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# THE ISAIAH EFFECT

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DECODING THE LOST SCIENCE  
OF PRAYER AND PROPHECY

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*AUTHOR OF AWAKENING TO ZERO POINT  
AND WALKING BETWEEN THE WORLDS*

# The Isaiah Effect

Decoding the lost science  
of prayer and prophecy  
(The Isaiah Effect)

of

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## **Isaiah Effect**

Quantum science suggests the existence of many possible futures for each moment of our lives. Each future lies in a dormant state until you wake up because of the choices we make in the present.

A roll of two thousand years old with a text written by the prophet Isaiah describes precisely such possibilities in a language that we are only beginning to understand. In addition to sharing their visions of our time, Isaiah described the science of how to choose which future experience. Each time we do, we experience the Isaiah Effect.

Ancient traditions remind us that we come into this world for a reason that is above any other. We are here to love and find an even greater love that transcends any other form of love known by heavenly angels.

This book is dedicated to our pursuit of love and remembrance of our power to bring Heaven to Earth.

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## Early

I listened carefully to what the voice said on the radio to make sure I had heard correctly. I was not familiar with the dashboard of the new van he had rented only a few days ago and I were strange lights.

Clumsily drove the volume control on the radio to drown out the incessant roar of a crosswind that was the prelude to a winter storm visible from sunset. As far as could be seen from the road, only hinted at the distant lights reflected in the low clouds that were overhead. To stretch to adjust the rearview mirror, my eyes followed the tarmac we had just traveled to disappear into the darkness around us. There was no glare of lights

front to announce the arrival of another car. We were utterly alone on that highway in northern Colorado. At the same time I wondered how many people in their homes or cars, they would hear what I was listening to speaker's mouth.

The presenter was interviewing a guest, asked him to share his vision of the end of this millennium and the birth of the century. The guest, a respected writer and educator, was asked to express what he saw future for humanity in the next two or three years. The radio crackled as her words describe briefly the immediate future unstable. With authority and confidence, spoke of his vision of an inevitable turn of the century collapse of global technologies, especially computer-based. While developing the scene of the worst, emerged a future where the basic elements of life escasearían, or may be exhausted for months or years. Cited limitations in the supply of electricity, water, natural gas, food, and loss of communications as the first signs of the dissolution of local and national governments. The guest continued to speculate about a time in our foreseeable future in which national laws would be suspended and would impose martial law to maintain order. In addition to these terrible conditions, he cited the growing threat of uncontrollable disease and the possibility of a third world war with weapons of mass destruction, all of which lead to the loss of almost two thirds of the world's population, approximately four billion people, within three years.

Of course that previously had heard this kind of foreboding. From the visions of the biblical prophets to the prophecies of Nostradamus and Edgar Cayce, in the sixteenth and twentieth centuries respectively, rising sea level, the formation of large inland seas,

catastrophic earthquakes have been constant themes in the predictions for closure the second millennium. That night there was something different. Perhaps it was because I felt alone on the highway. Maybe because I knew that there were many others who were hearing the same message, the authoritative voice of an invisible guest coming to their homes, offices and cars. I found myself immersed in a range of experiences ranging from intense feelings of hopelessness and tears of deep sadness to outbreaks of anger and rage just as powerful.

"No", I began to scream. "No, do not have to be as you describe! Our future has not arrived yet. Still being formed and we are still choosing the outcome. "After climbing to the summit of a hill, I started to descend into a valley and lost the receipt. The last part of the interview I heard was that the guest advised people "flee to the mountains" and to prepare for the long wait. For those living in poverty, regardless of the company or unaware of the events that were shaping our future, the guest were given a council composed of four words: "May God help you!".

Although radio voices were distorted and disappeared, the impact of his words remained.

I bring this story here because the perspective is transmitted via radio waves that night was just that: a perspective, not a certainty about what awaits us in the future. In addition to describing scenes of tragedy and despair, the ancient prophets foresaw equally viable future of peace, cooperation and great health for the inhabitants of Earth. In a strange manuscripts with more than two thousand years old, left the secrets of a lost science that allows us to transcend the catastrophic prophecies, predictions and challenges of life. At first glance, the science encoded in these documents may sound peculiar to fiction, or at least the theme of a futuristic movie. Referred through the eyes of twentieth century physics, however, the principles contained in these ancient texts clarify and offer new possibilities about our role in the direction of the direction of this moment in history. The worn fragments of these texts describe a lost science that has the power to end all wars, disease and suffering, ushering in an era of unprecedented peace and cooperation between governments and nations to make destructive weather phenomena are harmless; make a ultimate cure for our bodies, and redefine ancient prophecies of devastation and catastrophic loss of life.

The latest developments in quantum physics support just such principles and bringing new credibility to the role of mass prayer and ancient prophecies. I first saw evidence of the

wisdom of power in the translations of the Aramaic texts written some five hundred years before the Christian era. The same text states that during the first century AD writings of secret traditions were transported from the homeland of the authors in the Middle East to the mountains of Asia to protect them. In the spring of 1998, I had the opportunity to organize a group of twenty people to make a pilgrimage to the high mountains of central Tibet, in order to witness and confirm the traditions referring to these texts two thousand years old. Alongside the large-scale research is being conducted in Western cities, our journey brings new credibility to these ancient reminders of our power to end the suffering of countless people, to avoid a third world war and feed all the children, women and men who are alive today and future generations. Only after moving up to the monasteries, libraries locate and witness the ancient practices that have survived to this day, I can safely share the sharpness of such traditions.

As modern science continues to verify the relationship between inner and outer worlds is increasingly likely that a forgotten bridge links the world of our prayers with our experience. Perhaps this link represents the best of all that science, religion and mysticism can offer, taken to new levels that we never before had seemed possible. The beauty of this technology is that interior is based on the human qualities we already possess. It simply invites us to remember, in the comfort of our own homes and without any scientific or philosophical outward expression. When you do pass, our families, communities and loved ones, the power of a message of life and hope that comes from time immemorial. The prophets who saw in their dreams, remind us that, by honoring all life, we are getting nothing more and nothing less than the survival of our species and ensure the future of the only home we know.

## Introduction

Is it possible that there is a lost science that helps us to transcend issues of war, destruction and suffering for so long predicted for our current era? Is it possible that somewhere in the mists of our ancient collective memory of an event had occurred that would cause a gap in our understanding of how to relate to our world and us? If so, is it possible that, this obstacle, they could avoid major tragedies to which humanity has to face? Texts 2500 years old, and modern science, suggest that the answer to these and similar questions is a resounding 'yes! '. Furthermore, in the language of their times, those who lived before us reminds us of two powerful techniques which are directly related to our lives today. The first is the science of prophecy, which allows us to witness future consequences of our choices of today. The second is the sophisticated technique of prayer, which allows us to choose which future prophecy we live.

The secrets of our lost sciences appear to have been openly shared by societies and ancient traditions. The last vestiges of this powerful wisdom in the Western tradition is lost with the disappearance of valuable texts in the fourth century. It was in 325, when the key elements of our ancient heritage were removed from the general population and were relegated to the esoteric traditions of mystery schools, elite priests and holy orders. In the eyes of modern science, the recent translations of texts like the Dead Sea Scrolls and the Gnostic library of Egypt have opened the door to those possibilities that are left glimpsed in folk tales and fairy tales old and have been a new awakening for them. Now, after two thousand years after it was written, we can confirm the power of a force that dwells within us, a very real power that has the ability to end suffering and bring lasting peace to the world.

Ancient writers have left us his powerful message of hope described in the words of his time. The visions of the prophet Isaiah, for example, were recorded over five hundred years before the birth of Christ. The scroll of Isaiah, the only manuscript discovered intact among the Dead Sea Scrolls in 1946, deployed and mounted on a vertical cylinder, is exposed in the Museum's Shrine of the Book in Jerusalem. The exhibition, regarded as irreplaceable, is protected by a system designed to make your stay becomes a sealed vault with steel doors to keep the roll for future generations, assuming that there were a nuclear attack. The age of the scroll of Isaiah, his integrity and the text offers a unique opportunity to consider it as representative of the many prophecies uttered in our time.



Apart from the details of specific events, the general view of the ancient predictions reveals the background of a common theme. In all our future visions, prophecies follow a clear pattern: descriptions of catastrophe, immediately followed by a vision of life, joy and hope.

The oldest known manuscript of this type, Isaiah begins his vision of possible futures, with the description of an era of global destruction of a magnitude never seen before. Describes its ominous moment as a time "will be entirely ruined Earth, totally devastated" (Is. 24.3). His vision of an era that had yet to reach a lot like the descriptions of many other prophecies from different traditions, including Native American Hopi and Navajo, as well as the Maya of Mexico and Guatemala.

However, in the verses that follow the description of the devastation of Isaiah, your vision changes dramatically to a stage of peace and healing: "Because the overflow waters in the wilderness, streams in the desert ... And the burning sand shall become a pool, the thirsty land springs of water" (Isaiah 35, 6-7).

Also, Isaiah said that "at that time the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and without darkness" (ibid., 29.18).

For nearly twenty-five centuries, scholars have largely interpreted such visions as a description of events expected to occur exactly in the order they are described in the scroll of Isaiah: first tribulation of destruction, followed by a stage peace and health. Is it possible that these visions of the past have another meaning? Could the insights of the prophets reflect the skills of expert teachers were introduced between the worlds of possible futures and recorded their experiences for future generations?

If so, the details of your trip could offer important clues to decipher a time is coming.

The ancient prophets, like the beliefs of physicists of the twentieth century saw the time and the course of our history as a path that can be traversed in two directions: backward and forward. Acknowledged that their views reflected only chance for a given moment in time, rather than events that happen with certainty, and every possibility was based on conditions existing at the time of prophecy. When these change, the change would be reflected in the outcome of each prophecy. A vision of war of a prophet, for example, could

be seen as a safe future only if it put an end to the social, political and military at the time of prophecy.

This same line of reasoning reminds us that changing our behavior in the present, although sometimes it represents only a small change, "we can change the whole course of our future. This principle applies both to individual circumstances, such as health and relationships, and general welfare of the world. In the case of a war, the science of prophecy could allow a visionary project his vision to a future time and alert the people of his time to the consequences of their actions. In fact, many prophecies are accompanied by repeated pleas for change in an attempt to prevent it from happening that the prophets have seen.

The prophetic visions of distant possibilities often remind us of the analogy of the parallel paths, trails may be introduced both in the future as in the past. From time to time courses of the roads seem to deviate, causing you to approach your neighbor. It is at these points where the ancient prophets believed that the veils between the worlds were very fine. The finest of these, the easier it was to choose new avenues for the future, jumping from one track to another.

Modern scientists are taken very seriously these possibilities, and created names for these events, as well as places where the worlds are connected. Using expressions such as "time waves", "quantum results" and "choice points" prophecies such as Isaiah and gain powerful new meanings. Rather than being forecasts of events expected for a day in the future, are flashes of the potential consequences of the decisions we make in the present. Such descriptions often remind us of a great cosmic simulator that allows us to witness the effects of our actions in the long term.

Surprisingly, like quantum principles that suggest that time is a collection of malleable and diverse outcomes, Isaiah's one step further, reminding us that the possibilities of our future are determined by collective choices made in the present. Many individuals to share a common option, extend and accelerate the effect the result. Some of the clearest examples of this principle can be seen in quantum mass prayers for miracles occur, and suddenly it jumps from one situation to experience a different future. In the early eighties, the effects of prayer have been documented for a purpose

through controlled experiments in urban areas with a high rate of criminalidad.<sup>23</sup> Through these studies, the localized effect of prayer has been well documented in publications for all ages. Can the same principles apply to larger areas, perhaps on a global scale?

On Friday November 13, 1998, it implemented a mass prayer throughout the world, as an option for peace in a time when there was an escalation of political tension in many parts of the world. Specifically, that day was the deadline imposed on Iraq to comply with United Nations demands regarding weapons inspections. After months of unsuccessful negotiations for access to key locations, Western nations had made it clear that the failure of Iraq would result in a massive bombing campaign designed to destroy extensive areas suspected to be kept weapons.

Such a campaign would have produced, without doubt, a great loss of lives, both civilian and military.

A global community of hundreds of thousands of people connected through the World Wide Web, opted for peace in a carefully synchronized mass prayer at key moments of the evening. During prayer time, there was an event that many consider a miracle. Thirty minutes of air strike, U.S. President, after receiving a letter saying that Iraqi officials were requested to cooperate with weapons inspections, took the unusual order the U.S. military to "disarm" the military term to suspend a mission.<sup>4</sup>

The odds that this happened by chance at the same time frame that was being carried out worldwide prayer is minimal. Skeptics have seen the synchronicity that occurred in this example as a "chance." However, since earlier results have been similar developments in Iraq, the United States and in Northern Ireland, the increasing evidence suggests that the effect of mass prayer is more than coincidence. The tests, which confirmed a principle discovered in ancient texts simply state that the choice of many people concentrated in a specific way, has a direct and observable effect on our quality of life.

Although such changes seem inexplicable by ordinary means, the quantum principles are considered as products of the inner strength of a collective choice or a group. Perhaps the lost science of prayer, hidden in the ancient traditions to our current thinking might recognize, offer a form of action to prevent disease, destruction, war and death prophesied for our future. Merge our individual choices in our collective response to this, with implications that range from a few days to many generations in the future. Now we have

the language to introduce this powerful message of hope and possibility in every moment of our lives.

Although the full extent of the darkest visions of Isaiah is yet to come, more and more scientists, philosophers and researchers who believe that we are witnessing the prelude to many of the events he predicted for our time.

Could the old key as the scroll of Isaiah have survived two thousand years with a powerful message that could not be recognized until they understand better the nature of our world? Our willingness to allow such a possibility could be our road map to avoid suffering predicted by a range of views about our future.

*And I saw a new heaven and new earth ...*

*I heard a voice saying:*

*"There will be no more death,*

*- No suffering, no tears*

*because all this is over "*

Essene BOOK OF REVELATIONS

(REVELATION OF SAN JUAN, 21,1.4)

**LIVING IN THE DAYS OF PROPHECY**

For some reason this man caught my eye as I crossed the corridor that was after the toilets and telephones. It might have been exposed his artwork on the walls. Maybe their jewels, which projected a modest box of handmade felt. However, it is likely that the three children were around him. Having no children of her own, over the years have improved to calculate the ages of those belonging to other people. The biggest was about eight years. Seeing the younger, perhaps there would be two years apart from each other. "What lovely children!" I thought to myself while leaving behind his exhibition at the lobby restaurant.

I had just finished dinner with some friends who had been postponed several times and finally this time we enjoyed in a small seaside town north of San Francisco. Concerned about the preparation of a workshop to be held for three days, was aware that he had been somewhat distant at dinner. From my vantage position at one end of the table, the talks seemed to be happening around me. I had felt like an observer, while the rest of the group quickly had formed pairs to engage in typical conversations to catch up in terms of professional status, romances and plans for the future. I remember wondering if the choice of my seat had been intended, if it was my way of avoiding direct involvement while enjoying the presence of old friends talking. More than once I realized I was looking through the huge glass windows that were halfway between where I was seated and the spring under which the mark up. My mind was focused on the presentation had to do tomorrow afternoon. What would you say in your presentation? How to invite participants from such diverse backgrounds and beliefs to follow in the ancient message of hope for at this moment in history?

- Hey! How are you doing? "Said the man with the children and jewels as I walked towards him. The unexpected greeting from a stranger I moved to the present. I smiled and nodded.

"Great," I answered, without even thinking. You seem to have good assistants, "I said pointing to his three children.

The man laughed, and when I stood before him, suddenly started talking about her jewelry, the artwork of his wife and their four children.

"I was the midwife of all my children," she explained. My eyes were the first they saw when they came to this world. My hands were the first who touched their bodies. Her eyes sparkled as he described how he had grown his family. Within minutes, the man he had never seen in my life began to describe the miracle of birth that he and his wife had experienced four times together. Then I shook the confidence and sincerity in his voice as he shared the intimate details of each delivery.

"It is easy to bring a child into this world," he said.

It's easy for you to say "I thought. What would your woman if you ask what was your experience by having children?

Just as I was thinking this, a woman appeared from the back of the hall. At the time I knew they were together. Was one of those couples who seem as if you were part of another. She turned to us and smiled gently as he passed his arm around her husband. Would have passed through their exposure in the corridor had not been because I stopped to talk to her husband. Even knowing in advance the answer to the question I was going to do, I spoke first.

- Are you the mother of these beautiful children?

The pride in her eyes said before the words out of his mouth.

"Yes, I am," she said. I am the mother of five.

With the big smile that comes the privilege of sharing life with another person, he laughed and pointed his finger at her husband's arm. I got it immediately. He was referring to him as the fifth child. She was holding the fourth, the youngest, a boy of perhaps two years old. When he began to move, his mother placed him standing on the tile floor of the restaurant's entrance. The boy walked to his father, who picked him up in one motion and waved it at the angle of his arm. The little boy sat up looking straight into the eyes of his father and remained so for the rest of the conversation. It was obviously something they had done many times.

"So easy to have a son," he said as a reminder of where we left the conversation before the appearance of his wife.

"Usually," he replied, when they are ready there is not much to stop them.

Just shoot out!

With his young son still in her arms, the man bent a bit to mimic an athlete catching a ball or a baby in her arms.

We all laughed and he and his wife watched. Suddenly an air of silence in the couple and their children. From time to time someone passed through the middle just at the right time, when they were about to leave the right words to stoke our memories and awaken the possibilities that lie dormant within us all. I think in planes beyond the talk, all operate in this way. In the innocence of the unexpected, there is a magic moment. I knew that was one of those moments.

The man looked me straight. The expression on his face and feeling that flowed from my heart told me that anything would happen was the reason we were there together at that time.

"Normally, no problem," continued the man. Although, occasionally, something happens. Something goes wrong.

Looking small in his arms, the man shook the child even more, as she reached her hair and away from his forehead with his fingers. For a moment the two stared straight in the eye. I felt honored by their ability to share your love without making me feel a spectator. I was leaving part of his time.

"This is what happened to him," he continued. We had some problems with Josh. "I listened intently as he went. Everything was fine, just as it should. My wife had her water broke and labor progressed until we find our fourth birth at home. Josh was in the cervical canal when suddenly everything stopped. Simply stopped delivery. I knew something was wrong. For some reason, I remembered a police operations manual I had read years earlier. There was a chapter on emergency deliveries and had a section devoted to possible complications. My mind went through that section. Is not it funny how it seems to go to the

mind that we need at the right time? "He laughed nervously as he approached his wife. She put her arm around her husband and her youngest son and I knew that they shared an experience that had joined the three by a rare bond of closeness and wonder.

"The manual said that sometimes the baby during delivery could be stuck against the rump of the mother. Sometimes it is the head, sometimes what's left shoulder footwear. Reach in and unlock the fetus is a relatively simple process. This is just what I thought was happening to Josh.

"I pushed my fingers into my wife's cervix, and then something absolutely amazing. I touched his tail, shook my hand a bit up and noticed a doubt that Josh was the blade of which had run aground on the coccyx.

Just as he was to move him, I felt a movement. When I realized what was happening. It was Josh's hand. I was stretching toward the coccyx to free himself! When my hand touched his arm, I had an experience that I think very few parents have had. "At this point in the conversation we were all crying.

"The story is not over yet," said the wife gently. Go on, tell the other he whispered to her husband encouraging him.

"Now I get to that part. He smiled as he wiped his tears with his hands. When my hand touched his arm, Josh stopped moving, just a couple of seconds. I think he was trying to figure out what I found. Then he sat down. This time it was reaching out to get rid of the rump of his mother. This time I was giving to me! I felt her little hand move between my fingers. At first his touch was unsure, as if you were exploring. Within seconds gripped me. I felt my unborn child still reach out and intertwine his fingers between mine confidently, as if he knew me! At that moment I knew that Josh did not happen anything. The three worked together to bring Josh into the world and here he is today.

We all look the little that was in the arms of his father. Noticing that all eyes rested on him, Josh hid her face in her father's shoulder.

"It's still a little shy," the man laughed.

"Now I understand why he is so attached to you," I said. Both of you share something very big.



We looked at each other through the tears that had flowed from our eyes. I remember the feeling of reverence and awe, and perhaps a bit of a surprise, given the intensity of what we had to share. We all laughed, easing the confusion of the moment without detracting from the power of what we shared. After a few words and many warm hugs, we said good night.

I did not see the family. Now, almost three years later, I still do not know their names.

What remains is their story, their openness and willingness to share an intimate moment of their lives. His sincerity was touching something very old and deep inside me. Although it was less than twenty minutes we knew, the three had created a powerful reminder that I share many times over the following months. He was one of those moments where no explanations are needed. Do not even try.

A well-known phrase in the teachings of Hermes Trismegistus, considered the father of alchemy, suggests that the experiences of our daily lives, like birth, is a reflection of events occurring at a much larger scale in the cosmos. With eloquent simplicity, the principle states: "As above, so below." Chaos theory, a specialized study of mathematics, leads the explanation a step

further, to suggest that our experiences are also holographic. In a holographic world, the experience of an element is reflected by all other elements throughout the system. To the extent that our universe works this way, the principle can also be applied to an experience much closer to us: the relationship between our bodies and Earth. While standing family shared with me the memories of the birth of her youngest son, I discovered I was thinking about the principle of Hermes. Suddenly, the story of Josh working its way into our world became a powerful analogy of our planet giving birth to a new world. The similarities are undeniable.

If we could imagine, if only for a moment to ourselves coming to Earth from a world in which the miracle of birth was unknown, the story of Josh would be a new perspective to the events of our time. Witnessing the life that comes into this world is without doubt a magical experience. However, knowing what will be the outcome of delivery should somehow change our feelings about the experience. What would our perspective if we did not know the result? What if we saw the birth process without the privilege of understanding has been invited to a new life to our environment?

We would begin to see a woman with tremendous pain. His face grimaces in sync with the screams of childbirth. Fluids and blood flowing from his body.

Indeed, witness the arrival of a new life would be like witnessing the same symptoms that accompany the loss of it. How can we know the outward symptoms of pain that is a birth? Can we make the same assumptions to contemplate the birth of a new earth would someone who was witnessing a human birth and unaware of what you see? This is precisely the scenario that the ancient traditions suggest that it is manifesting, we are witnessing the birth of a new world cycling. In the prophetic visions of the Gospel of Matthew, the author uses the birth as a metaphor to describe the events of our time people expect to see: "There will be famines and earthquakes in various places. But this is only the beginning of birth pangs "(Matt. 24.7 to 8).

During the last quarter of the twentieth century, scientists documented only a few facts that seem to not be compared with anything. From the deepest regions of Earth to the limits of our known universe, there are instruments that record events that exceed in strength and duration of the above measurements, sometimes by many orders of magnitude. In autumn 1997, began to run through the World Wide Web, magazines and other media reports of catastrophic changes on Earth and in society. The articles describe a variety of events ranging from mega-earthquakes, rising sea level and near collisions with asteroids, to powerful new virus and the breakdown of the fragile peace in the Middle East, all with the potential to wreak havoc and destruction. Many articles describe phenomena that are consistent with visionary predictions for thousands of years for this time of history. Both modern and ancient prophecies suggest that the events of 1997 marked the beginning of a strange period in which dramatic changes are expected.

## **THE LANGUAGE OF CHANGE**

It was the second week of July 1998. My wife and I had just returned from a long trip where we spent three weeks in Tibet and five in southern Peru. Together we have made sacred journeys to some of the most pristine and isolated from our planet. The purpose of each trip was important to provide clear evidence of the existence of an ancient wisdom to the West lost 1,700 years ago. When traveling to remote places where traditions have been preserved for hundreds of generations, we had the opportunity to talk to those who

still live today practices. Instead of speculating on the validity of the faded text or translate the forgotten languages of the temple walls, speak directly with the monks, shamans and nuns of these regions by guides, interpreters and our own language skills, we made specific questions regarding practices that had the privilege to behold.

While we watched the news in the big cities whenever we could, Melissa and I were virtually cut off from the "outside world" for most of our trip. I walked into my office just as the fax began to whistle announcing the arrival of a message. And had a cascade of rolled paper that fell to the ground. I wondered what message could be so urgent as to greet us on our first day back.

After allowing the first few pages leave the set, picked up and began to leaf through the papers. There were pages and pages of information gathered from a number of scientific institutions from the National Aeronautics and Space Administration (NASA) and Department of Geological Survey United States to major universities and news services. All the pages were filled with tables, graphs and statistics documenting the unusual events that had occurred in recent months. Apparently, the researchers comment I had at the same, and it happened that I came into my office just as he was other information.

The first pages describe in detail a cosmic event of unprecedented proportions. On December 14, 1997, astronomers detected an explosion on the border of our known universe, the second highest after the Big Bang primordial. As reported in the scientific literature almost seven months later, researchers at the California Institute of Technology certifying

that the explosion had lasted one or two seconds, with a brightness equal to the rest of the universe. From the first blast, other explosions have been reported of similar magnitude.

There were also reports of June 1998, scientists had seen two comets colliding with our Sun, an event that had never been seen or documented before. After several hours of impacts, there was a "spectacular ejection of hot gas and magnetic energy known as the ejection of coronal mass (EMC)".<sup>3</sup> This type of flares are the triggers of the great changes in the magnetic field Earth, and are often the cause of outages in communications and electrical supply in large areas. Still fresh in the minds of many scientists the effects of changes of this type that occurred in March 1989, caused by flares that exceeded 50 percent the previous records.<sup>4</sup>

The following pages describe studies in April 1998, which documented what many already suspected about the weather and temperature extremes that have been occurring in recent years. For the first time, an international team confirmed that Northern Hemisphere temperatures had risen over the last decade than during any other period in the past six centuries. Furthermore, studies have revealed that an error in the data provided by satellites had led to erroneous readings on climate trends in the past, masking the signs of rising temperatures. As feared a similar rise in the southern hemisphere, scientists from the National Data Center for Snow and Ice were still surprised to see how quickly 200 square kilometers of ice mass of the Larsen B shelf had broken away from Antarctica and had disappeared from satellite photographs. Still intact on February 15, eleven days after he disappeared under water. The report reflected concern that the entire platform Larsen-B, which covers over 10,000 square kilometers could "get rid in just one or two years." Further studies continued explaining the significance of such events and calculated that "the melting of Antarctic ice could raise sea level by six meters."

In early 1997, began an abnormal weather pattern known as El Niño, which wreaked havoc on crops, industry and the lives of hundreds of thousands of people worldwide. Reports said more than 16,000 people died worldwide, and it was estimated that the damage amounted to 50,000 million [almost 10 billion pesetas]. Conventional climate models were unable to predict this pattern, resulting from the breakdown and reversal of ocean currents, until it had begun.

Other leaves showed the discovery in 1991 of mysterious and new signals that originated from the center of our galaxy, 1 and confirming that the north magnetic pole of the earth had moved five degrees since 1949 - With 1950.1,2 Articles were comments from leading researchers on the acceleration and the increased intensity of the phenomenon. Events from previous years that many saw as an isolated and abnormal, like solar flares in the late eighties, now were seen as a step on the scale of the latter shows even greater extremes. It had all happened within a time window of nine years! Although I was not surprised, I felt respect for the number of events and their impact on a very short period of time.

Many researchers suspect that these strange physical changes may indicate the onset of a catastrophic cycle of change that so many traditions and prophecies have foretold.

At first glance, without a context within which we can view these reports, the best may seem frightening. The variety of events that happen in such a short time seems more than a mere coincidence or accident.

Any of these events alone warrant the attention of leading scientists and major world powers. The fact that many of them took place in a few weeks suggests that it may be developing another stage on which there is not anything written in our models of society and nature.

Many scholars, contemporary and simple secular prophets believe that these powerful examples of natural and social ends are precursors of the events that actually make the ancient prophecies of war and destruction. However, the same prophecies taken as a whole give us a very different message types. The ancient predictions, far from being frightening, seen through the eyes of the new science gives us an authoritative vision of hope and new possibilities.

## **POINTS TO THIS STORY**

I was on a short waiting period when I heard the voice of the technician for the telephone handset.

-Start the program within three minutes, at a station in Idaho, to 20.30, "he said.

I've always felt comfortable on the radio. However, I felt a familiar sense of excitement that ran through me when I heard the man. He knew that in three hours to say anything would be heard by other stations across the country who would relay the program. For months, sometimes years, I mention some of the statements made that night. At the same time, I knew that the message of hope that he would convey in the interview offer a new perspective to the audience. I did a deep breath to focus and be prepared. It was a live program and therefore there was no testing. My first thought was, "What will be the first question?".

As if I had read his mind, the coach turned suddenly to the line.

"We like to begin by recalling your optimism. With so many predictions of chaotic destruction by the end of the millennium, why are you so positive about the future of the world?

"Well," I replied. I see we're going to start with easy questions. We laugh together, thereby releasing the tensions of the previous minutes. Moments later the voice of the host of the live interview began. Our conversation quickly led to the callers inquired about the challenges that could be expected in the end of the millennium transition and entry into the twenty-first century.

Although the words varied, there was a common theme in all the questions concern how destructive changes affect the human population. Some voices quivered from sharing cultural visions and personal to the end of the century. An old Native American from a tribe that did not mention, described some changes specific land that their ancestors had said would mark the last of the three "great earthquakes" on Earth. These include earthquakes, changes in weather patterns and the decline of certain types of government. According to the vision of its people, prophesied changes had already begun.

I listened carefully. In my opinion, all callers were right about the predictions and prophecies detailing just the way I also had heard. But at the same time, the stories were incomplete. In the visions of our ancestors, the catastrophic destruction was the only possibility for our future. Many prophecies also suggest another possibility. However, the visions of future happiness and hope seems to be that have been forgotten or lost completely as the prophecies were passed on from generation to generation.

The program was extended until dawn the next day. The moderator and I were piecing together a context in which the ends of the natural and social phenomena began to make sense. Described a newly discovered series of revelations in the pre-Christian texts. These traditions to be supported by recent research, the reason for my optimism was soon clear. While our challenges may seem more formidable with each passing day, my faith in our collective ability to rise above the events that threaten us that has only strengthened.

## **A WINDOW TO THE INNER WORLDS**

For many researchers, the recent extremes that have occurred in our solar system, weather patterns, changes in geophysical and social patterns have no frame of reference in Western models of understanding. Their training requires them to see the abnormal events observed by science as interrelated rather than discrete phenomena, as if they were mysteries without context. Ancient and indigenous traditions such as Native Americans, Tibetans and communities Qumran on the shores of the Dead Sea, offer, however, a context that allows us to find meaning in the apparent chaos of our world. These teachings give us a unified view of creation and reminds us, nothing more and nothing less than our body is composed of the same materials as Earth.

Perhaps the ancient Essenes, authors of the mysterious Dead Sea Scrolls, we offer some of the clearest visions of our relationship with the world and the science of time and of prophecy. These texts 2,500 years old, supported by modern research suggests that the events seen in the world around us reflect the development of belief in ourselves. Some documents of the fourth century preserved in the Vatican Library, for example, we offer details on this relationship and remind us that "the spirit of the Son of Man was created in the spirit of the Father, and your body the body of Mother . Man is the Son of the Earthly Mother, and from it the Son of Man received his body. You are one with mother earth, she is in you and you in it ... "(Emphasis added).`

The Essenes remind us, the only way they knew, a relationship that is now modern science has confirmed. The air in our lungs is the same that slides over the great oceans and precipitated by major mountain passes. The water, which is what makes up 98 percent of the blood that runs through our veins is the same that was once part of the great oceans and mountain rivers. Through the writings of other times, the Essenes invite us to see us one with the Earth, rather than as something separate from it. From this world view as old, we have two key provisions that guide us through the major challenges of the modern era.

First, it reminds us that the imbalances that occur on our planet are reflections of our inner state.

These traditions provide for the precariousness of our immune system and spread cancer in our body, such as the internal expression of a collective breakdown that prevents the outside world gives us life.

Second, this line of thinking invites us to consider earthquakes, volcanic eruptions and weather patterns as projections of great change that is taking place in human consciousness. It is clear that with such a world view, life is much more than a series of daily experiences that happen at random.

The events that take place in the world are living barometers of our progress on a journey that started long ago. When we look at our relationships within the parameters of society and nature, in reality we are witnessing changes within us. These insights suggest holistic changes occurring in the world represent a unique opportunity to assess the consequences of our choices, beliefs and values in a spectacular way, as a mechanism of interaction (feedback), if you can call

well. Once we recognize the mechanism, we awaken to new possibilities for even greater options in life.

These possibilities of healing have been kept secret tribal traditions and pre-Christian prophecy for hundreds of generations. In the eyes of those who have gone before us, our schedule seems to be intact, but now it is time of great change. If the outside world truly reflect our beliefs and values, can end the pain and suffering on Earth if we choose compassion and love in our lives? The current circumstances of ice sheets melt, raising



sea levels dangerously, increase in worldwide seismic activity and a third world war is only beginning. Taken to its fullest, each of these possibilities can be considered as a serious threat to the survival of humanity. Our message of hope is not yet fully materialized. The key to addressing these events is in time: the sooner we recognize our relationship with the world around us, our internal elections of peace can be projected as mild weather patterns, the healing of our societies and peace among nations.

We still have evidence of a powerful technology, long forgotten, hidden in the depths of our collective memory. Every day we see evidence of our technology, based on the feelings, the joy of new life and a lasting love, and in situations that keep us from it. It is this inner science that enables us to transcend through the grace destructive prophecies of future times and the challenges of life. In our collective wisdom is the opportunity to start a new era of peace, unity and global cooperation unprecedented in human history.

## **QUANTUM PROPHECY IN THE DAYS OF HOPE**

The science of quantum physics, developed in the early twentieth century, provides principles that make the time, prayer and our future are inextricably linked in ways we are only beginning to understand. Among the fascinating properties of quantum theory is the existence of many possible consequences for a given moment in time. If we recall the biblical passage "in my Father's house are many mansions", 'home' of our world is home to many of the possible consequences of the situations we create in our lives. Rather than create our

Actually, it would be more accurate to say that we create the situations that we attract future results, already established, to take his place in the present.

The choices we make as individuals determine which house, or quantum potential, experience in our personal lives. As our individual choices will fall into broad categories that affirm or deny the life in our world, the multiple options merged into one collective response to the challenges of the moment. For example, if we choose forgiveness, compassion and peace, we will attract future will reflect these qualities. The beauty of the aforementioned analogy of Hermes Trismegistus "as above, so below" is that it shows the meaning of each choice made by each man and woman, from any source at all times. In the absence of money or privileges, all options have the same strength and courage. Follow our progress by the possibilities of life is a group process. In the quantum world

there are no hidden actions, and has every action of every individual. We are in a world we create together.

Neither the former nor the current prophecies predict our future, at all times perfect our elections! Even though we might be on a path destined for a specific result, our path may change radically to produce another totally unexpected result (in a period of only thirty minutes as in the example of the bombing of Iraq). Predictions only offer possibilities.

The physicist Richard Feynman, considered by many as one of the greatest innovators of the new thought from Albert Einstein, speaking precisely this key point of the prophecy when he said: "We do not know how to predict what will happen in a given time. The only thing that can be predicted is the probability that various events occur".<sup>14</sup>

Perhaps the most authoritative passages lost our pre-Christian texts refer to an ancient science known today as prayer. Considered by many as the root of all technology, the prayer, which is the union of thought, feeling and emotion, is our opportunity to speak the language of change in our world and our bodies. The words of the past remind us of the potential that prayer can bring to our lives. Modern research, with the language of our own science, we offer the same visions.

In the late eighties, the effect of mass prayer and meditation could be documented by studies conducted in some major cities in the world, which could measure the decline in crime rates in the presence of continuous peace vigils performed by persons trained for this purpose. "The studies ruled out the possibility of" coincidence "caused by natural cycles, changes in social policy or law enforcement. While a state of calm and peace was created within the study groups, the effects of their efforts were felt far beyond the borders of the walls of the buildings took place. By an invisible network that seemed to pervade the belief systems, organizations and social strata in the central districts of cities, the choice of peace that few people chose to reach the lives of many. Had a direct effect clearly observable and measurable human behavior was correlated with the groups that had focused on prayer and meditation.

Does change actually created by those who were focused on peace, or prayer vigils show another possibility, with even greater implications, so far tested only in laboratories? If the above quantum theories are correct, then for every act of crime in a city already noted there was another situation in that same time: one in which there was no crime. The

researchers call this potential "overlap", they seem to conceal a reality with the result of a new possibility. Are there certain types of prayer that will attract these overlays to be central to our present? For this to be true in the experiments referred to, for example, situations of peace and crime had to be at the same time, while one of them yielded the stage to another. Well, according to our way of thinking, it is impossible that two things share the same place at the same time, or is it possible?

The doctor Jeffrey Satinover, in his recent book, *Cracking the Bible Code*, tells a very recent research that raises precisely these possibilities. In one study, says Satinover, there were two atoms with very different properties, in an act that defied the laws of nature as we understand them today. Under the right conditions, the two atoms were to occupy exactly the same place at exactly the same time! 16 Before these studies had verified this phenomenon was considered impossible. We now know that it is not.

Situations occurring in our world, at any given moment in time, are formed by people, machinery, earth and nature. At its most basic level, consist of atoms. If two of the basic components of our world can coexist in the same instant, then opened the door for many atoms do the same, which means that the same happens with the results. The difference may be simply of scale.

