

Bestselling author of *The O Manuscript*

LARS MUHL

# THE GATE



# OF LIGHT

HEALING PRACTICES  
TO CONNECT YOU TO  
SOURCE ENERGY

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They live in Denmark. For more information see: [www.larsmuhl.com](http://www.larsmuhl.com) and [www.cosmoporta.net](http://www.cosmoporta.net).

ALSO BY LARS MUHL: *The O Manuscript* trilogy: *The Seer*

*The Magdalene*

*The Grail*

*The Law of Light*

TO  
YOU

# THE GATE OF LIGHT

Healing Practices to Connect  
You to Source Energy

LARS MUHL

Translated by Jane Helbo



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# Introduction

This is a little book that could make a big difference. It describes an ancient method of healing and of opening a gateway of light that was used in the Essene mystery school 2,500 years ago. Anyone with an open mind and heart can take advantage of this method, whether or not they subscribe to a religion or spiritual tradition. If you wish to adopt this method in your life, you must be willing to invest the time required to practise it seriously with dedication and devotion.

It is important to absorb the whole book and understand its message before beginning your practice. The text, which explains the philosophy behind the method, is not meant to be read in a hurry.

The book is the successor to my previous publication *The Law of Light*, which is the distillation of many years studying the Aramaic language and the secret teachings of Yeshua (Jesus). This time I focus on praxis – practical spiritual work whose purpose, in this case, is to heal the whole self by connecting the individual with source energy, which might otherwise be described as the One, or the Divine. *The Gate of Light* is intended as a standalone – of practical value to the conscientious seeker who knows nothing of my previous writings. It refers to the importance of preparatory “shadow work” (purification through contemplation, meditation and prayer), and I would suggest that any reader who seeks to follow my own path in this respect works closely with *The Law of Light*. However, if you have considerable experience of meditation or are accustomed to living prayerfully, you may feel you are ready to try the praxis outlined in this book – more specifically the Chariot of Fire sequence, supplemented perhaps by the Heavenly Prayer and the Long Healing Prayer. Step-by-step guidance on the Chariot of Fire and the text of the Heavenly Prayer are given in Chapter Eight, which in many ways is the core of this book. The text of the Long Healing Prayer is reproduced in the concluding Coda.

Any praxis draws into itself the threads of the practitioner’s thoughts, emotions and life experiences. Connecting with the Source might sound like the shedding of individuality, and so in many respects this is an accurate description (it is certainly the shedding of ego, fear and blame), but in fact the process of connection is always going to be deeply personal. For this reason, I have given generous space in the book to my own experiences of loss and suffering and the deeply encouraging messages I received, amidst this spiritual turmoil, from the healing forces that surround and are within us all. I was able to attune myself to these energies and find deep healing. I hope and pray that you will do the same.





*Figure 1: The author with the Dalai Lama and Ellen Hillingsø in Copenhagen in January 2015*

Where are you heading in your drunkenness, you people? Have you swallowed the doctrine of ignorance undiluted, vomiting it up already because you cannot hold it? Look up with the eyes of the heart – if not all of you, at least those of you who have the power. The vice of ignorance floods the whole Earth and utterly destroys the soul shut up in the body, preventing it from anchoring in the havens of deliverance.

Corpus Hermeticum 7

I have visited thousands of places. I have wandered in endless deserts. I can now see how often I forsook my heart in favour of other places, things, ideas, trinkets or the company of others. All in the hope of finding some meaning, a little peace and confirmation that I was, after all, loved. All the while forgetting that everything I sought was to be found in the very heart I had forsaken.

Lars Muhl, *The Magdalene*, volume 2 of *The O Manuscript*

From the moment one starts to “think” – in the ordinary sense of the word – one is not intelligent.

Eugraph Kovalevsky, Bishop of Saint-Denis

We give in order to experience love. He who gives without love will not experience anything of significance.

Gospel of Philip 62.2–5

## CHAPTER THREE

# The Wisdom of the Broken Heart

You have pretty well seen everything you need to. You lack nothing. Nevertheless, you continually feel something *is* lacking. Apart from the days when you derive pleasure from acquiring something new, life has no meaning. In spite of all your material comforts, life appears grey. You constantly feel as though you have missed out on something or other, or fear that someone has taken what is rightfully yours. Even though you are basically fine, you believe everyone else has a better life than you. One day follows the next without any great release occurring. You have lived and conducted yourself for far too long as if you were a lone individual, separated from everyone else, struggling solely for your own and your family's existence in a hopeless, meaningless universe.

But, suddenly, one day, something happens. Perhaps you lose your job, are struck down by illness or have an accident. You lose everything in one fell swoop. The greyiness of your days is suddenly transformed into darkest night. You stand face to face with hopelessness. One by one your friends disappoint you, some of them turning their backs on your predicament. You feel lonely and abandoned. Your dreams are shattered. Your heart is broken. You may even wish you were dead. But, on the contrary, this is the point at which life begins.

However, there is an alternative scenario that is also plausible:

You have long been aware of your spiritual side. You try to eat healthily and live your life in a state of awareness. You have taken various "alternative" courses and know your way around the spiritual milieu. You read books on spiritual subjects and tend to seek out different teachers. Perhaps you have also meditated for many years and have reached a state of advanced awareness more than once. But, despite this, you find no peace. You race hither and thither, from one tempting offer to the next, looking for redemption. It's as if you are wandering in an endless desert of broken promises, finding nothing but your own loneliness and the ringing sound of emptiness.

You feel disillusioned and are about to give up.

Pause a moment. Remain where you are. Forget the escape routes for a while. Be at rest here in your heart. This is where you belong. It always has been and always will be. Your true teacher resides in your heart. The Kingdom of Heaven is waiting there. Welcome. It is only now that you are ready to begin work: to walk the path of the broken heart.

Life is full of both meaning and hope. However, before we can see this, it seems we need to be hit by something hard in order to be awakened from the comatose state we have been in for so long. A voice reaches into our darkness – Yeshua’s:

He who understands the All, lacking himself, lacks everything.

Gospel of Thomas 67

When you have lost everything and everyone has turned their backs on you, when you no longer have any sense of your direction and stumble in the utmost darkness, then help is closer than it’s ever been. Maybe it isn’t possible to be aware of your true potential before you have been stripped completely naked. It isn’t until you stand on the edge of the abyss that you wake up to the realization that you are surrounded by the means of assistance. This happens in a moment, in a flash of awareness.

You catch the glimmer of an unknown light, a glimpse of the Divine, the touch of an angel sending its life-giving rays into your darkness. At first you believe this light has come from outside. As Leonard Cohen so beautifully suggests in one of his songs, there’s a crack in everything, which is how the light gets in. This is only part of the truth. In the same way that the light can find its way in from outside when your heart breaks, its inherent light can also shine out and illuminate your life from within.

You have hidden behind the toughened armour of your heart all your life. But what is the use of that bulletproof vest when death comes from inside? A heart whose light is not allowed to flow freely will, at some point, kill you.

Yeshua puts it like this:

When you bring forth what is within you, this will save you; if you do not bring it forth, it will kill you.

Gospel of Thomas 70

This statement is richly resonant. Yeshua is talking not only about light, but also about bringing out everything you might have within you. Even the shadows of darkness need to be set free in order to be transformed into light.

Now you have opened your eyes, you can see it may not always be necessary to take life’s difficulties so personally and literally. Your perspective on both the adversities you faced and the assistance you believed was unavailable to you may have become distorted. For example, it could be that an invaluable source of help can be recognized only when you stop expecting to be in control of everything. It is time to surrender – not to give up hopelessly but to lift up your

everything. It is time to surrender – not to give up hopelessly but to lift up your head and hand over your problems to God and your Higher Self.

You recognize that there are many questions that suddenly seem relevant: Who am I? Where do I come from? Where does the path lead? What is my purpose?

You don't know the answers to these questions, because no one has taken the trouble to tell you.

Nevertheless, you have always carried the answer in your heart. And the answer is: *SHM* – the heavenly ingredient in our reality.

*SHM* is inherently present in every single cell, in every drop of blood and grain of tissue, in every single person and living being in the universe. This is the genetics of the spirit. Everything is woven together and permeated by it. But only those who are awake are able to see its life-giving, crystalline net of light and hear its heavenly music, the Note from Heaven, which, when first heard, transforms everything, because, *SHM*, the Law of Light and the Note from Heaven are contained in the mustard seed Yeshua told us about. From that seed the light is born again and again. Why not let it shine freely?

He who has ears, let him hear; there is light at the centre of a man of light, and he illuminates the whole world. If he does not shine, there is darkness.

Gospel of Thomas 24

As soon as you understand who and what you are, you realize that you are not separated from the world, but manifest a holy space through which the creative principle, God, can be expressed. The more luminous that space is, the higher the awareness that can be accumulated there. Every single person is a spark emanating from the great cosmic fire. Every single soul is a note in God's endless symphony. Everything plays a part in that heavenly orchestra. In order for the orchestra to function and the symphony to be completed, every single note has to be pure. Herein lies your responsibility: to keep your instrument tuned and be aware that it is not only the note itself that is uniquely resonant and meaningful, but also its source and the path it is travelling.

