

The Fifth Book of the Dead called the Book of

As'Salaam

Verse 1

"I am He whose essence and attributes are free from all imperfections and deficiency.

I am capable of action. And my actions are free from any taint of evil or error."

a) How do I understand the passage as I have written it down?

- 1) He = Male (As'Salaam)
- 2) Essence/attributes = free of ALL not just some (imperfections/deficiency)
- 3) Capable of Action
- 4) Actions are not evil, and HE knows what HE is doing

b) How do I understand the passage as I have read it aloud?

When I read this I realized that this is all of us. The essence = essential self, which has no imperfections, because it just is. As'Salaam is capable of great and pure action. We are hindered by the body which is corrupt.

c. d.) How do I understand the passage as I have said it aloud?

Bodies are either male or female. Both are corrupt until the essential self becomes dominant.

e) How do you know about the passage that I have chosen?

I do not know. Learning as I go.

f) How can I know the passages or understand more about them or differently than I do now?

As'Saalam is all complete, perfection/actions are complete and free of all evil and in no way does HE do any wrongdoing.

QUESTIONS?

As I understand this As'Saalam is male/ where are the Females in all of this, are there none?

Leads me back to the Question of first there was ADAM??

What types of actions does he perform (manifested in the material world or just the non-material Worlds)?

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BOWING -- is the name - motion bowing is the activity - in motion bowing is the prayer

From Kay/LLara34

Taoist feeling to some of this material.

Come out of pure, come from beyond anything, and come to capable of action.

Divine Attributes

Book 1 -- pure nothingness

Book 2 - Compassion

Book 3 - I am here - majestic , magic

Book 4- beyond any description

Book 5 -- now come looking for a worthy opponent. - I am capable of action. - Bring it into relationship.

Salaam -- a bow

a greeting.

Book 5 Verse 2

The Source of Peace Peace and Blessing As-Salam

1. (Islam) a Muslim form of salutation consisting of a deep bow with the right palm on the forehead
2. (Islam) a salutation signifying peace, used chiefly by Muslims

Verse 2: And my being is the perfect unobstructed and uncontested state of being in existence. I have none to oppose me, not even an Absolute Evil.

Many of us are unaware of the deep cultural conditioning of Christianity. If even we are not 'practicing' Christians we are influenced of by the duality of good and evil, heaven and hell, god and the devil.

References:

The third Sunday sermon

Life is not nor has it ever been dependent on the conditions of existence or the existence of the body.

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The fourteenth Sunday sermon 4

There is nothing more destructive to spirit than to believe that there is a force or power which opposes the will of the spirit or which overpowers the spirit's will...

The 18th Sunday sermon.

It seems as if man has descended from the infinite to the finite. But in fact man is still infinite and only the consciousness has appeared to change...

As long as man has a consciousness limited to the mind and memory, he cannot know anything at all about the existence or significance of the spiritual consciousness and its immanent nature of knowledge and experience.

Verse 3 : For me there can be no opposition nor is there imperfection of action resulting from reaction. I meet no resistance, find nothing to bind me, encounter no friction. I am without bounds, without limits, perfect in action and complete in myself.

Verse 3 - Ul Salaam Says "For me there is no opposition" - is the same from all sides no duality - somebody mentioned in the ABD meeting that it is said that absolute suffers because of duality in man's mind.

Ul Salaam is ONE

- male female is one , good evil is one , dark light is one ,

The idea of Advaita system - Relatability with the other

Perfection- since there is no other, there is no idea of imperfection

when the assimilation with the other happens , reaction pauses

Free of obstacles -

Limitless

Perfect and complete

When there are no bounds, no imperfection, peace prevails , when there is no "opposition" ever peace prevails

REFERENCE :

Origins of Advaita (nonduality) in Vedic texts:

The Self which is free from sin, free from old age, from death and from grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires.

Chandogya Upanishad 8.7.1

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All this is Brahman. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman)...

Chandogya Upanishad 3.14 1, 3

The separate self dissolves in the sea of pure consciousness, infinite and immortal. Separateness arises from identifying the Self with the body, which is made up of the elements; when this physical identification dissolves, there can be no more separate self. This is what I want to tell you, beloved.