With the refined language of quantum science, we have the vocabulary to describe exactly how we participate in determining our future situation. Our ancestors, recognizing that our life experiences as events were located in the course of time, remind us that, to change the nature of them, just choose a new direction. The difference between this line of thought and the idea that we create our reality by manipulating the structure of creation is enormous, and at the same time, extremely subtle.

Rather than create or impose change on our world, perhaps the old key that teachers are concerned the change candidate in history was our ability to change focus. Buddha, Gandhi, Jesus of Nazareth and those who participated in the mass prayer in November 1998, all experienced the effect of that change. Quantum physics suggests that by giving a new direction in our approach, where we put our attention, we attract a new course of events, while freeing other that no longer serves us.

It may be precisely what happened that November afternoon in the campaign against Iraq. Although in the past the military serve us to achieve our political goals, we may have

reached a point where we have overcome such tactics. Oddly enough, the old threat of mutual destruction powers with a similar power has created one of the eras of relative peace longer than our world has known in recent years. Anyway, something happened that night in November. With a unified voice, our global family chose to focus on the overlap of peace, instead of achieving peace through military action. Although approximately thirty countries participating in the prayer that night represented only a small fraction of our world, the effects were very powerful. That night, no lives were lost in Iraq by bombing. Could it be to bring peace to our lives was something as simple as entering a unified effort to focus on peace as if it already exists?

The old traditions ask us why complicate things.

## **BACK TO WRITE OUR FUTURE**

The membrane between future possibilities can be so thin that we can not recognize when we have crossed the barrier and we have entered a new result. For example, the 'sudden desire to "exercise more often, eat differently or re-commit to a relationship that is teetering is a new choice to break the current pattern structure and promises a new result. Although we feel that the choice was spontaneous or natural change now allows us a chance to experience health or relationship in the past was only a dream. Prayer is the language that allows us to express our dreams, make them real in our lives. What if our choices were intentional?

Now, perhaps more than any other time in human history, the choice is in our hands. Once we read the words, recognized the potential and exposed new ideas, we can not return to the innocence of earlier times. Given what we've seen, we have to make sense of our experience. We forget what we have been shown, citing lack of evidence or little data, or can afford to embrace a new life opportunity. The timing of each new possibility is reconciled when the magic begins, the time of our choosing.

As the world gives birth to a new Earth, the most land, weather patterns, ice sheets and the magnetic changes are evidence of the changes. In light of the latest research, what is the potential to apply the wisdom of cough you 2,000 years old globally, to respond to the challenges of the new millennium with a result of healing, peace and smooth transition? The work has already begun as the story points to *This*, To the last days of prophecy.

*I have made known to  
your deepest mysteries.*

BOOK OF HYMNS,

Dead Sea Scrolls

## 2

### **Lost words of a forgotten people**

#### **Beyond science, religion and miracles**

It happened very quickly. Sometimes the feeling that leaves an event lasts longer than the event itself. That was one of those cases. I rewound the scene over and over in my mind. A freeze could slow each image. With poise and a sense of the observer that is safe, I studied the details in search of an answer, something in my known world to give meaning to what we had just witnessed.

Only moments before, had noticed the old gentleman as he crossed the parking lot to go to that restaurant by the sea. He had been with a woman, I assumed it was his wife, pushing his way through a small group of people to get to the sidewalk in front of the reception. The two had crossed the double doors to get into the hot, thick air of a summer night on the coast of Georgia. Its stainless steel walker preceded each of its steps, ensuring a stable position from which to address the next move.

Suddenly changed the pace. Had unexpectedly come to a curve with a slope of about 15 centimeters over the level of the sidewalk of the street. I watched in slow motion how his walker was reeling with uncertainty, flipped and crashed into the asphalt, still warm from the relentless summer sun. The man, confidently holding his trusty appliance handles, fell on him. He lay unconscious. As one observer surreal, I stood in the street without moving. In silence.

Watching. The wind seemed to bring me my ears deceive fragments of the terrifying screams of his wife. "Help! Please someone help us! "The strength of his voice betraying his fragile and delicate body.

Within seconds I was at his side. However, despite the speed with which I moved, I was not the first. In my silent observation I had not noticed that there was someone else around, or anyone from approaching. There was another woman, and kneeling on the floor beside the man who had fallen and had placed her head in her lap. A row of blood in a zigzag pattern showed himself at the base of the skull, just below the ear. She tilted her

head gently to locate where it came from the blood. In light of the dim lights of the restaurant's entrance, I could see the folds of skin that overlap each other and hide any injury which may be causing the bleeding.

The woman carefully separated each of them until he found the wound. Blood assumed a strange color to the glow of the mercury vapor lamp that showed the above us. At first it seemed another layer of skin. Then I could see a darker area, a deep flash, while separating the crease. Without a word, the woman touched the dead tissue and began to caress the wound as if stroking a pet. I looked at his face. Her eyes closed as he leaned his head toward the sky. Upon seeing the incident from the restaurant, a group of people had gathered around us. Except for an occasional whisper of someone who had just arrived, no one said a word. The whole group stood motionless and silent, as if he had agreed to a silent signal.

Later that afternoon, some viewers said they had experienced a kind of sacred feeling at that time. Some even suspect that it was producing a sacred act.

Overall, we were entranced by what we saw. At first we were not sure what happened. While our senses suggest one thing, our logic dictated otherwise. There in the dimly lit parking lot of the small restaurant, I witnessed what modern science would have qualified for a miracle. In the eyes of twelve witnesses or more, while she silently caressed the wound in the flesh of man, the wound began to disappear. Within seconds, the wound was closed without leaving any trace of the fall that had just suffered.

Someone in the restaurant had called the emergency phone and paramedics soon arrived. When their lights announced their arrival, the group broke up, for nurses to reach the small circle where the man was still with his head on the side of women. Still hugging the head and shoulders of the elderly woman left her place medical assistant health. We watched as he examined the blood stains on his shirt. His experience led him quickly to locate the site of the wound in the back of the head and then just below the ear. As he had done shortly before the woman, the paramedics carefully separated the folds of skin where the blood had stagnated.

To the surprise of the paramedics and the amazement of witnesses, there was no wound. The blood just seemed to have appeared at one point the neck of the elderly, have followed

course and splashed the collar of his shirt. There was no sign of wound, incision or scar.

The blood still wet on the man's shirt seemed to have no source! While watching the scene, I came the question: "How is that possible?". With a science so advanced that it can enter the world of an atom and build machines that travel to the limits of our galaxy, why the same science considers the healing I just witnessed a miracle?

## **LOST WORDS**

While Western science does not have a frame of reference for such things, they do fall within the scope of indigenous traditions and ancient texts. In addition, the same traditions remind us that it is now, during the convergence of many cycles of time, when we recognize the importance of such miracles. When we look at events that are outside the scope of accepted science, recalling the memory of a power that has lived within us for hundreds of generations. For nearly two millennia, our power has been dormant, while the challenges of human history we were put to the test. These traditions suggest that our gifts to awaken now face even greater challenges in our lifetime. In doing so, open the doors of an era of peace and unprecedented cooperation, at the same time ensure a future for generations to come.

Why, then, represent the extremes of nature and the social unrest of today's world such a mystery to the Western understanding? As our explanations of natural processes have served us so far, would our understanding be incomplete? Is something missing? Is it possible that in the recesses of our collective mind we lost the knowledge that allows us to make sense of what apparently does not?

In the second half of the twentieth century have uncovered documents that shed light on this question so common. The ancient manuscripts of Aramaic origin, Ethiopian, Coptic Egyptian, Greek and Latin support to indigenous traditions and indicate with certainty that the answer is "yes."

## **FORGOTTEN TECHNOLOGY**

1700 years ago, missed key elements of our ancient heritage, to be relegated to the priests, his elitist, and esoteric traditions of those times. In an effort to simplify the loosely



organized historical and religious traditions of his time in the fourth century, the Roman Emperor Constantine formed a board of historians and scholars. What later became known as the Council of Nicea met its guidelines and recommended that at least twenty-five documents were modified or removed from the collection of texts. The committee found that many of the works that were reviewed were redundant, overlapping stories and parables repeated. Other manuscripts were so abstract and in some cases as mystics who believed that they had no practical value. In addition, twenty other supporting documents were removed and were reserved for researchers and scholars privileged elite. The remaining books were condensed and restructured to give greater meaning and make them more accessible to the reader.

Each of these decisions contributed to increasingly confuse the mystery of our purpose, scope and interrelationships. The fruit of his work produced a single document in 325. The result of his work is still among us as to what may be the religious history that have attracted the most controversy. It's what we know today as the Holy Bible.

Seventeen hundred years later, the implications of the actions of the Council of Nicea still continue to shape politics, social structure, religious understanding and technology in our lives. Although we live in a sophisticated world governed by science, the assumptions that led us to our technical accomplishments are deeply rooted in our beliefs about how we relate to the world. This understanding, developed over thousands of years, has become the foundation of our science. For example, how would oil technology that governs our economy, if instead we had recognized the laws of harmony and our machines connected to the energy band three inches wide that permeates our world? This technology is only possible with a belief system that includes holistic laws of nature, the same principles of our sacred traditions disappeared nearly two millennia. Perhaps our failure to recognize these relationships is reflected in a technology that we believe that *advantage* burning or popping forms of energy to supply energy to our world. These outward expressions of technology may be a reflection of our inner sense of separation.

It is clear that nearly two thousand years the members of the Council of Nicea could not have foreseen these implications, even the translators of these texts for hundreds of years later. For example, a quote attributed to Archbishop of Canterbury Wake suggests their innocence in the corrections niceas when to ask why he chose the heavy and tedious task of translating the texts instead of allowing the creative freedom to write their own, the

Archbishop replied: "Because these writings supposed to be better accepted and unbiased for all sorts of people, than any other contemporary written by someone else."²How could they know the council members of the fourth century that the book would become established on the basis of one of the great religions of the world?

Have recently been recovered, translated and made publicly available personal papers and entire libraries that were lost after the death of Christ. To my knowledge there is no single collection that contains all the information, since the translations are the product of several authors who have worked in different languages over the centuries. However, rarely have translated text block. Thanks to the work of modern scholars, one of those compilations of lost biblical books was published in the early twentieth century. The documents identified as removed from our modern Bible are these books:

*Maria Bernabe*

*Clement I Magnesians*

*Clement II Nicodemus*

*Christ and Abgar Paul and Seneca*

*The creed of the apostles Paul and Thecla*

*Philippians Hermas-Visions I*

*I1-Philadelphians Hermas Mandates*

*Hermas III-Similarities Policarpio*

*Ephesians Romans*

**I Trallanos Children**

*Children II Correspondence between Herod and Pilate*

Then I give a partial summary of the supplementary texts revisions eliminated during the fourth century. These texts were normally reserved for scholars.

*The First Book of Adam and Eve Simeon*

*The Second Book of Adam and Eve Levi*

*The secrets of Enoch Judah*

*The Psalms of Solomon Izac*

*Odes of Solomon Zebulun*

*The Fourth Book of Maccabees Dan*

*Naphtali Ahikam history*

*The Testament of Reuben Gad*

*Asher Benjamin*

*José*

The consequences of eliminating or altering in some cases, these 41 books, and possibly some others, describing our heritage and relationship with the cosmos, it still leaves feel its effects. The absence of these key texts could explain the feeling that many people have expressed that our biblical texts are scattered and incomplete. Both serious researchers and for amateur historians the existence of these documents will return a sense of solution unknowns. Like a modern mystery, is now, after almost two thousand years after his disappearance from our open literature, when we complete our story.

While each of the lost books helps us to understand our past, there are some who are much more affected than others. Among the most significant are those that describe the lives of people that time has done that we see as more than human by their achievements. The *Book of Mary*, the mother of Jesus, is one such example. For centuries, scholars have speculated that Mary played a more significant role in the life of Jesus, whom we see from the abbreviated descriptions of his life displayed in our modern Bible. Thanks to the book that bears his name, we know the heritage and family values that led to Martha to their role as mothers of Jesus. In later texts the *Book of Mary*, shows us how she guided her son, instilling the values that bestow their gifts of healing and prophecy to better serve humanity and beyond.

Mary's parents, for example, were descendants of the lineage of David, one of the first tribes of Israel. His father and mother, Joachim and Anne, had been married some twenty years before conceiving her first and only child. The spirit of Mary came into the uterus of Ana after a dream that she and Joaquin share from different places, in the afternoon. In the presence of an "angel of the Lord, accept the vow that his daughter would be" handed over to the Lord from his childhood and full of the Holy Spirit from the womb. " The name of his daughter would be Mary, because of his purity would be suitable to accept an unusual concept at age fourteen.

Other additional books still describe the time elapsed until the birth of Jesus and immediately after, and the miracles that had not been told he made during his childhood.

Perhaps *Books of Adam and Eve* offer some of the most important insights about our role in history and our current beliefs. The *First Book of Adam and Eve* begins after the Creation, with a description of the location of the "garden", which is supposed to be the Garden of Eden. Created "to the east of the Earth", the garden was located "on the frontiers of this world, towards the sunrise, beyond which the only thing there is water around the world and reaches the borders of heaven. And north of the garden is a spring of water, clear and pure for the palate, more than anything else. " <sup>6</sup>

After a time, when Adam and Eve were expelled from the garden, were given a strange time describing the duration of their exile, extends to all his descendants, until a specific moment in time. In what would be the first of the great prophecies, the Creator told Adam and Eve that "I have set this land where days and years will pass, and thou and thy seed shall dwell and walk through it until the days and years are finished. " This time of compliance is planned for after the 'big five and half days ', later defined as " five thousand five hundred years. " It will then, at the end of a great cycle of time, "Someone will come and save" to Adam and his descendants.

For nearly two thousand years we have speculated about the lost time and the obvious gaps in the biblical texts. Now the recovery of the lost books of the Bible have clarified questions and may have opened the door to other even higher in our understanding of the world. What we know is that in the best case, our vision and interpretation of history and our role in creation is incomplete. Is it possible that the very foundations of our society and culture, our language, religion, science, technology, and even the way we love each other, based on an incomplete understanding of our most sacred and ancient history? What we

have forgotten our relationship with the world forces that cloud our understanding of the healing that took place in the parking lot of the restaurant that evening in Georgia? Perhaps the gap in our understanding can be completed at last, thanks to new revelations of a wisdom that is the basis of one of the major religions of the world: the teachings of the ancient Essenes.

## **THE MYSTERIOUS Essenes**

Five hundred years before Christ's birth, a mysterious group of scholars formed communities to practice an ancient teaching that dates back to before history as we know it. Named all Essenes, were actually several sects among which included the Nazarites and Ebionites. Roman and Jewish scholars referred to the Essenes as "a race in itself, protruding more than any other in the world." In ancient writings are fragments of their traditions, like the Sumerian glyphs, which date from 4000 BC. In this ancient lineage of wisdom can be found virtually all elements of belief systems in the world, including China, Tibet, Egypt, India, Palestine, Greece and the American Southwest. Also, many of the great traditions of the Western world have their roots in the same stock of information, among which are the Masons, Gnostics, Christians and Kabbalists.

Also known as "the elect" and "the elect", the Essenes were the first people to openly condemn slavery, the use of servants and kill animals for food. Because they saw the physical work as a communion with the earth, were farmers and lived near the fields that fed. The Essenes believed in prayer as the language through which nature and honoring the creative intelligence of the cosmos were not differences. Prayed regularly. The first sentence of the day took place on rising in the darkness before dawn to go work in the field. Then they prayed before and after each meal, and then once more to retire at the end of the day. Considered the practice of prayer as an opportunity to participate in the creative process of their lives, rather than a formal ritual that had to do during the day.

Vegans as the current guidelines, the Essene communities refrained from eating fresh meat, blood-derived foods and fermented liquids. Perhaps one of the clearest explanations of their diet can be found in the following passage from the Dead Sea Scrolls: "Do not kill the food that you get to the mouth. Well if you eat live food, this will give you life, but if you kill your food, dead food will kill you too. For life only comes from life, and death is always

death. Anything that kills your foods, it also kills your body. "9His lifestyle allowed them to reach old age, to 120 years or more with a lot of vitality and strength.

The Essenes were meticulous scholars, record and document their traditions for a future generations could only imagine. Perhaps the best example of his work is hidden in libraries around the world stopped. Like time capsules placed methodically, manuscripts provide a snapshot of the thinking of an ancient people and a forgotten wisdom. What is your message for us?

## **THE Dead Sea Scrolls**

One of the Essene library more accessible and controversy was discovered hidden in the neglected area of Qumran caves in the hills facing the Dead Sea. It is believed that the documents withheld for security, known collectively as the Dead Sea Scrolls, amounted to nearly a thousand. After the initial discovery of the manuscripts by Bedouin tribes in 1946-1947, its age was not verified until the spring of 1948. During that time the specialists of the American School for Research in East confirmed the antiquity of the first seven manuscripts. *Manual of Discipline, Legends of the Patriarchs, Psalms of thanksgiving, Habakkuk Commentary, the war Manuscript the Book of Isaiah* (Two copies), was estimated to have been written hundreds of years before any other text found in the Holy Land. In 1956, he had discovered a total of eleven caves. Overall housed the remains of approximately 870 manuscripts, consisting of 22,000 fragments of papyrus, parchment and metal scrolls. One site alone, cave number four, containing about 15,000 fragments, unearthed the largest book to date.

The translation and publication of manuscripts has been subject to much controversy for more than forty years. Until recently access to the library of the Dead Sea was limited to a team of eight scholars. It was not until the nineties, following the political and academic pressure, the contents of the library of manuscripts from the caves of Qumran was released to the public. In 1991, the Huntington Library in Southern California announced that he was in possession of a complete set of photographs of the Dead Sea Scrolls and that would be available to the public. Emanuel Tov, head of the official team of the manuscripts, followed suit in November of that year announced the "free and unconditional access to all the photographs of the Dead Sea Scrolls, including rolls that were not released "10

The still ongoing controversy rolls invites us to ask the same question over and over again. What message could contain a text of two thousand years old, which would cause her secret for nearly half a century after its discovery? What should they say these 22,000 pieces of copper, leather and papyrus that could dramatically impact our lives today?

One reason for delaying the publication of translations of the manuscripts is that they appeared to be earlier versions of our modern Bible.

For fascinating that may result from this discovery principle, the problem lies in the discrepancies between the original texts transcribed by the Essenes and bibles accepted today. The documents found in the caves of the Dead Sea were not subjected to revisions to the Council of Nicea in the fourth century, translations into the languages of the West or interpretation by scholars over the past two thousand years.

In the manuscripts there are stories, parables and a story that had not been seen since he was removed from the canonical version of our Bible in the early fourth century. Written in Hebrew and Aramaic texts include said that in some cases, came from the angels themselves. The library also contains unusual aspects of the lives of some prophets like Enoch and Noah, and at least a dozen previously unknown texts written by Moses. None of these documents can be found in our Bible. It is clear that the manuscripts of the Qumran caves have only just begun to open the door to new possibilities in our relations with our collective past and each other.

## **SECRETS of the Essenes**

An excerpt from the Dead Sea Scrolls makes it clear why the ancient Essenes broke away from the urban areas of their time and formed communities in the desert: "They have always lived the sons of light where rejoice the angels of the earthly mother: near rivers, trees, flowers, music of birds, where the sun and rain can hug the body is the temple of the spirit. "

The nature and natural law were the key to the lifestyle of the Essenes. You can find a way to understand their world view in their beliefs about the relationship between the human body and earth elements.

For the Essenes of Qumran, the word angel described the elements of the world we see today as electric and magnetic forces. Some forces were visible and tangible, while others were ethereal, but were also present, for example, a reference to "earth angel" can include the angel of air and water and light. The forces of emotion and consciousness were viewed as angels, as angels of joy, work and love. These revelations of thought of the Essenes allow us to see their words 2,500 years later with a new hope and understanding.

In the language of his time, the authors of the Dead Sea Scrolls provided a world view that takes into account a holistic and unified relationship between the Earth and our bodies. Through eloquent words and poetic reminders, the Qumran texts remind us that we are the product of a very special bond, a *Sacred Marriage* between the soul of the heavens and the fabric of our world. The principle states that all without exception are part of what we see as our world, and we are closely interconnected within it. Through endless invisible strings and strings, are part of each of the expressions of life.

Any rock, tree and mountain, river and ocean any part of us. Perhaps most importantly, you and me are a reminder that both are part of each other.

Essene traditions refer to this union as that of "Mother Earth" and "our Father in Heaven": "For the spirit of the Son of Man was created in the spirit of the Father, and your body the body of Mother earth. Your Mother is in you and you in it. She gave birth to you: she gives life. It was she who gave you your body ... as the body of a child is born from the womb of its mother. "" We are the sexless marriage of these forces, the men of "our Father in Heaven" merged with the women of "our Mother Earth."

This unified vision invites us to consider that through the common thread that connects our bodies with the Earth, the experiences of a person in another project.

While honoring the marriage, the union between Earth and the spirit continues and the tender temple of our body will live on. When you break the agreement ends the marriage, our church died and the forces of the earth and the spirit return to their places of origin.

Essene wisdom with these subtle concepts, was among the disjointed collection of texts that form our current biblical traditions. These texts, among other documents, were eliminated by the Council of Nicea in the revisions made in the fourth century. The elegant simplicity that connects the great teachings of the Essenes with significant elements of our



lives today was rediscovered, preserved in good condition, in the great libraries of the house of the German Habsburgs and the Catholic Church. Manuscripts of the Vatican, which had been stored for more than 1,500 years, were essential to all documents that led to Edmond Bordeaux Szekely to publish revised translations of these extraordinary texts Essenes. In 1928, he published the first of a series of works that became known as *The Essene Gospel of Peace*, which provided new insights and a renewed respect for this lineage of wisdom that precedes nearly all the major religions of today.

## **THE Nag Hammadi Library**

Two years before the discovery of the Dead Sea Scrolls was discovered and another library of ancient wisdom that would forever change our ideas about early Christianity. In Nag Hammadi, belonging to the region of Upper Egypt, two brothers found in December 1945, a collection of manuscripts. Buried in a sealed jar, the texts were composed of twelve full manuscripts and eight pages of a thirteenth, all written on paper made from strips of old papyrus. The entire collection of documents known as the Nag Hammadi library, and now kept at the Coptic Museum in Cairo, Egypt. Nag Hammadi library passed through countless hands before their volumes were recognized, authenticated and entered into the records of the museum on October 4, 1946. Although some manuscripts were destroyed by being used as fuel for furnaces in the region, those who have survived have done so in an amazing state of preservation, and offer new insights, and in some cases, unexpected about the traditions of the ancient Gnostics and the early Christians.

The Nag Hammadi library, dating from the fourth century, begins approximately when the Dead Sea Scrolls are relegated. Never before have we seen such a continuity of spiritual and religious teachings of early Christianity, to include his vision of our time through the prophecy of the future. Gnostic traditions originated in a time when the early Christian doctrines were being remodeled and were to adopt a new identity. The Gnostics identified with the main teachings of Christianity *in its original form*, and chose to separate rather than follow the current of change that the Christian tradition was carried out from its original base of belief. When the Roman Empire converted to conventional Christianity, the Gnostics were the first relegated to the category of radical sect, and at the end were totally excluded from Christianity. Books like *Gospel of Mary* the *Apocalypse of Paul*, the *Apocalypse of James* and *Apocalypse of Adam* and the *Book of Melchizedek* have

reached today as a testament to the wisdom rare Gnostic teachings preserved for future generations.

### *The Apocalypse of Adam*

Since Gnosticism acknowledged to have originated in early Christian traditions, many of the Gnostic texts have their counterparts in the stories, myths and parables of early Christian texts. Notable among the Nag Hammadi documents this strange text *Apocalypse of Adam*. This book, a collection of teachings of divine inspiration and transmission, is the story of Adam found in Genesis. What is unique about the *Apocalypse of Adam* is the apparent absence of any previous relationship with another material. Apparently, this particular text was complete and well established as an early form of Gnosticism long before the Christian literature.

Adam begins his account describing the presence of three visitors from the sky, guides who accompanied him on his visions of the future of humanity. Shortly before his death, he dictated his revelations to his son, Seth. As with the teachings of the prophet Enoch, who gave the secrets of creation to his son Methuselah, when he was an advanced age, the text begins with Adam who teaches his son "to the seven hundred years ...".<sup>13</sup> After a brief summary of his life with Eva, mother of Seth, Adam shares his visions of events yet to happen. "However, in September, my son, I'll explain the things I've seen those men before me have revealed to me ... " <sup>14</sup>

Adam talks about the great flood of Noah, there were still arriving, with all the details about her family and the ark that saved their lives. Perhaps the most significant revelations of Adam is the description of a savior when he calls the "luminous". Adam speaks of a land perpetually plagued by floods and fires up the Luminar displayed a third time. After his appearance, the major world powers will question in disbelief their power, authority and powers. Through a series of thirteen scenes, Adam describes thirteen kingdoms that falsely identified the source of Luminar, with origins as varied as "two luminaries," "a great prophet," "the lion beneath ...». It is a future generation "no king" which correctly identify the origins of Luminar as someone chosen by the divinity of all the times, past and future, and bring it to this: "God chose him among all the aeons. Generated knowledge of the truth untainted would come to dwell in it. "<sup>15</sup> These texts clearly offer new perspectives and renewed revelations about the details which are often fragmented in the versions "authorized" of our ancient heritage.

### *The thunder, perfect mind*

Perhaps the most powerful of the Nag Hammadi works is a unique text written by a woman from the Gnostic tradition, entitled *The thunder perfect mind*. In the words of one of the translators of the texts, George W MacRae, this book is "almost unique and very special in the library of Nag Hammadi."<sup>16</sup> The manuscript is written in first person form of dialogue, where the anonymous author claims to have experienced many of the dichotomies of human experience.

"But I am the first and last. I'm the respected and despised. I am the whore and the saint. I am the wife and the virgin. I am the barren and many are his sons. " <sup>17</sup>

Through a series of words that remind us of the poetry found in the Dead Sea Scrolls, she reminds us that within each person are possibilities for all kinds of experiences, from the brightest light to darkest dark. It then continues with a final verse which comes to the readers to remember that when humans come to your place of rest: "There I meet and live and never die."<sup>18</sup>

### *The Gospel of Thomas*

One of the most controversial texts of Nag Hammadi is the document known as the Gospel of *Thomas*. At least part of this manuscript was found which was translated from Greek to Egyptian Coptic, the language used by the Christians in the monasteries of Egypt in the early first millennium. The Gospel of Thomas is a rare collection of sayings, parables, stories and direct quotes from Jesus, who was believed to have been compiled by the brother of Jesus, Didymus Judas Thomas. It is the same Thomas who later founded the Eastern Christian churches.

Portions of this gospel is very similar to the manuscript called the Gospel Q,<sup>19</sup> a manuscript that is supposed source of the first century The text "Q"-so named by the initial of the German word Quelle, meaning "source" - are the authors of the New Testament used as a reference. However, there are many parts of the Gospel *Thomas* not found in the Gospel Q, which implies that an independent source that can confirm and validate other texts dating from the same period.

The words of the Gospel of Thomas are some of the most mystical Gnostic texts. At the same time, in the rich context that provided the Dead Sea Scrolls, these words take on

new meaning and offer new insight. For example, in response to a question from his disciples about his final destination in the world, the gospel *Thomas* records that Jesus told a parable: "As there are five trees in Paradise for you to remain steadfast in winter and summer, the leaves do not fall. Whoever knows them will not experience death." <sup>20</sup> In the absence of a framework for the "five trees", these words offer little more than a mystical proverb on which to reflect. However, within the context offered by the angels of Essene life, these words become the source of confirmation of the ancient science of eternal life: the five keys of thought, feeling, body, breathing and feeding. The texts, to confirm that Jesus was a master of the Essene traditions, lend additional credibility to the interpretation of this mystical reference to eternal life.

## **BEYOND SCIENCE, RELIGION AND THE MIRACLES**

The same instruments that kept the prophecies suggest that it is possible to transmute such predictions of catastrophic changes, even those that seem imminent. Essene texts as the Gospels and the Nag Hammadi library describe a wisdom that allows us to meet our life-affirming visions into a collective will to reshape our future. In doing so, redefine the old visions that speak of rising sea levels, devastating earthquakes, solar flares that threaten life and the threat of global war.

However different in some respects they may seem the details of our lost heritage, there are common themes that connect the texts with a significant source of knowledge for our times. By the wisdom that predates history, we are reminded that personal choice to reaffirm life in the world of our thoughts, feelings and emotions are reflected as times of peace and forgiveness in the communal world of our families and communities. Similarly, elections to deny the gift of life in our bodies is reflected as restlessness, oppression and war in our cities, governments and nations. Once again we are invited to remember that the inside and the outside world are a reflection of each other. The simplicity that is inherent in this unique keepsake that makes miracles, like healing explained in the beginning of this chapter, are a fact and not a probability.

Perhaps the elements that were lost in the revisions and cuts the Council of Nicea in the fourth century, the science of prophecy and prayer are the most power can confer. Considered by many to be the oldest of all sciences, these internal technologies represent

our opportunity to first identify the future consequences of our decisions today and then choose our future with confidence.

I read here what it has always been, what was far and what could happen.

*THE Essene Gospel of Peace*

# 3

## Prophecies

### Visions of a future forgotten silent

Almost all the traditions of the world with centuries-old reminder that our age is not an ordinary moment in the history of humanity on Earth. Those who lived before us gave us their prophetic messages encrypted in their sacred texts, oral traditions and timing systems. His messages, written for a people they could only know of its existence in a dream, keep alive the memory of visions, which in some cases precede the first moments of our written history. Over time, the subjects of his visions have been incorporated into a variety of religious traditions and spiritual practices. For disparate they may seem, the traces of the similarities in these traditions offer us clues to decipher the meanings that those words are sacred for us today. Only recently, with the help of computers and other sciences of the twentieth century have been able to confirm and authenticate the references to the ancient visions of a future time.

#### *GUARDIANS OF TIME: THE MYSTERIOUS MAYA*

As we approach the dawn of the twenty-first century, one of the mysteries of our past, that of the Maya, is still to resolve view. Almost as quickly as they made their appearance in the remote areas of the Yucatan Peninsula, about 1,500 years ago the architects of massive temples and celestial observatories suddenly vanished about 830. In addition to its huge stone plazas and towers scattered, left us clues to their past, and perhaps our future, in its unique time calculations.

The Mayan calendar may be one of the oldest and most sophisticated systems to measure the time known to mankind. Until the advent of our atomic clocks based on the vibration of the cesium atom, the Mayan calendar in accuracy rivaled any other system of measuring time known to the twentieth century. To date, the descendants of the ancient Mayans calculated the time and determine the correct date using a system that, according to experts, "not skipped a day or more than twenty-five centuries." Recognizing the nature and recurring cycles of events, the Mayan calendar reflects that people understand the time periods as a system in combination.

The timing system was essential Mayan 260-day calculation called *tzolhin* or "Sacred calendar." Common to other Mesoamerican traditions, the *tzolhin* is created as a designated interconnection between twenty days and a calculation based on the number thirteen (ie, 20 months thirteen days). The Maya, however, took their timing even further. Interspersed with a 365-day calendar called "vague year" progressed two cycles of time as the two-wheel gear, until it produced the rare occurrence of a calendar day sacred calendar coincided with the vague. That marked the end of a cycle of 52 years, that day, which was much celebrated, defining a period of time even longer. The "great cycle" of the 5,200 previous years was measured as 100 cycles of 52 years. According to these calculations and the traditions of their own priests of the Mayan calendar, our last great cycle begins in biblical times of Moses in 3114 BC and ending in 2012.

Mayan visions for our future are closely linked to its system of measuring time. The ancient prophets suggest that the cycles of time have unique characteristics that are based on a "big wave" that travels regularly throughout the cosmos. While the wave curls over the creation, synchronized movement of life and the forces of nature in cycles. The end of our current cycle is considered particularly significant for both the Earth and mankind.

Dr. José Argüelles, a recognized expert in Maya cosmology, suggests that the current sub-cycle of twenty years, starting in 1992, marks "the emergence of technologies and environmentally harmonious materialistic ... supported by a new decentralized information society ...". mediárquicaæThe Mayan elders believe today that the closure of this great ancient cycle take place in our generation, in 2012, which had been predicted three thousand years ago. Come this time only as the culmination of a cycle and the birth of an era of extraordinary change. Dr. Argüelles, referring to specific attributes assigned to the cycles, evoking Mayan beliefs when he suggests that the convergence of the Mayan cycles, it will fulfill our purpose of "bringing the whole mind of the Earth ... and seal it with a harmony of star seed. "

Similarly, the Aztec traditions of central Mexico are the great periods of Earth history with its cycles called "sols." His story speaks of a time when the first sun, called *Nahui Ocelotl*, when our world was inhabited by giants who lived on earth. If we recall the biblical references to a similar world, we find that the preniceano *Book of Enoch* describes the days when "women who became pregnant gave birth only giants, whose height was 300 cubits [150 meters]. These devoured all that it produced the work of men until it was

impossible to feed ...».<sup>4</sup>This period ended when the animal kingdom conquered the human realm.

The second sun or next great cycle, called *Nahui Ehecatl*, occurs when humans began to cultivate plants and to cross. This period culminated in a strong wind that swept across the surface of the Earth, destroying everything in its path.

During the third Sun *Nahui Quiauhuitl*, the Earth's inhabitants built great temples and cities. It is said that large cracks and a "rain of fire" put an end to this cycle. In the geological record we can see that there actually was a time when parts of the earth were covered with fire. It is believed to be due to the collision of an object, possibly an asteroid about 65 million years. The end of the fourth sun, ice and floods, also confirmed geologically, as well as oral and written traditions from around the world.

The Aztec calendar indicates that we are now living the last days of the fifth Sun

The end of the fifth world is predicted to take place in our generation, will coincide with the Mayan cycle will last place to the next great cycle, the birth of the sixth sun

With the past as a template, many ancient traditions describe the days of the change as times of tribulations and purification. At that time it invites us to contemplate the unusual and in some cases destructive displays of nature as an opportunity to strengthen and prepare for even greater changes taking place in the world. The themes common to all the prophecies about this time in history include abnormal climatic phenomena and the loss of coastline due to rising sea levels, famine, drought, earthquakes, and destruction of infrastructure worldwide.

The prophets of the twentieth century, as Edgar Cayce, have provided massive changes in our planet, which is supposed to restructure the geography of North America since the late nineties until the twenty-first century. This includes visions of a great inland sea, which connects the Gulf of Mexico to the Great Lakes, and to expose much of the eastern and western coasts. Graphic descriptions that have made our future, sometimes hundreds or thousands of years old, have set a new standard for the possibilities of the technology inside and prophecy. How could our ancestors have glimpsed what is yet to happen in our time? Perhaps what is even more important: to what extent their views are correct about our future?



## REMOTE VIEWING: PROPHETS OF THE TWENTIETH CENTURY

The word conjures up images of ancient prophet seers involved in hooded habits, dreaming awake with a time there were still arriving. However, the science of prophecy has been preserved to this day as a respectable profession shrouded in mystery for a new name.

According to research conducted at the prestigious Stanford Research Institute (SRI) in the early seventies, the ability to see distant events has been renamed view *remotely*. Although the characteristics of remote viewing may vary between individuals, the general procedure is similar for all. Often begins with a gentle state of relaxation with eyes closed, the receiver works with sensory impressions about events that may be happening anywhere on our planet, in the room next to a desert outpost that is in the other side of the world. The seer, trained to distinguish the many types of feelings, assigns identifiers to the experience and impressions is refined to increasingly detailed levels. Sounds, smells, tastes and sensations, and images may appear on this trip. Training to teach the remote viewers to accept and record these impressions with impartiality is the skill that sets them apart from incidental dreamers. With the obvious advantages that this technique provides the secret services and intelligence, these powers represent a whole new field of collecting information with less risk.

Remote viewing will now play a viable role in security and defense of the nations in the free world. In 1991, for example, the remote viewers who worked under the auspices of the Science Applications International Corporation (SAIC) was asked to reduce the search area for a specific type of missile in western Iraq. Confining the search to specific regions of the Iraqi desert had the potential to save time, fuel, money and lives. Remote viewing, or a person's ability to project consciousness from one place to another, has become a subject of serious research. Ironically, now has only been in recent years of the second millennium, when modern science has confirmed the principles of this technology inside, they knew the prophets 2,500 years ago.

For many, their first contact with the science of clairvoyance at a distance from events in real time, has been invited through the radio programs at night. For the arrival of the next millennium, a number of experts in the field of futurology and visions have claimed to have penetrated remote in the world of Earth postmilenio, even that, sometimes with disturbing

results, which is not surprising , Like other descriptions of prophecies for the millennium, as remote to our future trips generally fall into two categories of experiences, some visionaries have discovered they can not see beyond the year 2012, the familiar Mayan calendar year marks the closing of our great cycle. In 2012, time travelers reported seeing a very different Tic. From his current vantage point, the world seemed to have suffered some cataclysm. They saw buildings, signs of normality as trade or today's standards. What is evident in 2012 may have been seen in the presence of a result already described by other seers and prophets, the destruction caused by war, much of the world as we know it today lo.