In order to understand the Law of Light you have to step out of your former limitations and realize that, even though you are not always given what you want, in the way you had hoped, you are *always* given what you *need*.

Understanding the Law of Light involves realizing that you have a task here on Earth and, when things go wrong, seeing this challenge as coming directly from Heaven, a so-called *wake-up call* from above, telling you that now is the time you ought to accept that task. Time on Earth is not eternal; seen from a

broader perspective, a person's life lasts but a moment. Therefore, why waste more time on yet more trivialities?

You are asked to let go of all the old things you no longer need. You have always been told, in a well-worn metaphor, that you should not burn your bridges behind you. This is exactly what you are asked to do now. If you do not shut the doors standing ajar in your past, the doors in front of you will never be fully opened. This leaves you caught somewhere in between, able neither to move forward nor to go back. Let go now. Lay the past to rest. Memories can never be taken from you, but there is no reason to dwell in your past so that it stands in the way of your present. A person who is able to close the doors behind them and accept their task will no longer fear anything, because death is only to be feared if we have *not* accepted our task.

According to the Law of Light, a person chooses his or her own reality. Through this freedom of choice we create the world we live in. If we see only limitations, it is time to redefine ourselves. In bemoaning our lack of possibilities, we forget that small doors often lead into large rooms. Our attention needs to be drawn away from our outer circumstances and directed toward the inner essence. When the heart becomes hardened, it needs to be softened again and helped to regain its ability to feel. This is only possible when we begin to work in a spirit of trust. To trust in our Higher Self means to trust in the Divine. We are all God's children: therefore each one of us is an offshoot of the creative power. If we can accept this and begin to behave as if we are children of God, surrounded by divine help, we will quickly become connected with the Holy Spirit.

Your heart is like an orphan, or a sparrow in a cage. Fearing to lose yourself, you squeeze your heart, the sparrow, in an iron grip. Let go now. Set the bird free. This can be done through a simple change of attitude. Imagine you have taken a screwed-up paper ball in your hand. Turn your fist downward. If you open your hand, the ball will immediately fall to the ground. So you keep your desperate grip on it, crushing it perhaps. Now turn your fist upward again, as a symbol of your change of attitude. Open your fist and look: the paper ball, which represents your heart, does not fall, but can now unfold itself and breathe easily, resting in your hand. If the ball were a bird, it would be free to fly, and could always return.

Thoughts, feelings and actions emanating from an open heart cause us to be truly present; and being present brings healing. Being present and healing are the essence of the Law of Light. To be present means you no longer need to project your own frustrations onto others or onto the world around you. It is no longer anyone else's fault that you feel bad, are not coping well or have not been given

what you want. From this moment you take full responsibility for your own activities and your own affairs. You put your life in the hands of the Holy Spirit and yet stand ready at all times to take responsibility for the consequences of all your choices.

Being truly present means leaving behind any kind of neurotic addiction or any attachment to material things, stimulants, convictions or even other people. If you have given almost everything away, but are unable to give up a particularly special piece of jewellery, a particular ritual or a seemingly innocent habit, you are not yet free. Whether a bird is tied by a length of thread or a chain makes no difference: in both instances it is unable to fly.

An angel once told me that people often misunderstand how they should seek God, and therefore often lose their way. We need to step out of our hiding place so that *God* can find *us*. Daring to leave one's hiding place is synonymous with being truly present. To have the courage to let go of neurotic behaviour and old traumas is to seize control of the true moment of freedom.

When you put your heart into everything you do, you lay your heart in God's hands. It is in the small, intimate gestures that your greatest qualities and values are brought to light and demonstrate who you really are. Honesty is the key. To be truly present means you always say yes when you mean yes, and no when you mean no.

Being truly present means being authentically present. Being present means you know when to get involved or just walk by. Being present means live and let live. Being present means standing in the light and letting your love flow freely, knowing full well that what you have spent your life looking for is actually what you yourself need to give.

Whether you are a Christian, Jew, Hindu, Sufi, Muslim, Buddhist, Taoist, Cabbalist, Freemason, Anthroposophist, Rosicrucian, atheist or none of these is immaterial. You do not become a Christian, Theosophist or Freemason just because you say you are. Regardless of the title or description you decorate yourself with, you are first and foremost a child of God, and it is through your actions that you have the chance to demonstrate this.

The Holy Grail is a metaphor for the state of true presence you achieve by following the Law of Light. Following this path does not mean you avoid obstacles or opposition, but that you see these as necessary elements in your search to expand your consciousness.

## CHAPTER FOUR

# Shm – The Divine Ingredient

My sister was five and I was eight when, as we were playing at being cobblers, I had a singular experience. It was an early Sunday morning in the summer of 1959. We had collected all of the family's shoes and placed them in a long line so they could be repaired and then polished in every conceivable way. A ray of sunshine suddenly shone into the living room and I became aware of a fine, freely moving, luminous, filigree-like net in the air. When I inclined my head at a particular angle, I saw that the net did not appear to end, but continued as far as I could see. It also permeated my sister and the furniture in the room. I don't remember how long the experience lasted, but it made an indelible impression on me.

The Kingdom of Heaven is within you.

Yeshua, in Luke 17.21

The Kingdom is within you and is all around you.

Yeshua, in Gospel of Thomas 3

I first came across this notion many years ago in Gospel of Luke and later in the Gospel of Thomas, and it was a real eye-opener or, to be more precise, heart-opener. Until then I had reconciled myself to the idea that the Kingdom of Heaven as described to children must lie in some obscure place at a great distance from humanity, maybe even behind the clouds. The Kingdom of Heaven, a concept in Christian dogma, was only for those who had been good. It was in 1988, when I began to study the Aramaic language spoken by Yeshua and his contemporaries, that I first started to understand many of the otherwise incomprehensible and, often unreasonable, statements Yeshua is quoted as making in the New Testament.

Aramaic is a unique and so-called holy language. Its origin is unknown, but according to an Assyrian myth the language was brought to the Earth by angels so that mankind could once again begin to communicate with God.

### **The language of the angels**

Aramaic is the root of both Hebrew and Arabic. It employs 22 characters, and



thick books have been written about each one of them. A single letter has a long list of deeper meanings at different levels. More particularly, any one character is divided up into three categories: Value – Name – Form. Each of these categories is again divided into sub-categories: Worlds – Souls – Divinity. Each letter has, therefore, nine layers of consciousness built into it.

In the Western world, to a large extent, we use language to define, clarify and specify. Each expression has its own particular meaning. When we use one of the few words that have more than one meaning, we know from the context which one is appropriate: for example, when hearing the word “duck” we automatically eliminate the meaning “to lower your head” in a conversation about the “duck” we will eat that evening.

This is not at all how Aramaic works. Here an expression can have a wealth of different meanings, some of which might be directly opposed to each other. Whereas Western languages are exclusive in relation to what they wish to describe, Aramaic is *inclusive*: none of the meanings is precluded, but all meanings are experienced according to their merit in relation to each other, a value that changes as one becomes more mature and aware as a human being. The language adjusts itself to the person using it. The universal possibilities inherent in the language reveal new sides of themselves, and the person who reflects himself or herself in them is enlightened in the process. One could say that a person grows with the language. In this way Aramaic is embracing, reflecting, flexible and fluid.

Aramaic, just like Hebrew, is built up from so-called root words. different expressions, which seemingly have no relation to each other, often share the same root and, in this way, reveal a hidden family relationship.

A root word is neutral until it has been activated through speech or script. Thus, the word represents a possibility, encapsulating a range of qualities and meanings which are first activated when the word is put out into the world by being expressed. In exactly the same way, the individual soul has a potential that is only truly activated when life is breathed into it or it is made aware.

## **The Kingdom of Heaven**

If we take the Aramaic expression for the Kingdom of Heaven, *Malkoota d'Shmeya*, as a starting point, we see that the word is composed of two root words: *MLKH* and *SHM*.

*MLKH* gives life to these meanings: *angel, divine messenger, counsellor, royal, kingly and divine kingdom.*

*SHM* gives life to these meanings: *name, light, vibration, atmosphere; the life-giving space that surrounds every living being, known as the auric field; that*

*which comes to life and radiates in space; the sign of God in man; that which makes a person unique; the result of pure truth, pure insight, pure teaching.\**

In the Jewish Orthodox tradition, the term *HaShem* (“the Name, the Sound, the Light”) is used to avoid using the word “God”.

The letter *O* expresses the creative principle. Hermes Trismegistos, supposed author of the *Corpus Hermeticum*, expresses it this way: “God is a sphere whose centre is everywhere and whose circumference is nowhere.”