(Brihadaranyaka Upanishad. Chapter 2, 4:12)

As the rivers flowing east and west

Merge in the sea and become one with it,

Forgetting they were ever separate rivers,

So do all creatures lose their separateness

When they merge at last into pure Being.

(Chandogya Upanishad. 10:1-2)

What the sages sought they have found at last. No more questions have they to ask of life. With self-will extinguished, they are at peace.

Seeing the Lord of Love in all around, Serving the Lord of Love in all around, they are united with him forever.

(Mundaka Upanishad. 3:2:5)

...But those who worship me with love live in me, and I come to life in them. He who knows me as his own divine Self breaks through the belief that he is the body and is not reborn as a separate creature. Such a one is united with me. Delivered from selfish attachment, fear, and anger, filled with me, surrendering themselves to me, purified in the fire of my being, many have reached the state of unity in me. (Bhagavad Gita 4:9-10)

And this Self, who is pure consciousness is Brahman. He is God, all gods: the five elements - earth, air, fire, water, ether; all beings great or small, born of eggs, born from the womb, born from heat, born from soil: horses, cows, men, elephants, birds; everything that breathes, the beings that walk and the beings that walk not. The reality behind all these is Brahman who is pure consciousness. All these while they live, and after they have ceased to live, exist in him. (Aitareya Upanishad)

When identified with the ego, the Self appears other than what it is. It may appear smaller than a hair's breadth. But know the Self to be infinite. (Shvetashvatara Upanishad. 5:8-9)

The supreme Self is neither born nor dies. He cannot be burned, moved, pierced, cut, nor dried. Beyond all attributes, the supreme Self is the eternal witness, ever pure, indivisible, and uncompounded, far beyond the senses and the ego... He is omnipresent, beyond all thought, without action in the external world, without action in the internal world. Detached from the outer and the inner, This supreme Self purifies the impure. (Atma Upanishad. 3)

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Though all the galaxies emerge from him, He is without form and unconditioned. (Tejabindu Upanishad. 6)

Meditate and realize this world is filled with the presence of God. (Shvetashvatara Upanishad. 1:12)

You are the supreme Brahman, infinite, yet hidden in the hearts of all creatures. You pervade everything. (Shvetashvatara Upanishad. 3:7)

"That in whom reside all beings and who reside in all beings, who is the giver of grace to all, the Supreme Soul of the universe, the limitless being--I am That." Amritbindu Upanishad

"That which permeates all, which nothing transcends and which, like the universal space around us, fills everything completely from within and without, that Supreme non-dual Brahman--that thou are." Shankara

The Book of AsSalaam – Verse 3 Commentary – Llara34/ Kay

It is interesting to me that As Salaam does not meet with any resistance, "Nothing Binds Me and No Friction". And yet no boundaries or limits (Everything is available) but nothing can affect or effect As Salaam. No Friction.

As Salaam needs no one - unlike humans.

Perfect is the word for As Salaam and he is Complete.

Question: What else is there? What is the lesson here he is teaching?

This is purely coming from my human Mental Brain. I feel so sad that I cannot even approach and understanding of this Verse 3.

What space is As Salaam in?

I only have questions.....no answers. It is way beyond!!!!

For As Salaam all is understood, complete!

Verse 4." And so this is the instruction for the second day of apparitions caused by the breaking apart of the five primal elements of consciousness. "

a. How do you understand the passage as you have written it down?

a. What follows will be instructions to guide the voyager as he/she goes through the stage of dying characterized by the subjective appearance of apparitions which is caused by the breaking apart of the 5 primal elements of his/her consciousness.

b. How do you understand the passage as you have read it?