Other visionaries who have recently seen our future report a similar scenario, but added that there will be a wave of fire and heat. This scenario is reminiscent of the theories predicted cyclical waves and plasma flow of protons that travel through the cosmos huge cycles of time, and occasionally encounter the Earth in its path. In either case, the reports of the remote viewers described a future that is anything but promising. Apart from this common theme for many prophecies, there may be an alternative to such results.

## *NOSTRADAMUS*

For more than four years, the word prophecy has been almost synonymous with the name of a great visionary whose views were extended several centuries in the future.

Born December 14, 1502, Michel de Nostradamus, known as Nostradamus, was perhaps the most famous prophet of the last times. Her gift of clairvoyance allowed into the future of our days as witness made extraordinary detail and accuracy. While studying the ancient oracles, developed his own techniques to navigate the waves of time as an observer, and often led to technologies of the future time I had seen in his visions. In the end, Nostradamus became a doctor and incorporated many of the ideas of his prophecies in his practice. His techniques, which today seem common sense, were revolutionary in the sixteenth century Europe, during the time of the plague, among which included the use of medicinal plants, fresh air and clean water. In addition, prescribed a mixture of aloe and rose petals, rich in vitamins and unknown at the time.

One of the most popular stories on the ability of Nostradamus to see the future is: Nostradamus unexpectedly came across a group of monks who were walking along a

road. Immediately knelt at the foot of one of them and kissed her habit. When asked why he did that, simply replied:

"I bow before His Holiness." Forty years passed, nineteen from the death of Nostradamus, that the mysterious event of the lonely road to be meaningful. In 1585, the monk whose habits had kissed the Prophet became Pope Sixtus V

In what is perhaps his most famous work, *The centuries*, Nostradamus recorded his visions of the future. At his death he had recorded visions for ten centuries, each with a hundred verses of four lines, called quatrains. The prophecies of Nostradamus, which have always been reprinted since then extend to the year 3797 and, according to the interpretations even further.

Many visions that provide social, political scientists and global scale, are extremely accurate. Others without specific dates, the best are nebulous and subject to interpretation. Nostradamus announced two world wars, which cited the name of Hitler and described the symbol of the swastika, the discovery of penicillin and nuclear energy, the assassination of John F. Kennedy, the AIDS virus and the failure of communism. Although the dates and events are subject to interpretations of Nostradamus scholars agree that the prophet predicted a catastrophic global change, by the end of the millennium.

Although the precise date of an event could be calculated by its readers as a result of key phrases, only when he felt there was a specific event that was critical was the date hereof. Therefore, the fact that one of these occurring in our generation is particularly interesting. The *century x* quatrain 72, reads: "In the year 1999 and seven months, the sky will come a great King of Terror. Will revive the great king of the Mongols. Before and after war reigns happily. "7

You can find more revelations about this ominous quatrain in *Letter to Henry II* verse 87, where Nostradamus writes that "this will be preceded by a solar eclipse more dark and gloomy than ever since the creation of the world except that which took place after the passion and death of Jesus Christ." On August 11, 1999 there was a solar eclipse could be seen from many countries in Europe.

Visions of Nostradamus also provide cataclysms on Earth that produce changes similar to the prophecies found in the traditions of Native Americans and the Bible. In verse 88 of the

*Letter to Henry II* no details until the specific month. "There will be omens in the spring and extraordinary changes since then, changes in the nations and a major earthquake ... And in October will be a great movement of the globe, and will be such that people will think that the Earth has lost its natural gravitational movement and will be plunged into an abyss of eternal darkness. "

Nostradamus cast his vision even further and saw a much happier time after the days of darkness on Earth. In a passage *Century II* quatrain 12, the scholars interpret Nostradamus's vision as a description of a time of spiritual renewal: "The body without a soul is not sacrificed. The day of death becomes a renaissance. " In the *Century III* further describes this period of our future in the quatrain II: "The divine word will contain the substance to Heaven and Earth ... Body, soul and spirit are omnipotent. Everything is under your feet, like the throne of heaven. " Unquestionably, unscientific and open to many interpretations, these sixteenth-century visions of our future share things with other prophets, both ancient and recent.

### *EDGAR CAYCE*

Edgar Cayce is the man who has become known as the "sleeping prophet" of the twentieth century. Born in March 1877, Cayce's formal education ended when he completed the ninth grade. Although child and showed signs of having paranormal experiences, did not develop their gifts of clairvoyance and healing on a large scale until he was adult. Cayce, which limited the healing sessions to two a day, often traveling in the past of their patients to understand their current condition. Although not remember the contents of his reading when he awoke from his trance in the performing, his secretary, Gladys Davis, was always present to take notes of meetings. Through hundreds of such reports, systematically classified for study at the Association for Research and Enlightenment (ARE) [Association for Research and Enlightenment], Cayce offered brief revelations about the mysteries of our forgotten past and our future millennium.

The first cure of Edgar Cayce was when he was 24 and was one that was himself. With the help of a hypnotist, the Cayce asked to focus on his persistent throat pain while in a relaxed state with altered science. To the surprise of those present, in his "dream state" Cayce began to speak, leading the hypnotist to give him suggestions to your unconscious body. Responded immediately with instructions to redirect blood flow to the top of his

body, his throat problem was solved and Edgar Cayce began what eventually became a lifetime of service, which was to conduct similar readings for others.

The accuracy of his reading is well documented. He predicted the collapse of the stock in October 1929, in his readings # 137-117: "Surely there will be a collapse that will panic in the money centers, not only in the business of Wall Street but will mean the closure of many schools ... "8.

Cayce saw what would later be known as the Second World War, years before it happened in his future vision of the conflict (Reading # 416-417), said that countries begin to take sides as "demonstrated the Austrians, Germans and later Japan to join forces ...». His description goes on to argue that unless there was intervention by a force, which he described as supernatural, "the affairs of nations and peoples of the world, so to speak, would burn in flames from military *and* for those who crave power *and* expansion ... '10

Cayce, in what would be one of the best known and confusing time prophecies, suggested that the last years of the twentieth century and early twenty-first century be a time of unprecedented change on Earth. Like the visionaries of the past, saw global changes that could be classified into two categories: a future that would result from a gradual change, and a time of tumultuous changes in the best can be described as catastrophic. Interestingly, the two types of prophecy are held to the same period of time.

In reading # 826-828, August 1936, Cayce is asked about changes you see for specific years from the end of the millennium and the beginning of 2001. Far from the vagueness of many of these prophecies, his response is a direct statement of a tangible movement of change on Earth. "There is the pole shift. Or start a new cycle ... "11 The fluctuations of the magnetic poles of more than five degrees over the past forty years, coupled with the rapid decrease of magnetic intensity which preceded these investments polar Earth's history, have renewed respect for those views.

In a series of readings that culminated in 1934, Cayce described geographical and geophysical changes that saw it begin in a period of forty years between 1958 and 1998.<sup>12</sup> A key to interpreting these indicators is that they were prophesied as to be *begin* not necessarily as they happen, around 1998. These changes is expected to last until the next century. Mark Thurston, an expert in the teachings and philosophy of Edgar Cayce, summarizes their descriptions as follows:

1. There will be a rupture of the landmass in the western portion of America.
2. Most of Japan will be submerged under water.
3. There will be some changes in parts of northern Europe, happen so fast that it can be said to have been in "a blink of an eye."
4. Land emerge from the Atlantic Ocean off the coast of America.
5. Great upheavals flog the Arctic and Antarctica.
6. Volcanoes will erupt, especially in the tropics.
7. A pole shift will alter the weather. For example, certain areas will become cold and semi-tropical.

As indicated Thurston, several of these changes appear to be directly connected with a change in the magnetic poles. Although it has been to produce a complete change, more and more scientists and researchers who believe that recent changes in the Earth's magnetic fields are just the precursors of such developments. <sup>13</sup>

Although among the early predictions of Cayce is a number of prophecies about the millennium seem to be catastrophic, further reading suggests an interesting change, though subtle. In a 1939 reading, Cayce's vision of the end of the century described *camgradual changes*, rather than sudden changes mentioned above. Cayce said that "in 1998 we will see a lot of activity created by the gradual changes that are occurring." <sup>14</sup> Keep talking about the millennium, and asserts that "as far as changes are concerned, the change between the Piscean to the Aquarian age is gradual, not cataclysmic."

By offering two different views about the turn of the century, Cayce may have brought a new revelation about the value of prophecy in our lives today.

Since his reading of disasters, as well as gradual changes, included only a few years instead of centuries, what change in our future may suggest the difference in their readings?

It is immaterial what views we consider our future, as most are beyond the accurate measurement of time seem to represent moments of possibility rather than a specific

appointment with an accurate result. In their own words, the "sleeping prophet" offers a key to the science of prophecy, reminding us that we influence the outcome of the course of history by taking our lives today. In reading # 311-310,<sup>6</sup>Cayce suggested that our response to the challenges of our life can determine, at least in part, the degree to which we experience the changes he predicted. "It may depend to a large extent related to metaphysics ... There are conditions on the activity of people, according to his thought and effort, often keep intact many cities and land application of spiritual laws. "

## **PROPHECIES ON Amerindians**

The native peoples of North and South America strongly believe that current events recall the prophecies of their ancestors. Many visions of a world to come have been kept secret by different tribes for safeguarding the integrity of the revelations of their ancestors. Feeling that the millennium represents the day described in the tribal prophecies, its guidelines for this moment in history are now shared openly. The belief is that people of all classes and all nations will benefit from the revelations that have left us long ago. Except for specific differences between the traditions of families and tribes, there are common threads that link many of the prophecies of the Americas tribal a unified vision of our future.

The Hopi Indians of southwestern North America offer some of the more concise views on the future in prophecies of the birth of a new sun Like the traditions of the Maya, Aztecs and other indigenous peoples who are above throughout the Americas, the Hopi believe that there has been great cycles of human experience before our time.

Each ended in a period of destruction, of which the most recent era of the Great Flood. We are in the final days of the end of one of these cycles, they say, and we are preparing to enter fifth day of sun before the end of our cycle, the Hopi prophecies describe a period of decline followed by a transition into the next cycle. From their perspective, the time of decline is a time of great change, often called "time of purification." Believing that the earth and our bodies are one, the Hopi are the state of the Earth as an "interaction mechanism" as a barometer, we remember when we made decisions that affirm or deny the life in our world.

One of the first sightings were reported Hopi was speaking of the three signs that indicate a timetable for the Great Shift. The first sign was the appearance of the Moon "on earth

and in heaven." Compliance with this part of the prophecy was a mystery until 1993, when the images began to appear circular lunar grain fields of the English countryside. The unmistakable crescent images were interpreted by the Hopi elders as the first part of his prophecy.

The second sign was the emergence of the 'Blue Star' symbol that is common in folklore and myths of many Hopi traditions. Some Hopi elders saw in 1994 the impact of comet Shoemaker-Levy into Jupiter as a sign of the second prophecy.

The researchers did not understand how they could believe that the impact of a broken comet meant the fulfillment of the second prophecy. The answer came when he saw the spectrographic images of the giant planet after the collision: Jupiter shone emanating a peculiar shade of blue, which could only be viewed with sophisticated imaging instruments!

Perhaps the most mystical sign of the Hopi prophecies is the third and last. Used extensively in the dance, weaving and sand, the paintings of the Hopi are curious humanoid images that often decorate their homes and burial sites. With strange costumes and faces of another world, these representations of the ancestors of the Hopi people of the sky, are called *kachinas*. The third part of the prophecy says that the era of the third big change occurs when returning the *Kachinas* of the stars and return to dance on the tables of the squares of their peoples. I know when I wrote this book, this third sign had not yet occurred.

## **BIBLE PROPHECY**

As mentioned in the second chapter of this book, a series of books related to our modern Bible were considered inappropriate to be formally accepted by the Catholic Church in the fourth century. Relegated to the darkness of the vaults and private libraries, one of the most fascinating old books and is perhaps the most mystical of the prophet Enoch. With eloquent descriptions of creation, the human race and astronomical information, so detailed that could only be authenticated by the technology of the twentieth century, this ancient text known as the *Book of the Secrets of Enoch*. We find direct references to this strange text in the work of the second century theologian, Tertullian. In letters recently recovered, explains that the "Scripture of Enoch" is treated the same way as the rest of the scriptures because it is not included in the Hebrew canon. "These references confirm that



*Book of Enoch* was considered a suitable work by scholars before the revisions of the Council of Nicea in the fourth century.

The prophecies of Enoch bear a considerable resemblance to those of the biblical prophets after him, like Isaiah, and then John in Revelation. Enoch describes in tremendous detail its prophetic journey toward the future to his son Methuselah, who scores his father's experience for future generations. Enoch, a manuscript discovered in the Bodleian Library in 1773, shares his vision of the celestial climate change and predicted the end of our century. Methuselah, identified as the "seventh son after Adam, speaking of his father's prophetic experiences a very different way as it did the 'sleeping prophet' Edgar Cayce, when he says that Enoch" spoke with his eyes open, while having a sacred vision in heaven. " <sup>18</sup>

After his great visions for our future, Enoch said "I heard all things, and understood what I had seen - that would not occur in his generation, but in a generation that was to come at a very distant, because of the elect ... In those days ... scarcer rain ... the fruits of the earth will be delayed and will not flourish in their season, and in their season the fruits of the trees will be retained ... and the sky will remain unchanged. The moon will change its laws and not be seen as appropriate ... ".<sup>19</sup>

Immediately after the tribulation described for Earth Enoch narrates an additional sequence of events that embody a time of beauty, hope and future. In this sequence, which is presented as if it originated in a different view to speak of a different time, Enoch sees the sky above 'leave and extinction ', and announced that " a new heaven will appear. " This ancient pattern of adversity, apparently followed by redemption, is repeated in all the visions of Enoch, as well as examine other prophecies.

Perhaps the most emotive revelations about future times can be found in the collection of prophetic visions of modern biblical texts. The prophecies of the Bible, ranging from the fate of individual leaders and heads of state to the global visions of end times, continue to provoke strong reactions from those who read thousands of years after these to take place. The tracks on the power and *the* confusion surrounding such visions, which arise from a boundless curiosity to a burning zeal, we can find them by reviewing the modern interpretations of the same until you reach your home.

It is not surprising to find, for example, that many of the prophecies to which we refer today were not written until some years after the original prophecy was revealed, sometimes even after hundreds of years have elapsed. Since they were transmitted orally from generation to generation, it is unclear SECURITY if some prophetic books were written by the prophets themselves or by others who used his name as a metaphor in stories.

The *Book of Daniel* is one such example. In the edition of *New American Bible*, publisher Saint Joseph, the prologue to *Daniel* states that "this book is named, not by its author, is actually unknown, but his hero, a small Jewish boy brought to Babylon, where he lived until the year 538 a. C. ' .<sup>20</sup> The introduction continues: "The book contains stories that originated in the popular traditions were transmitted by them, recounting the trials and triumphs of the scholar Daniel and his three companions."

This interpretation directly contradicts that of other experts in the Bible as John Walvoord, who says "it is clear that the book claims to be the product of Daniel, as it is referred to in the first person in many passages of the second half of the book .. . Daniel is also mentioned in Ezekiel, which would be quite natural since they were contemporaries ...» .<sup>21</sup> Even today, almost two millennia after the collection of texts, experts have yet to reach consensus even about the basics of some of the most sacred texts. To add more confusion to the deciphering of Bible prophecy, is the question of the accuracy of translations over the centuries. Unlike some parts of the Hebrew Bible, which is known to have been copied letter by letter with complete accuracy for at least the last thousand years, \* the western Bible has undergone many changes. Ever since the founding of the United States, less than three hundred years, adaptations and translations from one language to another have introduced some error. For accurate than our collection of history, genealogy and wisdom it may seem in some respects, can not be interpreted to the letter, because the text changes with each translation. Often in a language simply no words that represent exactly the same concept and similarly expressed in another. In these cases, translators are doing everything they can.

Here is where we should introduce an approximation of themes and concepts in such translations.

\* The Leningrad codex dates from 1008. Since then, scholars agree that the five books of the Old Testament Hebrew has remained unchanged

Western Bible as we know it today has undergone many of these processes, including a translation of the Egyptian highly symbolic language, which in turn came from the original Aramaic and Hebrew languages. An example of how the approach can subtly alter a well-meaning translation is illustrated in the Aramaic words of the first line of the Lord's Prayer. In English this phrase reads as the familiar "Our Father who art in heaven." However, in the original Aramaic, the same term has only two words: *Abwoon dbwashmaya*. There are no English words that can express exactly these Aramaic words. The translators have had free rein to create a series of English words that approximate the original meaning. A sample of such approaches can be seen in the following possible translations of this example the Lord's Prayer: "O Giver of life! Father-Mother of the Cosmos "," Oh, You! The breath of life for all "," name names, our small identity dissolves within you "and" Bright: You shine within us. "" These are all valid translations of the original words and each one expresses a very different feeling to the intent of the original.

In this example, we can see that the issue remains present, even if the words change. Like when we photocopy a text today, most copies will resemble the original, but have lost clarity. In the last century of biblical history, there have been many opportunities to introduce errors which would change the original meaning of the ancient prophets. Today we can choose from a range of interpretations and translations, all of which satisfy a special need and serve a particular purpose for each reader. A Bible student may choose *King James Version*, or others such as *New International Standard Version*, *The New Living Bible* and the *Saint Joseph Edition*. Each version has its origin in the same collection of scrolls, books, documents and manuscripts accepted by the Church in the fourth century

## **THE LOST PROPHECY**

In modern versions of Bible prophecy, we see a special kind of visionary texts identified with names like "the End of Time," "Final Days" or "in those days." Together these works are known as *apocalyptic prophecies*. Although often considered announcing a terrible time of darkness and upheavals in the planet's future, these works, in fact, they may be teaching future generations something of an entirely different nature.

Today the word *Revelation* evokes in our collective psyche deep feelings of darkness, despair, and judgment. The Greek word *apokalypsis* is a brief definition and seemingly innocent. It simply means disclose or reveal.

This is precisely what the ancient prophets gave us through his masterful revelations about our future. Revealed possible results based on the conditions of his time and reported his findings to future generations.

The *Essene Book of Revelation [or apocalypse]* is an example of one of those books. Recovered and translated from the native Aramaic language that was written, this version of Revelation is so similar to versions later canonized known as *Revelation of John [Revelation]* that researchers and experts suspect that the manuscript of the Dead Sea may be the original version of this ancient vision of our future.

Considered by many to be the most mystical biblical prophecies, visions of the Apostle John also describes some of the most graphic details of adversity, like any other prophecy, ancient or modern. The fragmented nature of John's vision contributes to what is already in itself an esoteric text and deeply symbolic. During the canonization of the Bible in 325, it seems almost as if he had reached a compromise on some of the key texts.

Instead of entirely disregard the manuscripts were preserved as edited versions, packaged in a format that was believed to be more accessible to readers of the time.

The trip, which becomes the revelation of John for future generations, beginning when he asks to be taken out of his time, lead to the future and let you see what awaits us and possibly the end of the millennium. John describes his vision of chaos, death, terror and destruction, of a magnitude unprecedented graphic detail. He asks his angelic guide why these things happen, and this he responds: "Man has created these powers of destruction. The has forged his own mind. Turned away his face from the Angels [forces] of the Heavenly Father and Earthly Mother, and has manufactured its own destruction. "

After witnessing these events, the heart of Juan "is full of compassion." "Is there no hope?" He asks. The voice replied John, recalling the great possibilities for the present and future generations: "There is always hope for you and for whom they created the heavens and the earth ... '."

Suddenly, the vision of death *and* destruction is dissolved *and* appears another scenario, a second possibility. Instead of an end to what all humanity has come to know and love, this new possibility illustrates a result of a different nature. "But I saw what was happening to them, my vision changed and I saw a sky *and* a new earth: for the first heaven passed *and* the first earth ... And I heard a loud voice from heaven say:

"There will be no more death, neither sorrow, nor crying, neither shall there be more pain."<sup>25</sup>

While John's vision continues, this is a time of peace and cooperation that covers all nations of the world. At this time there is no more need to fight. Listen as your guide describes the end of the war: "No nation will swing a sword against another, nor learn war anymore and because these things are gone."<sup>26</sup> Through these and similar passages, we are offered a message of hope.

Here is a topic that is familiar in other prophecies, John has shown two possibilities for the future of humanity. Both results were real and humans can choose any of them. The key was our mass prayer for peace was that the overall result would be determined by our individual choices. The ability of people who lived at the time of John to respect the laws of life were the experiences that would bring new results, which deflect the possibility of destruction.

In each view, you are reminded John that the people living in "those days" to determine how they experience the great change in the future of humanity. He asked what has to happen for the second outcome occurs. Again, the voice that guides her visions replied: "Behold, I make all things new ... I am the beginning and the end ... Give drink to the thirsty water from the fountain of life. That [points] inherit all things ... '<sup>27</sup>

The final passages record the appreciation of John to understand what he has seen and the effect that his vision has had on him: "I have reached the inner vision ... I have heard your amazing secret ... Through my mystical revelation has brought forth in me a fountain of knowledge, a source of power, running water flowing, a stream of infinite wisdom. "<sup>28</sup>

There are other passages in the scrolls Essenes who continue to describe in detail the possibility of a time in our future where we will have overcome the need for disaster make a difference. At that time, conditions that had claimed the lives of the inhabitants of Earth

will no longer be: "In the realm of peace there is no hunger or thirst, neither cold nor hot wind, neither old age nor death. In the realm of peace, animals and men will live forever.

"<sup>29</sup>

The prophets of the Bible often describing very different results for our future, sometimes even contradictory The question is: why? Why are there different views of prophecy for the same period in our future? How can a prophet to see two different possibilities for the same period of time?

In the mid-nineties, he discovered a new predictive tool in a very old format. Maybe the time lock technology has allowed us to browse through the eyes of this prophetic instrument only when we have matured enough to recognize their potential

## **THE MAP OF TIME 3000 YEARS OF AGE**

In 1995, an ancient prophetic instrument was suddenly exposed to the public in a graphic and dramatic. On November 4 of that year something happened that the instrument had predicted with an accuracy that exceeded the possibility that it was a coincidence. The event was the assassination of Yitzhak Rabin, Prime Minister of Israel, in the city of Tel Aviv The murder had been predicted with such precision that the prime minister's name, the date that would occur, the name of the city and even the name of the murderer, Amir, were no secret, it all was coded in a document of more than three thousand years old!

The irony is that the document was not a lost manuscript guarded by a secret organization or a privilege. The coded map of the future was the same map that you have provided comfort *and* guide for at least seventy *and* five generations and today is considered sacred by several hundreds of millions of people around the world. The weather map was discovered as a secret code hidden in the Bible in the time it was written! Specifically, the code was found in the first five books of the Hebrew Bible, known as *Torah*, the version that says that remained untouched since it was revealed to man for over three thousand years.

The key, known as the Bible Code was discovered by an Israeli mathematician, Dr. Eliyahu Rips, has been reviewed and confirmed by mathematicians of the world's leading universities and by organizations specializing in cryptography, such as the Ministry of Defence United States. For over two hundred years, scholars have suspected that the

biblical texts were more than a collection of words that were read in a linear manner. An expert from the eighteenth century, known as the Genius of Vilna said that "the rule is that all that was, is and will be until the end of time, is in the *Torah*, from first to last word. And not merely in a general sense, but with the details of everything that has happened from his birth until his end. "<sup>30</sup>

Encrypted messages from our past and future can be studied by creating an array with the letters of the first five books of the Hebrew Bible. It begins with the first letter of first word deletes all spaces and punctuation up to the last letter of the last word, leaving a single sentence of hundreds of characters. Using sophisticated software, it examines the remaining matrix for patterns of words and intersections. For example, *Genesis* the word "Torah" is spelled in Hebrew characters fifty sequences between each of the letters of the word. This same sequence is found in the following books: *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*. The observation of this sequence by Rabbi H. M. D. Weissmandel in the forties, became the key to decrypt the encrypted word patterns in text.

Michael Drosnin, in his book *The Bible Code*, describes the precision and accuracy of the Bible code to predict past events. Circumstances as diverse as the Kennedy assassination, the impact of comet Shoemaker-Levy into Jupiter, election of Israeli Prime Minister Netanyahu, including the dates the location of the SCUD missile attack Iraqis fired at Israel during the Gulf War in the nineties are described with a degree of detail that defies mathematical probability and statistics. The Bible Code gives specific details, not generalities that may be subject to interpretation Drosnin describes many of those references. In the prediction of World War II, for example, the code spells out words like "world war" and "final solution" along with names of political leaders of the era: "Roosevelt", "Churchill", "Stanlin " Hitler ' . The countries involved in the conflict were clearly spelled out: 'England', 'France', 'Russia', "Japan" and "America." Even appear the words "atomic holocaust" "1945", the year that dropped the atomic bomb on Hiroshima the only time those words appear in the Bible.

With the development of high speed computers has been able to decipher the code is in the Hebrew Bible. The new computers have replaced the tedious manual decoding with sophisticated search programs. After comparing with other pieces of control groups and ten million test cases created by the computer, only ciphertexts have been found in the Bible. Vertical, horizontal and diagonally country names, events, dates, times and people

intersect each other, offering a snapshot of past events and future possibilities. The current mechanism of this remarkable predictor is discussed in Chapter VII, but now perhaps most importantly for the issue of prophecy is how long this seemingly miraculous book relates to our future.

In view of the accuracy of the Bible Code detailing our past, what accuracy can have that same parent to predict future times? Dr. Rips in talks with Drosnin, suggests that the whole Bible Code had to be written once, rather than in series of papers that were doing over time. This statement suggests that all possibilities for all future and are marked. "What we experience as a hologram, you see differently when we see it from another angle, but, of course, the image is pre-recorded."<sup>31</sup> The key to applying this ancient time code for future events may be to contemplate with the eyes of a quantum physicist.

In modern physics there is a principle that is impossible to know the 'when' and 'where' the same thing at the same time. If you measure where is some, you lose information about how fast it moves. If you measure the speed with which it moves, you can not know with certainty where he is. The key to the quantum world was developed by physicist Werner Heisenberg, and is known as the principle of uncertainty (or indeterminacy) of Heisenberg.<sup>32</sup>

The proof of the unpredictable behavior of nature in the quantum world may indicate that our sense of time is precisely this kind of behavior. If so, the possibilities that appear in the Bible Code can exist simply as such, and *possibilities*. Events, both past and future, are the end result of a sequence of conditions that may have started days or even hundreds of years before the actual event takes place. Exposed as a current equation, if we choose a specific course of events, *then* we expect to see such and such a result.

If we see the prediction tool as a lens that shows better opportunities, this will provide new insights into the role of prophecy in our lives. The Bible Code, to match our future with many Biblical prophecies of the Native Americans and others, warns us about a number of doomsday scenarios. Starting in the near future, events like a third world war that will originate in the Middle East, catastrophic earthquakes and the devastation of large population centers, are presented as possibilities. The threat of a direct collision with a comet at the end of the twentieth century or early twenty-first, it seems, be one, concerns more immediate.



In 1992 the astronomer Harbar Framework Viran-Smithsonian Center for Astrophysics, announced the return of the comet "Fast Turtle" (Swift-Turtle), originally discovered in 1858. The exact day of the rediscovery of the comet was in the Bible Code, together with its predicted return 134 years later. The specific words "comet", "Fast Turtle" and the date of return of the comet in 2126, are clearly codified in the text. At first he thought it was on track to collide with Earth at the time of his return, however, the revision of estimates suggests that the comet will pass at a safe distance. However, astronomers warn of a series of "failed near collisions" that lead us back to the time of the Tortuga Veloz in the year 2126, the first will take place in 2006. In the Hebrew text, intersecting with the date 2006, are the words: "His way crashed into his house," accompanied by the phrase in a line attached, "The year is predicted for the world."

Following these warnings are similar words that lead to 2010. The words "days of horror 'cross this date with further descriptions of" darkness "," darkness "and" comet. " Perhaps the most disturbing sequence of words about the future is above 2012. It is here, precisely in the same year that the Mayan calendar ends, where we see the words "Earth annihilated." This vision of a former possibility for our future offers an eerie example of an element that is found throughout the Bible Code.

Drosnin claims that the site is encrypted date, a second passage describes a very different outcome. The words simply say: "It will be shattered, paragraph, so I will smash, 5772" (the Hebrew year 2012).<sup>33</sup>

Like other prophecies, on the one hand the code seems to us to be saying that 2012 ended with the life on the planet, at least as we know, while at the same time, another place, the threat to Earth is destroyed. What can be the two results at the same time? From time to time arise similar paradoxes in the Bible Code, specifically with regard to election results, political events and wars. In addition to reminding us the opportunity to shape specific outcomes for the future based on our choices of this, the Code of the Bible reminds us of something even more significant.

Very close to the specific outcomes, such as murder and the seeds of a world war, two words that are repeated over and over again. Along with many of the most serious events, the words made a simple question: *"Do you cambiaréis?"* The Bible Code, by evoking the beliefs of the ancient Essenes preserved for us, also seems to suggest that we play a

significant role in the course of events, including those that are already in motion in the form of possibilities.

Apparently, our role is so important that might even change the course of events! "Do you cambiaréis?" Seems to be a direct question to those who made safely cryptographer would read the message three thousand years after it was written.

It is as if the writers knew it would be necessary to have sophisticated technology to understand your code, as if we remember that now, when we are decoding the message of the cryptographers, is when we are ready to participate in the deployment of time and change the odds darker future. What might have appeared far these and other messages on a manuscript that was coded for more than three millennia? The Bible Code brings us back to the same questions that have led the other prophecies.

## **NEW PROPHECY**

Among the many calculations and indigenous prophecies about the current moment in history, the year 1998 seems to mark the beginning of a window in time where we can expect to witness some of the biggest changes that will take place on the face of Earth. Knowing where exactly within that window is positioned our life is questionable, even for the prophets. Edgar Cayce, for example, saw 1998 as the final year of a four decades, where we could wait for the start of "an unprecedented global transformation."

Nostradamus, on the other hand, stood in 1998 at the beginning of a series of cataclysms that he expected to last about three hundred years. Beyond the differences of the exact dates, the prophecies for our time almost universally reveal a common theme, announce the birth of the new millennium as a time when we can expect to see major changes on Earth and in our bodies.

Along with the visions of our possible future, the ancient seers remind us of a great mystery. This is especially fascinating to the sophistication of the timing and accuracy of the systems for measuring time. For accurate than oral and written prophetic traditions may seem, none reached *describe in detail how end this great cycle time and how to begin the next.*

In addition to highlighting possibilities for the future, our ancestors recognized a powerful force that will give us the power to choose what we want to live possibility. Largely forgotten in recent times, this power is the power of choice in mass in the form of mass prayer.

In the language of his time, the ancient prophets suggested that we would have the ability to avoid destruction visions for our future, consciously changing over time in the present. It seems as if many of the traditions of our ancestors had envisioned a link between the actions of people in this world and the result of the prophecies that they had announced. This connection between our daily routines and the result of the prophecy has been a mystery until the twenty-first century. During this time, the formulation of new physics, where the prospect of time, prophecy, miracles and our role in the future of humanity have been clarified. Now we know that the predictions offered only remote possibilities. We also know that we choose our chances every time we breathe.

Time is not what it seems.

Not flow in one direction, and the future exists simultaneously with the past

Albert Einstein

## **OLAS, RIVERS AND ROADS**

### ***The physics of time and prophecy***

On the threshold of a new millennium, there have been two schools of thought regarding the meaning of this peculiar moment in history. There are those who believe we are in danger, we live in a dangerous time of uncertainty. Have been busy preparing for their physical survival on what they believe to begin the "end times." For these people, who used the ancient prophecies, the problems of society and the potential threat of disasters in the world as a reinforcement of their beliefs, each new global conflict, a new disease or failure of the global economy becomes more proof. While others cite *same tests* but see the change in a very different way.

Those who tend to the second interpretation, to the same diseases, military conflicts and the ravages of nature, even referring to the same prophecies, they feel that it is producing a strange birth, an integral element that is causing changes in the race equally extraordinary human. Ultimately this view suggests that we are entering an era of happiness, peace and unprecedented cooperation among peoples and nations of the world. How can produce interpretations of the same tests such views as varied and diverse? But perhaps the question is: is our future closed as a result of an old plan, or is there a science allows us to choose which future we will experience?

### ***TIME AND THE GROUP WILL***

I quickly bent down to pick up my bag and personal items from under the seat. I could smell the unmistakable smell of hot brake pads, while the driver stopped our tourist bus built in Germany. The last two hours we crossed a mountain road in some places it was little more than a way for an SUV. Due to rock falls, the wind that lifted sand and the almost non-existent road maintenance, it is repeatedly pressed into a fraction of a single lane. Each time the driver had led us skillfully through the difficult passages, sometimes choosing to take detours that always returned to the safety of the main road. Descended from the village of Santa Catalina to 1,310 meters above the Egyptian desert, knowing that the checkpoint on the road in front of us was near sea level.

The motor, grooming and crowded baggage compartments were replacing the windows that are usually located in the back of a bus tour.

I switched to a seat, next to a window, from which he could see through the mirrors. The military truck that had escorted us through the mountains we still continued, perhaps at a distance of two cars. Looking over the driver's head could see that a vehicle with similar characteristics who was escorting us off the road, near a guard post made of concrete. The `camouflaged truck carrying troops, the rear was covered by a sand-colored black cloth, which extended *on* a series of metal rings and secured to the base vehicle. I remember thinking on the similarities between the military trucks from the deserts of Egypt and the covered wagons of the American West that he had seen in museums as a child.

The morning light that peeked from behind the mountains, suddenly brought to life the reality of these trucks. With the first rays of the desert sun, I could see the faces of the soldiers, young Egyptians who looked at us curiously from their benches behind the canvas. With perhaps five men sitting on each side, the mission was to escort the truck through the desert of Sinai to the great city of Cairo. Almost as quickly the climate changes, the political situation had changed unexpectedly during the time we had been in the mountains.

Now in our overland route back to the hotel, had established a system of checkpoints to our security and to keep us always located. I knew that within seconds a guard will enter the bus, approve our travel documents and reemprenderíamos the route.

After crossing the first checkpoint, we were soon on the road from the sparkling beaches of the Red Sea toward the Suez Canal. I closed my eyes and imagined the same scene three thousand years ago, when the inhabitants of Egypt traveled a similar path towards the mountain where now returned. Except for transport and roads, how much had really changed? The hot sun of late morning, I got to talking with members of our group and explain that later we enter into the ancient chambers of the Great Pyramid.

Suddenly, I looked up when our bus stopped at a busy boulevard. I looked out the window to see if there was some sign that would guide me. To our left was a familiar sight, he had seen many times in magazines and in person. To confirm our location, I looked to the right.

We stopped in front of a monument that is one of the most powerful symbols for all Egyptians, perhaps more significant than the pyramids themselves: the tomb of former president Anwar al-Sadat.

As I moved toward the front of the vehicle, I could see the guards in front of us. The soldiers had jumped from under the canvas and were swirling in front of the bus with our driver. I went down to the street from the last step of the bus and saw something very special. The escort, our driver and our guide Mohammed the Egyptian, were all expressions of amazement on their faces.

Some pointed to his watch. Others talked nervously among them inserting the Egyptian language.

- What? I asked our guide. Why we stopped here instead of at our hotel, which is still an hour away?

Mohammed looked at me astonished.

"Something is not right," replied, with a rare intensity to his usual relaxed. We should not have come so soon!

- What? "I asked. This is precisely where we should be, on the way to our hotel in Giza.

"No," he said. You do not understand. It is impossible to be here. Still not enough time has passed since leaving Santa Catalina for we have already come to Cairo! It took at least seven hours to cross under the Suez Canal through the desert and reach the mountains. *At least seven hours. With stops at checkpoints still should have come later.* Look at the guards do not believe what their eyes! It's only been four hours. It's a miracle we're here.

Watching these men before me, a strange sensation ran through my body. Although he had had similar experiences alone, I never felt before in a group. Following the speed limit signs, plus additional stops in positions, how could we have reduced travel time by almost half?

Although the distance between Mount Sinai and Cairo had not changed, our experience of walking the distance itself. He was registered in all the clocks in the military, armed guards and bus passengers! It was as if our memories of the day, in our mutual presence, he had

somehow pressed into an experience of a fraction of the time we were supposed to take. Where was the rest of our time? We were not aware of the phenomenon while it was happening.

The question is, how it happened and why?

Perhaps we will find the key. In our innocence to anticipate the experiences within the pyramids and talk about them as if they were inside the old houses, our impression of how long we thought the trip had been transmuted into how we would feel to be there.

### *NO MIRACLE MEDICINES*

The lights dimmed as we approached the chairs in the back of the room. Having arrived later than expected, my wife and I do not find many options to sit together. Stainless steel chairs, usually aimed at a table that was across the ballroom, seemed to have been arranged at random by the staff. A few moments of having found a seat, the class began with the usual formalities and presentations.

While at a clinic on the outskirts of Beijing, the instructor had videotaped the effects of an ancient healing art based on movement techniques, breathing, thinking and feeling. Began to prepare for what we would see. The video would show a phenomenon of Asian traditions that Western science could not explain. Anomalous experiences of this kind are usually classified as miracles. For people who had come to this clinic as a last resort, choose love, specialized movement and development of the life force (chi) over the medicine and surgery was the answer to their prayers. Just when the room light was turned off, the TV that was near the instructor went on. My wife and I grabbed the legs of the chairs for a little more quickly move forward and see the screen better. We were watching the video had been recorded in the Clinic and Training Centre Zhineng Huaxia Qigong, the "hospital without drugs" in the Chinese city of Qinhuangdao. The film began showing a patient stretched out on a stretcher in a hospital. Seemed to be fully awake and conscious, was not anesthetized nor were signs that will be used any type of anesthesia. The woman had few clothes and his shirt had been up modestly withdrawn to expose your lower abdomen. A video light and Ward, his stomach glowed with a preparatory gel seemed wet and shining. Sitting beside the patient had a nurse who moved an ultrasound transducer by the taut, smooth surface of a woman's womb.