In its activated form (reflecting how we can be co-creators together with the Creator, expanding the universe every time we start practising), *SHM* is the result of the creative Word we read about in the Gospel of John: “In the beginning was the Word (*milta/mila*) and the Word was with God and through it He created all things.” (John 1.1–3) *Milta/mila* means *consciously activated movement*, and also expresses the spark of the divine will, which kindles and activates *the Sound/the Light (SHM)* and the Holy Spirit (*Rukha d’Koodsha/ Ruach Kadosh*). In fact, we have a trinity here: *Milta*, *Ruach* and *SHM*, which together make up both the mathematical and literary formula for the Creation. *SHM* is the essence of creation within a straw of grass, the very power of God that makes it grow. Even when it is cut down again and again, the grass just keeps on growing.

Like a small, shining, many-faceted crystal, the *SHM* particle moves around in the darkness of nothingness, leaving behind it a pearl necklace of *SHM crystals* that interactively combine with and reflect each other, creating an ever-growing filigree-like net of light, which folds itself out horizontally and vertically as a never-ending hologram and, in the process, generates time and space. The note of creation, the Note from Heaven, as well as the holy sound *AMEN*, resonates within this luminous crystal net, as confirmation that everything will happen according to God’s plan, in harmony, as darkness is replaced by light and *nothingness* is transformed into *something*. This something is synonymous with pure divine consciousness.

It is in this *SHM* reality that mankind is incarnated as co-author of that creation that many, quite wrongly, have understood to be a chapter that was closed millions of years ago. The truth is that creation is continually unfolding.

*SHM* is the light that “shall not be set under a bushel, but instead should be raised up on the highest mountain so all can be illuminated by it”. Here Yeshua is talking about light in the sense of divine consciousness.

Just think: *SHM*, that wonderful root word, lies hidden like a brilliant star in the Aramaic term for the Kingdom of Heaven (*Malkoota d’Shmeya*), which Yeshua says is in us and around us.

At the same time it is worth remarking that this principle, *SHM*, according to

the term *d'Shm-eya* (“heaven” or “heavenly”), is eternal, because the ending *eya* means “for all eternity”, or “that which is forever”.

*SHM*, therefore, is the life-giving principle in ourselves and in the universe. It is created by the eternal One and therefore will, at some point, return again to the eternal One, because everything that is sent out must eventually return to its starting point. *SHM* is, therefore, the heavenly, divine ingredient in every created reality, and allows us to immediately understand the meaning behind Yeshua’s words regarding eternal life. We have only one life, which is eternal life. Life alternately folds itself out in an incarnation, and inwards toward its heavenly source where, when all has been purified and transformed, it merges with the Divine Unity, like the proverbial drop unified with the never-ending divine ocean.

Therefore, the Kingdom of Heaven is not a specific place, but a *state*, as well as a power, within mankind and everywhere around us. The Kingdom of Heaven is simply mankind’s true element. It is our breath and our life. (In the same way *Hell*, in Aramaic terminology, is a state meaning that “one is beside oneself”.)

## **The luminous net**

The luminous net is living and ever-moving. Like a divine exhalation, it folds itself out and, in so doing, softens up what is stiff, gives life to what is dead and transforms darkness into light with its divine sound. It carries within it the ability to abolish every kind of weight, just as it possesses a non-judgemental, prejudice-free memory, which in the Vedic tradition is called Akasha.

Akasha, which is identical to the *SHM light net*, is a universal creative power, which holds the universe together – an energy form that is the prerequisite of all life as we know it. It is the cosmic memory, which registers and “remembers” everything that mankind has thought, felt, said and done since the beginning of time.

When we feel separated from the great cosmic coherence, we experience suffering. When we forget who we are, where we come from, what our task is and where we are going, we cut ourselves off from our destiny as well as from all the help that surrounds us.

“Akasha is the indispensable agent in every miracle,” wrote the old moon priestess and mystic Helena P Blavatsky. She continued: “It is directly connected to the *kundalini force* which is the fire snake lying coiled at the foot of *The Tree of Life* [the spine/scrotum].”

All the thoughts, words and actions that mankind has energized since the dawn of time, registered in the *SHM memory* (also called the Book of Life), can

be recalled at any time and expressed as archetypical material. This process affects mankind by either trapping us in old conceptions or opening us up to new possibilities.

As I wrote in *The Grail*, the last volume of *The O Manuscript*, “Without reservation, I now see the busy agents of ether, created by all our fearful thought forms. These agents, as opposed to the maintaining and healing beings of light, are undermining and separating. Nevertheless, there is no difference between them as such. They are the two sides of every question, an expression of our choices and thus the will of eternity.”

Thoughts do not come without a price. They always generate energy and create forms. When we complain that the Earth can be a difficult place to live, the fault lies entirely in our own heavy thought patterns which continually contribute to the growing store of *collective* heavy thought patterns.

Mankind is surrounded by a never-ending amount of information, thought forms, ideas, feelings and emotions, both negative and positive. The great cosmic memory does not distinguish between good and evil. *SHM* registers everything. Its only law is that of attraction and repulsion. You are what you think. You get what you give.

Someone who, wholeheartedly and with a pure desire to serve the highest principles, who has striven for a long time to find solutions to mankind’s collective problems, will open themselves to the information obtained in *SHM* which will assist their work. That same information will never seek out a person who would not know what to do with it. The thought forms in *SHM* go to where they can best be of use. Like seeks like. This means that anxiety attracts more anxiety and repels the help that a person, in fact, needs; while someone seeking with an open heart will receive precious revelations from *SHM* in order to experience the necessary truths.

## **The healing of one and all**

Whenever you face up to and resolve a problem that has caused undesirable behaviour in your life, you do not merely activate your own healing process: you simultaneously transform all the traces of negativity left by you in the *SHM memory*. In other words, your negative experiences, resulting from, for example, neglect or abuse in childhood, are transformed into something positive, which now can help other neglected or traumatized children. *Your* awareness of the root cause of this evil becomes the transforming factor that assists in dispersing the pain and creating clarity in the collective darkness, making the solution a little more accessible to others in the same situation. That is how *SHM* works.

Those who work with self-development do it not only for their own sake, but for humanity's. That is why peace in the world always starts with peace in the individual.

## **The ethereal membrane**

The psychologist Carl Jung called the ethereal *SHM* the “collective unconscious”. The biologist Rupert Sheldrake called it the “morphic field”, and spoke of synchronicities and manifestations on the ethereal membrane as “morphic resonances”.

The ethereal membrane, or *SHM light net*, is the area of tension or bridge of awareness between the visible and the invisible. Religious revelations are projected onto the ethereal membrane when archetypal images are energized – for example, during rituals, intense worship and prayer.

When people have worshipped an archetype like the Virgin Mary for hundreds of years in the same place, an image of that archetype, which lies hidden in *SHM*, becomes manifested on the ethereal membrane and can be seen with our physical sight. In the same way, every image of any collective archetype can be called forth and made visible.

These days more and more people are becoming aware of the ethereal and astral reality in *SHM*, and spontaneously coming into contact with the cosmic memory. The number of people who are beginning to gain a small amount of awareness as to the nature of reality is growing rapidly.

This enlargement of awareness can give rise to many difficulties. Most have never had such experiences before and feel indignation; others are seized by delusions. Some, after merely a few glimpses of the other reality, set themselves up as practising mediums or clairvoyants without any kind of experience or serious training. Such misguided practice is just one of many ways in which the *SHM memory* becomes tainted by thought forms carrying falsity and fear.

Working at creative visualization with the full capacity of the imagination demands more than a few ecstatic experiences misinterpreted as proof of a permanent state of higher consciousness.

We are all potential seers, but a stable contact can be established only on the basis of deepening, intense study and many years of praxis. Only a trained and experienced seer or therapist is able to distinguish between, on the one hand, the sense of a higher awareness and, on the other, fantasy and desire (created through the lower astral images).

The experienced seer or therapist has learned to remain neutral, enabling him or her to separate their own persona from that which is read in the *SHM memory*.

When a human being incarnates on Earth, the qualities and tasks inherent to it can be read in its auric field, the *light body*. However, the light body very quickly becomes infected with all manner of noise and rigidity. In the same way that blotting paper absorbs any liquid it comes into contact with, the newborn human absorbs everything in its surroundings. As a rule, this process continues unchecked until they reach the halfway point of their life. At this stage the blotting paper has lost its ability to absorb and either has to be thrown away or cleaned. The cup is full and has to be emptied.

Now if, from the beginning of that person's adult life, they were to realize that this blotting paper of life is intertwined with *SHM*'s luminous crystal net and that one can connect with this at any time in order to avoid contamination, sickness and premature death, life would look very different.

Without this realization, a form of alienation seems to take over, which appears to increase the more we seek diversion on our digital screens. The "zap culture" uses a completely different network. This has bewitched mankind, and heaven alone knows what sufferings this enchantment will cause the day the network breaks down.

Given these hazards, it is vital that we become aware of the true nature of our reality and its coherence as soon as possible, and learn how we can connect ourselves with *SHM* and its healing properties whenever we wish.