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b. It implies that I already have or will be gaining some understanding of what this could mean, i.e. the connection between the breaking apart of the elements and the appearance of the apparitions, and not only that, but an understanding of what the elements are.

c. How do you understand the passage as you have said it aloud?

c. When I read it aloud I notice that already it is the Second day of apparitions. There has been a first day and somehow I/he/she survived it. I also notice that the process can be divided into "days," in between must be some sort of "nights" which implies unconsciousness. Also implications for the passage of time which at this point I would guess to be utterly subjective.

d. how do you understand the passage as you have heard it read to you.

d. What I really hear when this is read to me is the phrase "breaking apart." It sounds not totally pleasant. Maybe there is a way to make this more natural...let the bonds simply let go, don't try to hold anything together, like a rocket jettisoning some parts in space, they are decoupled, gravity free, they simply float. Or like a magnetic bond that gradually loses a charge.

e. How do you know about the passage(s) that you have chosen?

e. I honestly feel that everything I know about this passage I learned in book 3 whereby I worked with the concept of total acceptance of the radiations and apparitions, and how facing the vastness of Reality it is a perfectly natural reaction to project something, but that this reaction can be watched and mellowed.

f. How can you know the passages or understand more about them or differently than you do now.

f. By reading further into the book and sharing insights, hunches, different perspectives with others. By contemplating and meditating on the different phrases and terms of the passages.

g. What other questions do you wish to ask yourself or another about the passages?

g. I would go back and study what are the 5 primal elements of consciousness? What do the ABD and TBD say about this stage? Is there a change in the nature of the apparitions that would signal a change of some sort, a different "day?"

Verse 5 And if in spite of the direct confrontations so far given through the power of attachment to things of the world of matter you responded with anger or fear to the bright blue light or you have become overwhelmed by the illusions of the transit world there shall be further tests of your courage and endurance.

Strengthen and encouraged feeling.

This is first time that "you" is used in text.

tone: -- slightly personal - not objective, challenging

reference to Job story -- God says to Satan go ahead and test him. see about his courage.

Verse 1 - 4 -- pretty braggish -- kind of like the wrestling guy.

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you have become overwhelmed -- just a little thing -- making a sarcastic comment? -- illusions --
this verse says something that will catch each of us.

we all get caught in this verse.

In Islam, the idea of perfected man, or perfected human, don't start with heaven hell - but with perfectibility.

something that can be attained. Christians -- all sinned and fallen, Christ is redeemptor.

in Islam -- can attain perfected man.

Bright Blue Light is spoken of before the guide is referenced in Verse 6 - it makes it feel like the chamber is incorporated of the light as part of its quality before there is mention of the light being within the guide.

Verse 6, Book 5: "And on this day the element of pure form will appear to you within your guide and as your guide. And it shall shine White and Luminous. And the body of the guide shall become as if lighted from within with a blue dazzling light."

- 1) I have a guide that has appeared to me
- 2) It is white and Luminous*
- 3) Body of Guide - is AS IF, lighted from within, Blue Dazzling Light

*White and luminous =Shining Void

Note: BLUE = dazzling light is the Heart Center

In this verse we are just seeing the Guide lit up from within. We are observing - we are not making any sudden moves one way or another.

Waiting for the next direction as to what to do, if anything.

Note: Clear away any negativity to the Blue Dazzling light - welcome its brilliance. Be present with it and attentive, that is all you have to do at this very moment in Verse 6.

Quoting Sermon #2 Practitioners Edition

"When he faces Reality, his material body and mind vanish in an instant.

And the Practitioner, knowing that this will happen, simply guides the deceased through the shock of this surprise. Of Course anyone who has had the training of this Teaching wouldn't be surprised or shocked at this, because they have already transformed themselves INTO SPIRIT, and have established

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their identity as spirit rather than as material man."

Sermon #6 Practitioners Edition

"This is why it is so important to understand the nature of spirit, the nature of one's own existence, the truth about oneself. Without that understanding, the body and the mind are useless, but with that understanding the spirit is able to use and direct the body and the mind."

Verse 7: And a radiant beam of brilliant white light shall come from the heart of the guide. And the light shall blind you. And it shall strike you in your own heart. And with that white light which dissolves anger and hatred there shall be also a soft smoky gray light coming from the world of hell.

a. how do you understand the passage as you have written it down.

Quick, action, moving forward, all at once so many things.

b. how do you understand the passage as you have read it.

With the ongoing run-on sentence structure of and, and, and -- it fills the understanding with so much data. also the words light come at me continuously.

c. how do you understand the passage as you have said it aloud.

My understanding changes each time I read it. This time it is very specific as to the exact sequence of events that will take place. Not a chance in "hell" to avoid the outcome.

d. how do you understand the passage as you have heard it read to you.

