven arise from what is
 minute."

*Tao Te Ching, No. 26, Translated by Victor Mair,
 Bantam Books, 1990, (Buddhism: Taoism)*

Auspicious Words of Dogen



Dogen

("Moon in a Dewdrop," Edited by Kazuaki Tanahashi, Hokyo-Ji, Fukui Prefecture, North Point Press, 1985)

"Everyday mind' means to maintain an everyday mind in this world or in any world. Yesterday goes forth from this moment, and today comes forth from this place. With going the boundless sky goes, with coming the entire earth comes. This is everyday mind."

"Everyday mind opens the gate of the inner chamber. Because thousands of gates and myraids of doors open and close all at once, it is everyday mind. Now this boundless sky and entire earth are like unrecognized words, a voice from the deep. Words are all-inclusive, mind is all-inclusive, things are all-inclusive."

Moon in a Dewdrop, Body and Mind Study of the Way, No. 8, Edited by Kazuaki Tanahashi, North

Point Press, 1985, (Buddhism: Zen)

Auspicious Experiences of the Earth Store
Bodhisattva



Earth Store Bodhisattva

(*"Sutra of the Past Vows of Earth Store Bodhisattva," Written by
Same, Institute for the Advanced Studies of World Religions, Buddhist
Text Translation Society, 1974*)

"At that time the Four Heavenly Kings arose from their seats, put their palms together respectfully, and said to the Buddha, 'World-Honored One, since Earth Store Bodhisattva has made such extensive vows for kalpas, why then has he not yet completed his crossing over of beings? Why does he continue to practice such vast vows? Please, World Honored One, explain this for us.'"

"The Buddha told the Four Heavenly Kings, 'Excellent, excellent. For your benefit as well as for the benefit of men and gods of the present and future, I will speak of Earth Store Bodhisattva's works in the

paths of birth and death . . . I shall speak of his expedient devices, and of his compassion and pity in rescuing, saving, crossing over, and liberating beings who are suffering for their offenses."

". . . From kalpas long ago until the present, Earth Store Bodhisattva has crossed over and liberated living beings, yet out of compassionate pity for those beings still suffering in the world, he has not yet completed his vows. Moreover, he sees that their causes for limitless kalpas in the future are like uncut tendrils and vines, and, because of this, he makes his mighty vows. Thus . . . this Bodhisattva teaches and transforms beings by means of thousands of tens of thousands of myriads of expedient devices."

"Kings, to killers Earth Store Bodhisattva speaks of a retribution of a short lifespan; to robbers he speaks of a retribution of poverty and acute suffering; to practicers of sexual misconduct he speaks of the retribution of being born as pigeons, mandarin drakes and ducks; to the foul-mouthed he speaks of the retribution of a quarreling family."

"To slanderers he speaks of the retribution of tongue-less and cankerous mouth; to the hateful he speaks of being ugly and crippled; to the stingy he speaks of frustrated desires; to gluttons he speaks of the retribution of sickness, hunger, and thirst . . . "

*Sutra of the Past Vows of Earth Store Bodhisattva,
Chapter Four, Page 130-131, Master Hsuan Hua,
Buddhist Text Translation Society, (Buddhism)*

"Men and women in the future who do not practice good but do evil, who do not believe in cause

and effect, who indulge in sexual misconduct and false speech, who practice double-tongued and harsh speech, and who slander the Great Vehicle, will certainly fall into Evil Paths. But if they encounter a good, knowing adviser who, in the flick of a finger, leads them to take refuge with Earth Store Bodhisattva, those living beings will obtain release from the retribution of the Three Evil Paths. Those whose acts show deference; who are respectful with a determined mind; who gaze in worship, praise, and make offerings of flowers, incense, clothing, gems, or food and drink will be born in the heavens. There they will enjoy supremely wonderful bliss for hundreds of thousands of kalpas."

*Sutra of the Past Vows of Earth Store Bodhisattva,
Chapter Four, Page 127, Master Hsuan Hua, Buddhist
Text Translation Society, (Buddhism, Words of Earth
Store Bodhisattva)*

Auspicious Experience of Vimalakirti



Vimalakirti

(*"The Holy Teaching of Vimalakirti,"* Translated by Robert Thurman,
Cover, Pennsylvania State University Press, 1976)

"Thereupon the Lord touched the ground of this billion-world-galactic universe with his big toe, and suddenly it was transformed into a huge mass of precious jewels, a magnificent array of many hundreds of thousands of clusters of precious gems . . . Then, the Buddha said . . . " . . . do you see the splendor of the virtues of the buddha-field?"