## **God as a sounding board**

*SHM*'s unquenchable flame burns in every human heart. However, all too many of us are unaware of this. Everyone complains about the state of the world, engaging in a fight to keep others at bay. Meanwhile, the divine fire has almost been put out, hidden under a bushel of despondency and unrest. Humanity does not understand that the mess it is caught up in is the result of its own thoughts and actions. Fortunately, more and more people are beginning to come to their senses. But how can we tackle the problem conclusively for ourselves?

A person can gather experience in a particular field, but if they don't also understand how that field is connected with the divine reality that underlies it, that experience can only be practical or technical in character. Regardless of whether one is a director of the World Bank or a pole dancer in a third-rate joint in London's Soho, the challenge is the same: to understand the need to transform one's life into a divine art form, an undertaking requiring close association with God, with the overall purpose of spreading light on Earth.

That is why it is so difficult to define what makes a good therapist, seer or healer. You can, obviously, take different courses of study, but regardless of how many you take, nothing can replace the practical experience gained when God is

the sounding board.

The human heart is a divine mirror. The question is this: is that mirror clean and polished enough for God to see Himself in it?

Maybe the most beautiful and moving insight the Seer ever gave me was when he manifested the *SHM light* between his hands and stretched it out toward me. This is how I have previously described the moment:

He was like an age-old lotus flower. Slowly, slowly I watched it unfolding. Majestically and filled with poetry, he unfolded his vulnerability, shining in golden light, and I saw that this was a spontaneous moment from which pure joy springs. He opened his hands and pointed out: “This is happiness. A total experience of being, a total experience of NOW! As you can see, it is not comparable to winning the lottery or getting a new car. This is something totally different. It is important to understand the difference. This is where you’ll find the answer to all diseases and all healing. Happiness is a deep and much more all-embracing condition, which happens when we acknowledge all our being. Realization brings certainty. And certainty is knowing that we are connected to the universe. And the universe is NOW, and NOW is happiness. Happiness is healing.

*The Seer, volume 1 of The O Manuscript*

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\* Fabre d’Olivet writes about the root word *SHM* in his book *The Hebraic Tongue Restored*:

“Hieroglyphically, it is the circumferential extent, the entire sphere of any being whatever, the total space that it occupies; it is expressed by the adverbial relations there, in that very place, within, inside there. The name of every being, the sign which renders it unknowable; that which constitutes it such: a place, a time, the universe, the heavens, God Himself: glory, éclat, splendour, fame, virtue; that which rises and shines in space; which is distinguished, sublime, remarkable.”

## CHAPTER EIGHT

# The Divine Healing Method of the Chariot of Fire

If you want to understand the universe, think of energy, frequencies and vibration.

Nikola Tesla

If you want to listen to a particular radio broadcast or watch a certain TV programme, you have to tune into the right frequency. The same applies when you want to connect to the universal *SHM light net*.

### Praxis

Praxis can be done anywhere and at any time. It is just a question of attitude. When a person asks for my help I can, as a rule, quickly discern during our introductory discussion which frequency needs to be worked on. Every individual can be compared to a transmitting/ receiving device, which, all too often, has not been tuned in correctly and therefore needs to be readjusted to the frequency on which that person can once again come into contact with Spirit. This is the whole purpose of spiritual praxis.

It is of paramount importance that one is able to find tranquillity, regardless of external circumstances. This is a skill not many possess. All too many people today live in a state of stress that wrenches the body and psyche out of their true shape. The body becomes trapped in movement patterns that can seem almost autistic, preventing it from finding rest. For this reason, being able to find peace in doing nothing is a vital prerequisite for making an effective start in spiritual praxis.

A good basic praxis for most people is a walk in the country. One is in physical motion, and at the same time surrounded by the forms of nature – trees, flowers, grasses, rocks, water and so on. All these things have a positive influence on the body, psyche and spirit. So-called walking meditations can make it easier, at a later date, to attempt a true meditation.

Prayer praxis is another valuable tool for reaching a meditative state, which can culminate in access to higher awareness. At the same time, prayer is an



activity during which one can, on an elevated plane, clarify and express one's motives and intentions.

Unfortunately, few people today realize what an effective tool prayer is and what an almost endless range it has. The effective depth and breadth of a prayer always reflect the supplicant's ability to surrender and dedicate themselves. When a person becomes one with their prayer, there are almost no limits to what they can thereby achieve.

It is the purity and sincerity of our motives that is important. This means that great patience is required of us, as well as great courage, as we look closely at our self, our deepest intentions and the shadows and traumas we carry around.

Why do I always act in a certain way in particular situations? Why does this always happen to me? Why is my partner unfaithful? Why do I always arrive late? Why do others often turn their backs on me? Why do others always think I'm to blame? The list of questions is endless. In addressing them you must have the courage to admit that there is something unacknowledged, something unconscious in you, that always stands between you and other people. Most of us, at some point in our lives, have experienced feeling cut off from the world and the rest of humanity. Sometimes this can even develop into a kind of curse. To rediscover your balance, recite the Aramaic Heavenly Prayer, reproduced on [page 139](#). This is an interpretation of the Lord's Prayer, given to us by Yeshua in the New Testament. As you recite, be aware of every single word. Read one line, stop, and consider what that line means. What or who, for example, is the "Heavenly Source" you are praying to? What does "everywhere" mean in the second line? And so on. Try to be as present in the prayer as possible. Prayer can be performed at all times and under all conditions. With practice, you can pray without having to disconnect from the situation you're in, regardless of whether you are cycling, washing up, making love, doing your job, playing with the children, or engaged in conversation. Someone who masters being totally immersed in prayer and at the same time totally present during life's daily activities will experience how life transforms itself to that Heaven, which many talk about in theory but few really strive to make a reality.

In recent times when considering any type of illness, we have concentrated solely on the body and the mind. The ancient mystery traditions knew very well that a problem always reveals itself in a person's spiritual body first. Then, having tried to communicate with us on the astral and mental planes – for example, through dreams – the problem finally manifests itself as an illness in the physical body. The old adepts knew which formulas were necessary to heal a person. Sometimes they could even bring the dead back to life.

Almost all illnesses arise out of the sad fact that we have lost our connection with God and with our own Higher Self. If mankind could embrace part of its

with God and with our own Higher Self. If mankind would only step out of its hiding place of neuroses, prejudices and anxieties, God would be able to find us. However, to do this we will have to enhance our sense of awareness and always keep in mind the angels' invitation: "If you approach us, we will bend down and lift you up."

Imagine you have called a good friend every day and got no response. After trying for a long time, you decide to visit your friend at home, but they don't admit to even being home, never mind respond in any way to your advances. Eventually, you realize that your friend probably doesn't want to see you, and so you stop trying. This is how it is with the divine energies. After they have tried in vain, time and again, to catch our attention, they cease the attempt, with the result that many people come to the conclusion that God does not exist. Such people fail to understand that they too have to make an effort.

Remember, the Latin word *religare*, from which "religion" is derived, means *to connect oneself to, to reconnect, to make contact with*. That is the essence of spirituality: re-establishing a connection with God. It isn't enough to read and understand the most profound spiritual writings: you also have to follow through with devoted action. This is what we will try to do in the rest of this chapter. Tapping into ancient healing, we will practise the Chariot of Fire method. To benefit from this, as mentioned before, we have to be prepared. Our ability to be *aware, present* and *devoted* is particularly crucial to the success of our efforts.

Until you have mastered the method, it is a good idea to create a sacred space with a little altar, candles, joss sticks, icons and any other objects that mean something to you. It is important to understand that such a place is not created for God's sake, just as a prayer is not recited for God's sake: both place and prayer are for yourself.

The purpose of creating a sacred space is to put you in the right frame of mind, so your heart can eventually open up. Thus prepared, you connect with the *SHM fire* in your heart, then, through that, to *SHM's* luminous crystal net, and finally to God.

You might ask why this threefold path is necessary. To understand the reason, you must realize there are some things in your life that need to be healed before you can bear to come into direct contact with God's light. As I said before, if you send 1,000 watts through a 60-watt bulb, it will shatter. Just as your heart is a mirror in which *God* can be reflected, God is a mirror in which *you* can be reflected. The difference is that, although our mirror is usually veiled with grime, the divine mirror reflects all the transgressions of the Law of Light you have committed in your life, without any intermediary layers to shield you. For most of us, such a confrontation would be so painfully revealing that we

wouldn't be able to bear it. That thought alone should bring feelings of humility that will help you to find the correct inner balance. People normally vacillate between an inferiority complex and delusions of grandeur. Those who repeatedly profess their own humility have already fallen into delusion's snare.

We must always remember Yeshua's words: "Do not set your *SHM light* under a bushel, but raise it up on the highest mountain so all can be illuminated by it." This does not mean you should emphasize how splendid *you* are: rather, without needing to extol yourself, you should purely and unreservedly develop your divine qualities so they can work for the benefit and unity of all your fellow men. The keynote is awareness: unheard yet hearing, unseen yet seeing, unknown yet knowing.

One of the most important and most moving affirmations given to me by Calle de Montségur was this: "I stand here, unreservedly at the disposal of Spirit!"