Not heard it for a while. I will listen today when we say it in the group. It sounds more optimistic than I had thought.

e. how do you know about the passage(s) that you have chosen.

Mostly from the appendix A about the Table of Correspondences Color Coding of the Six Dimensions and Appendix B - Tendencies erased by the Rays Coming from the Consciousness components.

f. how can you know the passages or understand more about them or differently than you do now.

When I remember to do this, in the bath or shower the recall of the colors involved and the statement regarding hell will take place in a different atmosphere and I will know about it differently than right now.

g. what other questions do you wish to ask yourself or another about the passages.

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In the "knowingness" of this chamber -- the all-pervading ongoing sentence structure is so pervasive - I am thinking there is a clue here about the whole writing of the ABD texts. ??? What do others think??

Lara -- . something EJ said. bi-location - 2 places at once. non-location is a quantum -- not being just in 2 places. but being the whole. occupying every single point.

Lara -- the key is the "heart".

Verse 8. "And if you become angry or afraid you will want to hide from the brilliant white light. And it will anger you with its brilliance. And it will expose you in your fear and anger."

a. how do you understand the passage as you have written it down.

a. It is more of a feeling - it feels like this verse will be a challenge, and very personal, not to react in anger or fear to the white radiations

b. how do you understand the passage as you have read it.

b. the white light will be very brilliant, enough so to be annoying and will cause an initial reaction of anger

c. how do you understand the passage as you have said it aloud.

c. Any reaction to the white light will be exposed due to its brilliance. Therefore, the initial reactions which are normally glossed over and pushed into the background , even these will be revealed, so there cannot be even an initial reaction of fear or anger which is then resolved, the reaction itself cannot be there. It is a gut thing.

d. how do you understand the passage as you have heard it read to you.

d. I hear an objective voice and I hear also that there is an additional step here, where I will want to hide. It is in the not being able to hide that I will have fear and anger. So overcoming the initial reaction to cower away and hide is actually the first step.

e. how do you know about the passage(s) that you have chosen.

e. It feels very visceral like the roots of hiding, fear and anger are programmed into the machine from years of survival. And yet working with these reactions feels not so impossible. I have learned before in some training to deal with these reactions, and will remember that they have not served me well in the past and that I must accept the cleansing radiations as my own radiations.

f. how can you know the passages or understand more about them or differently than you do now.

f. By practicing this acceptance and lack of reaction on a daily basis. Seeking out the white light or at least certainly recognizing it in situations where I am facing it in this lifetime.

g. what other questions do you wish to ask yourself or another about the passages.

g. I cannot think of any at this time.

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Book 5 - Ul Salaam Verse 9: And now you will wish to seek refuge in the soft smoky light of the hell world. Now you must have faith in the bright white light which is the light of salvation for you.

The state of the Voyager

The voyager has been on this long journey and has been confronted with many possibilities of liberation but has not been able to find a gateway. The Voyager is fatigued and is aware of the various opportunities that come in front of him; he is quite aware of his death state now and has gone through these emotions. Though he is no longer in the body, but is still very human and traces of organic and divine are coming in front of him one after the other.

The Human will

The will of the voyager plays a major role here like throughout the book. Every "now" is an opportunity but the will needs enforcement that comes through strength and practices.

The Will of the Guide

Resentment is not the solution, because unlike the worldly games, defeat is not the end of the game. This is the game of the benevolent, he will do his best to ensure your salvation. Each time you fall, you have another chance. With each level of bypassing the clearlight, clearlight enforces itself on you more Book 2 verse 15 " and those who resist the clearlight light bring it inexorably upon themselves" and Book 4- Verse 6 -" and it has come to pass that you shall transit through the full realm of transit.."

The voyager may "wish" to find an escape in the comfort of the "warm light" but the guide can see through him and his inclinations and is resolved to get the voyager through.

Faith in the Clear Light

The practitioner is speaking to the spirit directly and is supporting in very clear words what is required, those who have practiced and have reinstated their faith in waking life can sear through, but those who have doubts still can develop the faith at this stage.