Just behind the patient had three doctors. They were dressed in white and were only a few inches from it. The men seemed to be very focused, as he stood near the top of your body. One of the men began a movement with his hands, moving silently through the air over the face and breasts of women.

Then, the video transmitted ultrasound imaging, which showed us the patient's bladder during the process. The walls were curved and straight. In this image began to appear something more, something that was not supposed to be there.

"They're seeing a bladder cancer, the instructor told us, a tumor approximately 7.5 cm in diameter.

We were watching the tumor as it was at that time as captured by ultrasound. The camera zoomed on the screen, while we were witnesses of an event for which there was no explanation in Western science. Everyone was silent to predict what would happen. Even the old folding chairs squeaking stopped watched amazed as the group developing the miracle before your very eyes.

While the assistant continues to monitor the health event by ultrasound, the three men who were standing behind the patient were working together. Participated together in a healing mode has been known for centuries. The only sound that broke in the process came from the men themselves. Repeating a word over and over again, a word in sound and intensity increased as healing progressed. Loosely translated into English were saying "already gone", "has already been achieved."

The change began slowly, almost imperceptibly. The way cancer began to tremble, as if responding to some unseen force. While continuing the movement with the rest of the perfectly focused image, the whole mass began to disappear. Within seconds, the tumor was dissolved before our eyes. In just two minutes and forty seconds the tumor had disappeared. Had simply disappeared! There had been a healing, so complete that even ultrasound showed a scar tissue that the tumor had invaded. As the camera moved away from the computer screen, the patient still awake and conscious, seemed to be relieved by what he heard in the room. The nurse and the three men consulted among themselves and then nodded, his cure had been successful.



They greeted each other politely bowing from the waist and gently applauded, in recognition of their achievement.

At first there was silence in the room. Then he heard sighs gave way to sounds of admiration and congratulations on what we had witnessed. What had happened? Why science does not have any mechanism to explain this fact?

The two stories above are important for two reasons. First, each illustrating a shared experience in the presence of a group, rather than a unique experience of a single individual. Whatever it was what happened with our perception of time that day in the desert of Sinai in Egypt, it happened to many people from very different backgrounds, beliefs and religions. In the group of people who made the journey across the Sinai Peninsula were guards Muslims and Christians, and travelers from Muslims, Buddhists, Jews and Christians. We all had our own beliefs about our relationship with this world and our reasons for being in the desert this morning.

Also, the disappearance of cancer was witnessed by four people, but tell the patient. It was also recorded by a camera, which now number five witnesses. That also was a group experience.

For our group coach before the arrival to Cairo, having been held in the Great Pyramid for four hours with a private entrance, was the theme of the day. To many friends in our circle, that was the culmination of a dream that began in childhood and had become a reality thanks to work hard and spend months planning it. The key to this story and the healing of women with cancer is that the group was focused on feeling the *result* rather than how *time* would take to get it. This is a subtle and powerful at the same time, it will be even more significant in later discussions.

The second reason why I have shared these stories is that in each case, events have no explanation for the current Western science. How do we explain a fact that we have personally experienced, as the compression of time and instant physical healing, not a belief system that allows us to conceive such a thing? Perhaps the way to answer these questions is to investigate the nature of time - through the eyes of our ancestors, as well as the vision of modern science.

## THE MYSTERY OF TIME

Ever since mankind began recording the stories of their experience in this world, time has been presented as a concept that intrigues us. Our unique method to explore the mysterious quality we experience as time is speculating about its nature. Unable to catch, photograph or record the time, we are left with measurements on the events that occur *within* thereof. These measurements are often described as 'now' and 'then', or 'before' and 'after' the event. Indigenous traditions often view time as a river that flows in one direction, with the experiences of the human race somehow inextricably linked to the life of the flow. Other traditions consider time as a path that transcends the membranes of space and you can go in two directions. This perspective suggests that time originates and terminates somewhere in another, and let us traveled and experienced the points in between.

Regardless of how you perceive the space between 'then' and 'now', time has become the dominant factor in how we view our lives. Our days are to prepare for the future, as we plan what we will do when the next day or next year. From the seemingly insignificant events, such as where to eat in twenty minutes, until the historical events, like the meeting of two ships of different nations in space, time is a common thread that binds us by the timing of experiences in our world .

In light of the prophecies regarding our possibilities for the future, our understanding of time may be more important now than at any other time in human history. There is an old school *thinking*, a *believeCIA has endured* during the *least five* thousand years *suggesting that time and future events not only* are inextricably *related* but also *are consistent and can be known* In addition, this line of thought suggests that the catastrophic events of the prophecies, which have the potential to threaten the existence of our species, can be known and avoided two, or at least we can prepare for them. A renewed research team led by leading physicists and mathematicians of our day, now gives credence to this line of thinking. One thing seems certain: to understand the prophecy as events happen in time, we must first understand the nature of time.

## SCIENCE CONFLICT

Surprisingly, much of the same science that makes fun of the miracles and prophecies yet to reach a consensus on the basic nature of the world. Although our technology has

automatic sensors placed on the surface of other worlds and have extended our senses to the ends of the known universe, still unsure about who came before us, not even regarding the age of Earth itself.

For almost a hundred years, for example, physics has been trying to define the forces that cause our world today, the same forces that changed the face of the woman's tumor and compressed our sense of time in Egypt. It is believed that, once discovered, the mechanism responsible for the events of our daily lives we describe the workings of the cosmos. The theories of classical physics and quantum physics, divided into two schools of thought, form the backdrop for these two possibilities.

Classical physics is the set of laws that were used to explain our world to about the 1920. The laws of motion of Isaac Newton, the theories of electricity and magnetism in Maxwell's theory of relativity of Einstein, for example, were useful to explain daily events until that time. However, the technologies being developed have enabled scientists to look beyond everyday events, and have seen expressions of nature that could not be explained by classical physics. From the world of subatomic particles and distant galaxies, began to emerge corrected physics to explain the new phenomena observed. In proposing theories of science fiction time travel and parallel universes, the mathematics of these possibilities became the science of quantum physics.

In some cases, the two schools of thought agreed. One of the keys of the dispute was whether what we experience in the world was produced by a predetermined sequence of events that could be known, or if in the process of life had an inherent degree of chance. In other words, if we could identify all the events leading up to a point, do we have the information needed to predict the outcome of a moment, or have another agent of change that could not be explained in that knowledge?

Formulated in present time, can an event that has already been set in motion, change without a clear physical reason, not force apparently acting on his own?

The idea that a specific result occurs because of previous events is called determinism. Determinism, attributed to German philosopher Gottfried Leibniz says that everything they witnessed and experienced in our world, regardless of incidental aspect, it happens because of events that preceded it. The theory is best described with the words of Leibniz:

"Nothing happens without a sufficient reason, that is, if someone has enough knowledge, you can always explain why things happen that way." <sup>1</sup>

Lately, determinism has been better clarified by qualified scientists and Jacques Monod, Nobel prize in 1965 Biology. Monod describes his view stating that "anything can be reduced to simple and obvious mechanical interaction." From this view of determinism, the apparent healing of the cancerous tumor took place because of events that led to this moment of healing. If we knew every one of those facts, the concept of miracles we disappear and we would see healing as a logical result of a sequence of events.

In the world of quantum mechanics, however, an event such as time compression or healing of a tumor offers a very different perspective. The additional agent has been identified as "free will".

### *A NEW PHYSICS*

The key to quantum physics can be found in the name of science. *The* is defined as "a discrete amount of electromagnetic radiation." Physicists are now talking about creation as something solid and continuous. The science of quantum physics has shown that our world actually is produced in very short and quick bursts of light. What we see how the batter's swing in the "home plate", for example, in quantum terms is a series of individual events that take place very quickly and with little distance between them. Like the multiple images that form a film, these events are actually tiny light pulses called *few*. The quanta of our world occur so quickly that even though our eyes are able to perceive, our mind does not distinguish between small bursts of light. Instead, the pulsations are seen together as a continuous event, in the example we have, the batter's swing. Quantum physics is the study of these tiny units radiating waves, forces *whose nonphysical* movement creates our world *physical*.

In recent years, scientists have used their observations of the quantum world of atoms to explain the mysteries that have been witnessed in the confines of the cosmos. It *cree* that if an event is observed on a small scale, perhaps we can apply the same mechanism for understanding large-scale events. Quantum physics allows us to now "miracles" as the disappearance of a tumor and our experience of lost time, opportunities that were previously considered impossible. For example, our vehicles and our group simply changed their perception of time, or did something even more surprising? Is it possible that

morning in the desert of Sinai we participate in an event that challenged the limits of our imagination, the ability to experience multiple realities and to jump from one result to another without even being aware of it?

If, in fact, time passes as if we were a two-way path, is it possible that the road has multiple lanes? *Could the events started in a lane time and reach a point in another lane with a different result?* Can we start a line of events and "jump" halfway to get a new result? If so, this implies the possibility of multiple results for the same act that has already begun. The implications of this type of thinking with a new sense of hope to the predictions of global destruction and suffering and at the same time invite us to consider the choices we make in our daily lives as direct links with future experiences.

The existence of many results for the same event was predicted in quantum physics for almost eighty years. Currently, scientists such as Fred Alan Wolf and Richard Feynman have given new meaning to these possibilities by linking esoteric quantum possibilities of everyday life. Of all the uncertainties of a world with many possibilities, two components are clear. First, the fact that they can consider multiple results imply that *Each possibility has already been created and is present in our world*. Perhaps somewhere in the creation, in a way that still have to recognize there is a mixture embryonic physical and nonphysical, each result is expected to be called the center of our consciousness. Second, as a result gives place to another, for a brief moment *the two rank same space* at the same time. While an event <sup>4</sup>, Comes to the attention of our senses, it has to be able to overlap with a second event, even for the split second they cross the two.

Quantum physics suggests a name for the reality that takes place during the time when two atoms occupy the same point, in the same space at the same time. This accordingly called *Bose-Einstein condensate* in honor of the authors of the equations that predict this case. These *now condensed have been observed and documented in the environment* laboratory. Jeffrey Satinover reports that Bose-Einstein conditions have been in "condensed to 16 million fused beryllium atoms produced in the laboratory in the late nineties. Moreover, Satinover that the material created as a result of the experiments is "big enough to be seen with the eyes and has been photographed." Only with these studies, although the events we experience in the Egyptian desert and the healing we saw in the video seems to be contrary to the laws of nature, fall within the conduct and under the laws of nature that suggests, quantum physics .

Perhaps because we consider multiple opportunities to reveal one of the great mysteries of creation science why much of our universe seems to "exist"? With the big computers that follow in the footsteps of the steps in the creation to the Big Bang at the beginning of time, rapidly developing a mysterious phenomenon. Shortly after the moment that scientists believe our universe began, about 90 percent of it "disappears", leaving only 10 percent can be explained within the models. At the same time, researchers in life sciences ask us to consider a second mystery. Studies on the human brain suggest that humans use only a fraction of the brain, approximately 10 percent. The operation of the remaining 90 percent is to explain and is thought to be dormant. Of course, there are theories such as "multiple redundant biological circuits" and a yet unrealized state of evolution we will use more than the brain. However, remain to explain the numerical calculations. We use only 10 percent of our brain, and *only* can explain 10 percent of the universe's mass. Where is the remaining 90 percent of creation and what is the purpose of this 90 percent "disabled" in our brain? Is it a coincidence that these percentages are so correlated? What we are showing or hiding the computer models and biologists?

Neither model nor the life scientists in the past are considered one of the dynamics of creating more fundamental and possibly the least understood, component of *dimension* dimensionality. In our ever-evolving vision of creation, many scientists now believe that everything we know as our world, essentially consists of the same substance, from tiny particles of light (quanta) that vibrate at different speeds. Some forms of light vibrate so slowly that appear in the form of minerals and rocks. Other vibrate more rapidly and manifest as plants, animals and people, while others are much faster waves that create our television and radio. But ultimately, they all can be reduced to a quality of light vibration. The observations of physicists and scientists do not take into account the parameters of the dimensionality, events that occur at a rate of vibratory rate so high that seem beyond our grasp of physical perception. New research suggests that our world does not end with the vibrations observed in conventional graphics cosmic waves that vibrate above  $10^{22}$  cycles per second. Cosmologists now sense that shortly after the moment of creation, the universe was expanding so rapidly that the vibration was no longer expressed within the laws of three-dimensional experience. According to this theory, 90 percent of the universe would literally vibrating in higher states of expression! This 90 percent may represent the location of the parallel universes of quantum theory.

## **IN AND OUT OF TIME:**

## CHOICE POINT

Often when referring to the possibilities mentioned parallel theories of Hugh Everett III, a pioneering physicist at Princeton University. Everett developed the ideas of parallel universes as an answer to the puzzles of quantum realities. In an essay written in 1957, which was entitled "Relative State Formulation of Quantum Mechanics" [The relative state formulation of quantum mechanics], Everett came to give a name to the moments of time that could change the course of an event. Called these windows of opportunity "choice points." A choice point occurs when conditions appear to create a path between the current course of events and a new course that leads to new results. The choice point is like a bridge that makes it possible to start a path and change course to experience a new result.

From this perspective, at the time that the three doctors and patients choose the view that the tumor was gone, was moving to a choice point which would give a new result. By changing your belief system, transcended any attempt to "heal" the physical expression of a fact that had already occurred. What they did was to focus on non-physical origins of the tumor and adopted a thought, feeling and emotion from a place where it never existed. His actions became the *attractive* a point of choice, thereby enabling a quantum leap from a course of events already under way for a new one with a different result. The tools that make possible such a change are in their beliefs, thoughts, feelings and emotions of the new reality that was already in place.

Contrary to what one thinks that such change must happen slowly, over long periods of time, the new opportunity and took his place before was eliminated in just two minutes and forty seconds! The choice points may happen more often than we think. In our definition of quanta as small pulses of light that create our reality, we open the door to an extraordinary opportunity: a new definition of time! As physicists now believe that matter is made of multiple short bursts, rather than a continuous field, our ancestors also believed to be produced in a similar way. In each burst experience the events that take place in the world. The more explosions of light interlace, the longer the duration of our experience. Conversely, the fewer explosions, the shorter the overall experience.

For there to be an end in a light pulse before the start of the next, should be a space between them. We understand our experience on Earth as a metaphor for small-scale

experience of the cosmos (as above, so below), just as the Essenes did a similar comparison between human respiration and breathing of the cosmos. In the *Essene Gospel of Peace*, for example, reminds us that "in the pause between the inhalation and exhalation are hidden all the mysteries ...».<sup>6</sup>In the Essene philosophy, the spaces between the quantum explosions can be seen as small expressions of stillness between each breath. It is in the gaps, in the silence between the beats of the building, where we have the opportunity to "jump" from one possibility to the next. This is the place where miracles happen.

### *WHEN THE TIME IS SLOW*

**In 1977, the winter seemed to have suddenly arrived in Missouri. Had been accepted at a university in northern Colorado to finish my studies in earth sciences, but was not prepared for the endless errands and paperwork that occupied all of my days before my departure. Perhaps this is the reason why there is one thing I remember very well that stood out among all others in these hectic days of preparation.**

The week before classes began, I witnessed three separate traffic accidents on roads and highways, close to our house. Although I was never directly involved in any of them, I was the first to arrive in three cases. Each time, I could see what would happen and I felt powerless to do anything about it.

In the third incident, I was stopped at a traffic light just before an intersection.

Suddenly, to my left, saw a blue car: accelerating small, while the rest of the vehicle brakes to comply with the signal. I looked at the traffic light and immediately knew what you were going to happen. The woman driving was trying to run off with the lights in amber. Suddenly the light changed and I saw something I had not seen before. Across the intersection was a vehicle in the same lane, but in reverse. When the light was changing to red, the car that was waiting at the intersection turned green and he began to turn, just as the speeding blue car: To get the amber. The scene had developed into a: moment.

Although it all happened in seconds, my experience was much longer time. A strange mix of fascination and helplessness came over me while watching over the safety of my own vehicle. I saw in slow motion how the two clashed, cars and fit together. The woman driving the blue car had a child in the back seat, apparently without a seat or seat belt. My



fascination turned into horror when I saw the boy, wearing a down jacket and head covered with a knit cap, the air rush out and jump helplessly toward the front seats. In slow motion the child hit the windshield, then slid down the glass to the dashboard, to fall on a pile of clothes he had on the seat. During those few seconds, I felt that the world as if it were slowed to a crawl. Like when you're watching a video, you freezing each image, the scene was very vivid, lucid and real.

Many people have reported similar experiences in a number of different circumstances. I share this for a reason. During the week of the three accidents, culminating in the just described, I noticed a common theme in each of the experiences. It was clear that I determined *how* each event saw how he felt what he was seeing. For example, the third day of the accident, my *emotions* joined horror of fascination my thoughts about what was going on and slow down my vision of the event to a snail's pace. It was as if someone had shown me the whole scene on a deck of cards, with each image a bit different from above. In such cases, the faster you go the cards, the faster the action. The accident reminded me of precisely this metaphor, and the powers that moved the deck made it very slowly. In this effect turtle, witnessed the accident and remember specific details, in all likelihood, I otherwise would have been missed. That day, my experience went beyond quantum science theory and 'what if? "To become reality in a very tangible experience of seeing the events, as well as spaces.

### *THE BUTTERFLY EFFECT*

Strange as it may seem the ideas of quantum theory, explain the observations of subatomic experiments with such success that in eighty years has not found something better. These are the experiments that pave the way for further discussion about our role in history and destiny of the human race. In the informative articles we can see that it is clear that researchers have seriously studied the possibility of observing time and influence the results. What can we do with that information? How does it affect our lives, day by day, a knowledge of such magnitude?

To make this information as an abstract play an important role in our lives, at least we have a conceptual understanding of how the principles work. In implementing our new physics to the old gift of prophecy, we now have a larger vocabulary to describe the visions of ancient seers and the role of visions in our lives. Without the benefit of this

language and these conceptual models, the ancient prophets were often only a vague idea about the future, so far from his time did not even have words to describe what they saw.

Perhaps our concept of time as a route which runs in two directions could serve to implement the ideas on the prophecies previously suggested. A prophet who was in the middle of the route could be applied to prophesy his senses projecting forward or reverse direction. Instead of looking at the horizon to see how far his vision of time, perceptions of the Prophet *actually* move along the path to get into another experience of space and time. Although the body of Nostradamus seems to be in this, for example, sitting in a chair in front of the southern home, studio in 1532, indeed the consciousness of the prophet has sailed by way of time to the reality of a distant future. The key to understanding prophecy is that the future we see is the result *logical* circumstances *in* time *of* the *prophecies*. If something were to change between the time the present and future time, then the results of the prophecies, shall reflect that change.

Quantum physics has led to a wonderful new vocabulary to describe precisely these experiences. Descriptions, which at first may appear to have very little "to do with the science that is being said, have a very eloquent way of making complex ideas understandable. The" butterfly effect "is one of those descriptions. The effect butterfly, commonly used to describe the relationship between the time of change and the possible outcome that will occur as a result of this change at a later time, formally known as *dependence* sensitive in *conditions* initials. In summary, this fact confirms that small changes in initial conditions can lead to large changes in a later result. As complex ideas were described by simple stories in the past, today used a parable to illustrate the butterfly effect. The phrase suggests:

"If a butterfly flaps its wings over Tokyo today, a month later may cause hurricane in Brazil. "

*The power of the butterfly effect reminds us how important they may become the thoughts and actions of the moment and can be illustrated graphically as a localized error with global consequences. Is it possible that a seemingly insignificant error, as a bad move the driver of a foreign dignitary, to lead a global war? Fact, the history witnessed this effect in the first quarter of the twentieth century. The year was 1914 and the dignitary was the Archduke Franz Ferdinand of Austria. A documentary on the triggers of World War stated:*

*"A mistake of the driver of the Archduke was the heir to the throne of Austria to meet face to face with [the murderer] Gavrilo Princip." What would have happened if the driver had turned down another street or if he had not even taken that day? Although the assassination of Archduke could very well happen elsewhere in the timeline, you probably would not have happened that day and in that way. Perhaps the same mistake made would have occurred later in a world whose political climate would have allowed that everything was in error.*

These visions can serve as a reminder to us not to underestimate the power of the butterfly effect by the delicacy of its namesake. Upon seeing the prophecies of thousands of years ago about our future, the butterfly effect may explain why some of them appear to have faithfully observed, while others seem to have failed completely. If we consider that *any change* within the generation that has made the prophecy can affect the outcome of the application, it is surprising that the views on our time thousands of years ago views saved some resemblance to the original vision of the prophet.

If we continue with our analogy of the road, what the ancient prophets may know, or maybe not, is that in a path parallel to the side of the path along which time there was another that moved at the same time and the same direction. Near that is another route, and next to another. Each of them is invisible to others. Each route is occupied by an overlay, subtle copies of the same places, events and people in the same cities, countries and continents. The difference between the paths is that the experience in each change slightly compared to its neighbor. The further away those routes where stands the prophet, the greater the changes. In those who are closer, the differences may be minimal and hardly distinguishable from one another. The important thing here is that although there is a subtle difference.

If we refer to the prophets of the Dead Sea Scrolls and the Bible Code, remember that to change the outcome of any prophecy for the future, we must change our lives today. Quantum physics suggests that the opportunity to redefine the results may come only at specific intervals of time where the routes *diverted from their destinations* and then closer together. Sometimes the parallel routes are so touching. These contact points are the points of choice for those who have spoken before.

In view of the ancient and modern prophecies, this concept of jumping from one path to another on a key point of choice becomes a solution to the mystery of miracles, healing

and time compression. Furthermore, this ancient science now well established in modern physics, offers new hope in the face of catastrophic predictions for our future. The result described above in the Bible Code for the year 2012, for example, is accompanied by the question: "Cambiaréis what? ". In an array of possibilities began to develop more than three thousand years, the ability to redirect a potentially tragic outcome was known even then. The "change it" the Bible Code, the tragic reading of Nostradamus, Edgar Cayce and prophets before them, followed by anti aparentemerite scenarios of peace and redemption, are the markers of choice points along the route time.

## QUANTUM FUTURE OF THE HOPI

The Hopi tell similar visions for our future similar opportunities to choose just the result of what we experience in terms that seem more relevant to our times. Hopi traditions for peace, we have already spoken in another chapter, the perspective view of quantum open up new possibilities for our current era.

Long ago, the Hopi, whose name means "people of peace", were given a diagram of a life plan that would guide them through this time in history. Its plan, eloquently simple, consisting of two parallel tracks, parallel possibilities that represent the life choices of the human race. At first, the two look very similar ways. The superior, however, is gradually transformed into a broken zigzag not go anywhere. Those who follow this way they are represented with their heads cut off, suspended over their bodies.

Experiencing great change as a time of confusion and chaos that leads to destruction. The lower path runs like a regular, strong and stable. Those who choose this path are living to advanced ages *and* their crops grow strong *and* healthy.

Approximately two thirds of both paths is a vertical line that connects them. Until it reaches this point of intersection, say the Hopi, we can move freely back and forth, exploring the two paths. However, after this point the die is cast and there is no turning back. In the language of quantum physics, this part of the prophecy, describes a point of choice, a chance to experience humanity couple ways of both worlds choose to be true for them. In the words of the prophecy: "If we decide quickly through the sacred path as he [Creator] was conceived for us, what we have gained not ever lose. However, we still have to choose between two paths. "" Mother Nature tells us what is the right way. "When

earthquakes, floods, hailstorms, drought and famine are becoming commonplace, it's time return to the true path. "<sup>9</sup>

The record of natural disasters that we are overcoming these days is, for the Hopi, an indication that the time has come purification. The crudity of such clearance is given as our individual responses to the challenges of life create a collective result. In a written text or group of elders from the Hopi Nation,<sup>10</sup> specific events in the world are seen as barometers of our progress in the development of a much larger stage. The indicators are:

- general famine and malnutrition;
- increased violence and crime;
- loss of abundant fresh water resources;
- breaking and unprecedented expansion of the Antarctic ozone layer;
- effects of technology (loss of tropical forests, wildlife extinction and proliferation of nuclear weapons).

During this time, in the period indicated by the phenomena that take place in the world, when they will test the belief system of people and nations. The elders of the clan of the Hopi describe a scenario of three "great earthquakes" of land. The first two were interpreted by the elders of the tribe as the first two world wars, the third remains a mystery. Is not identified, because the nature of this earthquake is still being determined by the human race. "The prophecy says that the earth shook three times: once with the Great War, the second, when the swastika was raised on the battlefields of Europe to finish with a rising sun that was sinking in a sea of blood." The third tremor "will depend on the way to take mankind: greed, comfort and profit, or the path of love, strength and balance'."

It is clear that these traditions recognize a direct relationship between how we face challenges every day and the kind of world experience in the future. The chaos of change is our opportunity to refine our beliefs, preserve the works and let go of what no longer serves us. It is our current view of the world which perfectly polished gently lead us through times of challenges ahead.

As with the prophecies of the Essenes and Edgar Cayce, the Hopi us a message of hope. His vision of the future concludes with a warning that we are responsible to use the powers of our bodies and our machines. Once again we are reminded that the decisions we make every day determine the duration and severity of our days of adversity. With eloquence and simplicity, the Hopi prophecy reminds us that the way we live our lives determines the path we follow. The choice is in our hands.

Bend time

A common denominator to consider many possibilities and outcomes is a reference to a substance that forms the fabric of creation and the force acting on the substance. Are there parallel worlds of possibility, what are they made?

The Nobel Prize in Physics Max Planck shocked the world with its references to invisible forces of nature. In accepting the Nobel prize for his study of the atom, made an important statement: "As someone who has dedicated his life to science more insightful, the study of matter, all I can say about the results of my research atoms is as follows: "The matter does not exist!". All matter originates and exists only by virtue of a force that vibrates the particles of an atom and holds the most minute solar system, atom ... After this force we must assume the existence of a conscious and intelligent. The mind is the matrix of all matter "."

Maybe the "strength" of Planck is the key to the redirection of the results postulated by the science and predicted by the ancient prophets. Perhaps the Nobel laureate Richard Feynman was the one who best described the potential to predict our future in his now famous quote: "We do not know how to predict what will happen at some point. The only thing you can predict the likelihood of different events happen. We can only predict the exceptions. "<sup>13</sup> According to this thinking, it is clear that science is seriously investigating the relationship between non-physical forces of the cosmos and its effect on our physical world.

The way you tune into the possible outcomes is through our vision of life. From this perspective, any condition that endangers the life of a body is already healed, peace is present, and all children, women and men have food. Now we are invited to choose the quality of thinking, feeling and heart of our present.

And one day the eyes of your spirit is open,  
and know all things.

*Essene Gospel of Peace*

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## The Isaiah Effect

### *The mystery of the mountain*

In modern biblical texts, the first visions of the future are described by the prophet Isaiah in the Old Testament. In the Dead Sea Scrolls, the good state of the Great Isaiah Scroll allows us to see the work of Isaiah as a template for understanding the apocalyptic prophecies of other traditions as well as a glimpse of our future through the biblical prophets. Thus, we eliminate the tedious task of scrutinizing each of the four major and twelve books under biblical prophecies. This generalized approach makes it possible to see these ancient traditions from a higher plane and look for patterns of ideas, rather than focusing on the details of each of the visions and compare.

When we do this, there is an interesting possibility and perhaps unexpected.

In previous chapters we suggest that in the prophecies of Isaiah had a pattern of a period of destruction, catastrophic changes and an almost incomprehensible loss of life, followed by a time of peace and healing. The elements of such a prediction are clearly present. A specific part of his prophecies, called the *Isaiah Apocalypse* Reveals even more fully the dual nature of the visions of the prophet. Describe a time in the future when "the earth is polluted because of its inhabitants, as they have broken the laws, violated the law, breaking the old alliance ...

Therefore, those who dwell on it, and few survive consumed "(Isaiah 24.5-6). Isaiah goes on to describe a violent motion of the earth, and unusual behavior of the Moon and the Sun: "The foundations of the earth tremble. The Earth will be completely broken, split asunder, the earth will be shaken ... The Moon will blush and the sun will be ashamed ... "(ibid., v 23).

After the darkest moments of his vision on the future of the earth, the Apocalypse of Isaiah makes an unexpected and interesting twist. Isaiah, suddenly, hardly show signs of change will occur, begins to describe a very different time in his vision of the future, a time of happiness, peace, life. In the next part of his revelation, the apocalyptic still considered by scholars, describes a time when it created a "new earth" and a "new heaven." During this



time, "the former things shall no more memory, or recollection. But there will be eternal joy and happiness ... Never ever hear voices crying or wailing "(ibid., 65.17 to 19). And this sequence of events makes us believe that happy events will follow the tragic, that one must precede the other in the order suggested by the text. Why are the prophecies of Edgar Cayce, Nostradamus, the elderly Native Americans and others seem so contradictory at times, offering a message with a mixture of hope and possibility with frightening visions of death, decay and destruction is catastrophic for the same period time? Is it possible that these ancient visions of our future offer an alternative to confer such power and is so extraordinary that even the prophets might be aware of the implications of their own views? This is precisely the impression it conveys the prophecy of Daniel in one of the last chapters of the Old Testament. Having been offered a rare glimpse into the distant future, it seems as if Daniel did not understand fully what he had been shown '. Without a framework for the things he had witnessed in his future, how could she understand? When he was nearing the end of their trip through time, the guide has been driven by the future simply suggests: "But you walk to the end. Rest, and at the end of the day you get up to enjoy your inheritance "(Dan. 12:13).

When Isaiah share their visions, "was predicting actual events that were to occur safely, or rather described revelations of a possible quantum so unexpected significance has remained a mystery until the twentieth century? When we look at Isaiah's description of the vast number of different futures for the same moment in time through the eyes of our new physics, we realize that there is a striking correlation with modern descriptions of quantum outcomes. In such discussions, future viewings by Isaiah become waves of possibilities rather than factual findings. Moreover, quantum science allows people to change we are living in the catastrophic results of the future. The key is to understand when and how they present opportunities for change. The example in Chapter 1 of the mass prayer for peace on the eve of a military air campaign against Iraq is a wonderful example of what are those options. To some observers, the order to begin the attack, followed a few minutes after the countermand to abort the mission, made little sense, but from the perspective of the thin veil between the quantum possibilities, the events of that day were perfectly consistent.

That afternoon thousands of people, in at least 35 countries on six continents, had agreed to join in a mass vigil for peace that echoed around the world.

Coordinated through the Internet and the World Wide Web, prayer was followed by families, organizations and communities as a voice of peace that transcended the political borders of the governments and nations. The vigil was not a protest against the bombing of Iraq or policy, government or any state of the world.

It was a call from thousands of hearts and minds to respect the sacredness of life, which became an option only and unify to echo gives a simple message: peace in all the worlds and nations for all life.

Within hours, the course of events in Ira had changed. That day, in the eyes of the world, we witnessed the power of human consciousness while it reorganized parts of the events that had already been set in motion. Instead of pleading scattered people who asked for divine intervention in a situation that seemed inevitable, the sync option for many people, coordinated through the miracle of the Internet, slipped between the veils of the quantum potential to produce a fruit that affirm the life through peace.

In our unique quality of being as nations, families and individuals, on Friday, November 13, 1998 share a common experience. Hidden in the remote places of our collective memory, like a family secret, taboo for so long that the details had been lost, our prayer for peace opened the door to vast opportunities for healing and international cooperation, and increased expressions of love for our loved ones. That November afternoon we took a collective sigh of relief, while rewrote a result that seemed inevitable. Thus, we witness our power to end the suffering in the world.

How can we scientifically prove that during the prayer of thousands of people, a new possibility replaced the war was already underway? At the same time, what other power that peace could not have acted with such a prayer?

Given this, what are the implications of similar options for the future of our world?

For almost three millennia, scholars have examined the key Isaiah left us to find out what we can expect for the future. Since the cultures have changed, our interpretation of prophecy also has. `The translations were made during the time of the Spanish Inquisition, for example, reflect the strict limits imposed by the Church to the mystical interpretation. Today the language of quantum science offers a new and expanded vision of Isaiah's predictions about the future.

Perhaps the mystery of the prophecies of Isaiah was revealed at the time they were written. As if to invite the people of a future time to look beyond what seems obvious, writes: "For you all these revelations are like the words of a manuscript sealed when they give it to someone who can read and tell , "read it", he would reply: "I can not sealed '" (Is 29.11). In this curious passage, one of the few such, Isaiah makes a subtle comment on the attitude of future generations in their view of time. He knows that the people of the future "to read" his prophecy, may understand this message. However, they do not recognize it because they were never revealed the context.

Can you assume the "seal" of Isaiah the discovery of the fundamental laws of creation, the nature of time? If he was actually offering these revelations to a generation of his distant future, how could it be understood Isaiah's vision without the elements of twentieth century physics? At the same time, what words could have been used in his day to pass so powerful and abstract message for future generations? The prophet gives us a key to decipher the mystery apparent when he describes how the inhabitants of the far future on Earth can they choose what they want to experience their visions. Thus, Isaiah opens the door to a path that can forever change the attitudes of humanity, and in turn, get nothing more and nothing less than change the course of its history.

Isaiah outlines a form of behavior that allows us to escape the darkness that has witnessed. Begins to refer to a mystical key through which people of any generation can change the events that are on their likely future. This key is identified in his vision with a "mountain" (ibid., 25.6 to 7). Within this mountain Isaiah describes a "refuge for the poor, the needy afflicted, shelter for the rain shadow to the heat" (ibid., 25.4). In a particularly interesting passage, the prophet speaks of a time in the presence of the mountain, "the veil that blinds people, the mesh that covers all nations" will be destroyed. Here we find one of the first clues to this prophecy in particular. Clearly he's referring to the mountain as the key to shelter and power. Just what is the mount of the prophecy of Isaiah?

Some researchers believe it refers to a physical location, a power center and sanctuary for those lucky enough to be discovered. Others suggest that Mount Isa was some kind of code, a bolt of time to ensure that your message will only be revealed when you understand the principles for using this knowledge. While both theories may be feasible, perhaps the mystery of the prophecy can be explained more easily. The identification of Mount Isa could be a wonderful example of how the passage of time and the evolution of

culture has distorted the original context to such an extent that the original message is lost, or at least it is hidden, in the process.

Often in modern references to the ancient biblical texts we find specific words marked with a footnote on page stating that there may be applications, interpretations or different meanings for them. This is the case of Mount Isa. Besides the possibility that both translators and language to mislead, at this point there is yet another factor that disguises the original meaning: the use of metaphors and symbols. Scholars say that during the time the Bible was written, the word mountain was usually symbolic and was used to represent the "heavenly Jerusalem" (ibid., 25.6). More than a physical place, in this case the city of Jerusalem, 10 footnotes notes clearly indicate that the word is used metaphorically. However, the meaning of a "heavenly city" remains somewhat unclear, pending investigations reveal additional clues. Our present Bible is the product of previous translations from Hebrew. If we refer to this phrase with the right words in their original language, we discover an unexpected meaning, though not surprising.

In Hebrew, the word for Jerusalem Yerushalayim. Here the definition becomes very clear: it means "the vision of peace." Finally he reveals the mysterious meaning of the message of Isaiah. The Mount Isa is not a physical place but a reference to the power of peace! With this clarification, we can read his prophecy as 'The Vision of Peace provides shelter to the poor, the needy afflicted, shelter for rain, shade for the heat. In the presence of the vision of peace, the veil that blinds people, the mesh that covers all nations, will be destroyed. "

This new understanding of the prophecy of Isaiah offers a renewed vision of power inherent in this ancient message. When Isaiah saw some key moments of our future, saw two very different possibilities: that of a time of healing and a time of destruction. As we do today, the great prophet described his vision with the only words he knew, and we warned of a possibility in our future based on a certain course of events. At the same time, warned those who read his prophecies to reconsider the decisions taken in their lives and in so doing, avoid the suffering he had witnessed as a possible future.

### The Isaiah Effect

Clearly we are entering a new era of understanding of the inner science of prayer, prophecy, and the agents of change that Isaiah and others recognized in his writings.

Deceptively simple, the prophecies of Isaiah reminds us both. First, through the science of prophecy we can see the future consequences of what we do at present. Second, we represent the collective power to choose which future we want to experience. By respect for others in our daily lives, we fit the experiences that bring the future we want. This effect is Isaiah, the expression of an ancient science that says we can change the outcome of our future through the decisions we make in the present.

Now, quantum physics gives us the language that makes sense of this sophisticated technology in our lives. Thereby empowering our families, communities and loved ones with simple and effective message to respect life in our world. If we choose peace in our lives, we ensure the survival of our species and the future of the only home we know. We have already witnessed the power of Isaiah effect. We know it works. Now the question is how we implement this quantum principle of choice in our daily lives as a global family?