These words were said aloud every morning before the day's work could begin. They were not merely empty words. If I was not able to become completely at one with them, to merge with them, I knew I would have to go back to the beginning. It was not because Calle was a particularly methodical or pedagogical man that he insisted on this, but because he *knew* my work would come to nothing if I couldn't pledge myself with all my heart and with such conviction that I positively radiated this divine declaration of intent.

A prayer, invocation or affirmation that is merely rattled off without any understanding and without empathy and devotion is useless. It is your underlying intention, the strength of your devotion, that decides the outcome. You simply must be able to *feel* every single word, to *mean* every single sentence, and to *empathize* through every single movement of your enactment. Your awareness has to be totally focused. As with pregnancy, it is a matter of all or nothing.

Now is the time for praxis. Before you begin, it is advisable to make sure you have read and understood all the chapters of this book so far, because they all point toward this essential devotion.

The whole method, from step 1 to step 8, takes about 30 minutes. However, this can easily become longer as you get more deeply into the praxis.

## **Step 1 – Preparation**

Light the candles on your altar and make sure that you are surrounded by peace and quiet. Switch off your cellphone and remove anything from your sight that might otherwise disturb you. Unplug any electrical devices. You would do well to drink some water before you start, and maybe rub a little Maria Magdalene oil (you can order this online) onto your forehead.

## **Step 2 – Breathing and the Heavenly Prayer**

Sit on a chair, a meditation cushion or a stool. Empty your mind and rest in silence until you feel calm and settled. Breathe deep and slow: stomach out with each in-breath, stomach in with each out-breath, easy and relaxed, at the same time being aware that your breath is the bridge that will soon connect you with the Divine.

After establishing your conscious breathing, round off step 2 of the praxis by reciting the Heavenly Prayer with devotion and conscious attention to the meaning of every single word and every single sentence:



*Figure 8: Step 1 – Preparation*



Figure 9: Step 2 – Breathing and the Heavenly Prayer

## **The Heavenly Prayer**

Heavenly Source,  
You, Who are everywhere,  
Hallowed be Your sacred *SHM*.  
Kindle in me the fire of Your clarity  
Here and now and for evermore.  
Open my heart to the power of Your compassion  
And free me from the fetters with which I bind myself  
and others.  
Lead me from self-deception,  
Let me repose in the Higher Self  
So I can come closer to You.  
Forgive me and let me forgive

Until my actions become one  
With Your sacred moment.  
Amen.

After reciting the prayer, remain sitting in the quietness it brings.

### **Step 3 – The pole star**

When you are ready, imagine with your inner eye the pole star, shining half a metre above your head. Now visualize that you are drawing light down from the star with your in-breath, down through your crown to your heart, and back again on the out-breath to the pole star. Continue in this way, in a back-and-forth movement.

With each breath in and out, frame the following mantra silently to yourself:  
“I am Divine Light.”



Figure 10: Step 3 – The pole star

Continue the praxis until it dissolves into itself. Observe that you are now connected to the *SHM light net*. Do not be surprised if you have become suffused by a quivering sensation that is both energizing and healing.



Figure 11: Step 4 – Serah

### Step 4 – Serah

*Serah* is the *divine, feminine fire* that is connected with the *Seraphim*, the most powerful angel energy, almost as potent as the creative principle itself, God.

This feminine power now reaches in to connect itself with the masculine power *Sadok*. After completing step 3, slowly lay your left hand on your right shoulder, while you say to yourself “Serah”, fully aware of what Serah means

and therefore what this action means. Remain sitting in this state of awareness until you become at one with it.

## **Step 5 – Sadok**

*Sadok* is the masculine power, associated with Divine Justice. The word comes from *Zadok*, which means Righteousness and is related to Melchizedek's ancient order of priests. Melchizedek is, like Shem, Enoch, Asaph, Hermes and Elisha, an earlier incarnation of Yeshua.

The masculine principle *Sadok* is now moving toward the feminine. Slowly, lay your right hand on your left shoulder, while silently saying "Sadok" to yourself, so that your arms are now crossed over each other, precisely over the centre of the heart chakra in the middle of the breastbone.

This crossing, or cross, is an ancient symbol of the merging of feminine and masculine energies, while also co-ordinating the two halves of your brain. Remain sitting in this position while breathing through the cross; into the heart on the in-breath, out again on the out-breath. Silently voice the mantra "I am love" on the in-breath and "I give love" on the out-breath.





*Figure 12: Step 5 – Sadok*

Remain sitting in this unification of the Seraphim angel order and Melchizedek's priestly order, until you have become completely at one with it.



*Figure 13: Step 6 – The Bridal Chamber*

## **Step 6 – The Bridal Chamber**

When you make the two One, and you make the inner even as the outer, and the outer even as the inner, and the above even as the below, so that you will make the male and the female into a single One, in order that the male is not made male nor the female made female; when you see with new eyes, and see a new hand in the place of a hand, and a new foot in the place of a foot, when you are able to see your true image, then shall you enter the Kingdom.

Gospel of Thomas 22

With your arms crossed over the chest, meditate on these words of Yeshua and try to understand what they mean. They express a radiant awareness and an

insight into the kind of transformation process you are involved in at this moment and the divine possibility this offers you.

## **Step 7 – Sethi**

When the male and the female thus become One, this unity can move mountains. Relax your shoulders, open your arms and spread them out toward the world, silently voicing “Sethi”.

A *Sethi*, or Sethian, is a servant and healer who benefits others unconditionally. The Sethians were, and are, people who, like the Bodhisattva of Buddhist belief, reincarnate not for their own sakes but in order to make a difference to humanity. Sethians perform their service inconspicuously.



*Figure 14: Step 7 – Sethi*

(Yeshua sent two of His disciples out, the day before He was to be hailed as king in Jerusalem, to contact a man who, on receipt of a sign, would provide the donkey Yeshua was to ride on in the procession into Jerusalem. That man was a Sethian from the brotherhood of the Essenes, and the sign the disciples were to give him was the Sethians' sign, the V-sign, which is also the sign of the donkey. Yeshua could have chosen a thoroughbred Arab stallion, but He chose the most scorned of all animals, the donkey. That expression of true humility is completely at one with the covenant of the Sethians.)

Now let your love flow out to the world and observe how you “approach” the angels and how they “lift you up” and connect your inner *SHM flame* to the luminous *SHM net* around you. (The quotations here relate to Hazrat Inayat Khan's aphorism, “If you will approach us, we will bend down and lift you up.”) You have become connected.

## **Step 8 – Shem**

When you feel that *Sethi* has completed its task, place your hands over your heart chakra, in the centre of your breastbone, while silently voicing “Shem” – the pronunciation of *SHM*. Draw your breath in through your hands and into your heart, pause and hold your breath for a few seconds, then breathe out through your heart and hands, continuing calmly and quietly, back and forth, until you have found your way back to *SHM*. Then, with your hands still placed over your heart, visualize stepping into the heart's innermost chamber so you can talk to God. Here you can present all your worries and receive answers to your questions. However, the most important thing is that you express your gratitude, giving thanks for everything you have received before quietly stepping out again, back into everyday life.



Figure 15: Step 8 – Shem

## **Distant healing and travelling between the worlds**

The method can be used for distant healing too. The Essenes of Qumran and the Therapists of Alexandria knew about the quantum principle of *non-locality* and healing.

Until you become familiar with this variant of the method, it would be advisable to place in front of you a picture of the person to be healed. Visualize this picture in your heart and meditate on it.

### **Step 1 – The image of wholeness**

Repeat steps 1 to 6 of the main praxis above. When you have arrived at the merging of *Serah* and *Sadok*, draw your breath in through the middle of your crossed arms and into your heart chakra in the middle of your chest, together with the image of the sick person, silently voicing the mantra, “I am love.”

Envisage the person as radiant and healthy. See a new hand in the person's hand, a new foot and so on. See them as completely new and reborn. Meditate on this image of wholeness.

## Step 2 – Transmission

Following this, fold your arms out in *Sethi* while breathing in through your heart and up and out through the third eye chakra, in the centre of the forehead. Send the image of the healthy, reborn person out to the sufferer. You must do this precisely and confidently. Do not doubt for a moment that the healing will work, or whether what you have just done is good enough. You are merely a tool that has made itself available. This praxis works regardless of whether the patient is in the same room as you or on the other side of the Earth.



Figure 16: Step 1 – The image of wholeness



*Figure 17: Step 2 – Transmission*

### **Step 3 – Thanksgiving**

Afterwards, draw the force back into *SHM*, while laying your hands in the middle of your breastbone. Give heartfelt thanks that the patient has received healing energy.

### **Step 4 – Melchizedek's blessing**

Conclude the praxis in this position, reciting Melchizedek's ancient priestly blessing as you continue to think of the person to whom you have sent healing energy:

May God (the Heavenly Source) bless you and keep you. May the mercy of *SHM* radiate and vibrate through you and give you peace. Amen.

This blessing is of crucial importance. Remember throughout, it is the level of *devotion, nearness* and *compassion* that is the alpha and omega in this praxis.