"When this splendor of the beauty of the virtues of the buddha-field shone forth, eighty-four thousand beings conceived the spirit of unexcelled perfect enlightenment."

" . . . Then, the Lord withdrew his miraculous power and at once the buddha-field was restored to its usual appearance."

The Holy Teaching of Vimalakirti, Chapter One, Page 18-19, Translated by Robert Thurman, Pennsylvania State University Press, 1990, (Buddhism)

Auspicious Experiences of Maitreya



Maitreya

("The Changeless Nature," By Arya Maitreya & Acarya
Asanga, Sherapalden Beru of Kagyu Samye Ling
- Artist, Karma Drubgyud Darjay Ling, 1979)

"One day, Maitripa saw light radiating from a crack in a stupa. He looked more closely and discovered those two texts. He read them but found them so profound that he doubted having understood their meaning absolutely clearly. He prayed earnestly to Maitreya, who appeared to him in a vision, gave him the verbal transmission of the text and inspired in him a confidence in its true meaning. Maitripa instructed many great scholars . . ."

*The Changeless Nature, Introduction, No. 4, Page 6-7,
By Arya Matireya and Acarya Asanga, Karma
Drubgyud Darjay Ling, 1985, (Buddhism)*

"Just as the gold fallen into the place arot with garbage was seen there by a god who then with great insistence showed the man that most supremely-beautiful of things, so that it might be completely cleansed, so also do the victors perceive that most precious, perfect buddhahood within all beings has fallen in the defilements' great mire and so they teach them all the dharma in order that it may be purified."

*The Changeless Nature, Fourth Vajra Point, No. 111,
By Arya Matireya and Acarya Asanga, Karma
Drubgyud Darjay Ling, 1985, (Buddhism)*

Auspicious Experience of Milarepa



Milarepa

(*"Tibet's Great Yogi, Milarepa"* By W.Y. Evans-Wentz, From the book *'The Buddhism of Tibet,'* By Dr. L.A. Waddell, Oxford University Press, 1951)

"At that time Retchung was in deep contemplation in his cell. For a whole night he had this dream: In an enchanting country called Ugyen (Abode of the Dakinis) he entered a great city where houses were built and tiled with precious material. The inhabitants of this city were of enchanting beauty, dressed in silk and adorned with ornaments of bone and precious stones. They did not speak, but only smiled joyfully and exchanged glances."

"Among them was a woman disciple of the Lama Tepuhwa, named Bharima, whom Retchung had known earlier in Nepal. She was dressed in red robes and seemed to be their leader. She said to Retchung, 'Nephew, you have come! Welcome.'

Having said this, she led him to a mansion made of precious stones and filled with a myriad of treasures to delight the senses. She treated him as an honored guest and set before him a great feast of food and drink."

"Then she said, 'At this moment, the Buddha Mikyupa, the immutable, is teaching the Doctrine at Ugyen. Nephew, if you wish to hear him I will ask his permission.'"

"Longing to hear him, Retchung answered, 'Yes, yes!' And they left together."

"At the center of the city, Retchung saw a great high throne of precious materials. Upon this throne sat the Buddha Immutable, resplendant and more sublime than he had visualized Him in meditation. He was teaching the Doctrine in the midst of an ocean of disciples. At this sign, drunk with joy, Retchung thought he would faint. Then Bharima said to him, 'Nephew, stay here for a moment. I will ask the Buddha's permission.'"

"She went forward and was granted her wish. Led by her, Retchung prostrated himself at the feet of the Buddha. He asked for a blessing and remained before him listening to the teaching."

The Buddha gazed at him for a moment with a smile, and Retchung thought to himself, 'He is thinking of me with compassion.' While listening to the history of the births and lives of the Buddhas and Bodhisattvas, the hairs on Retchung's body vibrated, and he believed."

Finally, the Buddha told the story of Tilopa, Naropa, and Marpa, which was even more

astonishing than the preceding ones. And those who listened felt their faith grow."

"When he had finished, the Buddha said, 'Tomorrow I shall tell the story of Milarepa, a story still more wonderful than the ones I have just told. Let everyone come to hear it.'"