**When using prayer and meditation**

**rather than relying on new inventions**

**creating more imbalance**

**then also they [mankind]**

**find the true path.**

**ROBERT BOISSIERE**

**Meditations WITH THE HOPI**

## **MEETING WITH THE ABBOT**

### **The Essenes in Tibet**

In my studies of the esoteric traditions of Peru, Tibet, Egypt, Holy Land and the North American Southwest, features a subject that is fascinating and funny at once.

The prophecies of each of these cultures seem malleable, soft as clay in the hands of a sculptor. As the final form of the clay of a sculptor is determined by the taste and the movement of the artist, the subject of these ancient traditions implies that we who are shaping the fruit and the fate of humanity every moment of our lives.

Interestingly, I have discovered some of the clearest references to these traditions in documents the Middle East, specifically in the scrolls of Qumran of the Dead Sea area. The references speak of a lineage as ancient wisdom that was already old at the time of classical Egypt, more than three thousand years. I always thought that if there was such information, what better place to store it in the remote retreats of a land that has not yet reached by modern technology. It would be in a place where the lost traditions in the West long ago may still be retained in the form of the daily rituals of its inhabitants. Isolated from the outside world until 1980, paragraphs monasteries of the Tibetan plateau seemed to provide just such an environment.

In April 1998, I had the privilege of organizing a pilgrimage to the high mountains of Tibet in search of such traditions. Ironically, it was not until I returned from the trip that my suspicion was confirmed in writing. A few days after arriving home in the U.S., I received a manuscript of the Nazarites, a sect of the ancient Essenes, who had recently been translated. The text said that recipients of information, like old time capsules had been strategically hidden by the Essenes during the first century, to preserve their knowledge for future generations. Among the places that were clearly mentioned as holders of such texts were the ancient monasteries and Tibetan monks and nuns.

With the help of an expert on Asian cultures met in England four years ago, our group was ably led by the Tibetan landscape to venture into the remote villages, monasteries and temples hidden for hundreds of years old. Twenty days were immersed in the presence of

the Tibetan people, the sacred aura that surrounds their lives and in the rugged magnificence of the land.

Cross shallow rivers on rafts of wood, worn roads traveled and experience the exhilaration of the mountain passes over 5,000 meters above sea level. For two thirds of the way we even had to leave the safety of our bus and a truck moved to open fruit waiting for us across a landslide of about four stories high.

Almost a third of the journey passed through mountainous area of the plateau, through the villages, remote monasteries and convents have rarely seen people from outside Asia, where people live and hundreds of years ago, while respecting the traditions of their ancestors. Every time we entered the courtyard of a temple complex, it was as if we had entered a frozen image of the traditions for centuries by Tibetans. At every step of our journey we were greeted with openness and warmth that exceed anything imaginable in the strange environment that pervaded the desolate beauty. The purpose of our journey was to witness, experience and evidence of living examples of internal technology I suspect that the West was lost for nearly two thousand years. Today we know bits of this science called internal technology of prayer.

#### BLESSED BY THE ABBOT

A ray of light peeked through a place situated well above the temple floor. This ray only had a curious three-dimensional quality, as if he could go around with my hands and climbing to its source. The beam accurately cut the cold and humid air, thick with smoke from countless butter lamps and incense. I turned my head to see whence came the light. I followed the beam from the point where contacted with the slippery and oily soil to its source, and I could see an opening well above our heads. Through a small square window I could see the Tibetan sky blue in color. Except for the small lantern he had taken from my backpack, this ray of direct sunlight in the morning was the only light on the intricate maze of hallways and dead-end corridors. I mentally recorded the opening was above my head. This would be my reference to the outside in case there were other riders that would lead to the place where we came from.

My wife and I had come across a group of twenty people, the rugged terrain of the Tibetan highlands, weathered stone and dirt roads that barely passed by an SUV, to reach this place. Through years of personal research on the ancient traditions have observed that

they were referring to a line of forgotten wisdom in Western societies. The teachings of the mystery schools, holy orders and esoteric sects lost after the time of Christ, pointing to a common ancestry of forgotten lore about 1700 years ago. Perhaps the clearest evidence of these traditions today is the legacy of the mysterious communities described in earlier chapters, the ancient Essenes.

The constant references to the Essenes eventually lead to a series of voyages in search of direct and tangible evidence of their teachings and their importance in our world today. In the mid-eighties I was in the deserts of Egypt, did hiking in the high Andes in Peru and Bolivia and spent many stays in the deserts of southwestern North America in search of evidence of its wisdom lost today. My logic was that a universal teaching so I had to have left more of a text or manuscript alone, the style of the Dead Sea Scrolls. For significant may be the ancient manuscripts, the actual tests shall find in history, the teachings and traditions of the people themselves. Perhaps the possibilities are so obvious that in recent times have been overlooked. Instead of speculating on the texts of two thousand years old and above that to which reference may be translations in the presence of indigenous peoples who live the lost wisdom, we witness their current practice. During the time we were together, we shape our questions and check our answers with a clarity that has never before been possible translations of the walls of temples and crumpled manuscripts.

Also increased our respect for the guardians of our lost wisdom, we gain a new understanding of their culture and their lives.

The key to this wisdom is quite accurate in finding documents that have been preserved for a long time for some people and are largely intact and unchanged. If there was a place, if it still exists today, Tibet seemed like a good place to start. Has been isolated as the rest of the world until 1980, many of the teachings and files have been preserved exactly in the same place where they were placed for centuries. Tucked away in the "roof of the world, in monasteries and convents built 1,500 years ago, the wisdom of the lineage of the Essenes should be visible, preserved in the rituals and life and customs of the locals. There we were in your search, shuffling through one of the dark corridors of one of those monasteries.

Although we were acclimated for more than fourteen days, the rapid movement of my eyes from side to side I still produced an effect of dizziness. I struggled to breathe deeply as soon as I realized that my breathing had become shallow and quick. Without giving my



eyes time to adapt, I stepped carefully forward to a dim light near the end of the smoky hallway. Beside me was a huge figure that seemed to haunt us, and the light of my flashlight created a tenuous road to openness. Without stopping, I turned first to one side and then the other, to illuminate the human forms carved in gigantic proportions.

The glow of my flashlight found behind every major figure paintings and murals that were lost in the darkness to a roof that could only guess it was there.

Suddenly my attention away from the sinister figures to focus on a familiar sound off and coming from afar. As a low hum of many related sounds, the notes are blended into a continuous tone. Seemed to come from everywhere at once. Treading carefully went on the earthy floor, slick with the six hundred years of oil spilled on it. The monks who hurried through this corridor with yak butter polls had become a dangerous path. It was the only access to the most sacred room of the monastery. When I crossed a threshold of wood reliefs, the sound was increasing in intensity. Push down on the cold floor, I had to go back to letting my eyes to adjust.

The three walls of this tiny camera around me with little flames flicker. Hundreds of yak butter candles in tarnished brass lamps lit the room with an almost surreal glow. Although each lamp was small, the heat produced all of them together was that the room was considerably warmer. A young monk sat in front of me, rhythmic ticking sound in a trance-like state, while singing a song of prayer book before him. Xjinla's voice, our translator, whispered in my ear (In Tibetan, the suffix-la is added at the end of a name as a sign of respect. Hence the name "Xjin" becomes "Xjinla".)

"This is the room of the guards," said Xjinla. And going to my question, before the make, went on: "The protective deities are invoked to drive away the dark forces that may try to enter the next room.

\* Changed the names of our guides and interpreters to respect their privacy.

Following the rules of the monastery, we respectfully pass on the left, past the monk and headed to the room next door. I was the second in, after our guide. In just over a small bucket size, the space seemed to be further reduced by a beam reinforcement was right in the middle.

There, the pale reflection of a half-dozen candles, was right when he traveled around the world, traveled to two continents, crossing ten time zones and one of us adapted to the more rarefied air of the Earth. Sitting with your legs neatly placed on thick wool pads under their habits was the abbot of the monastery, the old spiritual leader of this sect of monks. I felt very honored to have the opportunity to be a precious few moments in the presence of this man. To my surprise, those first moments would be the start of a hearing that lasted almost an hour.

The formalities were the first. All wore a white shawl to offer it as a sign of respect. We had been instructed to carefully fold the shawl, called a beat, take it to the abbot and deliver. After receiving his present, the abbot or accept the shawl as a gift or you get it back blessed. If you store, I remember wondering: what will this man with twenty-four flats in his tiny room?

Xjinla was the first to offer his robe, and it taught us how to do knelt at the level of fragile-looking man sitting on cushions. Bowing his head, this Tibetan presented her shawl as a sign of respect with his hands open and facing upward. The abbot agreed, put it on and it took out to bless him, then return it to Xjinla placed around the neck while it was still bowed to him. I was next.

As I approached, the abbot, I suddenly felt an extraordinary sense of eternity, that feeling that comes at a time when the world seems to go in slow motion.

Very slowly, bowed respectfully submitted my gown and waited for the abbot returned to me. It seemed that many seconds had passed, surely more than he should have lasted the ritual. In an act of curiosity, I looked up just in time the abbot leaned toward me. He raised his arms to put on the shawl around her neck, gently held my head between his hands and touched his forehead to mine.

At the moment I felt an affinity with this man he had first seen her only a few minutes. The affinity of confidence soon became: I looked up and dared to look him straight in the eye. What I know is that those few seconds were eternal. Aware that he broke the habit of keeping his head bowed during the ceremony of offering, I was not sure how it would be received my sight. The discomfort was very brief. The abbot showed their dominance by replacing the uncertainty of the moment with grace and ease. With its gesture of openness, I knew my time for the ceremony was over. I also knew that something had

opened up an opportunity to explore the memories of this man and his teaching experience. It was the turn of the next person.

## THE SECRET OF PRAYER

**After twenty similar blessings, the abbot sat back quietly in his chair, closed his eyes and concentrated on our game. This was the moment we all expected. Had requested an audience with this holy man to connect with their ancient lineage of wisdom. If the Essenes actually had migrated to Tibet after the death of Christ, in the current Tibetan rituals might recognize elements of the Essene tradition. Under the guidance of Xjinla, I made the questions for which he traveled around the world.**

-Xjinla, please ask the abbot of the prayers that we heard in the monasteries "I began. Could you describe what it involves prayer and how is it done?

-Xjinla looked at me, like waiting for the rest of the question. - Anything else? He asked.

Maybe they do not understand the question.

There are many words in Tibetan which have no direct correspondence in English. To communicate concepts, it is often necessary to create a short phrase or sentence in English to make an equivalent description in Tibetan. I realized that this was one of those moments. I reorganized my thoughts and turned to ask the question in English easier than I could without changing the meaning of my question:

"Specifically, when we see the songs, tones, mudras and mantras from outside," I asked, what is happening inside the person who is praying?

Xjinla went to the abbot, who was waiting patiently for my question, and began the process. Sometimes, the abbot closed his eyes for several minutes in response to a phrase used by Xjinla. At other times, muttered a brief response accompanied by a gesture or a sigh. Xjinla doing everything they can to make the explanation of the abbot of a subtle experience its equivalent in English before sharing the translation. On hearing our question corrected, the abbot looked at me drawing a faint smile on his face. There are sounds that do not require translation.

- Aaaah! Exclaimed a pensive tone.

For his voice I knew that our question had been directly on the nail of what was done to his monastery and in others we had been during the voyage. His incipient smile became a grin as he pressed his lips and emitting a different sound.

- Uuum! "I watched his eyes rolled toward the ceiling was darkened by soot from the many bulbs that had burned for hundreds of years. Set his sights on a place above him invisible. Using the place where the ceiling as a focal point, the abbot sought the words to recognize the essence of my question. I remember thinking that my question was like asking someone to describe the meaning of life in twenty-five words or less. This man, who knew nothing about my education, spiritual development, religious tendency or intentions, trying to find a way to honor my question. I was looking where to start.

"Now we begin to understand, I thought to myself. "What I can do to facilitate the abbot my question?" I remembered the translations of the Essenes of the Dead Sea manuscripts and thought in language that was used 2500 years ago to describe the loss of speech technology. The text focuses on the elements of prayer: thinking, feeling and body. The last thing I wanted to do was to suggest an answer to the abbot. I went back to my question carefully.

-Xjinla asked, stopping for a moment the course of thought of the abbot, "What interests me is how to create the sentence. When we see the outward expressions of the speakers in the cutting edge, what is the result? Where do they lead the prayers?

The abbot looked at him, eager to hear the translation of reformulated Xjinla my question. That was what made Xjinla quickly and with a remarkably short sentence. I knew that our insistence was taking us somewhere. Without even pausing to think, the abbot said a word. Then repeated, followed by an outburst of Tibetan sounds very different from the statements that he had studied in textbooks. Then I gave up my attempts to understand directly. As I watched the abbot and he noticed my gaze, my focus was on Xjinla. I could almost see the process in your mind. Instead of translating every word in the English abbot, heard the theme was communicating the idea and then transmitting the most important.

- Feeling! Xjinla said. The abbot said that the purpose of each sentence is to achieve a feeling. "The abbot nodded as if he understood the translation of Xjinla. The outer

movements you see are an array of movements and sounds that help us get that feeling," continued Xjinla. Our ancestors have used for centuries.

Now the smile lit my face. Although I imagine that the nebula strength of "feeling" was the factor of Tibetan prayers, was first confirmed my suspicion. The abbot told us that the feeling was more of a factor in the sentence.

He stressed that the feeling was the center of each sentence.

At the time, my mind went to the Essene texts. In the language of their times, these ancient writings brilliantly describes an experience that today we regard as a form of prayer. As the teachings of the Essenes were related to the creative forces of our world as God, the language they used to talk to angels they called "communion." Today that same language we call "prayer." Lost texts remind us that the Essenes through our communion with the elements of this world, we open the door to the great mysteries of life. "Only through communion with the angels of the Heavenly Father will learn to see the invisible, inaudible to listen and to express the inexpressible."

Silence engulfed the small room, as we reflected on the words of the abbot. A nun or a monk would need years of training, scholarship and direct experience before being allowed to have such a conversation. The abbot seemed somewhat surprised by the questions you did. As if reading my thoughts, Xjinla spoke before making my next sentence.

"Your questions are very different from those of other visitors who have come to this monastery," he said.

- Really? "I replied, somewhat surprised. If others have taken the trouble to travel from west to Lhasa, acclimate to be more than 3,000 meters above sea level for a week or less, breathe dust clouds endless mountain trails carved on the edge to find the monastery at 4,500 meters altitude in the Himalayas, what other questions can be asked?

Xjinla laughed at the intensity of my question. The sound of his voice broke the silence, while his laughter echoed in the walls and reverberated through the many chapels that were in the hallway adjacent to our stay.

"Usually the questions we ask are about the antiquity of the monastery, the monks what they eat or age of the abbot.

We both laughed and looked at the abbot, automatically calculate your age in mind. I thought, 'This man has no age. It just is. " I looked back at Xjinla. After our last exchange of words, the abbot had remained in his position, sitting with legs tucked under her heavy smoking. The air in the room was cold, but I was hot with the enthusiasm that caused me our conversation. I looked at the thermometer hanging miniature of the zipper closure of the bag from my wife. Marked 55 degrees Fahrenheit (13 °C). I wondered whether it was right.

An assistant took the opportunity of silence to re-ignite the incense cones disguised the pungent odor of scorched yak butter lamps burning in and dishes. I put my hand under his jacket and touched the three layers of clothes on her since she left the bus. I was amazed.

My shirt was soaked! Every day in Tibet is like a summer and winter hours of sunlight during summer and winter in the shade, at night and in the monasteries. I looked behind me just in time to see how a gust of wind blew through the dimly lit hallway, forming piles of straw and dust in the corners.

I put my hand to wipe my eyes to sweat while Xjinla posed to the next question. I began to explain why we had gone to the monastery and had asked that question. Looking directly at Abbot concluded with a question.

"If there is one message I would like to share with the people of this planet - I started," what you'd like the abbot to transmitéramos of Tibet in his name?

Even before he had finished translating Xjinla, the abbot began to speak from their tight position to fund our dimly lit sanctuary. I felt the intensity of Xjinla, who sometimes bordering on frustration when looking for words in English to convey what that old man without trying to say. On several occasions I had to ask her to repeat or clarify the words. Often, I recomposed the translation in my own words, always leaving the experience of helping to avoid any error Xjinla. His eyes showed me what was happening inside. Xjinla I felt was very aware of their responsibility to communicate the exact words of the abbot. The three together work to ensure that the abbot was trying to convey.

"Every time we pray individually," said the abbot, "we feel our prayer. When we pray, we feel on behalf of all beings, everywhere. -Xjinla paused while the abbot went on with his answer. We are all connected," he said. We are all expressions of one life. No matter where we are, our prayers will be heard by everyone. We are all one unit.

Instead of responding directly to my question, I felt that the abbot was preparing the way, laying the groundwork for your response. Al nodded, my body language conveyed that my knowledge of Tibet could not: he had heard, had understood and was ready for the rest of the answer.

Message about what we take with us to the outside world, the abbot said passionately. Although his words were borne Xjinla, his tone and body language were very clear. The abbot's hands moving toward us with the gesture of palms up to the height of his heart, had their own language. She looked me straight as I listened to Xjinla carefully.

"Peace is very important in our world today," he continued. When there is no peace, we lose everything we've won. With peace, everything is possible: love, compassion and forgiveness. Peace is the source of all things. I would ask everyone in the world to find peace within, so that this peace is planned in the world.

Every word became a source of wonder in my intellect as well as a source of joy in my soul. The abbot shared responses were the same concepts, in some cases almost the same words that were in the Essenes of the Dead Sea texts written over 2,500 years! The Essene Gospel of Peace, for example, the Essenes began a long discourse on peace with an eloquent and unique fare. Teaching begins simply with the phrase: "Peace is the key to all knowledge, all mystery, all life."

All members of the group was clear to them how important it was for the abbot to be heard and understood. Your patience with our questions directly and sometimes redundant was considerable. For nearly an hour sat in lotus position on a small promontory with fine brown pads that insulate them from cold stone floor of the old monastery. In the end the barrage of questions quickly gave way once again, the silence of reflection on our interaction. For all these, our meeting had been intense and authentic.

Our audience with this holy man, who had devoted his life to achieve wisdom in an old monastery in the Himalayan mountains, became an invitation to support that experience in

our lives. This man had received us with kindness in their tiny private room, and your patience with our questions really touched me. Again the silence in the room.

The abbot's eyes were closed. This time, however, leaned his chin toward your chest while placing your hands in a prayer position, palms and fingertips together toward the ceiling. Maintaining this position of the hands gently touched his forehead with your thumbs. This is the last image I remember of the abbot.

He seemed tired, perhaps because they had to attend to these twenty-two Westerners who had come to his monastery without warning. As if we had been given a silent signal, we knew that our time with the abbot was over. Almost in unison, began to undo our complicated positions that had allowed all of us in the room could see that beautiful descendant of such ancient lineage One by one we were raised in silence, we stretch and, after expressing our respectful narrated, we went straight into the dark corridor.

## HALL OF WISDOM

As we returned through the same path that had led the abbot's quarters, again hear the sound of a low hum and almost imperceptible in the distance. It was the now familiar sound of many monks who were in a resonant room, monotonous singing the song used in Tibetan prayer. Each person perceives the sound differently. For me, the tone is on the threshold of hearing with my ears and feel the sound in my body. Seems to vibrate from somewhere in the middle of my chest. Once you've heard that sound is unmistakable. At this time, is heard far away.

Sunlight illuminated the end of the hall as we were approaching a narrow ladder with wooden steps. There was no handrail, and immediately take the position that we had worked on similar occasions in other monasteries. Hold onto our backpacks, cameras, water bottles and

other supplies to the back, to stay with your hands free and can download back to the rustic wooden steps. The steps were so inclined that few dared to look straight down the ground. With these maneuvers, sometimes you lose the sense of the ridiculous. When traveling on such a small group in such precarious conditions every day, the sense of ridicule was gone with our new friendship and trust had become within our virtual family. Those who had already reached the ground stretched his hand to indicate that the ladder



was still in a safe place to put your foot, often holding any part of the body that had gone before. One by one we were down helping one another to reach the hard mud floor.

A young monk, of perhaps some fourteen years, we waited in a small anteroom behind the stairs. When the group finally reached the ground and pulled himself together, we went to the monk with the traditional greeting *tashedelay*. The monk surprised us with a few phrases of broken English. I was very interested in hearing that we had just had with the abbot. It seems our visit was not very common, and was even difficult for the monks living there have the grace of such an opportunity.

By the way, Xjinla, who had followed us down the stairs, took over the conversation. After a few formalities, I asked if there was a monastery in that old library. He knew that among the many gifts that the Tibetans had kept safe in our world, including that of being careful records. The most beautiful thing is they seem to record things without judging them. Maybe it's their ability to live compassion in everything they do which allows them to file their impartiality things in the world around them. It does not consider the events they have experienced "good" or "bad", simply record what they saw. Suspected by their documents significant events in their lives, I might have something written on the wisdom that the abbot had to share. He was particularly interested in the system of prayer based on the feeling.

We conducted a series of corridors to a dark room that was behind the myriad altars. Monumental Buddha statues in its many aspects were still lined the corridors and to other "protective room." There could hardly see the figures of immense proportions that were in the walls, which shone with waste from the butter lamps. Knowing that this monastery had more than 1500 years, I assumed that soot had accumulated for at least several hundred years. Within a radius of approximately 5.50 meters, the flashing strobe light effect of each light revealed a scene of demons and forces of darkness. If you looked more closely, you could see that each one is fighting a battle against the forces of light in old metaphors that reflected the evidence, the successes and failures of humanity throughout his earthly life.

We are inclined to go through an opening into another room was dimly lit, my eyes had to adapt to a very different scene. Of all the beauty and experiences that have filled our days during the previous two weeks, what I witnessed at the time deserved the trip. There were books and more books, covered by a layer of dust several millimeters, stacked from floor to ceiling, perhaps thirty feet above my head, lost in dark corridors and scattered among

the shelves. Rows and rows of books. In some parts neatly stacked. In others, randomly placed over each other, forming columns. Many of them were so mixed and disorganized that it was impossible to guess where it ended a row and another began. Noting my surprise at the mess, the young monk went to Xjinla. Except for the exclamations of surprise and admiration, these were the first words we heard since we entered the room. I figured I was giving an explanation. Xjinla turned and said:

"Soldiers ransacked the room in search of jewels and gold.

- The soldiers! I exclaimed. You mean the soldiers of the revolution of 1959?

Surely other people have entered this room since then. It has been almost forty years.

Xjinla "Yes," the soldiers. Others have entered into these rooms. Not many. The monks believe that the soldiers brought bad luck. Their spirits have been here, controlled by guards.

My eyes began to look for a significant place where to start to investigate when I get into the corridors. With my torch aloft, as far as my eye could see, I see hundreds of manuscripts, printed texts and tied to the traditional Tibetan style. The books were protected by a long narrow lower deck of wood or animal skin. These rigid caps varied in size, averaging about 30 centimeters long by 7 to 8 wide. Another similar cover protected the top. The pages were stacked between two covers, they were loose pages cloth, paper or skin of yak. All text was tied to prevent pages from falling. Ties were sometimes very elaborate, with ribbons of silk and linen in bright colors. Others simply were bound with leather straps.

The young monk shook his head in approval as I tried to reach one of these texts. He had chosen a book that was flowing, to cause the least disruption in the library. To my disappointment, but not to the surprise of the monk, the book's pages were so delicate crinkled by feel. Our young guide was clearly moved by our enthusiasm for the library. Apparently, few knew of its existence, let alone that were visited. I went to Xjinla and asked for the content of books. Were they simply many copies of a single text, perhaps from the teachings of Buddha? Was there anything else?

By then, our group had already dispersed. Each was exploring a different wing of the room, feeling that in the pages of these ancient books was something unique and

wonderful. Without turning to look at the monk, Xjinla loudly repeated my question. Without hesitating a moment, the young monk smiled. Xjinla him and exchanged a few words before answering my question.

"Everything," he said, "the monk said that the texts of this room is all recorded.

I stopped to see Xjinla holding my flashlight so we could see each other to talk.

- What do you mean by "everything"? "I asked. What does that "everything"?

Xjinla began:

"In the pages of these texts are the lessons and experiences that Tibetans have for centuries. Let us remember the wisdom of the great mystics have found their place here to be preserved for future generations. Everything is recorded here in the books that surround us as far as our view.

I knew that the monasteries constituted a very heterogeneous group of schools.

Designed to keep the secret traditions, each specializing in a particular form of wisdom. Our journey had taken us longer to monasteries which focused on the traditions of combat and martial arts, for example. Other monasteries preserved the wisdom of telepathy and psychic studies, reasoning, or the arts of healing. This school, in particular, was responsible for preserving knowledge. Without prejudice or judgments, the information was simply recorded and stored on the fragile pages of countless books, as we had before our eyes.

"This is why we have come, I thought to myself. *Here we have seen traditions of prayer and have the opportunity to be documented by texts written by those who have been practicing for almost two thousand years. This point justifies the whole trip, and I'm sure that there is still more!*

In his texts, the Essenes had referred to a mode of prayer that are the reason the researchers on the current sentence. Here, on a chilly monastery in the remote mountains of western Tibet, had been a witness of prayer and I had been taught the sources documenting the history and origin. As the day continued translations, I confirmed the

impression that Tibetans were continuing, at least in part, a lineage of wisdom whose elements were pre-history.

How could share this ancient, yet sophisticated technology with others?

**All matter originates and exists only**

**under a force that**

**vibrating particles of an atom and has**

**attached to the tiniest of solar systems**

**atom ...**

**After this force we must assume the existence**

**of a conscious and intelligent.**

**This mind is the matrix of all matter.**

MAX PLANCK

## THE LANGUAGE OF GOD

The lost science of prayer

and prophecy

The ancient traditions suggest that the effect of prayer comes from something that is not the words themselves. Perhaps this is the reason why there are people who seem to have lost faith in prayer. Following the revisions of the Bible in the century *IV*, underlying details *language* of prayer is gradually lost in Western traditions, leaving only the words. In this era, many began to believe that the power of prayer resided only in the spoken word. The revelations of the texts before the fourth century, however, remind us that there is no magic codes on vowels and consonants that we open the doors to forgotten kingdoms. The secret of prayer transcends the words of praise, the incantations and rhythmic chants of "powers that be." \* Using texts as the Dead Sea Scrolls, we are called to live the intention of our prayer in our lives, as if the words only "repeated lips are like a dead hive ... gives no more honey. "<sup>1</sup>

\* The Essene language refers to the angels in many ways, one of them is as forces or powers. (Note of *T*)

Express the ineffable

The power of prayer resides in a force that can not be described or transmit as the written word, are *feelings* that his words evoke in us.

It is the feeling that we put in our prayers, which opens the door and illuminates our path to the visible and invisible forces. Although often other ancient references allude to this aspect of our communion with creation, the abbot of Tibet we confirmed the element of feeling in prayer during our private meeting.

Regarding my question about what was happening to them inside the monks and nuns when we watched the outward expression of their prayers, the abbot replied with one word: emotion. External expressions of prayer which we witnessed in the monasteries of

Tibet were a manifestation of the sounds and movements used by monks and nuns to create the feelings inside. The abbot took his response a little further still when we said that the feeling was more of a factor in the sentence. He emphasized that the *feeling is the prayer!*

Through communion with the elements of this world, we open the doors to the great mysteries of life, the opportunity to "see the invisible, hear the inaudible and express the inexpressible." Prayer in its purest form has no external expression. Although we can deliver a prescribed sequence of words that has been transmitted from generation to generation, it has to cause a feeling within us, to reach the world around us. In the best case, whatever the words we choose to recite prayers aloud, only be an approximation of the inner feeling that attempt to describe. How could the great teachers taught two thousand years ago these feelings? How can we share today?

Many times, when I asked to speak to groups about the sentence, a question arises that reminds me of a conversation I had years ago with my mother. One afternoon, as we talked by telephone between brief visits and through multiple time zones, I was sharing my impressions about a new workshop that had been prepared on compassion. When I gave my definition of prayer which included feeling and emotion, my mother asked me a question that I have made many people from that day in many different situations. Open and innocent, I said simply: "What is the difference between emotion and feeling? I had always thought they were the same. "

I was curious to hear the vision of my mother about this, at times, confusing experiences play an important role in our lives. Not surprisingly, his explanation was similar to the commonly accepted definitions currently in the West. For example, some dictionaries consider the two words almost synonymous, and each used to define the other. The American Heritage Dictionary of the Inglés Language, the word feeling is defined as "an emotional state or disposition, a tender emotion." (In the same text, defining emotion in a place like "feeling stronger" and in another sense as synonymous.) Although these definitions may serve the purposes of our world, our ancestors made a distinction. Furthermore, although closely related, thoughts and feelings are considered offline items, keys, that can be used to make a change in external conditions, in our bodies, our world and beyond it.

AS TOP ...

In an account of twenty centuries, the people of the Holy Land was asked a question to their guides that continues to resonate in our minds. Except for special conditions, the question remains eerily similar. Regarding peace in the world, our ancestors wondered: "How then can we bring peace to our brothers ... because we want all the Children of Men sharing the blessings of the angel of peace? ". Teachers responded Essenes illustrating the role of thinking, feeling and the powerful nature of prayer. His words, challenging our current approach, we recall that peace is more than just the absence of aggression or war. Peace beyond the end of a conflict or a political statement. Although can we force the outward appearance of peace on a people or a nation is the thinking behind that is to be changed to create a genuine and lasting peace. Teachers Essenes, in words that, surprisingly, they sound very similar to the Buddhist and Christian, responded that "there are three dwellings of the Son of Man ... His body, his thoughts and feelings ... First, the Son of Man must find peace in his own body. Therefore the Son of Man must look in your thoughts ... Finally look at your feelings. "<sup>3</sup>

The ancestors gave us an eloquent vision of uniformity of thinking that allows us to redefine *what we experienced was using that in which we have become internally*. A medical school, similar in some respects the system of Western medical practice, brings a change to attack the disease itself. Under this system removes foreign bodies with drugs, or surgically removed organs and tissues that appear sick. Another school of thought transcends the outward expression of the appearance of our body and goes in search of the underlying factors that may be the cause of that state, where the unseen forces of thought, feeling and emotion becomes the plane that will help us to understand and change our life situations that no longer serve us.

To change the conditions of the outside world, we are invited to first transmutations from within. When we do, the new conditions of peace, health or projected on the world around us. This is essential in the passage I quoted Essene

To bring peace to our loved ones, we must first become that peace. In the language of his time, the authors of the Dead Sea Scrolls even offer us insights of technology that facilitates the healing qualities of peace, be produced in our thoughts, feelings and bodies. What a powerful concept and how much force transmitting!

When a group share the parts of the Essenes, I see the faces of people from my advantageous position in front of the classroom. At first the change is slow. While some

people simply write down the words in their notebooks with little sign of emotion, others were excited and immediately grasp the meaning of the ancient teachings. To confirm existing ideas with manuscripts bequeathed to us by those who followed suit and sought the same receipts for two thousand years, there is something magical.

Through her visions, the old Essenes differed clearly between emotion, thought and feeling. Although the thought and emotion are intimately related, they must first be considered separately, then merged into a union of feeling becomes the silent language of creation. The following descriptions of each experience are slogans that lead us to the core of our lost mode of prayer.

### *Emotion*

The emotion can be considered as the source of power that guides us forward in our goals in life. By the power of our emotions feed our thoughts to make them real. However, this power of emotion alone can scattered and losing focus. The thought gives direction to our emotions, and they inject life into the image produced by our thoughts.

Ancient traditions suggest that we can have two primary emotions. Perhaps more accurately, we could say that throughout our lives we experience a number of conditions that are resolved in a single emotion. Love is an extreme of these conditions. Anything that we think is opposed to love is the second point, often defined as fear. The quality of our emotions determines how to express this. The emotion, sometimes flowing and others housed in the tissues of our body, is closely related to *desire* which is the force that drives our imagination to a resolution.

### *Thought*

The thought can be considered as the system *guide* that directs our emotions. The image or idea created by our thinking that determines where it directs our attention or emotion. The thought is closely related to the imagination. Surprisingly, for many people, the thought itself does not have much energy is only a possibility without power to give life. It is the beauty of pure thought. In the absence of emotion, there is no power that can make our thoughts. Our gift of thought is devoid of emotion that allows us to model and simulate the possibilities of life without risk, without creating fear and chaos in our lives. It is only



our love or fear of the objects of our thoughts and breathed life into the creations of our imagination.

### *Feeling*

The feeling can only exist when there is thought and emotion, as it represents the union of the two. When we feel, we are experiencing the desire of our emotion fused with the imagination of our thoughts. The feeling is the key to prayer, as our world of feelings is for creation. When we attract or repel other people, situations and conditions found in our experience, maybe we should look at our feelings to understand why.

By definition, to have a feeling, we first have a thought and emotion. The challenge to develop our higher level of personal mastery is to recognize what thoughts and emotions represent our feelings.

Of these simple and perhaps even oversimplified definitions, it is clear why it is impossible to "think no more" frightening and painful experiences. The thought is only one component of our experience, "see" in our minds the possible outcomes. The pain, however, is a feeling, the product of our thinking fueled by love or hatred of what our mind believes has happened. Teachers Essenes, with this formula, we invite you to heal the memories of our most painful experiences the thrill of changing experience. As a former base for the modern axiom "energy follows attention," a parable of the lost gospel Q concisely describes this concept: "Whoever wants to protect his life, lose." These misleading and briefly explain why sometimes we attract into our lives experiences that are the last we would have liked. In this example, as we prepare *and* defend against all odds *and* situations where we could lose our lives, the model suggests that we are actually drawing attention to that experience we're trying to avoid. Not wanting to, we create the conditions that allow it to happen. Instead of focusing our attention on what we do not, it is better to identify with what we bring into our lives and live with that perspective. Just the statements provide a wonderful example of this principle.

Recently, claims have become very popular among the followers of some esoteric and spiritual teachings. In these traditions it is suggested that the state, many times a day, the things we choose to experience in our lives, these come to pass. In general, the less complicated the claim, the clearer the effect. the words of our statements often reflect a

desire for change in life, such as: "My perfect match is saying to me now" or "I'm overflowing now and all future events."

I know people who take their claims to the extent of turning them into a formal discipline. Begin to prepare in the toilet with notes stuck around the mirror, reminding the claims. When they take the car to work in the morning, stick notes on the dashboard and hang them in the mirrors. At work in his office at the stick on the table, the pin board and computer screen, each note is a reminder of those things that have chosen to change or bring to their lives.

Clearly some people the powerful statements have opened doors. For the first time, people have begun to take ownership and responsibility for the things that happen in life. Some people claims they have worked, but many other not. After months of endless repetition of creative reminders to no avail, have simply ceased to repeat the affirmations. Our old model of thinking, emotion and feeling can help these people understand what has happened or what has not happened.

## PRAYER DOES NOT WORK WHEN

Not long ago I did an informal survey of participants in my seminars about prayer. Used the results to provide a current example of the nature of prayer in that audience in particular. Each survey began with the question: "When you pray, what do you ask?". I got a board with the leaves and before he was recording the multiple and varied scenarios that were described the members of each group. After six months of these informal surveys of public who were a representative sample of different social, ethnic, geographic and age, I set four goals to pray for more money, a better job, good health and improve relations, specifically in that order.

### **Pray for Thought Feeling Emotion**

1. More money? ? ? ? ?
2. A better job
3. Good health
4. Improving relations

By applying our model of prayer and thought, feeling and emotion, we can work out why our prayers and what happens when it is not. For example, at the top of the list, as normal was to pray for money. If we pray to get "more money", we must first be aware of how much money we have. If we fill in the blanks as we move through the table to the right, we get an insight into the quality of these perceptions.

When I asked the audience asking for more money in their sentences to describe their thoughts about it, the answers came to me from all directions in the room. As expected, were quite similar. Phrases like "I have not quite", "need more" and "I'm running out 'were quite common.

Then I pointed out the words that correspond to the 'thought. "

Before thinking we have identified as our guidance system, the program for the energy directional move in the world. Without that power that fuels our thinking, this could exist indefinitely as a possibility in our minds. The *potential* without thinking *energy than* feeding, is *we call desire*. So that my thoughts have force, we must infuse energy, perhaps this is the answer to why our prayers sometimes seem to have no answer.

Where is the power that gives life to our statements, they can exist indefinitely as a potential, as well-intentioned desires.

It is our gift of emotion which empowers the possibility of our desire.

Recognizing that we can choose love or fear as the emotion that fuels our thinking, more often that we base our need in the second. When we say 'we need more "or that" we're running out ', usually the emotion that lies behind these statements is fear. While acknowledging that there may be exceptions, I have placed the word "fear" at the top of the category "emotion" in our table. These items apparently simple prayer, we gain tremendous clarity about the mechanism of how and why our prayers work in the way they do.

With the results of this table before I raise the question: when we unite the emotion of fear with the thought "I have not enough", what sense do we get?

The answer is usually silence. No wonder, because the feeling is different for everyone. The word used to describe the feeling is not important. What matters is the feeling.

- Come! Let I ask again. How do you feel when you think you have no money and you experience the emotion of fear?

- Ugh! "I hear cry from some parts of the room. - Fatal! "Someone says.