*Figure 18:* The altar stone from the only extant synagogue of Yeshua's time, which Yeshua certainly attended (Magdala, Israel). Notice the two hearts, symbolizing masculine/feminine.



## CHAPTER NINE

# Where Two or More are Gathered on Shm, God Will be Present

If mankind is to solve the problems it has made for itself, it is important that as many people as possible begin to work together. One person may not be able to manage a task alone, but can do so when working with others. The more people willing to co-operate, the more can be achieved. This is part of the background to Yeshua's words in the *New Testament*, used in the title of this chapter – but only part, because a chain is only as strong as its weakest link. That is why Yeshua emphasizes that *SHM* should be the centre around which those who are gathered are focused.

Everyone in the group should be on the same wavelength, but this is a matter of attitude rather than temperament. In spite of any differences of personality, background or belief, participants can come together *in mutual respect and work toward the same goal*. It only takes one person, with a need to be seen as something special, for the group's collective power to be weakened. Therefore it will be helpful if everyone in the group has read this book and understood its essence.

Let the following words from the Seer be every group member's motto:

Unheard yet hearing, unseen yet seeing, unknown yet acknowledging.

*The Seer, volume 1 of The O Manuscript*

### The shared heart

Harmony has to be created through the *SHM flame* burning in all the participants' hearts. This can be attained as follows:

Get the group to form a circle, either sitting or standing. When all in the group have established conscious breathing, as described earlier in this book (see [page 113](#)), each should take his or her neighbours' hands while visualizing a shared heart in the centre of the group.

Everyone now draws their breath from this heart into their own, silently voicing the mantra "I am love" and then breathes out again back to the shared

voicing the mantra, “I am love,” and then breathes out again, back to the shared heart, while voicing the mantra, “I give love.” Continue this until it feels natural to stop. It would be appropriate for one of the participants to take on the role of priest and lead the proceedings.

## Inana Rakhma

Another group exercise that can be conducive to establishing perfect union is to sing *Inana Rakhma*, which is Aramaic for “I am unconditional love.”



Figure 19: The music and words for *Inana Rakhma*

## The Chariot of Fire ceremony

This is the very powerful, ancient Fire of Chariot ritual, used by the Essenes in Cave 4 at Qumran.\* The text it centres on consists of seven lines. Seven is a sacred number which occurs throughout the Bible. The first six lines are accessible to anyone, while the seventh is secret. It is said that, without this seventh line, the ritual is powerless and has no effect. The Essenes maintained this secrecy so that the uninitiated would not get into psychic difficulties, precisely because the ritual is so powerful. After working with the praxis for a long time, and researching its origin and history, I have, via intuitive understanding, gained insight into the final, seventh line. It is a prayer asking the Messiah to manifest Himself in the heart of the person performing the ritual.

Orthodox Jews and Jewish rabbis do not acknowledge Yeshua as the Messiah, but the Essenes did. In the seventh line, included in the version below, it is, therefore, Yeshua who is invoked in the heart. The text is as follows:

*B'Shm Adonai  
Mi yameini Michael  
U mi smoli Gabriel  
U mi lifanai Uriel  
U mi achrora Raphael  
Ve al roshi Shekinah el  
Ve ba levi Yeshua.*

In the name of the One creative principle/light/ sound

On my right hand Mikael

On my left hand Gabriel Before me Uriel

Behind me Rafael

Above me Shekinah

In my heart Yeshua.

By devotedly carrying out this praxis, you invoke the four archangel energies, Mikael, Gabriel, Uriel and Raphael (you can read more about them in *The Law of Light*), as well as *Shekinah*, God's feminine aspect.

The ritual can also be practised by a group of people. The group version starts with the participants declaring their participation by entering into an agreement with God, in which they make themselves available to the *SHM* energy. Any suitable prayer that suits this purpose can be used for this, so long as the participants are in agreement about it.



Figure 20: Text and musical notation for *B'Shm Adonai*

Note that the names of the four archangels end in *el*. *El* in Hebrew and Aramaic can, and in this particular case does, mean “divine”. Hence the four energies are part of the One's creative power that has been active from the moment of creation. The moment of creation is *Now*, and *Now*, and *Now*. It is

the *Eternal Now*, with which mankind can align itself at any time, if it so chooses.

**Mikael** is the energy that is similar to God. In other words, invoking Mikael is a confirmation that we now wish to act in accordance with the divine will. It means that we stand ready to distinguish the significant from the insignificant.

To invoke **Gabriel** is to invoke our higher intuition. Gabriel has also been called the *angel of annunciation*, as it was this angel that announced Yeshua's forthcoming birth to Mary.

**Uriel** is the great, heavenly, soul-searching educator. The name means the "Fire of God". Uriel awakens us when we become so preoccupied by materialistic thoughts that we fall asleep spiritually. To attract our attention when we turn a deaf ear this energy has to resort to stronger methods. If we won't hear, we must *feel*. Pain is the messenger and the message is "Wake up!"

Following the wake-up call, Uriel is the cleansing power whose fire burns away all that is superfluous.

**Rafael** is God's healing. This energy awakens mankind's nascent healing qualities, which depend on understanding the cause of the illness as a prerequisite to true healing. In cases of ill-health, no one is innocent: we must be prepared to acknowledge how, perhaps unconsciously, we may have laid the foundation for a sickness – not necessarily in this life, but in earlier incarnations. There is always a cause, and Rafael helps us to recognize what it is.

**Shekinah** is God's manifestation in the physical reality. Both *SHM* and *Shekinah* begin with the letter *Shin*, which is the symbol for the Holy Spirit. *Shekinah* is therefore related to God's mercy. It is a feminine power. One can say of it that, invoked or not invoked, it will always be present.

**Yeshua** is mankind's oldest brother. He is the culmination of that succession of incarnations the Bible calls the Melchizedek Order and includes Adam, Enoch, Shem, Hermes, Melchizedek, Asaph, Yoseph and Elisha. Yeshua is not the only son of God, but the first-born soul and the Chosen One, as we can read in the books of Enoch, Isaiah and Daniel. He is, therefore, mankind's Messiah, the anointed, whom we invoke so that He can manifest Himself in our hearts.

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\* A film of the author performing this rare ceremony in Cave 4 at Qumran can be found at [cosmoporta.net](http://cosmoporta.net) or on Lars Muhl's YouTube channel.

## **CHAPTER TEN**

### **A Few Words on Prayer and Healing**

Yeshua says in the gospel according to John: “He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do.” (John 14.12)

What was it that Yeshua and his bride, Mariam the Magdalene, “did”?

They shared their insights into the secrets of transfiguration with everyone, regardless of social standing. And because Yeshua shared this knowledge not only with everyone but in particular with a woman, Mariam the Magdalene, treating her as an equal, the Pharisees and Sadducees became so enraged that they finally demanded Yeshua be crucified.

Yeshua’s transfiguration on the mountain, as described in the New Testament, shows mankind’s ultimate purpose: to acquire a full understanding of the meaning of life. A transfigured individual knows the secret of mankind’s in many ways tragic state, and is able to raise himself or herself above it. When the last shadow has been transformed, the inner light body of a person is exposed – rather as when a ball is turned inside out. There is nothing to hide, just pure consciousness, which is in deep and perpetual communication with God and with other people.

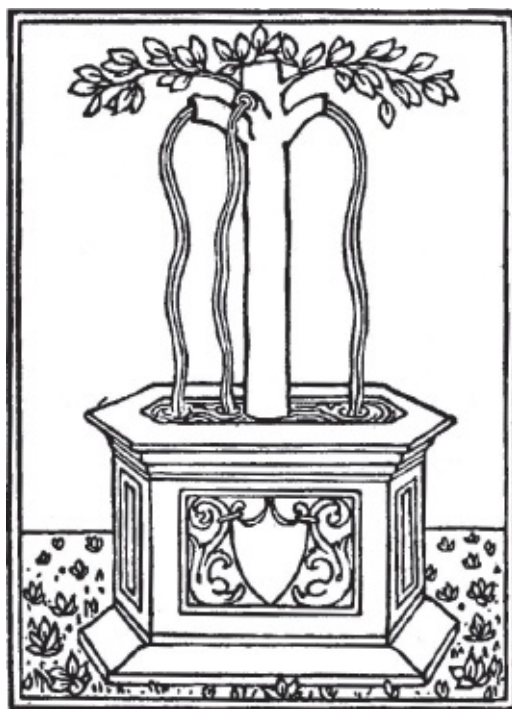


Figure 21: The sacred fountain – for meditation

In many ways we can say that there has not been much progress in the Christian world, because only a few people seem to take Yeshua's wisdom seriously. His teachings have been reduced to mere form in the established Church, so it is not surprising that it is in the work of the mystics that Yeshua's and Miriam's message is recognized and reformulated.

But what energies lie behind the work of the mystics? The question is best answered, initially, with further questions.

What is prayer, to whom does one pray and how does the process work? Can it really be true that a few words uttered when we're in a particular state of mind can help another person who is many miles away from us, or be the cause of positive changes on the other side of the globe? Yes, it can! But how?