" . . . Feeling extraordinary veneration for the Master, he prayed to him from the depths of his heart and from the very marrow of his bones. While he was absorbed in a mixture of torpor and lucidity, he saw five beautiful young girls standing before him wearing the diadem and robes of Ugyen, one white, the others blue, yellow, red, and green. One of them said, 'The story of Milarepa will be told tomorrow, let us go and listen.'"

"A second said, 'Who will ask for it?' Another answered, 'The great spiritual sons will ask for it.' At the same time, their eyes were smiling at Retchung.

" . . . The young girl added, 'Everyone would be happy to hear such a marvelous teaching, so it is fitting that each of us ask for it with prayers . . .'"

"Then Retchung awoke from his trance . . ."

"Retchung prostrated himself and asked the Master about his health. Then, remaining on his knees and joining the palms of his hands, he addressed . . . prayer to the Master . . . tell us your story and your works . . ."

"Then, with smiling face, the Master answered, 'Because you ask, Retchung, I shall grant your prayer.'"

"The name of my clan is Khyungpo, my family name is Josay, and my name is Milarepa. In my youth

I committed black deeds. In maturity I practiced innocence. Now, released from both good and evil, I have destroyed the root of karmic action and shall have no reason for action in the future. To say more than this would only cause weeping and laughter. What good would it do to tell you? I am an old man. Leave me in peace."

" . . . Retchung prostrated himself and said . . . prayer . . . "

"Then the Venerable Master spoke as follows: 'Since you ask me with such pressing insistence, I will no longer hide my life from you, but will reveal it now.'"

*The Life of Milarepa, Chapter One, Page 9-13,
Translated by Lobsang P. Lhalungpa, 1977,
(Buddhism)*

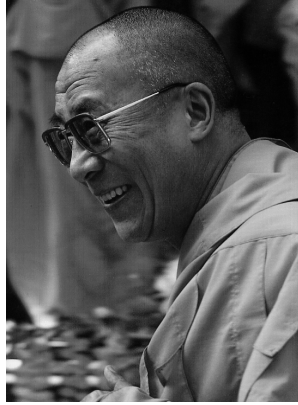
Auspicious Experience of the 1st Dalai Lama, Gyalwa
Gendun Druppa

"In the first watch of the night he performed the generation stage meditations of Highest Yoga Tantra . . . At midnight he slept for a short while, and then during the last watch of night he arose and engaged in meditation upon the completion stage yogas. Here he entered into the practice of the tantric method of breath meditation known as 'vajra recitation,' and by means of this technique established the absorption of the yoga of four voidnesses."

"Thus at dawn on the eighth day (half moon) of the twelfth month of the Wood Horse Year, when the master was in his eighty-fourth year, he manifested the external signs of dissolving into the four voidnesses, manifesting clear light realization and abiding in the state of Dharmakaya wisdom. Thus his attainment of perfection was made evident."

*Training the Mind in the Great Way, Introduction,
Page 33, Translated by Glenn Mullin, Snow Lion
Publications, 1993, (Buddhism)*

Auspicious Birth of the 14th Dalai Lama



The 14th Dalai Lama

("The Path to Enlightenment," By the 14th Dalai Lama, Cover, Snow Lion Publications, 1982)

"As soon as the child saw the Lama, he ran to him shouting 'Lama! Lama!,' despite the fact that the Rinpoche was in disguise and the word 'Lama' is 'Aga' in the Amdo dialect, which was the language of the area and which was always spoken in the boy's house. Seating himself in the Lama's lap, he grabbed a rosary which had belonged to the Great Thirteenth before it had been given to Keutsang Rinpoche. 'This is mine,' he said, 'please may I have it? . . . First, they presented him with both sets of rosaries, damarus, and walking-sticks, doggedly trying to conceal their excitement. The child did not hesitate over the rosaries or damarus, even though the 'wrong' damaru was much more brightly colored and more likely to appeal to a child. With the walking sticks, though, he appeared less certain. He held one, and then the other, but eventually he chose the right one. It was

only later that the search party found that both walking sticks had belonged to the Thirteenth Dalai Lama . . . A physical examination revealed further signs traditionally associated with the Dalai Lama; a mark like a conch shell on the skin, for example, and two small bumps of flesh beneath the shoulder blades which represent the two extra arms with which Chenrezi is often shown."

Great Ocean, Chapter Two, Page 20-21, Hicks and Chogyon, Penguin, 1984, (Buddhism: Tibetan)