"Exactly," I answer. That's exactly where I'm going. "Through our feelings, invisible union of thought and emotion, we choose the situations that affect our lives. When we imagine an outcome with the eye of our mind and we understand the emotion that is feeding the feeling forged. To understand what we have created, just look at the world around us. How can we create money, relationships and health if the feelings that feed our creation are "fatal" and "ugh"? Feelings of worthlessness feed precisely the creation of that experience against which we wish to have in our life, a sense of unworthiness. Almost everyone present and heard the start of the year. Perhaps what will be new is the opportunity to understand what had happened in the past when they prayed. That's where our healing begins.

In reviewing these exercises together in less than ten minutes, with the help of a simple bulletin board to hang sheets, it is possible to illustrate the mechanism of what may be the greatest power of creation. It is the joy that comes from remembering our power to bring well-being, wealth, health, security and happiness to our lives that was lost in the West do in 1500 years! In addition to identifying *how* how our internal technology of prayer, we must also change the items in our prayer to serve us better in the future. Having said this, he immediately set this understanding among participants. I hear a sigh, then another and another. Each accented with outbreaks of giggles, perhaps in an effort to dissipate the intensity of the moment. As I watched the faces of the audience, I have the privilege of seeing the onset of the miracle.

## THE STOCK OF CREATION

Over the years, I have learned many things about people I've met in different places. Although each stakeholder group is unique, universal aspects that connect to each group in each city with the common experience of forming a single family. Asking a question is one of those aspects. Some people are emboldened to ask a question, while others, who are in the same place and are wondering the same thing, do not express it. Some people may be aware of your question, but feel inhibited to expose in front of a group. Other, until you hear it in the mouth of another does not say, "Yes, I was wondering the same thing." I

enjoy those moments. Our greatest moments of communication occurs when there is the opportunity to interact and clarify things together.

In one of the first opportunities I had to introduce the concepts of the sentence at a workshop, a man who was sitting in the front rows, sighed that everyone could hear. Certainly got my attention grabbing! Looking at him, I saw an expression of insecurity on his face. I looked for a way to acknowledge the frustration of the man without looking at him directly, and thus perhaps make you angry, I then went public and said, "Are there any questions?".

The man immediately took the opportunity sigh. He was a man of about thirty-five years, and had one elbow on the table he shared with others in its row. Informally supported his chin in his hand and is located under the jaw. As I walked toward him to hear his question, he placed his pen on the table near her notebook. I looked quickly the page before him. It was full of notes, diagrams and doodles. I could see that this man had been busy. Started talking with another deep sigh.

"I've heard this before," he said, holding his chin in his hand. I have spent many years in the "way" and I've been to many teachers. One way or another, have all said the same. What he is saying is nothing new. However, there has been something that had never dawned on me until now. How we feel *internal* may have some effect on what happens in the world *outside*?

I remembered the conversation he had had months before with my mother. The idea that subtle component of thought, feeling and emotion may have an effect on the physical world of molecules, atoms and cells was a mystery to my mother, as for this man. I started with an explanation that I used as an analogy on many occasions over the years. It comes from an experiment that I remember made at an early stage of my life to prove the principles of which we were talking.

"The building stock exists as a state of possibilities," I began. All components for anything we can possibly conceive, including life itself, there in that state of possibility. Although there are the components to form, there is no trigger that 'push' to move. This idea is very similar to making a colorful candy bar with a jug of water to which we added sugar. We can add many teaspoons of sugar in the water and see how it dissolves and disappears.

Although we no longer see the sugar, we know that there are several tablespoons in the water.

"The sugar stays in the same state, invisible, until it is something that changes the water conditions. We call this catalyst, which triggers a new opportunity for the sugar and water interact. The trigger can be something as simple as placing a fiber rope in the water. When impregnated with sugar water is absorbed into the rope, evaporated and separated from the sugar. There being no water, the sugar crystallizes into a new self-expression, in the tiny crystals that follow the laws of air than water. Represent different temperatures and pressures produce different laws and different crystals.

"When we feel about the things that we experience in the world, these are like the rope in the sugar solution. Among the possibilities of creating a place *image* feelings, with enough energy to bring about a new possibility. However, the key to this system is that the creation returns precisely what we have shown our image. The picture tells the creative broth where we put our attention. The excitement that we associate with our image attracts the possibility thereof. When "not want" something, "An emotion that is based on fear," our fear is growing that we do not want. Such laws invite us to strengthen our elections focusing on the positive experiences we have chosen rather than preparing for the negative things that do not want. The creation simply the consequence of our feeling, perpetuating what we have imagined. This is the ancient secret of a forgotten way of prayer, which was lost in the fourth century.

I saw the change of expression on the face of man. Within seconds, this simple experiment, which today is done in pots of mayonnaise exposed to sunlight in countless windowsills countless classrooms around the world, explained a possibility that had puzzled for years.

## HOW TO PRAY?

Following the exercise of affirmations and prayer, I asked participants whether they felt their prayers had been answered last. At first there was silence, hesitant to respond. Gradually people began to raise their hand to say "no" or "only sometimes." These people were telling me that for the categories of the sentence relating to money, work, relationships and teachers, many felt that their prayers were not heard.

My next question was "Why?". Where do we turn to understand the sophisticated technology of prayer and how to apply it to our lives? Researchers at the prayer, for study purposes, divide the multiple applications and methods of prayer used in the West in broad categories. For example, Margaret Paloma, professor of sociology at the University of Akron (Ohio), identifies four types or modes, which I describe below.

### *Prayer colloquial*

We communicate with God in our own words, describing our problems informally or giving thanks for the blessings we receive in our lives: "Dear God, please allow for this when my car arrives at the gas station is at the next exit the highway, I promise that I will never let my out of gasoline. "

### *Prayer Request*

In this type of prayer we ask our good creative forces of our world to get things or specific outcomes. The prayer of petition can be formal or in our own words: "Mighty" I am, "I claim my right to heal."

### *Prayer ritualistic*

Here we repeat a particular sequence of words, perhaps on special occasions or at specified times. The prayers before going to sleep as "With God I lie ...», or" Lord, bless the food that we take ... "Before meals, are examples known to all.

### *Prayer meditative*

A meditative prayer is beyond words. In meditation we are silent, quiet, open and aware of the presence of the creative forces within our world and our bodies. In our quiet, let the building is expressed through us at that time.

For many people, the practice of meditation goes beyond prayer. In the strictest sense of the word, if meditation involves thinking, feeling and emotion, can be defined as meditation and prayer.

The four methods described, used alone or in combination, constitute the bulk of the forms of prayer used in the West.

In my experience of indigenous traditions and esoteric, there have been references to a form of prayer has never looked into any of these categories. Travel to some of the most sacred places on Earth have shown me a way to pray that is reserved for the initiates and serious students of spiritual matters. The walls of the temples of Egypt, the customs of North American Indians and healers in the mountains of Peru, I have taught a form of prayer that does not seem to be known in Western traditions.

Is it possible that there fifth so that allows us to merge our thoughts, feelings and emotions in a unique and powerful force of creation?

Also, is this the force which opens the door directly to the processes of healing in our body and the world? Both ancient texts and modern studies we suggest that it is.

Examples of curing cancer, the disappearance of the neck wound, compression of time in the Sinai desert and the mysterious bombing of Iraq countermanded provide clues about the secrecy that surrounds our forgotten method of prayer. With our new understanding of time and choice points, quantum physics is considering each of these apparent miracles as the existing product. The secret of our forgotten method of prayer is to change our outlook on life, feeling that the "miracle" has already happened and our prayers have been answered. World's indigenous peoples share the memory of this prayer in his most sacred and most ancient traditions.

We now have the opportunity to bring this wisdom to our lives as a prayer of gratitude for what we already have, instead of asking for our prayers are heard.

## DAVID'S PRAYER

I reached over his shoulder to reach a fresh water bottle from my backpack. It was only eleven o'clock and the high desert sun had penetrated the thick nylon, eliminating any loophole of freshness of the bottle. For weeks we had been warning that they were banned bonfires and burning garbage.

Even throwing a cigarette from the window of a moving vehicle could lead to a heavy fine. This was the third year of drought in the desert of the southwestern United States. Although it was a time of extreme weather everywhere, it seemed that the mountains of northern New Mexico were particularly affected. the slopes were not open this year, and



the Rio Grande had been reduced to a trickle before it merged with the Red River near Questa.

To take the softened plastic bottle to open it, I poured a little water around the cap. I watched fascinated how the water splashed to the ground. The area was so dry that the droplets coalesced to form a puddle before rolling into a small depression near. Even within the hole surface, not blurred and absorbed into the ground. To my surprise, all the puddle evaporated in seconds.

"The earth is too thirsty to drink," said David gently from behind.

- Have you ever seen a drought like this? I asked.

"The elders say that more than one hundred years ago that the rains would not leave us for so long," David said. This is why we have come to this place to invoke the rain.

For years I knew David, in fact, since before I moved to the high desert north of Santa Fe. The two had embarked on a sacred journey away from our homes, families and loved ones. His people called these trips the "vision quest." To me, it was the opportunity to escape from my corporate commitments and be in contact with the ground during my period of reflection about my purpose and direction in life. At five months we met, I went to live in the mountains he had visited to be alone. Although David and I rarely saw us, when we did was like if we had been talking the day before. There was never any feeling of strangeness or need to apologize for our lack of contact. We both knew we had to prioritize things in our lives that we demanded our attention. In that time we were together, sharing a hot summer morning in the desert.

After a long sip of my warm bottle, I got up and started walking toward David. He was about twenty steps ahead. He was invisible for a way that only he could see. Our progress became more rapid as we careened through dense thickets of sage and chamico who came to the knees. I looked at the ground before him. Each of my feet raised a little cloud of dust disappeared into the hot, dry breeze. Behind there was no trace of the way we were creating. David knew exactly where we were, it was a place known by his family and ancestors for many generations. Year after year went to this place in search of vision, for their rites of passage, and on special occasions like today.

"There," said David. I looked where he was pointing. It looked like the other thousands of acres of sage, juniper and pine trees that surrounded us in the valley.

- Where? I asked.

"There, where it changes the land," said David.

I looked carefully, studying the landscape. I checked the top of the vegetation, my eyes searched for irregularities in the space and color. Suddenly rose to view a hidden image in one of these three-dimensional graphics picture disguised between the points. I looked closer and saw that the tips of the sagebrush had a different distribution. In turning to the apparent anomaly, I saw something on the ground, something big and unexpected. I stopped to put me in the shade creating my own body, and then I saw a number of gems, beautiful and of all kinds, arranged to form perfect geometric lines and circles. Each stone was exactly located, revealing the precision with which the old hands had placed hundreds of years earlier.

What is this place? I asked David. Why are you here in the middle of nowhere?

"This is why we have come," he said, laughing about this, what you call "nothing", that is why we are here. Today only you and me, earth, sky and our Creator. That's it. Here there is nothing else. Today we will contact with the invisible forces of this world speak with Mother Earth, Father Sky and the messages that are in between.

"Today we pray rain," said David.

It always amazes me how fast that old memories can flood the mind. Just amazes me how quickly fade. At the time, my mind searched for images of what he hoped would happen next. I remembered the prayer scenes were familiar to me. He remembered having gone to the neighboring villages and see the natives dressed in clothes of their land. Remember having studied as they moved rhythmically to the sound of wooden mallets with which percutian drums elk leather stretched over pine frames. However, no memory of my mind could prepare me for what was about to witness.

"The stone circle is a medicine wheel," he explained David. Let us remember, has always been here. The wheel has no power in itself. Concentration serves as an object to invoke the prayer. You can see it as a road map.

I must have been brought face of perplexity. As David was ahead of my question and answered it before I had just made one on my mind.

"A map between humans and the forces of this world," said answering the question that had not yet formulated. The map was created here because in this place the skins of both worlds are very thin. When I was a kid I was taught the language of this map. Today we'll walk an ancient path that leads to other worlds.

From those worlds, speak to the strengths of this earth to do what we have come to do. Invite rain.

David watched as he took off his shoes. Even how to loose the bonds of his old work boots was a prayer, methodical, deliberate and sacred.

With her bare feet on the ground, turned and walked away from me towards the circle. Soundlessly walked his way around the wheel, with great care to respect the placement of each stone. With reverence for their ancestors, put his bare feet on the ground cracked. At each step, her toes came within an inch of the exterior stones. Never once touched them. Each stone was right in the same place where other hands, of a generation long gone, they had been placed. While circling the farthest edge of the circle, David turned, allowing me to see her face. To my surprise, his eyes were closed. They had been like this all the time. He was enshrined a one the position of each round white stone feeling them by the position of your feet! David returned to the nearest place to me and put his hands in prayer position in front of his face. His breathing was almost imperceptible. Seemed not to know the heat of the midday sun. After a few seconds in this position, breathed deeply, relaxed posture and turned to me.

"Come on, we're done here," he said looking straight at me.

- Already? I asked a little surprised. It seemed as if we had just arrived.

I thought we were going to pray to invoke rain.

David sat on the floor to put back the shoes. I looked up and smiled.

"No, I told you" pray rain "he replied. If I had prayed *for* invoke rain, it could never happen.

In the afternoon the weather changed. The rain started suddenly, with a few muffled on the ground that was toward the eastern mountains. Within minutes, the drops were getting bigger and more frequent, until it declared a storm with all of the law. Huge black clouds covered the valley, obscuring the mountains of Colorado to the north for the rest of the afternoon. The water was accumulating so fast that the earth could not absorb, and soon after began flooding fears. I watched the 18 miles of sage that lay between where I found myself and the mountain range to the east. The valley seemed an immense lake.

Late in the afternoon, I checked the weather forecast for local stations.

Although I was not surprised, I remember feeling admiration as colored weather maps flashed across the screen. Animated arrows indicate the typical pattern of cold air and wet down at an angle from the Pacific Northwest, going through Utah and Colorado entered, as usual in the summer months. Then, inexplicably, the stream changed its course and did something exceptional. He watched, amazed, how the air mass penetrated accurately in southern Colorado and northern New Mexico before forming a closed loop to change direction and return to the north, resuming his way through the Central region. With this decline became a low pressure front and cold air mix with the warm, moist air that rose from the Gulf of Mexico, the perfect recipe for rain. For weather forecasts, it seemed it would rain and pretty.

David called the next morning.

- What a mess! "I cried. Roads have disappeared. The houses and fields are flooded. What happened? How do you explain all this rain?

The voice on the line was silent for a few seconds.

"That's the problem," David said. This is the part of speech that I have not understood!

The next morning, the earth was wet enough to accept more water. I got in the car and went through several towns in the direction of the nearest town. People were entranced watching the rain. Children played in the mud.

The farmers were at hardware and grocery stores, going about their business of farming and agriculture. The crops had suffered minimal damage. The cattle had water in their

ponds and looked like northern New Mexico had overcome the sadness of drought, at least what was left of summer.

## GRATITUDE: BREATHING LIFE IN OUR PRAYERS

David's story perfectly illustrates the inner workings of a way to pray forgotten by our culture for nearly two thousand years. After the brief ceremony inside the circle of medicine, David had looked at me and said simply: "Let's go, here we have finished our work." The rest of the time I was with David that day, now has much more meaning and importance.

I know what it was David's response "I have come to pray rain." The remaining history may be better to tell it in their own words.

"When I was young," he said, "our elders sent me the secret of prayer.

The secret is that when we ask for something, we acknowledge that we do not.

Keep asking only increases the power of what will never happen.

"The road between humans and the forces of this world begin in our hearts. This is where our world of feelings is attached to our thoughts. " In my prayer, I started with a feeling of gratitude for everything that exists and everything that has happened. I thanked the desert wind, heat and drought, because until now this is how it was. Not good. Not bad. It has been our medicine.

"Then I selected another medicine. I started to feel rain. I felt the rain falling on my body. Standing on the stone circle, I figured I was in the square of our people, barefoot in the rain. I felt the sensation of damp earth that oozed between my toes. I smelled the smell of rain on the walls of straw and mud houses of our people after the storms. I felt the sensation of walking through fields of corn that grew to the height of my chest because of the generosity of the rains. The elders remind us that this is how we choose our path in this world. First we have the feeling that we would experience. This is how we plant the seeds for a new road. Thereafter, "continued David, our prayer becomes a prayer of thanksgiving.

- Thanks? Want to say thanks for what we have created?

"No, not by what we have created - said David - the creation is complete.

Our prayer becomes a prayer of thanks for *opportunity* of *choose* that we will experience creation. With our gratitude, and revere all possibilities to attract those who wish our world.

Thus, in the words of his people, David had shared with me the secret of entering into communion with the forces of our world and our bodies.

Although I had heard and understood what I had said, his words are still meaningful to me today.

## FORGOTTEN OUR METHOD OF PRAYER

After being with David, I returned to search the text, some ancient, others contemporary. I found that many groups, organizations and philosophical systems were talking about our forgotten method of prayer. Many continue practicing, with techniques that we say "think like your prayers have already come true" or "as if your prayers come from the place where the sentence is true."

However, even though I have investigated these technologies, almost always the element of feeling conspicuous by its absence.

A mid-twentieth century, a man known simply as Neville put at the forefront of contemporary thought forgotten method of prayer with his pioneering work on the laws of cause and effect. Born in Barbados, West Indies, Neville eloquently described his philosophy of making our dreams come true by the feeling and invite you to "make [our] future dream a reality in the present, adopting the *feeling* of [our] wishes come true. "<sup>4</sup>In addition, Neville suggests it is the love for our new status which gives power to make its existence a reality. "Unless you go into the same *imagene* and think from there, it can not be born. "

Examine a specific prayer as a prayer for peace, can bring a degree of specificity to these concepts at times somewhat confusing.

The conditions in our Western traditions have made that "we asked" that peace is produced under certain circumstances. In calling for peace, for example, we unconsciously recognizing that there is not, perhaps until we strengthen what may be seen as a state of

violence. From the perspective of our fifth mode of prayer invites us to create peace in our world through thought, feeling and emotion in our body. Once you've created in our minds the image of our desire and we felt that this has been done in our hearts, It has happened!. Although the purpose of our prayer may,still did not materialize before our senses, we assume that it is. The secret of the fifth mode of prayer lies in recognizing that when we feel, the effect of our feelings has already taken place somewhere, at some level of our existence.

Our prayer is then formed from a different perspective. Instead of calling the result occurs *of* our prayer, we recognize our role as an active part of the building and give thanks for what we are sure you have created. Whether you see the results immediately or not, we recognize that somewhere in creating our prayer has already been heard. Now our prayer becomes a prayer of thanksgiving yes, that fuels our creation and allowed to develop to their full potential. Then I give a summary of our prayer for peace, from the traditional perspective and from our method of prayer forgotten.

#### *Prayer Request*

1. We focus on the conditions where we believe there is peace.
2. Request the intervention of a great power to change those conditions.
3. In making the request, we may be recognizing that peace and positive change are not yet in those places.
4. We call for this action until we see that there is a change in our world.

#### *The fifth mode of prayer*

1. We take note of all the events, we see when there is no peace, without judging them as good, bad, fair or unfair.
2. Through the technology of thinking, feeling and emotion create the conditions from within which we choose to take note of our outside world. For example: "A positive change on Earth, healing for all life and peace in all the worlds." Our feeling that it is well strengthens our prayer and that fruit materializes. In doing so, we have renewed the memory of a better possibility.

We recognize the power of our "inner technology" and we assume that our request has been fulfilled, peace and positive change are already here.

Our prayer now is:

- a) recognize what we have chosen
- b) feel that it is fulfilled,
- c) give thanks for the opportunity to choose, and it breathed life into our choice.

The latest translations of the original Aramaic texts offer new insights into why the references to prayer have been so ambiguous in the past. The twelfth-century manuscripts reveal the extent of the freedoms that were taken to condense the sentence structure and simplify its meaning. Perhaps one of the most obvious references, while subtle, is a prayer that has been taught for generations of theology students and students of the Sunday school. This piece of our method of prayer forgotten invites us to "ask" the benefit of our prayer, in our famous admonition "ask and you shall receive." Comparison of expanded Aramaic text with modern biblical version of the sentence gives us powerful insights on the potential of this technology lost.

Modern condensed version:

*Verily, verily, I say, whatever you ask my Father in my name, will give you. Until you have asked nothing in my name ask and receive, that your joy may be (Jn, 16.2324).*

The original version, back translated from Aramaic

*Anything that directly and openly ask ... in my name, I will be granted.*

*So far they have done. Ask without hidden motive and will be surrounded by the response. Wrap yourself what you want, that your joy may be full ...*

Through the words of other times, it invites us to welcome our forgotten as a method of prayer *awareness that we embody*, rather than a prescribed form of *action we take* for this purpose. By inviting us to be "surrounded" by our response and "involved" with what we want, this ancient passage emphasizes the power of our feelings. In our present language, this eloquent phrase reminds us that to create our world, we first have the feeling that our



creation has been done. Our prayers are then converted into a thanksgiving for what we have created, rather than requests for what you want to happen.

## NEW FAITH

I can not say for sure that the prayer of David had something to do with the storms that occurred during the time we were together. What I can say is that the weather in northern New Mexico changed that day. After weeks of drought, crop failures and livestock dehydrated in a day the weather changed and became torrential rains which resulted in daily rainfall that lasted until fall frosts. Also, I can say there was a synchronicity between the unexpected change of time and experience I shared with David. The time between events was a matter of hours. How can we prove an event of such magnitude and importance?

The villagers of Native Americans in the Southwest desert region will not need proof, no doubt, they *know* that within each of us lies the power to communicate directly with the creative forces of this world and beyond. They do so without expectations, without judging the outcome of their fellowship.

For example, if the rains had not come, David would have seen the lack of them as part of their sentence, rather than as a sign of failure. His prayer did not put conditions. Do not put a date on the outcome of their communion with the forces of nature. David had shared a moment with divine powers of creation, had planted the sacred seed of a possibility through his prayer and gave thanks for having the opportunity to pick another result. His unwavering faith that his prayer had accomplished something is the key to return to our prayer lost.

In our modern world, often expect a gratification and a quick response. The processing time of our computers, for example, is more than fifty times the speed of the first microcomputers in the early eighties. So we thought were fast. Wait for more than a fraction of a second after typing our command on the keyboard and sometimes we feel anxious to get a response a few years ago meant the latest development of technology. Microwave ovens have halved the time required to boil the water with gas or electric stove conventional. Now, we look forward to the digital clock tick the seconds left until the water boils. There has been a tendency to see the results of the sentence the same way. If the results are not immediate, we feel it has not worked. The ancestors were wiser.

When David prayed rain, I knew for sure that his prayer had invited a new possibility. He also knew that his prayer was nothing more than a possibility.

Perhaps the effect would not be immediate for our eyes. As he and I were standing in the field of sage, on top of the deserts of northern New Mexico, the fact that we did not see immediately the rain did not hit David too. Was sure of his ability to pick another result and confidence came naturally to him. David assured of having planted the seed of possibility somewhere in the depths of creation leads us to rethink a word that may have recently lost their meaning. That word is *faith*. Although *The American Heritage College Dictionary* Faith is defined as "belief is not based on logical proof or material evidence", the ancestors and the indigenous peoples of today accept a definition of the word more widely. Your understanding is as valid today as it was in generations past, when faith was the key to communicate with the unseen forces of our world. With its beautifully integrated view of our role in the creation, *faith becomes the acceptance of our power as a driving force in creation*. This unified view is that we can move forward in life with the confidence that through our prayers we have planted the seeds of new possibilities. Our faith allows us to reassure them that our prayers have been answered. With this awareness, our prayers are transformed into expressions of gratitude that give life to our election as these are manifested in the world.

**Seven are the paths**

**crossing the Infinite Garden,**

**and each must Transit**

**with the body, heart and mind which one ...**

Essene Gospel of Peace

## THE SCIENCE OF THE HUMAN BEING

### *Secrets of prayer and healing*

In the fourth century, our relationship with the subtle forces of the world around us, as well as those that are within us, began to change. When the words that confirmed these relationships were removed from the text which had been retained, we begin to see ourselves as observers, to look at *passiontively* the wonders of nature and the functioning of our body. Traditions such as the Essenes, and Native Americans suggest that our relationship with the world beyond the observer's role, reminding us that we are part of everything we see. In a world with such interconnection is impossible to passively observe a leaf falls from a tree or run an ant on the ground. The very act of observation places us in the role of participants.

The physicist Niels Bohr formulated, in the late 1920's, a theory that suggested this relationship and described a similar vision in modern terms. It was noted that, at the atomic level, matter sometimes behaved strangely, at odds with the accepted theory. In simplified form, the theory of Bohr, known as the Vision of Copenhagen, postulated that the observer of any event becomes part of it only by the act of observation. In the tiny world of atoms, the observation becomes more important when "the atom-sized objects are disturbed by any attempt to observe them." According to this line of thought, it is clear that modern science is looking for a language to describe the relationship of unity that the Essenes used as the basis in your prayers.

See ourselves as independent in the world around us has precipitated a sense of detachment, an attitude of "here" compared to "out there." From our childhood, we begin to believe that the world "just happens." Sometimes good things happen, others less so. Looks like the world going on around us, sometimes for no apparent reason. As we prepare for the vagaries of life, we spend much of our time devising strategies to survive and be dodging the challenges that stand in our way. New research on the relationship between the power of our feelings and chemistry of our bodies make us think that the implications of that point of view of 'us' and 'they' have a much broader reach, and sometimes unexpected. For example, science has shown that specific emotions produce a

predictable chemical in the body that corresponds to that particular feeling. As we change our feelings, we change our chemistry. Literally we have what can be viewed as "chemical hate," "chemical rage", "chemistry of love" and so on. Biological expressions of emotion is manifest in the body such as hormone levels, antibodies and enzymes that are present in our welfare state. The chemistry of love, for example, affirms life by strengthening the immune system and regulatory functions of our body. Conversely, anger, which sometimes go inward as guilt, can manifest as immune response.

In the summer of 1995, Glen Rein, Mike Atkinson, and Rollin McCraty published an essay in *Journal of Advancement in Medicine*. With the title "The Physiological and Psychological Effects of Compassion and Anger", focused on the study of salivary immunoglobulin A (S-IgA), an antibody found in the mucus of the upper respiratory tract, gastrointestinal and urinary and to defend them from infection. In essence, the study said that "high levels of S-IgA are associated with a decreased incidence of infectious diseases in the upper airways." The final summary of the trial concluded by saying that "the anger produced a significant increase in the overall level of disorder of mood and heart rate, but not in S-IgA levels. *Moreover, the emotions positive produced a significant increase in levels S-IgA.* When examining the effects over a period of six hours, we observed that anger, however, produced a significant inhibition of S-IgA from the first hour to five hours after the emotional experience '3(italics emphasis added). Other studies point to specific qualities of emotions as a powerful factor in hypertension, congestive heart failure and coronary heart failure.

Live as if the world "outside" were something separate from us opens the door to a belief system of trial and chemical expressions of such judgments in our body. Thus, we tend to see our world as "good germs" and "Bad germs" and use words like "toxins" and "scrap" to describe the products of their own functions that give us life. It is in this world where our bodies can convert into a conflict zone for the forces opposing each other, creating biological battlefield that manifest as disease.

The holistic perspective of the Essenes, on the other hand, sees all facets of our bodies as elements of a sacred and divine force that moves through the building. Each is an expression of God. In a world where everything we know and experience comes from a single source, bacteria, germs and the byproducts of our body work together to provide our body and life force. This view invites us to redefine the tears, sweat, blood and digestion

products we call "waste" as sacred elements of earth that are within our service, instead of considering products that are abhorrent to remove, discarded and destroyed.

## WHY PRAY?

The voice came from somewhere in the back of the room. *My eyes* went to the left, looking at all the rows to locate where the question had arisen. From the stage at the end of the ballroom, I looked at the participants of the seminar of three days. I've always considered an honor and a sign of confidence the opportunity to speak in public. An important aspect to honor everyone, is to answer the questions that always arise after discussing any important issue. I watched the faces focused on me. A dazzling row of lights illuminating the front rows from the ceiling. When I looked at the back of the room, each row was becoming more in shadows, to merge into a darkness that reached the walls could not see. The only sign visible through the room was the green glow of the output signals that were above the doors.

- Who has made the question?

Directed by gestures that made the participants pointing to the left, I walked off stage and walked down the aisle with the hope to engage in eye contact with the person. An assistant wearing a microphone room joined me in the hallway at the height of the row to where pointing fingers.

"I'm here," said a frail voice.

"Well," I said. Now I can see you. What's your name? -Evelyn timidly whispered the small voice through the microphone. My name is Evelyn.

-Evelyn, could you repeat the question please? "I asked. "Of course," she said. Just wondering "why pray." What good is it, really?

I heard the question raised by Evelyn. Perceived innocence behind the question, my mind listening to the words. In my circle of friends and in my discussions, the role of prayer and its importance were common themes. In the long-distance lectures in the coordinated worldwide vigil over the Internet, we talked about the applications of the origins and techniques of prayer. Often our conversations were directed to specific aspects of global events that took place at that time. However, I remember we had never spoken of *purpose*

prayer. Actually, no. Evelyn was doing a good job. To ask your question, I was invited to respond from the depths of my being to a question that I had never been raised.

He was one of those moments that occur rarely. Somehow your question is her way through the guards of logic and reasoning to address the reality of the moment. I was not sure what was going to say. I opened my mouth to answer the question of Evelyn, with absolute confidence in the process that was developing between us. One by one, the words were out of my mouth, at the precise moment that were formed. Although not particularly surprised, I felt admiration for the process, the ease with which flowed every word and concise so my answer.

-The "I began praying for us is like water to a seed.

That was it! My response was complete. Silence filled the room. The participants and I took a pause to reflect on the power of those eleven words. I thought what he said. The seed of a plant is complete in itself.

Under appropriate circumstances, the seed may be stored for centuries in this way, with a rigid layer that protects it from other possibilities. Only water, the seed will reach its highest expression of life.

We are like seeds. We come to this world complete with the seed could be something even bigger. Our time together in the presence of changes in life, awakens in us the higher possibilities of love and compassion.

With prayer flourish to complete our potential.

Evelyn smiled in his face. I felt she already knew the answer so ably had coaxed me. It was as if he knew that the other participants would benefit from hearing the words, apparently, I would not have said that day. In the early twentieth century, the prophet and poet Kahlil Gibran said that the work we do in life is our love made visible. By their courage to stand up in a room with several hundred people, mostly unknown to her and talk shyly into the microphone, Evelyn took me an answer that was useful for all the time. Since that day, the same answer I've used for many other people in other cities. Evelyn and I did our work well together, our love made visible.

BEYOND WORDS

I remember as a child he had prayed a lot. Repeated my prayers as they had taught me, when to eat, sleep, during holidays and special occasions. During these times of prayer gave thanks for the good things in my life and reverently asked God to change the situations that hurt me or causing suffering to others. Often my prayers were for the animals. I had always felt particularly close to the animal kingdom, and I took the liberty of sharing our home with wild animals found in the woods near our home in northern Missouri. By not letting me be in, my animal friends used to compete for space in the van of the family we had in our little garage. At any time, could be a representation of almost all animals in the reserve of the garage, a part of our house that my mother came to call the "zoo."

I remember feeling that our home was a refuge, a shelter for residents until they could fly, run, swim or return to their natural environment. Sometimes the animals were sick or injured. The forest was on the left with broken bones, beak broken or missing limb, having to fend for themselves. Looking back, I now realize that some of my guests were simply too clumsy to escape my well-intentioned "rescue".

Living in tailor-made habitats, individual containers, glass jars and tubs-adapted, each animal had its own label, which meticulously identify the species, the place where he found and his favorite foods. In trying to understand why some animals were abandoned by their own kind, friends and relatives, remember that this was the "law of nature." I remember thinking, 'What if it helped a little by the laws of nature? What if the only thing these animals need is to be a few days in a safe and well fed to heal their wounds? ". My reasoning was that, after a brief recovery period, they could return to its wildlife to face anything that life reserves. If they lived a day or many more, I did not care. What mattered was that the animal left to suffer. Even if this animal became the food of another the next day, while both would be strong, healthy and pain free.

Praying for the animals every night. Sometimes my prayers worked, sometimes not. I never understood why. If God was everywhere, listening, why hesitate to respond? If you could hear all my prayers and answer some of them sometimes, why did the same thing later with another animal? He did not understand the inconsistency.

As I got older I continued praying. Even though I thought they already had as an adult, the subjects of my prayers had not really changed. Still talking to "the powers that be" on behalf of animals in my life.

Both for those who ran freely to those who lay crushed on the edge of the road, they had asked blessings for safe travel and peace in his afterlife.

Although I had always prayed also for the people during this time my prayers for others extended beyond the circle of my relatives and friends.

Also pray for my family, friends and loved ones, also directed my prayers to people who did not know. He knew them only as anonymous faces that appeared on the screen in black and white TV we had in the living room, or that I watched from the pages of magazines *Look and Life*. When praying for the life of animals and people, so did to remedy the cause of their suffering in this world.

In the end, my feelings about prayer began to change. Specifically, were the *feelings I had while praying* that changed. I had a feeling something was missing. Although the sacred moment was comforting to some extent, I always felt there had to be something else. Often felt a sense of reproach in me, an old feeling that the sentence had to repeat at that time was just the beginning of something bigger. Felt there was a time when we approached people among us, and we were also closer to the invisible forces of our world. There being no religion or ritual, sensed that the prayer itself was the key to this proximity. I knew that somewhere between the ancient mists of our collective memory, there must be something more than the silent language that allows us to commune with the subtle forces of this world and beyond.

In the early nineties, I had the first clue as to why I felt that my prayers were incomplete. The track unexpectedly showed up one day, while leafing through a copy of an ancient text that a friend had given me. What distinguished this document of similar works was that the translator had used the original language of the authors for their reference, instead of using the words of other scholars, possibly distorted over time. There, in the new translations of the original Aramaic manuscripts, were the details of how to link the three components of prayer into a powerful force to guide our lives.

The text that my friend had left was a collection of a renowned scholar of ancient world studies, Edmond Bordeaux Szekely, Alexandre Szekely's grandson, who had compiled the first Tibetan grammar for over 150 years. Szekely's translations made from the original Aramaic version of the Gospels, illustrating the rich language of prayers and stories told by Jesus and his disciples. I still marvel at the clarity that such translations continue to



provide on science teaching and prayer. If this work is reviewed from the perspective of quantum physics, we see subtleties that are lost in other translations made later.

In the view of the authors Syrians, for example, how our lives are developed in a series of events is only a matter of focus. Whether you believe in global history and in our personal healing, the ancient scholars remind us that all possibilities have been created and that are present. Instead of *force solutions for things that happen in life*, we are invited *to choose* how can identify and live as if it had happened. This does not mean that we impose our 'will' on others in the form of prayer. Providing the subtle difference is rather our willingness to accept any possibility, without prejudging, knowing that we can attract or repel any of them by the choices we make in our lives. Choose a result through prayer does not guarantee that this will happen, our prayer simply invites that possibility. Now the question is: how can we attract to our present concrete results through prayer?

## WHEN THREE BECOMES ONE

In his writings we know that the ancient Essenes believed that we communicate with our world through our perceptions and senses. Every thought, feeling, emotion, respiration, nutrient movement or combination of any of them, was regarded as an expression of prayer. In the view of the Essenes, as we feel, perceive and express ourselves during the day, we are praying constantly.

Through the gift of poetry and metaphors of his time, Essene texts remind us that our body, heart (emotions) and mind work together in much the same way as a cart horse and driver. Although considered separately, the three work hand in hand to provide our experiences in life. In this analogy, the car is our body and mind conductor. The horse represents the feelings of our heart, the power that leads the horse and driver on the path of life. Thanks to the strength of our physical body, the experience of the wisdom of our heart and purity of our intentions are what determine the quality that dominate our lives. If the sentence is really the forgotten language through which we choose the possibilities and the results we achieve in our lives, in a very real sense every moment of our existence can be regarded as a prayer.

In every moment of our waking state or sleep, if we are thinking, feeling and having emotions, we are contributing to the situations that occur in the world. The key is that

sometimes our contributions are direct and intentional, while others can be involved indirectly, without even being aware of our contribution.

This latter type of experience may be describing people who feel that life "happens." People who have this experience often feel that they are 'spectators' who simply observe the life processes that take place around among your friends, family and loved ones, including the Earth itself.

The feelings of this experience ranging from admiration and amazement at the birth of a baby to a sense of helplessness at the tragic loss of human lives in times of war or natural disasters. The 1999 Kosovo crisis, or outrage at the killing in a public school, are examples of such moments of helplessness.

Newly translated texts, some of whom have more than two thousand years, we offer another way to participate actively "doing something" for this kind of life situations. Recognizing the effectiveness of silent prayer to the ancestors described a method of prayer known today as *prayer active*. When these components of the sentence are merged into one, it gives us a bridge to communicate with the language of creation. Thanks to this bridge we can choose the outcome of a situation between a number of possibilities. Five hundred years before the birth of Jesus, the Essenes teachers invited us to focus the power of the individual elements of prayer, thought, feeling and emotion that we experience as mind, heart and body in a single result. The key to mastering this technique is found in one passage: "Seven are the paths that cross the Infinite Garden, and *each must Transit with the body, heart and the mind as a ...*».<sup>5</sup>It is this heavenly language unified force, manifested in our body, full of life that our prayers and assures us that "whoever says to this mountain, 'Get out of there and cast into the sea, not hesitating in his heart, but believes shall say that the has to do, so will "(Mark 11:23).