Prayer has always been a mystery, and interminable treatises have been written on the subject. In the Russian and Greek Orthodox traditions there is a large collection of work called the *Philokalia*, written by the Church Fathers in the first century after Christ. These writings were begun by Macarius the Great in the 4th century and then completed in the 18th century by Nicodemus of the Holy Mountain. First published in Venice in 1782, they focus on the so-called Jesus prayer, which in its simplest form goes as follows:

“Lord Jesus Christ, have mercy upon me!”

The main purpose of this prayer is that it should become integrated into the person praying in such a way that their every single breath becomes an extension of the prayer, so that, in time, the prayer becomes the primary quality flowing through every aspect of that individual's life.

At present there are around 5,000 monks living on the holy mountain of Athos in Greece, praying around the clock for the world. In 1890 there were 50,000 monks living there. During the 1980s a German TV team visited the Simon Petros monastery on the Athos peninsular. One of the TV journalists took the opportunity to ask the Abbot why the monks spent all their time praying for the world, as their efforts did not seem to be helping very much. The Abbot replied: "How do you think the world would look if we *didn't* pray for it?"

The Kingdom of God is within you.

Luke 17.21

The Kingdom is within you and all around you.

Gospel of Thomas 3

Prayer is one of the most profound forms of communication there is. When we pray for ourselves, this results in a bond of communication with our highest nature. Like a child who joins the dots on a sheet of paper and suddenly reveals the outline of something recognizable, a prayer gives us access to light, with which every single cell of our body can connect. When we pray for another person, it is not necessarily an energy that is "sent" – in the sense of a transmission. Perhaps more accurately, it is a matter of information being activated where it is needed. The metaphor of joining the dots again becomes useful, in the sense that one consciousness, through prayer, is connected to another. One cannot send a prayer somewhere, because prayer is, by its very nature, non-local. (*Non-locality* describes, among other things, people's ability, despite the distance separating them, to be aware of each other's state, almost as if an overriding, omnipresent, universal intelligence organizes itself in accordance with future, consciously initiated actions.) The prayer is already where we want it to be. It is the "Kingdom" in all of us, connected with other people's inner Kingdom, that ensures that the instant we wish for someone's healing, the omnipresent healing potential is activated and becomes a possibility. This does not mean that the sickness immediately disappears. However, it turns into something else when the sufferer realizes that it presents a chance for them to be aware of forces they were unaware of before. We do not always receive what we wish for, but always what we need.

So God created man in His own image.

Genesis 1.27

It is “God’s image” in a human being that Yeshua refers to when He says in the gospel of John:

Remember – all are God’s children.

John 1.3

He is speaking to the eternal in us. Our mortal aspect is much too busy with everyday routines, life’s large and small dramas, its endless self-absorbing phenomena. In the process we forget our eternal, divine, inner Kingdom and the possibilities all of us possess. A person who connects with this inner Kingdom is able, instantly, to make contact with the inner Kingdom of someone else, regardless of whether that individual is aware of this reality or not.

When a person is ill, they often find it difficult to maintain a connection with their inner Kingdom. This is why they need help from someone else, perhaps a healer or a spiritually mature person who practises prayer and understands how to take on the healer’s archetype – because only someone thus qualified will be able to carry the burden of another’s suffering and enable them to see and hear clearly for a while.

The truth did not come naked into the world, but came in types and images. One will not receive the truth in any other way.

Gospel of Philip 72

A sick person, unless they have already absorbed their sickness into a personal transfiguration, is often disconnected, being either partly or completely divorced from their highest, innermost resource: the inner Kingdom. In such cases prayer becomes the healing agent. It can effectively re-establish the broken connection with these higher qualities.

Prayer, in order to achieve such reunion, demands our being totally present. If we become detached from that state of being present, we enter what Christian theologians have called “sin” – an inaccurate translation of the Aramaic *kheetha* (“to miss the target”). If we are not fully attentive during the prayer, we will not succeed in our aim, but will *miss the target*. Prayer can also be described as being able to visualize what one wishes to achieve.

When you see with new eyes, and see a new hand in the place of a hand, and a new foot in the place of the foot, when you are able to see your true image, then you shall enter the Kingdom.

Gospel of Thomas 22



This passage tells us how we are able to use visualization. When you are able to visualize (to see with new eyes), and you see before you the sick person, but now as being completely healed (the new hand and the new foot), then you are seeing the true image of that person. This is the consciousness of the Kingdom. Visualize an image of the sick person and see them as healthy. Hold that image in your mind while you meditatively recite your chosen prayer. It might, for example, be the following, in which “light” is to be understood as transfiguration, consciousness, love, healing.

Heavenly Source, You Who are everywhere, open [*name of sick person*]'s heart and fill it with light.

Or:

Heavenly Source, have mercy upon [*name*], open his/her heart and fill it with light.

Visualizing your breathing in and out through the heart chakra, at the centre of the breastbone, can be used to give added force to the healing prayer:

INHALING: “Heavenly Source . . .

EXHALING: “. . . have mercy on [*name*] . . .”

INHALING: “. . . open his/her heart . . .”

EXHALING: “. . . and fill it with light.”

You could, if you prefer, use “Lord Jesus Christ” or “Yeshua Mesiach” instead of “Heavenly Source”.

Following these amendments, an extension of this ancient heart prayer might be as follows:

Lord Jesus Christ, have mercy upon [*name*], open his/her heart and fill it with light.

Or, if you are praying for yourself:

Heavenly Source, You Who are present at this moment, open my heart and fill it with light.

Repeat the prayer you wish to use over and over again. Make it one with your breathing and your heart, and practise until you merge with it and it becomes the

very foundation on which your life resonates.

It is a critical fact of our times that our singleminded focus on healing physical illnesses has meant that the importance of *spiritual* healing has been completely forgotten. In the past many enlightened people who had to deal with cancer or other lifethreatening illnesses did so in a spiritual context. Notable examples might include Paisios the Elder, an ascetic on Mount Athos, who died of stomach cancer but nevertheless left this world in a transfigured state. “My pain is great, but there is no more suffering,” he said a few days before he died. Others are Jiddu Krishnamurti, who died of pancreatic cancer; the Zen Buddhist master Suzuki Roshi, who died of liver cancer; and Sri Ramana Maharshi, who died of stomach cancer. These holy men seem to have accepted their illness as part of the natural order of things and as God’s will, and therefore refused to accept medical help. They were more interested in the well-being of their spirit; and each, in his own way, used the physical illness as a spiritual cleansing process or spiritual healing. In this way they transcended a seemingly meaningless state of pain and suffering to attain a deeper and lasting benefit.

The Holy Spirit, activated through prayer, is simply part of the Kingdom, which as Thomas tells us in his gospel is not only within us but all around us. The biblical image of the Holy Spirit hovering over the waters resonates with our imagination, and with our heart and spirit, as a profound truth. There is poetry and truth also in the idea of God, the creative principle, projecting love and consciousness into His creation through a single breath. God’s consciousness is the potential that lies hidden everywhere, waiting to be recognized and activated. Mankind was infused with spirit through “God’s mercy” and was given the potential to choose. It is in this respect above all that we are blessed. We have been given, for all eternity, the ability, through breathing and prayer, to project back toward the source of creation, God. The critical question, however, is *what* we human beings will choose. Which direction do we wish to take?

In fact, we can visualize and manifest anything we want, though the Law of Light in the inner Kingdom visits consequences upon us if the object of our prayers is excessively material. If we wish for wealth, we should ask ourselves why, and be clear what we intend to use it for, before praying for it. Every kind of egotism and greed is rewarded in kind, leading to spiritual impoverishment. The will of the ego is a treacherous opponent in a person’s life, its operations often extremely difficult to discern. Even a wish to help those in need can be ego-driven. The difference between an egotistical and a transfigured person lies principally in this: the former wants to be rewarded for his or her efforts, whereas the latter is merely trying to live in accord with their true nature. The

ego, always searching for recognition, attention and influence, can achieve amazing results. But in the end, it shows itself to be the very obstacle blocking that person's transfiguration. The most effective agent for dissolving this obstacle is love. It is into this mystery that Yeshua the Nazarene and Mariam the Magdalene wish to initiate all of us.

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing. Love suffers long, and is kind; love envies not; love vaunts not itself, is not puffed up. Does not behave itself rudely, seeks not her own, is not easily provoked, keeps no record of evil; rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known. And now abides faith, hope, love, these three; but the greatest of these is LOVE.

1 Corinthians 13.1–13

## CODA

# The Long Healing Prayer

This is an original Bahá'í prayer of healing, attributed to Bahá'u'lláh. It is most powerful, and I have used it with great benefit on many clients. I have read the prayer for the sick, and it has cured many. It has even restored life to the dying. People who had been told they had only a short time to live have had their lives returned to them. I voice the prayer silently or whisper it close to the client's ear.