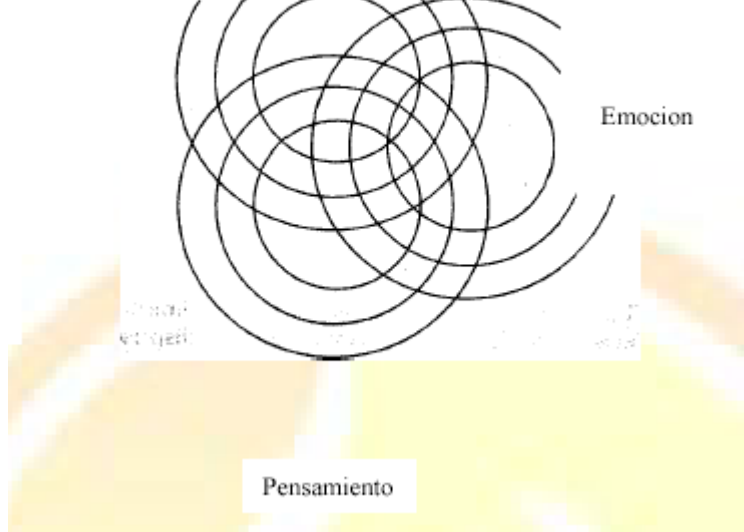
Think about the effects of prayer with the help of a simple model. Over fifty years ago, in 1947, Dr. Hans Jenny has developed a new science to investigate the relationship between vibration and form. Through well-documented studies, Dr. Jenny showed that the vibration produced geometry. That is, to create a vibration in a material we can see, the shape of the vibration is visible in this medium. When we change the vibration, change the shape. When we returned to the initial vibration, reappears original form. Through a series of experiments with different substances, Dr. Jenny was a surprising variety of geometric

designs from some very complex to some very simple materials such as water, oil, graphite and sulfur powder. Each drawing was simply the visible form of an invisible force.

The importance of these experiments is that with them Dr. Jenny proved without a doubt, that the vibration creates a predictable way in which the substance is planned. Thinking, feeling and *emotion are vibrations*. As the vibrations in the experiments of Dr. Jenny, the vibrations of thought, feeling and emotion create a disturbance on the subject in which they are projected. Instead of water, sulfur and graphite, we project our vibrations on the refined substance of consciousness. Each has an effect.

In chapter vii we say that science suggests to us that our future may already exist in latent form in the soup of creation as one of many "possibilities." As each day we choose new things in our lives, waking up other possibilities and we will adjust the final result. This view implies that whenever ask something in prayer, there is the possibility that our request and *is in progress*. If this world view is correct, then at the zoo in the garage of my childhood, for example, each peak broken, flawed and fractured bone member was one of the possible outcomes for that moment. At that very moment, there was also another situation in which each of these animals in my charge and was healed. The two situations existed. Each possibility was real.

*The key to choosing a result of the many potential lies in our ability to feel that our choice is already happening. View the previous definition of prayer otherwise, as "feeling", we are invited to find the quality of thought and emotion that produces this feeling: living as if the fruit of our prayer is already underway.*



**Feeling**

**Emotion**

**Thought**

*Figure 1. Thinking, feeling and emotion as non-aligned patterns. There being no union, they can lose their focus.*

How can we benefit from the effect of our thought and emotion, if each pattern moves in a different direction? If on the other hand, the patterns of our prayer focus on the union, how can the "material" of creation does not answer our prayers?

When thinking, feeling and emotion are not aligned, each may be considered a *phase* different from the other. Although there are small areas, most of the pattern is not centered, working in different directions, independent of the rest. The result is a dispersion of energy.

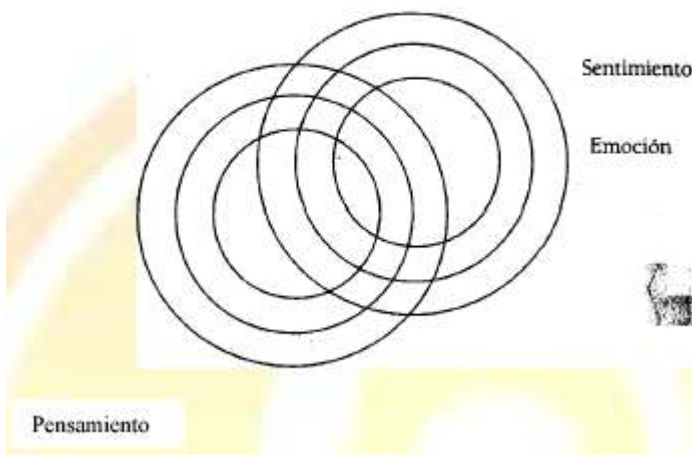
For example, if we say, "I choose the perfect match of my life", released an energy pattern that expresses that thought. Any feeling or emotion that is not in sync with our thinking can not give strength to our choice of finding a perfect match. If our patterns are not aligned due to feelings that we do not deserve to have such a couple of perfect or emotions of

fear, they may be truncated to materialize our choice. In this non-aligned state may find ourselves wondering why our affirmations and prayers have not worked.

## Thought

Figure 2. *The thinking is not aligned with the feeling and emotion. This can make our prayer to disperse and no effect.*

Through these simple examples, we clearly see why prayer can bring the most of the changes when the components are centered and aligned.



Without using the word *prayer*, certainly a less technical way, the idea of unifying the thinking, emotion, feeling and living from the place of desire that lives in our hearts and was filed in early twentieth century, but with a very different language. Neville's work, which affirms the fifth mode of prayer and assumes that our prayer is already happening, we puts it this way: "You have to mentally leave your wish has been fulfilled thanks to your love for that state, and in doing so, lives in the new state and leaves the house. " Neville descriptions on our ability to change the results and pick up new possibilities in life, yet effective may not have much sense for people in early twentieth century. As has happened

with many thinkers whose ideas were ahead of its time, little was heard of Neville's work until after his death in 1972.

Visions like this allow us to consider prayer as a language and a philosophy that unites the world of science and spirit. Like other modes of expression used philosophies unique and specialized vocabulary, the sentence has its own vocabulary in the silent language of feeling. Sometimes an idea that makes sense for us in a language, another to be unfamiliar is very little. However, the language exists.

The philosophy of peace, for example, can be expressed by languages as diverse as physics or politics, and the prayer. For example, the supreme peace by physics can be described as the absence of movement in a system. In this language, when the frequency, speed and wavelength reach zero, the system is at rest and have peace. In politics, peace can be interpreted as the end of the assault or the absence of war. Our prayers can be designed the same way.

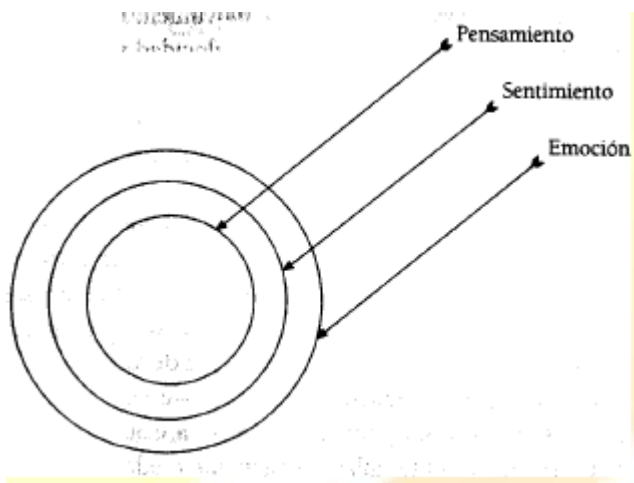


Figure 3. "... Whoever says to this mountain, 'Get out of there and cast into the sea, not hesitating in his heart but believes that the says to be done and will" (Mark 11:23). The key to effective prayer is the union of thought, feeling and emotion.

Using the language of prayer, peace can be described as an equation, as it brings the prayer to our science in which many have dared to believe.

Equations instead of numbers and variables, logic, feeling and emotion become the components of the equation of prayer. With the shape of a standard mathematical proof-if this and this is so, *then* witness such *and* this result, "the equation of the active sentence can be seen as follows:

If

thoughts = emotions = feelings

*then*

the world reflects the impact of our prayer.

With this union the forces of our inner technology can be concentrated and applied to the outside world. When we align the components of the prayer we are speaking the silent language of creation: the language that moves the mountain, just wars and dissolve the tumors.

The beauty of prayer is that it is not necessary to know exactly how to benefit from its miraculous effects. In this universal technology, simply invites us to experience, feel and recognize what our feelings are telling us. Our prayers come to life when we focus on the feeling of yearning that resides in our hearts, rather than focus on the thinking that governs the world of reason.

## THE FORGOTTEN KEY

I knew the answer lay somewhere in the text that was around me. Somewhere between the books, papers, documents and manuscripts scattered on the floor were the words that the old masters had written over two thousand years, bearing in mind a time like this. They knew that in some future generation would be the same questions as those encountered by the teachers in the first millennium AD. Although it would be a different world, the questions are identical, would refer to our relationship with the cosmos, our Creator and each other. Specifically, they knew that future people would come to a stage of development that the achievements of his time remember and invite them to recount the foundation of human life and reclaim the essence of their lives. I knew the tracks of an ancient lineage of wisdom were reserved for us, for a moment just like this.

It was two o'clock in the morning. Took hours sitting on the floor, looking at the text around me. I got up and walked towards one of the windows overlooking thousands of acres of high desert sage. In the moonless landscape could hardly see the profile of the northern mountain which rises over 600 feet above the valley floor.

I did a deep breath, back to the center cincolados building, the largest room in the property. I looked at the ceiling and once more admired the mystery of the beams emerging from each wall, making an angle to the sky to find a point high in the middle of the room. In addition to these square wooden beams of pine, there were no other signs of roof support. I had always amazed to see how each beam, 51 centimeters, was anchored in the mud walls of 60 inches thick to support the roof. The structure provided a very sacred space. I gave the impression of being in the bosom of the earth when I was in the "dome", as some people liked to call it the valley. It was perfect for afternoons like this.

Deep breath, sighed and pressed my floor space. He had spent several weeks to piece together bits of wisdom that describe what I thought were the elements of a lost science in the West for nearly 1,700 years. Reached for a paper he had seen hundreds of times before, and once more I began to look at. Suddenly my eyes saw a sequence of words that had leafed surface was only a few seconds. Something in that group or pattern of words in particular caught my attention. He had probably seen the same words many times. However, this time seemed different and I started to leaf through the book, looking at the text words that are familiar to me. I found them near the bottom of a page. The text that was reviewed was a translation into English of the ancient language of the Middle East. That's where I saw the key he was looking for the word peace.

"How then can we bring peace to our brothers ... because we want all the Children of Men sharing the blessings of the angel of peace? "

The text was holding evoked the question raised two thousand years ago, a question often heard frequently in public debates today. How can we feed the hungry, give shelter to the homeless, heal the sick and end war and suffering? While emergency aid, military solutions and the fragile peace treaty can cope with the external manifestation of suffering on a physical level, and although it is important to do so, the key to lasting change is to amend the mindset that let this suffering continue. Perhaps to answer the same questions asked by today's search engines, visionaries and scribes of the past gave us his knowledge on how to attract the power of prayer to cope with the challenges of society. In



religious and spiritual practices of our time we have been asked that he put together the threads of the weave our life sentence. However, rarely has taught us to do so. At best, well-meaning instructions we currently offer are vague, inaccurate and confusing.

In texts where there is a lineage of wisdom before our history, we teach the key points of this powerful technology for so long forgotten.

After identifying the elements of thought, feeling and emotion, the Essenes show us how to unite the three components in a concentrated application. Identify a common denominator that links the end of suffering with the alignment of the elements of prayer. The achievement will be better described with the words of the masters of the sentence:

First, the Son of Man will seek *peace* within their own *body* because your body is like a mountain lake that reflects the sun is quiet and clear. When filled with mud and stones, reflects nothing.

Therefore the Son of Man must seek *peace* in their own *thoughts*... There is no greater power in heaven or on earth thought of the Son of Man. Although invisible to the eyes of the body, every thought is powerful, such that it can shake the heavens.

After the Son of Man seek *peace* in their own *feelings*. Invoke the Angel of Love to enter into our feelings, to purify them. And what was all impatience and discord will become peace and harmony.<sup>9</sup>

These were the words! These were the keys to the Essenes left to future generations. Not only shared with us the possibilities that prayer can bring to our lives, but they opened the door to possibilities of prayer that Western science explains how "miracles." Aware that would come to a point in our evolution where we would ask that redefiniéramos the role of technology in the world, gave us the key to affirm life in science and in the very mystery of life. Its secret is the old code of peace. Subtle and deceptively simple, the forgotten power of our method of prayer is in the context of peace!

Enthusiastically turned the pages, looking for further confirmation, perhaps as a hidden code to describe the role they can play in peace today. The words almost jumped from the middle of the next page, exceeding my expectations. "Look at Angel *peace* all that is alive in all your actions, in each of your words. As the *peace* is the key to all knowledge, all mystery, of all life. "<sup>10</sup>

In the tradition of his time, Essene word "angel" could be translated in many ways, among which include "powers or forces are." If we have this in mind, the words *power or force* can replace the word *angel* especially for those who see this word on a religious or consider it a Christian term. It is clear that the technology provided us with the gift of prayer transcends any religious or secular trend. The Essenes seem to be describing a technology that, in some cases, goes back five hundred years before Christ.

For the Essenes this was revealed in all aspects of life, including time to welcome or leave them as an opportunity to affirm the power of peace in his inner world. The last words spoken by our brothers and sisters of the Essene community were "Peace be with you! '.

You are now engaged. Through these words in the language of his time, we offer sophisticated technology, often overlooked in the West today. Beyond microcircuits and computer chips of modern appliances, the technology of prayer is based on components so sophisticated that we have yet to play in our machines. The components are logic and emotion, fed by the operating systems of peace!

While marking pages for future reference, I realized that I was almost sick with excitement. I had to share with anyone the results of work that afternoon. When looking at the small digital clock on the other side of the room, blinked in disbelief. It was nearly four o'clock, certainly too early to call someone. I reached my padded jacket, and stood up towards the door.

My wife was asleep at home, a rustic building several feet from the office.

When you open the door to leave, I noticed that a blast of heat from the stove behind him, was lost in the icy air of the desert night. The thermometer outside the building was marked almost 29 degrees Celsius, typical temperature for this time of year. With the first rays of the high desert sun, morning temperatures will rise quickly with almost 40 degrees in an hour or two, and create a nice afternoon of about 7 degrees. Closing the door behind me, I walked down the loose gravel that formed a path between buildings. I paused for a moment. It was a wonderful time.

With the exception of my breath steam clouds forming in front of me, there was no noise. There was absolute silence. There was no wind. The few leaves that had not yet fallen from the Russian olive trees were bent behind him and were brown.

The least breath of wind would have made them whisper to the familiar sound of autumn.

Were silent. I looked at the cloudless sky, just across the border of the Milky Way.

He had seen hundreds of times. However, this night seemed different. The ancestors taught us to reach the stars and beyond them, through our inner science of prayer. They remind us that the scope of our prayers is reflected in our beliefs about what we can do. In that moment of silence, all made sense.

I hurried down the road pavement and crossed the courtyard to enter the small house where my wife slept. Excited, I sat on the edge of the bed and began to share with her my findings. He opened one eye to show me that I was listening and I paused. He offered his warm and caring smile. In a low voice asked:

- Can we leave tomorrow?

"Of course, I said, somewhat embarrassed by my enthusiasm.

"Well," he said. Seems important. I would be awake to hear what you've discovered.

Although I was surprised by the intensity of my euphoria, I was not disappointed by his response. You may also be bedtime for me. After all, these texts had kept their secret for two thousand years. I knew they could expect a few more hours until daylight.

## KNOWLEDGE, WISDOM AND PEACE

I see a subtle distinction between the qualities of knowledge and wisdom. Knowledge can be viewed as the element of our experience which is responsible for the information. All data, statistics and behavioral patterns of our past or present can be considered knowledge. On the other hand, wisdom is how we live our knowledge. Knowledge can be taught and passed down for generations in the form of texts and traditions. Each generation has to live individually experience the wisdom to know the consequences of direct experience.

There was an issue that was always present throughout the Essene knowledge and discovered the previous evening. The common denominator was the old key to peace. I saw poetry, analogies and parables that left us in his writings dating back 2,500 years, as would the code for a modern manual. The Essene Code of peace is based on family

characteristics and experience in our lives: the logic and emotion. In its way, the Essenes left us the knowledge of peace, reminding us both. First, it shows us the meaning of peace throughout creation. Second, we are shown how to implement peace to our inner world, we create a change in our outer world.

Scholars Qumran community have reminded us of the potential that prayer can bring to our lives. In describing the components of the same, give us the equation to move the electricity through the walls of our cell membranes, generate complicated patterns in the substance of human consciousness and create specific chemicals in the laboratory of our body. Given this power, is it possible that the image of "the mountain that moves" is a literal description of the great power that is our greatest potential? In view of the confirmation of science on the effects of prayer, we must accept in our lives the possibility of such power.

Of all the distortions that have taken place in the translations of our most sacred texts, the last key to our technology of prayer is an element that escaped the revisions made in the fourth century by the Council of Nicea and is still with us . Although words can modernize in a way, there is still enough of the first attempt to announce the beginning of a new vision in our lives. Some elements of this key still exist in our biblical texts and manuscripts in the Essenes several hundred years older than our Bible. These passages "crossed" support the belief that both documents are from the same origin.

In some lessons, lost code known as the Great Commandment. The *Gospel of Mark*, Chapter 12, verse 30, solve the ultimate mystery to fuse the elements into one sentence. To create this power we love in a very specific way. "Love the Lord your God with all your *heart* with all your *soul*, with all your *mind* and with all your *forces*. " Perhaps the key to understanding this mysterious passage is in the Essene view of our relationship with the Creator. From their perspective, we are one with our Father in heaven. "Beside the river is the sacred Tree of Life. Here dwells my father and my home is in him. *Heavenly Father and I are One* " <sup>11</sup> Within each person living in this world shines the divine spark of creation of our Creator. This understanding becomes the great challenge of our mystery. So that our prayer has a purpose, we must love the creative principle of life, our Creator, with all our heart, soul, mind *and* strength. *Since we are one with our Father in heaven, in so doing, we loved ourselves*. With these four things, the Essenes remind us how to honor the love they referred to as "the source of all things." The key is that only in the presence

of this kind of love you can find the quality of peace that rewards the work of our prayer. These words have been said before. But what do they mean? What is love like this? How can we love with all our heart, soul, mind and strength?

The code of the Essenes forgotten reminds us how to achieve this peace. Through our body, heart and mind we experience our thoughts, feelings and emotions. Although we feel that we have little control over our perceptions, through our relationship with them we can choose the quality of our experience. The last part of this code, based on logic and emotion, may be the ultimate key to our quest to unite our prayers. "*Know* this peace with your mind, *want* this peace in your heart, *performed* this peace with your body." <sup>12</sup>

By the logic of our minds, we realize peace. Probárnosla we ourselves demonstrate the viability of peace in our lives and our world. With the strength that resides in our hearts, we want this peace in everything we experience. Peace already exists in our world. It challenges us to seek it, find it in places where it seems not to exist. Through our bodies we express our mind and heart. We choose the actions that offer the world. This passage reminds us that we must make our actions reflect externally decisions we have taken ourselves.

Thus, the Essenes challenged us to a sort of code of conduct.

Although some people choose to refuse life actions in themselves and others through these words we can aspire to something higher. We are invited to create peace in each of these elements, to achieve the love we bring together our actions.

## THE SECRET OF PRAYER AND HEALING

We can look at the pre-Christian traditions of the ancient Essenes some of the less distorted data of our forgotten technologies. Perhaps the best way to understand the eloquence of this wisdom is found in the model Essene prayer and healing, which begins assuming something that is where modern therapies end. The fundamental principle is that healing Essene *we are healed*. In every moment of our time in this world we are making decisions that affirm or deny the life that exists in our bodies.

Teachers Essenes were the expressions of disease as powerful illusions that emerged from the elections and actions taken by a person instead of looking at the "causes"

external. They believed that determine our response to situations we face in life, sometimes consciously and sometimes not.

We know that the Essene philosophy, through its most sacred scriptures, considered the soul as a divine expression of the Creator, untouched and untainted. Our soul is now healthy, and try to express that state through the body. By accepting our healing through our beliefs and forgiveness, this is reflected through the expression of the soul in this world, the human body.

This perspective invites us to see the states we observe in our body as indicators of the quality we have chosen. If we could distill the many proverbs, parables, teachings and sayings in concise abstracts, discover that this way of thinking suggests that affirm or deny life in our body according to the quality that dominates on four assumptions or principles. Each principle contributes to our general expression of health and vitality. Each testifies to the interconnected nature of the spirit, matter and life. We see these principles today, in the language of the twentieth century, as models that give us an understanding of the choices we make every day: its nature, our reasons for choosing them and their possible outcomes.

In the following pages, each principle is presented concisely in a few words or one sentence. Then comes an explanation with an example or a simple description. We then examine the implications and consequences of the principle, focusing on why it is important. Finally, we will see how to implement each of them in our lives.

## PRINCIPLE 1. WE ARE HEALED

### *Explanation*

The key to understanding this principle is the same that allows us to choose new results to our situation. The realization that we are healed arises from our view of the world as a set of possible outcomes and our ability to choose what we want to experience results. The recognition of our role as an active force in the creation, capable of attracting new results to our lives as we let go of those of us who have served, is inherent to this faith.

Our body is the interactive response mechanism, which reflects the quality that we have chosen for the following: thinking, feeling, emotion, respiration, nutrient movement and respect for life.

In the example of tumor that disappeared (Chapter IV), instead of imposing the will to cure the cancer, doctors chose to feel, think and act out a situation where the tumor had never existed. In doing so, attracted a new ending, the overlay of a quantum potential that reflected the beliefs of the time. In two minutes and forty seconds the new replaced the old belief. The ancestors knew the power of this technology as a method of prayer that transcends any religious principle, mystical or scientific.

### *Implications*

To accept the principle that we are healed, we are invited to conceive the possibility that there are many results for a particular situation. The act of choosing new things in our lives is the technology that lets you select other options. From the perspective that defines prayer as a quality of feeling, this also becomes a language to adjust the health choices and life-affirming relationships.

The principle that we are healed reminds us that every time *ask* be healed in a situation, the possibility exists that our request has already been answered in another situation. Given this possibility, every time we diagnosed a state of ill health or a disease that threatens our life, we are showing only one of many possible outcomes for that time.

The diagnosis of a condition is not necessarily successful or unsuccessful. By not allowing other possibilities, it is simply incomplete. At the same time, it has to be another result of ill health, illness or condition that are not present. Since all possibilities exist. Each result is real. Under this principle, the difference between various results is a matter of our perspective.

### *Applied to our lives*

At all times, we choose things that affirm or deny the life in our body.

Consciously or unconsciously, we choose the quality of each of these six parameters: thinking, feeling, emotion, respiration, and nutrient movement.

We wonder if we provide the highest quality that we can produce, for each of them. If we discover the conditions in our body that we want to change, the quality of health is the signal to take account of the parameters of life or a combination of the six.

By applying our method of prayer forgotten the principle that we are healed, prayer becomes a clarification of the condition (s) (s) you choose to represent in the world, rather than a plea for change in our condition current.

Feelings and experiences with the knowledge that there are other conditions and watches us with the fruits of our new election.

## PRINCIPLE 2. WE ARE ALL ONE

### *Explanation*

The global census figures indicate that we are approximately six billion people on the planet. This principle reminds us that each person is unique and individual expression of a single unified consciousness. Within this unit, options, and each person's actions affect all others to some degree.

### *Involvement*

The implications of this principle are very extensive and at the same time, of tremendous importance. In the broadest sense, our role within a unified consciousness means that actions can not be isolated, that there is no 'them' and 'us. " We can not consider the conditions of our world as "problems" and "our problems." In a field of unified consciousness, every choice we make and every act we do in every moment, day after day, must affect all others in this world. Some actions produce a greater effect than others. However, the effect is still present.

"Every time we choose a new way to face the challenges of life, our solution contributes to the diversity of the human will that ensures our survival. When one of us venture into a new creative solution to the seemingly small challenges of our individual lives, we become a bridge to the next person who is facing the same challenge, and the next, and so on. Each time one of us faces the condition to which others have already faced in the past, has more options to draw on our collective response. Relatively few people can create opportunities to become for everyone.

In this world of unified consciousness is implicit consequences of our actions. Every time we hurt others with our words or actions, in fact we are hurting ourselves. Every time we



take someone's life, we have removed a part of our lives. The thoughts that make us hurt another limit our ability to express the will of the creation through ourselves.

At the same time, every time we love another person, we love ourselves. Each time you dedicate some time to someone else, try to understand it, we set the scope of others, we have done each of these things for ourselves. When we disapprove of the actions, choices or beliefs of others, through this we are witnesses of those parts of ourselves that need further healing.

### Application

When other people perform actions that may consider a negative, we are invited to recognize their role in the unit as a part of us that have chosen a different path. Without having to condone, consent to or even accept the actions of others, we are told to bless compassionate action as one more possibility and that we continue with our new choice.

The key to our unity is the influence to change our world. The power of our unit allows relatively few people can influence the quality of life for an entire population.

## **PRINCIPLE 3. WE ARE IN RESONANCE, "TUNING IN" WITH OUR WORLD**

### *Explanation*

We are part of everything we perceive. As groups of atoms, molecules and compounds are made precisely the same elements as our world, nothing more and nothing less. This principle underlies many ancient beliefs and indigenous, invites us to remember that by invisible strings and strings immeasurable, are part of all life. In a world of such a resonance, any rock, tree, mountain, river and ocean is part of us. Whatever it is what happens to the materials of our world, we perceive with our body.

The materials that surround us in our daily lives reflect the quality that we have chosen in life. Our homes, cars, pets and our Earth, without exception, we reflect, at all times, the quality, the implications and consequences of our decisions.

### **Involvement**

As we learn to recognize what they are saying the conditions of the outside world is full of possibilities show us strength to create change in our world through our life changes.

Researchers have documented changes in the Earth that are directly related to changes in human consciousness. Sensors placed in the ground around a person that experiences extreme anger to the pinnacle of compassion, have detected the change in the biological frequency.

What is the external effect that many people, perhaps whole communities or cities, to share common feelings of anger or compassion? Is it possible to heal the emotions in the little world of our bodies has consequences for the world around us, in things like weather patterns and seismic activity?

### *Application*

At each moment of life are related to elements of our world. Through our friendships, romances, homes, vehicles and circumstances of life, we provide powerful insights for understanding our system of beliefs, judgments and intentions. As we change our beliefs and find new ways of expression, this principle states that the world around us reflects our decisions. Soothe turbulent systems are in the presence of peace. The choices that affirm life inside our bodies create conditions in our world that reflect these decisions. Perhaps this is an explanation of the former suggestion that, to heal our world, we must start by creating the conditions that will heal us.

## PRINCIPLE 4. THE TECHNOLOGY OF THE PRAYER YOU PROVIDE DIRECT ACCESS TO OUR BODY AND OTHERS CREATIVE FORCES OF OUR WORLD

### *Explanation*

Through our internal technology of prayer we enter into communion with the invisible forces of our world. We have always had the ability to access and use these forces to determine the quality that governs our lives and our world.

### *Involvement*

The experiences of the outside world reflect the choices we have made in every moment, every breath. Sometimes we are aware of them, sometimes not.

Recent research has shown that our emotions and feelings directly affect the expression of our DNA. <sup>13</sup> Other studies indicate that our DNA also influences the behavior of atoms and molecules of our outside world! <sup>14</sup>

We have seen the response of human tissue for specific qualities of feeling, as in "cure" of lesions and tumors in seconds. Has demonstrated the link, but the implications go beyond the framework of modern science. Our choice of recognizing the relationship is very personal, and once again invites us to "think thoughts of angels and the angels act as act."

## Application

Prayer may be the most powerful force of creation. Each one has given us a silent language that allows us to participate in the outcome of events and challenges of our lives. Praying together is an opportunity to share the fruits of our world.

The old traditions and modern scientists suggest that prayer is the sophisticated technology that allows us to recognize the possibilities of future results and choose what we want to experience. When we become who we choose to experience conditions in the world, attract the result that reflects our choice. Thus, wars, disease and suffering do not "happen" simply, but has shown the mechanism by which they occur. At the same time, we also have the power to choose again.

How ironic that the discoveries of twentieth century technology, primarily the result of defense and its military applications, have led to revelations that lead us to the powerful and simple science of prayer! The base is now in place. The data have been measured and the experiments were carried out. We tried, at least under certain conditions, that thought and emotion produce the feeling and the feeling produced vibrational patterns that affect our world. When we change the quality of our feeling, change the pattern of vibration, thus changing the patterns of the outside world.

The question now is, how and to what extent affect our patterns of feeling the world around us? If we can find a link between the invisible force of human feeling and the effect of our feelings in the world around us, we will have come full circle. That link will give new credibility to the ancient traditions and skills that the mystics and yogis have demonstrated over the years. Perhaps the work of Vladimir PoPONIN may offer some early evidence supporting a direct relationship between matter and human DNA.

## MOVING MOUNTAINS: THE PHANTOM EFFECT OF DNA

In the early nineties, the Russian Academy of Sciences in Moscow announced a surprising relationship between DNA and the qualities of light, measured in photons. In a report describing these early studies, Dr. Vladimir Poponin spoke of a series of experiments that seemed to indicate that human DNA directly affected the physical world through a new field that connected. Dr. Poponin, recognized as an expert in the field of quantum biology, was providing services temporarily by an agreement between entities to a U.S. research institution when conducting this series of experiments.

The experiments began with the measurement in a controlled environment of the patterns of light in vacuum. When he had removed all the air from a specially designed chamber, the patterns of light particles and the space between them followed a random distribution, as expected. These patterns were double checked and registered for use as reference in the following part of the experiment.

The first surprise came when physical samples of DNA placed in the chamber. In the presence of genetic material changed the patterns of space and light particles. Instead of scattered pattern they had observed earlier, the particles of light began to create a new pattern resembling the crest and within a gentle wave. DNA clearly influenced the photons, as if by an invisible force were given the regular form of a wave.

The next surprise came when the researchers took DNA from the camera. They were convinced that the light particles would return to their original random distribution, but something unexpected happened. The patterns were very different from those they had observed before the introduction of DNA. In his own words, Poponin described that light behaved in a "surprising and counterintuitive." After reviewing the tools and repeat the experiments, the researchers were faced with having to find an explanation for what they had seen. DNA not being what it was that affected the light particles? Had I left anything DNA, a residual force of some kind, which persisted long after the biological material had disappeared?

Poponin writes that he and other researchers were "forced to accept the working hypothesis that had excited some new field structure ...».

To emphasize that the effect was related to the physical molecule of DNA, the new phenomenon was dubbed the "DNA phantom effect." The 'new field structure "of Poponin looks surprisingly like the" matrix "of the Max Planck force and effect implied by the ancient traditions.

This series of experiments is important because it shows clearly, perhaps for the first time under laboratory conditions, a relationship that offers even more credibility to the effect of prayer in our physical world. In this case, the DNA was more or less a series of separate molecules in the brain of a living conscious. Even in the absence of a direct feeling that vibrate through its double-helix antenna, was a force and an effect that could be measured in their immediate world.

The researchers suggest that a person of size, height and average weight, has many billions of cells in your body. If each cell, each antenna of feeling and emotion within a person, contains the same properties that affect their environment, how can amplify the effect? Now. But what if, instead of sending any feelings through a person's cells, the feeling was the result of a specific form of thought and emotion, regulated form of prayer? Multiply the effects which the individual, strengthened by a specific method of prayer, for only a fraction of the approximately six billion people on the planet, and begin to feel the power inherent in our collective will. It is the power that will end all the suffering and eradicate the pain has been the hallmark of the twentieth century. The key is that we must work together to achieve this goal. This can be the greatest challenge of the third millennium.

Our language has the vocabulary to describe our relationship with the forces neglected in the world with the intelligence of the cosmos and each other. With some of the most sensitive of our time to measure energy fields that did not even know the last fifty years, science has now confirmed the relationship ancestors reminded us more than two thousand years. We have direct access to the forces of our world and we have come full circle. This is the language that moves mountains. It's the same language that allows us to choose life instead of cancerous tumors, and create peace in situations where you may believe that it does not exist.

When we read about miracles of healing, we no longer left with the hope that these same miracles can happen today. The miraculous results are already here, simply asks us to choose.

Today I continue praying. For me, every moment of life has become a prayer. Still thank you for the good things, and I feel empowered to choose new situations instead of those that I have caused suffering in the past. My computer training has taught me that there are few secrets, and few who can not prove, if we dare to accept the "laws" that nature teaches us in the miracle of each day.

Prayer has shown me that certain things are, regardless of our ability to test them at the time. For example, I know some of the most sacred memories of our heritage were scattered monasteries, churches, tombs and temples of our ancestors. I also know that these memories live in the customs and traditions of peoples who used to consider as primitive.

I know we're capable of beautiful dreams, great potential and unfathomable source of love. Perhaps most importantly, I know there is already a possibility where we have ended the suffering of all creatures and honor the sacred aspect is in all life. The possibility exists here and now. I know these things are true, because I have seen. The moment we allow such possibilities on a large scale becomes the first moment of new hope.

That is the moment we will always remember. It is time that will cancel the last day of the prophecy.

No nation will swing his sword against another,

no longer learn war anymore:

because these things are gone.

*Essene Gospel of Peace*

**HEALING HEARTS,  
HEAL THE NATIONS.**

*Rewrite our future*

*in the days of prophecy*

It was just a moment I was alone. Walking along the old road that ran parallel to the valley to the west, I made my way through the clumps of sage that I came up to his chest, still wet with morning frost. The ground was soft and dry under a thin layer of ice that broke under my feet. At every step, my feet sank into the delicate mixture of clay and dirt and was leaving behind me the strong imprint of the soles of my work boots in the desert floor. I looked in the glow of dawn and I see someone who was heading towards me. When squinted to focus better, I saw that it was Joseph. We agreed to find, as we used to do, simply to walk, talk and share the morning. The first rays of winter sun cast long shadows behind the stunning Sangre de Cristo Mountains that rise to the east. We were both standing with his back to the mountains and admiring the magnificent view before us.

We were on the edge of a valley of more than 50,000 acres of sage especially aromatic, Joseph stopped and breathed deeply.

"This whole area," he began as far as our eyes, acts as a single plant. "His words were small clouds of steam when his breath melted the icy cold night air.

"There are many shrubs in this valley," he continued, and each plant is connected to the other through a network of roots that can not see. Although hidden from our eyes, the roots are there below ground. The whole field is a family of sage. As in any family, "he said the experience of one member is shared to some degree by everyone else.

Joseph listened to what I said. What a beautiful metaphor, I thought, how people are interconnected through life. Although we see many bodies that we think are strange, living independent lives and are not related, there is a thread of consciousness that binds us together forming a family. We are connected by an invisible system. However, the

connection exists, as some have called "universal mind": the mystery of consciousness. Like sage plants, we are all connected in our journey through this world. At the level of consciousness, we are all one. Sometimes the great mysteries of life become clear only when we stop thinking of them. Although we know the information in our mind, the meaning of a mystery must feel before they can live. In the innocence of the moment, sharing the experience of another person becomes a catalyst that awakens a new understanding within ourselves. Now I know why.

I often think of that morning, admired by the eloquent simplicity with which Joseph described the relationship between plants and saliva. In addition to understanding how they are connected, the explanation of Joseph also described the possibility of such a relationship. For example, when a sage area develops a tolerance to an insect or a particular chemical, the whole family shows the same tolerance. The key is that many benefit from the experience of a few. Recent studies on the effect of mass prayer, many people focused on a common theme-confirm similar relationships in human consciousness. It has been shown that the quality of life of a neighborhood has been affected by prayer led by a few people.

Almost universally, ancient traditions believe that the relationship between our everyday world and our inner world of consciousness is even more profound. View our bodies and the Earth as mirrors that reflect each other, indicates that we see in an extreme can be seen as metaphors for the changes within the other. This way of thinking relates destructive weather patterns and storms, for example, the unstable state of consciousness of the people where these phenomena occur. At the same time, these holistic views suggest that major earthquakes, storms that threaten life and disease can be lessened or even eradicated, through subtle changes in our belief system.

If these relationships exist, then perhaps we can look first to the twenty-first century with a new sense of confidence. Beyond the ancient prophecies of a third world war and the predictions of catastrophic loss of life and chaos of the end of the millennium, the ancient secret of the sentence of 2,500 years can be an extraordinary opportunity to define our time in a we've only seen in dreams. Instead of protecting against the events that we think they have power over us, we can choose the life-affirming conditions that go beyond the disease and suffering, and war in our future.

SOFT TEMPLE



Gnostic scholars in the language of his time, appealed to future generations to remember that the Earth is in us, we're at it, and both are intimately involved in everything we experience. New translations of the documents Essenes of the Dead Sea caves illustrate an even greater knowledge, and sometimes unexpected, of the authors. Motivation in the ceremonies, rituals and lifestyle of the first Essene communities was his deep conviction to honor the living link that unites all life in all worlds.