The prayer can also be used in distant healing, by first doing the Sera-Sardok-Sethi-Shem practice as shown in this book (see pages [136–49](#)), followed by the prayer itself.

I reproduce the prayer text here with the kind permission of the Bahá'í International Community.

He is the Healer, the Sufficer, the Helper, the Allforgiving, the All-merciful.

I call on Thee, O Exalted One, O Faithful One, O Glorious One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Sovereign One, O Upriser, O Judge!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Peerless One, O Eternal One, O Single One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Praised One, O Holy One, O Helping One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Omniscient One, O Most Wise One, O Most Great One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Clement One, O Majestic One, O Ordaining One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Beloved One, O Cherished One, O Enraptured One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Mightiest One, O Sustaining One, O Potent One!

I call on Thee O Mightiest One, O Sustaining One, O Fortest One.

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Ruling One, O Self-subsisting One, O All-Knowing One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Spirit, O Light, O Most Manifest One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Frequentated by All, O Thou Known to All, O Thou Hidden from All!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Concealed One, O Triumphant One, O Bestowing One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Fashioner, O Satisfier, O Uprooter!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Rising One, O Gathering One, O Exalting One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Perfecting One, O Unfettered One, O Bountiful One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Beneficent One, O Withholding One, O Creating One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Sublime One, O Beauteous One, O Bounteous One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Just One, O Gracious One, O Generous One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O All-compelling One, O Everabiding, O Most Knowing One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Magnificent One, O Ancient of Days, O Magnanimous One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Well-Guarded One, O Lord of Joy, O Desired One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Kind to All, O Thou Compassionate with All, O Most Benevolent to All!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Haven for All, O Shelter to All, O All-preserving One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Succourer of All, O Thou Invoked by All, O Quickening One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Unfolder, O Ravager, O Most Clement One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou My Soul, O Thou My Beloved, O Thou My Faith!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Quencher of Thirsts, O Transcendent Lord, O Most Precious One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Greatest Remembrance, O Noblest Name, O Most Ancient Way!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Lauded, O Most Holy, O Sanctified One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Unfastener, O Counsellor, O Deliverer!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Friend, O Physician, O Captivating One!  
Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O Glory, O Beauty, O Bountiful One!  
Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O the Most Trusted, O the Best Lover, O Lord of the  
Dawn!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O Enkindler, O Brightener, O Bringer of Delight!  
Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O Lord of Bounty, O Most Compassionate, O Most  
Merciful One!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O Constant One, O Life-giving One, O Source of All  
Being!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O Thou Who Penetrates All Things, O All-seeing God, O  
Lord of Utterance!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O Manifest Yet Hidden, O Unseen Yet Renowned, O  
Onlooker Sought by All!

Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou  
Abiding One!

I call on Thee O Thou Who Slayest the Lovers, O God of Grace to the  
Wicked!

O Sufficer, I call on Thee, O Sufficer!

O Healer, I call on Thee, O Healer!

O Abider, I call on Thee, O Abider!

Thou the Everabiding, O Thou Everabiding One!

Sanctified art Thou, O my God! I beseech Thee by Thy generosity, whereby  
the portals of Thy bounty and grace were opened wide, whereby the Temple of  
Thy Holiness was established upon the throne of eternity; and by Thy mercy  
whereby Thou didst invite all created things unto the table of Thy bounties and



bestowals; and by Thy grace whereby Thou didst respond, in Thine own Self with the word “Yeah!” on behalf of all in heaven and earth, at the hour when Thy sovereignty and Thy grandeur stood revealed, at the dawn-time when the might of Thy dominion was made manifest. And again do I beseech Thee, by these most beauteous names, by these most noble and sublime attributes, and by Thy most Exalted Remembrance, and by Thy pure and spotless Beauty, and by Thy Name cloaked with the garment of affliction every morn and eve, to protect the bearer of this blessed Tablet, and whoso reciteth it, and whoso cometh upon it, and whoso passeth around the house wherein it is. Heal Thou, then, by this means every sick, diseased and poor one, from every tribulation and distress, from every loathsome affliction and sorrow, and guide Thou by this means whosoever desireth to enter upon the paths of Thy guidance, and the ways of Thy forgiveness and grace.

Thou art verily the Powerful, the All-sufficing, the Healing, the Protector, the Giving, the Compassionate, the All-generous, the All-merciful.

# Glossary

**Akasha and Akashic Records** The etheric memory of the universe.

**Aramaic** The language of Yeshua.

**Astral body** One of the many layers of existence in the energy field surrounding a human being; also known as the astral planes.

**Astral membrane** The veil between the worlds.

**Auric field** The etheric and inner astral bodies surrounding a human being; also known as the **light body**.

**Bodhisattva** A soul who reincarnates with the sole purpose of helping mankind.

**Book of Life** Another expression for **Akashic Records**.

**Chakra** An energy centre in the human body; there are seven major ones.

**Chariot of Fire** In Aramaic, called the Merkavah: a state of consciousness in which one is able to read in the Book of Life or to move freely between different realities.

**Esoteric body** The etheric and astral bodies combined, in the **auric field**; this is also known as the **light body** or, in Yeshua's tradition, as the Robe of Glory.

**Esoteric Christianity** The inner wisdom of Yeshua's teachings, reachable through knowledge of the Aramaic language and its underlying psychology.

**Essene** Member of the Essene Mystery School, or Son of Light; Yeshua's parents were both Essenes.

**Ethereal membrane** A veil between the worlds.

**Etheric body** A layer in the human energy field, or aura, between the physical body and astral bodies.

**Hermetic scriptures** The Corpus Hermetica, a collection of writings on the divine reality and possibilities of mankind.

**Kundalini** The serpent energy lying coiled at the base of the sacral chakra.

**Light body** Another phrase for **auric field** or Robe of Glory.

**Melchizedek** The priest who met Abraham outside Jerusalem and presented him with bread and wine. Melchizedek was not born of a woman and was said to have descended directly from Heaven.

**Morphic field** Another expression for **ethereal membrane**.

**Morphic resonances** Non-local communion, or communication between different realities.

**Nazarene** Member of a Jewish sect belonging to the Essene brotherhood. Nazarene means the "initiated one".

**Pharisee** Member of a Jewish sect at the time of Yeshua, the forebears, in terms of doctrine, of today's Orthodox Jews.

**Praxis** Spiritual practice or ceremony.

**Sadducee** Member of a Jewish sect at the time of Yeshua.

**Sadok** Righteousness or masculine power, associated with divine justice.

**Sephira** A sphere or level on the Kabbalistic Tree of Life.

**Serah** The divine feminine power, connected with the Seraphim.

**Sethi** A Bodhisattva-like figure who is here for the benefit of humanity.

**Shadow work** Working through contemplation, meditation and prayer to resolve hidden themes and issues in the unconscious mind.

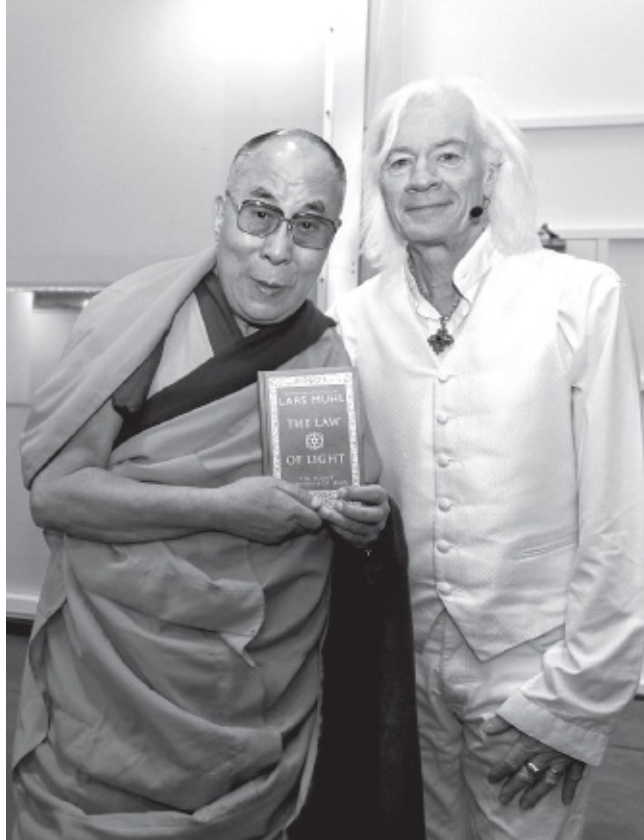
**SHM** Aramaic for: the universal name of everything; eternal light; sound; atmosphere; vibration; true learning; the primal divine spark of life; the energy field every being fills and the aura surrounding that being; the sign by which a person can be recognized in time and space as well as in other dimensions; God's identity mark in an individual or the light seed of Godconsciousness in every human being.

**SHM light net** The divine energy field that connects everything and is the matrix behind all creation.

**SHM memory** Another term for **Akashic Records** or the Book of Life.

**Spiritual body** Another term for **auric field** or **light body**.

**Yeshua** The Aramaic name for Jesus.



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