Teachers were Essenes our body as a focal point through which the creative forces come together to express the will of God. They felt our time together as an opportunity to share experiences of anger, rage, jealousy and hatred that we shun and judge occasionally in our lives. It is also through these same bodies that we polish the qualities of love, compassion and forgiveness that we rise to the highest expression of our humanity. For this reason, regarded the body as a sacred place, a soft and vulnerable temple for our soul.

Within our body temple is where the forces of the cosmos come together as an expression of time, space, spirit and matter. More specifically, within the experience of time and space is where the spirit works through matter to make the ultimate expression of honor life. Interestingly, the Qumran scholars focused on a particular location within the body, instead of focusing one's own body as a stage of divine expression. In the words of a fragment found in the Dead Sea Scrolls, we are reminded that through our bodies have "inherited ... a holy land, this land is not a field to be plowed, but a place inside us where we can build our sacred temple. "

In the recesses of ancient temples are the most sacred shrine. In the temples of Egypt, for example, the most sacred shrine is located in the deepest part of the complex. The worn scriptures refer to a single room, often small compared to the rest of the structure, located between winding corridors and chapels high schools, as beth elohim, the

holiest of the holiest. In the most sacred shrine where the spirit is invisible reaches the physical matter of our world.

If we translate this metaphor from the hard stone temples to the soft temple of life, our body also have a place that is most sacred among all. Perhaps in a way that today still has to be recognized by science, the innermost portion of our living temples is the sacred place

where the body of the matter is reached by the breath of spirit. Is there such a place within us?

In a report of the third annual conference of the International Society for the Study of Subtle Energies and Energy Medicine [International Society for the Study of Subtle Energies and Energy Medicine], scientists have shown that the invisible force of emotion change actually the physical molecule of DNA. The study based on rigorous testing with people able to control their emotions, as well as a control group without any special training, indicated that "people trained to generate feelings of deep love ... were able to cause intentional change in the conformation [form] of DNA "(emphasis added).

Specific emotional qualities, produced at will, determined to what extent and to what end were twisted the two strands of the molecule of life.

This study is important for several reasons. The way our basic building block of development of life is set plays an important role in how DNA repair and plays in our bodies. The question regarding what determines the shape of the DNA molecule remains. These reports, which confirmed the long suspected that emotion greatly affects our health and quality of life, now show us, perhaps the first time, that this is the missing link, a direct line of communication with itself of life.

Could the references of the Dead Sea Scrolls to a "holy land ... a place within us where we can build our sacred temple", be a description of the cells in our body? After all, this is where science has now witnessed the marriage between spirit and matter. If so, then every cell in our body temple is, by definition, the most holy of holiest. Each cell must be held sacred! The time when our technology allows us to witness the spirit shaping the world of matter (the emotion shaping the DNA), opened the door to a new era in which we recognize the relationship between our beliefs and our experience.

This knowledge has come from something as bleak as some texts of 2,300 years ago, now verified with the twenty-first century science can be considered as a kind of "unified biological theory." This theory provides the mechanism we have been looking for a long time to describe our relationship with all life. We have no name for this new vision of the world beyond science, religion and mystical traditions. If we recall the indigenous traditions of ages past, the visions of such recall the words he said the abbot in Tibet. "We are all connected," he said. "We are all expressions of life ... We are all the same. "

Perhaps the similarity of their words in describing Joseph sage and the Essenes of the texts are not a coincidence. Records indicate that a particular sect of the Essenes, that of the Carmelites on Mount Caramel, took copies of their sacred writings to remote regions of the world to protect them from corruption to which these texts were submitted after the death of Jesus. Amerindian tribal elders described memories of emissaries who brought these traditions to North America for almost two thousand years.

Other texts found their place in remote monasteries of central Asia during the same period. One of these documents, known to historians as the Aramaic Gospel of Matthew, is also known as the Gospel of the Nazi criminals, the Gospel of the Hebrews and the Gospel of the Ebionites. All these names refer to the same manuscript. There is evidence that this particular text came to the isolated monasteries in Tibet during the first century, and confirmed that it is "considerably older" than the finished version of the New Testament.<sup>3</sup>

## DOOR OF THE WORLDS BEYOND

With the development of advanced technology often arises ironic. Generally, the technology seems simple to the user, the more complex systems behind the scenes that allow such simplicity. We can see a beautiful example of this concept in our computers that work with images, and our technology 'point-and-click. " Every time you move your computer cursor around the screen and clicking on the icon of a selected program, we have set in motion a complex and surprising series of operations. The internal pointers, machine language, supports the operating systems and application programs come to life at the speed of electrons that are precipitated by the pathway of microcircuits. All we have done is point out a picture and press a button. Fortunately, we knew it was not necessary any of the processes taking place behind these scenes. In fact, it may be fortunate not to know.

Our internal technology to access the building works in a similar way. As we master certain experiences in our lives, it is these same experiences that we open the doors to other worlds and possibilities that we could only dream of the past. Perhaps without even being aware of the power of his writings, the ancient scholars are reminding us that from the moment of our birth we are conduits of technology "user friendly", yet highly sophisticated, which transforms our world. The teachings of the Ebionites and Nazir communities speak a language lost and forgotten power that lies within us all. It is this silent language which allows us to become doors that bring the qualities of heaven to earth. Wisdom, peace and

compassion that we experience in our dreams, for example, can become the reality of our world to reflect this in our daily life.

In an excerpt from an Essene text, we are reminded of the possibilities of such a relationship: "... He who builds on earth the kingdom of heaven ... dwell in both worlds. "

Our lost language of prayer is the bridge that links the worlds of heaven and earth. "Only through communions ... learn to see the invisible, inaudible to listen and to express the inexpressible. "

As deceptively simple as our most advanced computer technology, the implications of these pre-Christian concepts affect our lives in ways we could never suspect. Imply that all participate in the outcome of global developments, as well as the health of our bodies and the quality of our relationships. Sometimes we are aware of our involvement, some not. Given this understanding, references centuries ago have now acquired a new meaning and perhaps more important. During our time, by controlling our elections, we are invited to create an outer world that reflects our prayers and deepest dreams.

## MIRACLE IN THE ANDES

In spring 1998, the climatic phenomenon known as El Nino was causing havoc in the form of extreme temperatures, rain and wind. In the mountains along the west coast of South America, Peru was suffering from the weight of a storm system that came ashore from the Pacific Ocean. After torrential rains of phenomenal proportions, the flooded lowlands joined to form a new lake covers nearly 6,000 square kilometers. Rich farmland that had been grown by families for generations, had become a permanent training of fresh water so great that now the new lake is visible in photographs taken by satellites.

However, in other parts of Peru, El Niño created the opposite effect, with an index of rainfall below normal and desertification of the dense jungle that had formed by the previous rains. The highlands of the mountain in the southern portion became especially susceptible to a rare period of extreme drought and forest fire danger in inaccessible places. At an altitude of nearly three thousand meters above sea level, the ancient temple complex of Machu Picchu, which is believed that some parts were built before the days of the Incas, is located amidst some of the finest forests lush the country. The huge temple complex, one of the most popular archaeological sites and mysterious world that exists

today, attracts thousands of tourists every year and is considered a national treasure. The absence of rain, combined with the already low level of humidity to such heights, created the conditions for the occurrence of fires that could have caused a disaster of catastrophic proportions.

In May 1998 we were on a pilgrimage of prayer for the mountains outside of Cuzco, and our Peruvian guide and interpreter shared a story that deeply touched all members of our group. At the same time, history reaffirmed our belief in the purpose of our trip: to investigate and take the lost science of prayer. Mary stood in front of our bus tour, while we were driving along the narrow paths to the ancient site of Pisac, where there is a temple complex located more than three thousand meters above sea level. The next morning we would begin a four-day trek through the Andes to our destination, the "lost city" of Machu Picchu.

Besides the physical challenge posed by the walk, the purpose of our trip was to create experiences that awaken our strength, wisdom and compassion that will guide our lives.

Every morning of our trip we started the day with a subject of meditation to give a deeper meaning to the challenges we would face. These moments become experiences that we would bring to our world, our families, professions and circles where our loved ones. For example, the force that our body needs to reach the camp, situated in a basin at 4,200 feet, would be a model of the same force that allows us to overcome the great challenges that life brings us. Each day of the trip became a benchmark for a quality of prayer that contains the potential to be useful to us when we submit the obstacles.

When lightning set fire to the Andean jungle earlier this year, local communities organized to fight the flames and save their villages. Despite their efforts, the fire had spread out of control and took days while government officials and locals watched the show powerless and exhausted. The fires have opened a way of destruction that seemed to spread in all directions at once. One afternoon the wind changed and the fire was headed straight for the temples of Machu Picchu. The firemen moved the few resources at their disposal to smooth out the flames before they reached their sample most famous Andean history. Short of equipment, destroyed railroad tracks and roads blocked by landslides due to torrential rains earlier, the only source of water was the Urubamba River, which ran a canyon several hundred feet deep. Efforts to save the temples were in vain. The advancing front line of fire sweeping fields of complex peripherals. When the flames

reached the temples of the periphery in the nearby peak Wayna Picchu, it seemed that there was no hope.

After exhausting all other remedies to stop this hell, the villagers resorted to a technology that had been part of their culture for centuries. In groups and individual families in public and private, began to pray. Although the specific sentences varied, the main theme was the same: they prayed to save the temples of Machu Picchu. Collectively were directing their prayers to face a common challenge. Within hours, the inhabitants of southern Peru witnessed an event that can be considered a miracle. Formed a low pressure system in the region of the Andes. A mass of warm moist air from the coast was merged with the cold, dry air of the mountains, the skies clouded over and began to rain.

The rain became a downpour, drenching the thick forest from where the fire had spread from top to top. The rain water penetrated into the ravine located between the bare peaks of the mountains and arrived at the cracked earth beneath them. This slurry was mixed with the rich soil and formed a thick black mud, while vapor given off while water falling on rocks warmed by the fire affected area. After a few hours the fire was gone, leaving behind smoldering logs, product worst fire ever recorded in that area. The spectators who witnessed the incident thought it was a lucky coincidence. Officials were puzzled. The villagers simply relieved. For them it was a mystery. God had answered their prayers and had responded.

There have been similar stories about the mass prayers as the peace process in Northern Ireland, the avoidance of loss of life by suspending NATO air strikes against Iraq and the mysterious change of course of an asteroid would collide with Earth in 1996. In all cases, circumstances conducive to the occurrence of tragic outcomes, with subsequent loss of lives insured, suddenly changed. Each time, the change coincided with a concerted effort of many individuals and groups who had joined in a collective prayer.

Western science has confirmed, at least to some degree, that the outside world of atoms and elements reflects our inner world of thoughts and emotions. Can it be so easy to create peace and cooperation in our world and unite in joint prayers for the same purpose?

For hundreds of generations, prayer as a support system in good times and in times of crisis has played a key role in the lives of individuals, families and communities. Crossing boundaries of culture, age, religion and geography, the silent language of prayer is

perhaps the most universal custom share as a species. It's almost as if somewhere hidden in our collective history remain a reminder of this sacred language that connects us with the invisible forces of our world and connects us all.

Perhaps it is our deep and personal insights about prayer that have allowed our universal custom also became a source of discord. Even today, we are entering the early days of the third millennium, the emotions are on when the science and philosophy discuss the power of prayer. For the ancestors, the indigenous people of our time and many Western parents do not need physical proof of the power of prayer. Those who pray have been the result of their prayers for generations without confirmation, measurement, or what many today call scientific evidence.

For people who have faith, miracles taking place in their lives are all the proof they need. For others, however, is the ability of measuring, documenting and verifying the wonders of life that has allowed them to create technology that has kept us safe so far. The two paths are valid. Both allow us to make the choices that define our future.

WHAT YOU CAN JOIN ALL

PEOPLE?

The masses of people have always fascinated me. Looking at hundreds of faces from the solitude of a cafe in the airport or a bank at the edge of a bustling town square, I have often wondered what that could unite all people, regardless of their various occupations, in a moment of peace and joint cooperation. What event could overcome the physical differences and concerns about the daily routine, to awaken the memory of a common history, which lead us to a shared future in the only world we know?

There is a school of thought that suggests that people and nations as we have moved both among ourselves and our Earth that only a crisis of immense proportions could awaken our remembrance of unity and renewed the possibility of cooperation. Interestingly, it seems that times of adversity we draw from our deep knowledge, which manifests as our greatest strength, to triumph over the hardships shared. During this time, a common goal takes precedence over any differences of ethnicity, social class or culture.

History shows that people tend to join various moments of crisis.

During the Kobe earthquake in Japan, for example, large fires in Mexico and the unprecedented hurricane season of 1998, people of all backgrounds left their position in society to offer assistance where needed most. Suddenly, there were executives of various companies with vendors on the remains of collapsed buildings to free children who were trapped in the rubble. Bankers working with the national guard to shore up levees flooded. During one of the worst ice storms in our history, in the winter of 1998, more than five million people survived without electricity for 33 days. In some parts of Canada and the northeastern United States, communities where only a few days before people barely knew each other, shared kerosene stoves and emergency kitchens.

Maybe a similar scenario, perhaps globally, is what drives the fusion of our inner technology of prayer, quantum thinking and power of human emotion. The threat of a lone asteroid headed toward Earth, for example, or a disease that can not be controlled with conventional medicine, can be the catalyst for such cooperation. Fortunately, these examples are hypothetical, at least for now. Not so hypothetical, however, is the growing threat to the fragile peace that has prevailed in our world since the end of World War II, more than fifty years.

## NATION AGAINST NATION

In the birth of the century, seem to be the right circumstances to produce a large polarization of world powers, which would take the threat of a global war on realm of mere possibility. Countries which previously only took into account the overall strategies, are gaining new and unexpected roles in the dramatic events that are reshaping our world.

In the last two years of the twentieth century, for example, saw a number of new countries joined the exclusive ranks of those who possess nuclear weapons. Noteworthy are the surprise weapons tests by India and Pakistan. Despite repeated pleas by the Security Council of the United Nations, Russia and the United States, the two rivals in technology have continued to test their weapons and delivery systems, saying that its nuclear weapons increase was in the interest of national security.

Although many people laugh at the possibility of another world war breaks out, because they believe that the horrors of World War II are still too fresh in our memory to allow reproduce, it is important to remain vigilant and discerning in recognizing the significance of



global developments that at first seem distant and not have too much importance to our country.

The turn of the century crisis in Kosovo is an example of such events.

Although casual observers they seem to have "come out of nowhere, conflicts that have led to the current crisis in Kosovo are the result of centuries of tensions in part of eastern Europe, which many analysts call the" powder keg in the Balkans. " After the ethnic cleansing and atrocities of war that we saw in Bosnia less than a decade, Western nations were unwilling to let the same thing happening in Kosovo. However, the intent, duration and form of military intervention were factors that divided even to allied forces trying to intervene. The struggle for power in Eastern Europe is a clear demonstration of how the world's great powers can be polarized unexpectedly taking precarious positions on opposite sides of the negotiating table.

The Balkans is just one example of a political situation that has great military implications. While the United States controls the events taking place in Europe, also continues to support the embargo and military restrictions on Iraq. Iraq, with its production of nuclear and biological weapons has also been seen as a tinderbox, this time in the Middle East. Even the neighboring Arab countries traditionally considered allies, disapprove the ability of new weapons in Iraq and destabilize the already precarious balance of power in a volatile world.

For a time, many have considered relatively peaceful at the global level, the last twenty years, in fact, have been a time of tremendous tragedy and suffering in places located. The number of victims that have claimed the separatist movements and religious and civil wars, are estimated to amount to more than four million lives, a figure that represents the entire population of the state of Louisiana or all of Israel. When including the conflict in Tibet, the human losses amount to at least another million, and possibly more.

## AREAS OF STRESS GLOBAL PRINCIPLE OF THE THIRD MILLENNIUM .6

Location Description of conflict losses of lives \*

Bosnia

/ Herzegovina

Kosovo

Serbian opposition to independence bosnia

Struggle for independence Kosovars 200,000 + 2,000 +

Sectarian violence in Northern Ireland 3200

Haiti's civil war that led to a coup "?

Chechen Muslims fighting the Russians for independence 40,000

Sri Lanka Tamils are fighting against the Sinhalese since 1983 56.000

Fight Rwanda's Hutu majority against the Tutsi minority 800,000 +

Republic of the Congo Civil War 10,000 +

Somalia Civil War 300,000 +

Sudan 1.9 million Muslims against Christians

Angola Civil War 1 million

3000 Sierra Leone civil war

Liberia Civil War 250,000

Algerian Civil War 65-80000

Turkey Civil War 37,000

Tibet Conflict between China and Tibet 1 million

\* Statistics from the first quarter of 1999.

These statistics paint a very different thing to a peaceful world! However, until the late nineties, these conflicts seem to located and, although tragic, was not as important in everyday life in the Western world. However, the events that took place in late 1998 and in 1999, changed our vision to bring the media into our homes and classrooms, regional conflicts in a way like never seen before. Furthermore, situations such as the breakdown

of peace negotiations between Israel and the State of Palestine, the continuing tensions in Northern Ireland and a sudden jump of China's nuclear technology contribute to what many experts believe are the precursors of known prophecies are positioning themselves for a third world war. The sheer number of conflicts is already threatening global stability, which should be in a growing real possibility as tensions rise.

## VISIONS OF WAR

In the ancient prophecies abound visions fall of the governments of the millennium, followed by a particularly horrible time of war and widespread. The apostle Matthew, for example, referred to our moment in history as a time when "you will hear [din] of wars and rumors of wars ... For nation shall rise against nation, and kingdom against kingdom "(Mt 24.6 to 7).<sup>7</sup>Often have a range of interpretations regarding the cause and nature of the outcome of such prophecies.

Many prophets have seen the birth of the third millennium as the time where they occur, from the scarcity of natural resources like water and oil, fertile land disputes, even a war between the great powers in the world of unprecedented magnitude. An almost universal theme of conflict is always present in the predicted end of the century, from the visions of Edgar Cayce and Nostradamus even those lesser known prophets such as Bishop Christianos Bavarian Ageda and a seer called Stormberg.

Born in the eighteenth century, Stormberg showed a remarkable precision in their prophecies of the twentieth century world. Among his predictions were details about a conflict that became World War II, the Great Depression and a third adversity, another world war: "After the second great struggle between the nations third universal conflagration will come, which will be critical. There will be weapons totally new. On a day will die more humans than in any previous wars combined.

Major disasters occur. "<sup>8</sup>

What is especially interesting in view of the future of Stormberg is your comment-that the war would come as a surprise to many. See that those who do not realize what is happening are unable to share his revelations:

"The nations of the Earth enter into these calamities with open eyes. Not be aware of what is happening, and those who do know and talk be silenced.

The third big war will mean the end of many nations. "Stonmberger not clear whether the end of nations that should have been absorbed by other powers or the devastation caused by the new weapons.

In some of his clearest quatrains, Nostradamus describes his vision of war of the millennium as this would take place in 2000. In the Century X, Quatrain 74, writes: "In the year to complete the major seventh [2000], there will be killing time near the beginning of the great millennium ... ".<sup>10</sup>

Recalling the hundreds of thousands of refugees who were forced to flee from the Balkans in recent years of the second millennium, Bishop Christianos Ageda predicted in the fourth century a time when "there will be wars and fury that will last a long time are entire provinces evacuated of its inhabitants, and some kingdoms will be plunged into turmoil. " <sup>11</sup>

In a document that became known as the Prophecy of Warsaw, a Polish monk eighteenth century a great war described as a time of "poison clouds and lightning that burn more deeply than the sun of Ecuador; armies march coated iron ; fearsome flying boats loaded with bombs and arrows and fire flying stars sulfuric exterminate entire cities in an instant.

"<sup>12</sup>

In the above examples we can see a clear similarity in all the prophecies that describe a time of tragedy, war and death. Although these prophecies, no doubt, are open to interpretation, the fact that virtually all major belief systems to see that these are being fulfilled in this age implies that we should carefully examine our current situation. The key to reading these prophetic statements, some as old as the Hindu epic Mahabharata, \* is that they represent only possibilities, descriptions of events that have not yet been produced. Previously we've talked about how they could have inspired the details of these stories centuries before they occurred. In addition, the comments have provided a context within which we can see these and other predictions as visions of a vast range of possible futures. Rather than dismiss these visions calling them "millennium madness" or "apocalyptic jargon" may be best to ask what we can learn from them.

\* The Mahabharata, which is used to teach the Hindu tradition, consists of about 100,000 couplets describing the dharma or right action.

Amid the ambiguity of the ancient prophecies and predictions, one thing remains true. For hundreds of years, and in some cases thousands, the ancient prophets saw something that struck our future. Whether the prophecy was made as 2,500 for 50 years, the visions of the prophets are still remarkably similar. In the words of his time, described their experiences trying to prevent the tragedies of his visions. We have the opportunity to reconcile current events and determine the role and viability of the old visions of modern life. We question whether the conditions we have in our world today foster visions of times past. If so, maybe our time is the time that "every secret will be revealed"<sup>13</sup> and when we apply our technology finally forgotten the prayer to redirect the old visions of tragedy and suffering.

## MASS PRAYER AND MUSTARD SEEDS

In addition to the written predictions of the ancient prophets, the conditions preceding a time of great wars are preserved in the oral tradition of many Native American peoples. Perhaps the events that pave the way for such a tragedy are best summarized by the people of peace, the Hopi. In one part of his prophecy native Hopi eloquently remind us that every time humanity moves away from the natural laws that affirm life in this world, our choices are reflected in our society and natural systems around us. As the hearts and minds of human beings are separated so that they forget each other's existence, the Earth acts to remind us of our greatest attributes.

"When earthquakes, floods, hailstorms, drought and famine are becoming commonplace, it's time to return to the true path."

Besides offering the signs of that time, the traditions of the Hopi go even further, recommending a course of action that makes the hearts and minds of people back into alignment with Earth.

Although deceptively simple, prophecy reminds us that "when used in prayer and meditation rather than relying on new inventions to create more balance, then also they [humans] will find the true path."<sup>14</sup> Hopi words serve as simple reminders to us of the principle quantum states that to change the outcome of events already in progress, we must change our beliefs about the actual result. In doing so, we attract the ability to match our new belief and release the current conditions, including those already underway.

Recent studies on the effects of prayer bring new credibility to the old propositions suggesting that we could "do something" about the horrors of our world, both present and future. These studies add to a growing body of evidence indicating that sentences with a purpose, especially those conducted on a large scale, have a predictable and verifiable information on the quality of life at the time of prayer. A number of studies, supported by statistical data on changes in daily life when they were offering prayers, as is the case of specific crimes and traffic accidents, which have shown a direct relationship between sentences and statistics. In times when we pray, the statistics down. When the prayers end, the statistics going back up to previous levels.

Scientists suspect that the relationship between the mass prayer and activity of people in communities due to a phenomenon known as field effect of consciousness. As the description of Joseph on the sage, in which the experience of a plant affects the whole field, studies with specific population samples seem to confirm this relationship. Two scientists who are considered to have played a role in the development of modern psychology, made clear reference to those effects observed in the study, nearly one hundred years.

In an essay originally published in 1898, for example, William James suggests that "there is a continuum of consciousness that links individual minds, that could be experienced directly if the psychophysics of perception threshold be lowered enough by the refinement of the nervous system".<sup>15</sup> The trial of James was a modern reference to an area of consciousness, within a plane of the universal mind, which is found in all life. By using the specific qualities of thinking, feeling and emotion, we can connect to this universal mind and share its benefits. The purpose of many prayers and meditation techniques is precisely to achieve this status.

In the language of his time, the ancient teachings tell us that there is a similar field of consciousness, which can be accessed by similar methods. The Vedic tradition, for example, speaks of a field of "pure consciousness" unified permeates all creation.<sup>16</sup> In these traditions, our experiences of thinking and perception are viewed as obstacles, interruptions in what would otherwise be an immutable field. At the same time, thanks to our practice to master the perception and thinking we can find the unifying consciousness as individuals or as a group.

This is where the application of such studies is crucial in our attempts to achieve world peace. If we see the conflict, aggression and war in the outside world as indicative of stress in our collective consciousness, then the collective stress relief also eliminate global tensions. According to Maharishi Mahesh Yogi, founder of Transcendental Meditation (TM), "All acts of violence, negativity, conflict or crisis problems in any society are not simply an expression of increased stress in the collective consciousness. When the stress level is high enough, broke a major escalation of violence, civil war and rebellion, for which military intervention is required. " The beauty of the field effect is that when it relieves stress in a group, the effects occurring outside the same, in an even larger area. This is the thinking that led to study the effects of meditation and prayer practiced by large groups of people during the Israeli-Lebanese war in the early eighties.

In September 1983, studies were conducted in Jerusalem to explore the relationship between prayer, meditation and violence. Applying new technologies to test an old theory, put people who had practiced the TM technique, considered by investigators on prayer as a way of prayer, in strategic places in Jerusalem during the conflict with Lebanon. The purpose of this study was to determine whether stress reduction in these particular places is reflected in a decrease in violence and aggression at the regional level.

Studies after 1983 were other experiments that indicated that it was sufficient that one percent of the population practiced unified ways of prayer and meditation for peace so as to reduce the crime rate, accidents and suicides. Studies conducted in 1972 showed that 24 American cities each with populations of over ten thousand people, experienced a statistically verifiable crime when only one percent (one hundred persons per ten thousand) of the population somehow involved in meditation practice.<sup>17</sup> This became known as the "Maharishi effect."

To determine how certain forms of meditation and prayer could influence the general population in the Israeli study, the quality of life was defined by a statistical index based on the number of fires, traffic accidents, crime, fluctuations in the market Securities and mood of the nation. At the height of the experiments, 234 participants meditated and prayed, a fraction of the total population of Jerusalem. The study results showed a direct relationship between the number of participants and the decline in activity in the different categories of quality of life. When the number of participants was high, the rate of incidents in the above

categories fell. Crimes, fires and accidents increased as the number of people who prayed was reduced. <sup>18</sup>

These studies showed a high correlation between the number of people who prayed and quality of life in the neighboring places. In similar studies conducted in major urban centers in the United States, India and the Philippines, similar correlations. The data from these cities between 1984 and 1985 confirmed declines in crime rates that "could not be due to crime trends or cycles, or changes in police policies or procedures."<sup>19</sup>

The harvest is plentiful,

Although few Labradors

For centuries, prophets and sages have suggested that if one tenth of one percent of humanity to collaborate in a unified effort, we could change the consciousness of the world. If those figures are accurate, then a surprisingly small number of people could plant the seeds of great potential. At present it is estimated that the world's population is approximately six billion people, a one per cent of our global family would be sixty million people, and one tenth of that number, about six million. Six million people account for barely three quarters of the population of Los Angeles

Although these statistics may represent an optimal number for a change, studies of Jerusalem and other major urban centers suggest that figures to start such a change may be even lower! Studies indicate that the first effects of meditation or prayer mass were observed when the number of participants in the prayer was over *the square root of one percent of the population*.<sup>20</sup> In a city of one million people, for example, this value represents only a hundred people!

Apply the findings located in the cities where tests were carried out to a larger population worldwide, may permit the release of powerful and unexpected results. The square root of one percent of the world's population, which represents only a fraction of the old calculations, is only a figure less than eight thousand people! With the advent of Internet and computer communications, organize coordinated meditations or prayers are followed by a minimum of eight thousand people is quite viable. Naturally, this figure represents only the minimum required to start the effect, a kind of threshold. The greater the number



of participants, the more you accelerate the effect. These figures remind us of the old admonition in which we were told that few people can make a difference in the world.

Perhaps this is the "mustard seed" of the parable that Jesus used to show the amount of faith required of his followers. With regard to this faith, in the Q Gospel reminds us that "the harvest is plentiful but the laborers few." `With the evidence of such potential, what are the implications of targeting this collective power toward the great challenges of our time ? Perhaps we have already witnessed the effect of these global choices in examples such as the prayer for peace on the eve of military action against Iraq in November 1998.

## THINK THE THOUGHTS OF LOS ANGELES

Scholars, researchers and scientists have identified the conditions that create that precipitate disasters of catastrophic proportions well into the twenty-first century. A combination of political, social change and destructive weather patterns have already claimed the lives of hundreds of thousands of people, mainly women and children in the late twentieth century. Although well-intentioned efforts are being made to alleviate the current conditions, those in the best have been successful only temporarily

Instead of looking at the political and military solutions and answers, perhaps now is the time to recognize them as bridges to a new way of thinking. It seems we have reached a critical juncture in the evolution of governments and nations, when the employer followed the requirements of force simply does not work as before, not even as fifty years ago. The intelligent use of force may serve in isolated cases of short duration. Each time we apply a bandage military is like putting your finger on a crack in the structure of a water balloon. What seems to be a "settlement" for part of the globe, it becomes a lump of it elsewhere. This is exactly what is happening in the global policy stage. *To change the situations conducive to war, oppression and suffering of the masses, we must change the thinking that has allowed those occurred.*

We live in a world of collective consent. Conditions conducive to war and suffering on a large scale reflect the elements that make possible such conditions on a small scale. A sometimes consciously and sometimes not, consent to reflect the intention of our group in ways that never would have suspected. In planes that are not even aware, our thoughts, attitudes and daily actions among us, contributing to the collective belief that with the wars and suffering in the world.

For example, the creation of a war mentality of being on standby and ready for the international conflict in our world can only happen *if we allow this type of conflict in our personal lives*. To the extent we live in individual episodes adopt a "defensive" in the romances or relationships, of "making fun" of others in school and develop strategies to "be over" of our colleagues and competition, quantum physics reminds us that these individual expressions of our lives preparing the way for similar expressions of magnitude greatly amplified in another time and place. For peace in our world, we must become peace. From the quantum perspective, it makes little sense to push others forward to park, or go wild maneuvering passing or blocking the way to other vehicles in our mad rush across town to attend a rally in support of world peace.

The subtlety of this concept even more clearly saw in the final moments of an interview I did shortly after the Kosovo crisis began in early 1999. In a radio station that was heard throughout the United States, the moderator had us kindly dedicated the first hour of live show for us to develop concepts and we offered some hints about the possibility theory, before they started the call with questions. I had just finished describing the quantum concepts of the multiplicity of results and the power of prayer to choose our future, when there was a call. After introducing the caller, our host invited the gentleman who was on the other side of the apparatus to formulate your question. After praising the interview and the program began with a question.

- Gregg, I understand what you said about the power of prayer and how many people pray together when it has a greater effect than when performed individually and without coordination. But he went on, my question is, why not organize a vigil and use the power of prayer to cause a heart attack the dictator responsible for all these problems in Eastern Europe?

There was an uncomfortable silence in the environment, while the moderator as I recuperated from the question.

- I guess this question is for me, "I said breaking the silence.

- All yours, Gregg, "said the moderator.

- Remove the life of a political leader, if only to stop the violence in his country, would miss the purpose of the power of prayer. It is precisely this thinking that has allowed the

atrocities of war "I answered. Although we deceived into thinking that claimed one life has solved the immediate problem, somewhere in another part of the world, we see the consequences of our actions, possibly in ways we could never expect. Prayer transcends imposing our will on others. By using our knowledge of sense to bring new possibilities to an existing situation, prayer is our opportunity to become something more than in those cycles.

- I think I understand what you say, "he said. I had not thought from that point of view. Perhaps, instead of killing him would be enough to hurt. Perhaps that would solve the problem! The moderator interrupted with an announcement, after which I had the opportunity to summarize our meeting and close the program. During the rest of the afternoon and several days later, I thought the person who had called and suffering that should have in your life to lead to such conclusions. Although I think your question is an extremist point of view, while this person was an example of how military thinking is rooted in our culture. Why are we surprised at the carnage in our homes, jobs and schools when we agree with that way of thinking on a larger scale in the name of peace?

Whether we see our world from the perspective of ancient traditions as quantum physics, we are invited to completely change our way of thinking about how we address the conflicts in the past. Both paradigms, science and ancient philosophy, remind us that there can be no "us" and "them." There is only 'us', and yet we have developed the conditions under which it is effective to impose our will and ideas for change in the lives of others. If we look at the conflicts on pages 248 and 249, we realize that although these solutions seemed to have worked in the past, we probably have led to a time when we have to recognize new options rather than lasting solutions. When we choose to honor the life in each of our daily actions, we witness the power of our elections to end the war and stop the aggression obsolete. It has often been referred to prayer as a passive action. Many times I have wondered what "I'm really doing" in relation to a particular crisis in the world. In these cases, the sentence has been seen as secondary to "be doing something." From the perspective of the ancient traditions that now have the support of modern research, our ability to contact the forces of the cosmos, to choose our path through time and determine the future course of our history, may be the greatest force sophisticated and powerful with which our world is blessed.

Prayer is a force of concrete creation, management, and measurable. Prayer is real. To pray is to do something! What else can we do? Yesterday's solutions are failing us in this. Prayer is the act of redefining the foundations of hatred, ethnic violence and war. The action simply takes place in a very different from the idea of 'doing' that we had in the past. Could be that easy?

Is it possible to reflect the peace of our hearts in the reality of our world, we are simply being asked to choose the true feeling that the outcome has already occurred? In the eyes of the world, recent events seem to give the reason.

On the threshold of XXI century, we are on the threshold of an era in which the survival of our species may depend on our ability to combine our internal and external science. While re-define our political affiliations, military alliances and the boundaries of nations, the power of mass prayer should not be underestimated. The implications of applying our technology globally prayer may be of immense and immeasurable proportions. Our life is a very special moment when, perhaps for the first time in history, we can determine the outcome of the moment! The Essenes, to transcend science, religion and mystical traditions, we suggest that it is at this moment in history through the use of our lost science of prayer and prophecy, healing will come when all beings, embodied and disembodied, and that peace will prevail in all the worlds. For our generation, people of Earth know all the secrets of the angels of heaven. "

Without judging the daily events as good or bad, right or wrong, we say that we adopt a new vision, a superior option in response to the horror of such events. If the principles of prayer and peace are valid, then the pain of the people of Africa, the Balkans, the Middle East and elsewhere where human suffering is our suffering. The ancient secrets of healing they remind us that we are all one. When alleviated the suffering of others, also relieves us. When we love others, we love ourselves. Every man, woman, boy and girl in this world has the power to create a new possibility to change the mindset that allows suffering.

Our ancestors prepared us for this moment. We have the opportunity to choose a new path to the challenges that seem to be increasing daily. We are encouraged to think and act in our world as do those who are in heaven. In doing so, wake from sleep forgotten technology of our collective memory, and finally, we will bring the qualities of heaven to earth.

Qumran scholars, in the words of his own time, recorded the teachings of their masters kept for moments like this, where the spirits of our ancestors gives us strength to live and love in this world, another day. It reminds us that "raise our eyes to heaven, when the other look down, not easy. Worshipping the feet of the angels when others worship fame and money is not easy. But perhaps the most difficult of all is to think the thoughts of angels, speaking the words of the angels, and act as do the angels. "

## **FINAL**

The story caught my attention just before the start of the first night of a seminar that lasted three days. During most of the afternoon had been thinking about how to start the program that day. Although it was quite clear what he would do after the opening, it was just introducing it still posed a mystery. In these times of uncertainty, when it seems that the only reasonable solutions are faint flashes of distant possibilities, I have generally found that missing piece in the puzzle, something I have not yet fallen. My confidence in that sense and certainty that are always more things happen, often make the agonizing moments of panic in a strange calm. I went into the dining room of our house and opened a large envelope that I had arrived that morning. Contained several stories of human triumphs, one of which I so excited that I found myself wiping tears from his face before he finished reading the story. Later that same day, shared live before an audience of several hundred people. This had the same effect on them. The story that I had arrived that day described an incident that took place in the Special Olympics 1998.

Special Olympics is organized to provide an opportunity for children and adults to enjoy together in friendly competition. What distinguishes these games is that everyone competes with mental handicap or physical conditions that prevent them from participating in the international Olympic Games that capture the attention of the world every four years. This article was the story of nine children who became friends during their stay on campus Olympic 1998.

One morning, agreed that all competing together on the same track and at the same test. At the sound of the opening shot, set out to achieve the goal that was at the other end of the runway. He was a child who suffered from Down syndrome made this story so special. While other competitors walked along the track using all means to reach the goal, this child slowed down and looked at the starting line. Saw one of his companions had fallen at the beginning of the race and was trying to get up.

The Down Syndrome child suddenly stopped, turned and walked toward his friend. One by one, all competitors to realize what was happening, turned and followed him, reaching back to the starting point, rose to his friend, he took all the arms and together they toured the track until the goal.

At that time, these nine children changed the rules of the competition. With the clock still ticking, transcended the boundaries of time and sport to create an experience where each one ended in his own way, but all at once. No sense for them to reach the goal without the other.

This story is important for two reasons. Every time I share the image of the children huddled to reach the goal evokes a strong emotion, far from causing sadness or frustration, people often describe as a thrill of hope. That feeling opens the door to new situations in our lives. In addition, this story is a beautiful example of how a group of young people with the innocence of their love for each changed the course of his experience in applying a new rule to an established situation. In its way, the children of Special Olympics remind us of the great opportunities that we provide in our lives as we move in a peculiar moment in history.

We have seen that it is possible to redefine the parameters of the prophecies for our future. The tests are a reminder that we intercede on our own behalf, each time we respond to the challenges of everyday life. Perhaps the best way to demonstrate such possibilities is to investigate the nature of compassion, time, forgiveness and prayer with the vision of our ancestors. Using the language of their time, they remind us that we are actually one and that above any other reason, we came to this world to love.

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