"Had ye but faith you could move mountains"

Book 5 As'Salaam Verse 10 Meditation & First Thoughts:

"And it is the grace of the Lord in loving wisdom that the light bathes you in its cleansing rays. And he that bathes in it and rejoices in it is perfected of his existence. And he is made free of sin. And he shall enter into the kingdom."

The pairing of the two words 'loving wisdom' communicated a spiritual truth to me. A relationship -- a lover of wisdom follows wisdom. An aspect of the Beloved. Love without wisdom could manifest as short-sighted and ego-based. Love without knowledge or wisdom leads to suffering. While wisdom without love is intellectual and lacking in compassion. Love can inform logic. It can make us wiser. We each have greater capacities for love than we know.

Knowledge is not equivalent to wisdom. Wisdom cannot be told to you. It is the synthesis of one's own knowledge and experiences that deepen one's understanding of the meaning of life.

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In my experience of 'loving wisdom', there is a sense of gratitude, grace and purification. You begin to understand how the patterns of your experiences (even the most difficult) are part of your life purpose and a sense of how to fulfill that purpose emerges. You begin to connect your wisdom to a greater wisdom, that links you to other people across space and time. One begins to perceive one's Soul Group and there is a sense of the underlying unity of all things.

What does it mean to be made free of sin?

One possible understanding of sin, as it is used in verse 10:

It seems that one aspect of sin might be "To believe for a moment that a spiritual being has even for a moment somehow "become compressed into the skull of the body" or that it "enters or leaves the body is a further entrapment of the being." Sunday Sermon #16

Need to recognize the appearance of illusion. Sin is believing in the illusion.

"There is nothing more destructive to spirit than to believe that there is a force or power which opposes the will of the spirit or which occasionally overpowers the spirit's will.

This self-destructive belief that some power or force has been endowed with the ability to oppose the spirit, or that the spirit has created or might have created some sort of force to be used against itself is the most harmful belief that the spirit can come to subject itself to. Sunday Sermon # 14

Grace of the Lord.

He shall enter into the kingdom. -- He shall enter into the kingdom of heaven.

Commentary on the eleventh and twelfth verses of the Fifth Book of the Dead Guidebook by E.J. Gold:

Verse 11: And beware of the dull smoky light from the world of hell. And if it catches you and pulls you down you are destined to be born in the world of hell. And you shall endure unbearable tortures and suffering. And for he who is drawn down there may be no escape. And if you now become angered or fearful you will be drawn down. And you will not be free in the world of hell. Nor is there salvation in the world of hell.

This is a disquieting passage, particularly in view of what we have just read in verse two of this book; "I have none to oppose me, not even an Absolute Evil." So, we may ask, which is it? Is it the Divine Love of As'Salaam, the reality of "If God be with us, I have none to oppose me, not even an Absolute Evil?" Or is it that we could be stuck forever in unbearable suffering and torture without any hope of salvation? How is it that we can find these two inconsistent and even contradictory passages so close together in the same book?

Perhaps the author has provided us with more than a few hints to point us to what this observer believes is the answer. Note that the text says "And if it catches you..." and "for he who is drawn down there may be no escape." The operative words here are "if" and "may." The word "if" is used once more in this verse where we read "if you now become angered or fearful, etc." These words are conditional qualifiers, so upon whom or what, then, do they depend? The answer is, they depend entirely upon us and what we project!

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This is certainly not a new idea, but it is a recurrent one – we have seen it throughout this text as well as the ABD itself, in every book and nearly every chamber. What is the author trying to tell us?

Our only reality is the Clear Light, the Luminous Light of the Void, which we are. It is the clear and perfect reflection of our own spiritual nature. Everything else is only a dance of light, the play of our own consciousness, the demons and angels we ourselves project into a creation that is actually a “frozen tableau”, a world that has already happened. So, when we recognize that hells or heavens (we get to try them all) are of our own making, we also discover to our surprise that we do what we have always done all along – we give ourselves a second chance.

Of course, this does not mean that when we periodically break the hypnotic spell of our own creation the going gets easy. Such is the life of a sleeping machine, since bad habits have considerable inertia. The point here is; when we are identified with our demons we are truly in hell, and when in this space we cannot see any hope whatsoever. This observer has worked with many patients who believed that their lives were completely hopeless, that they were helpless or powerless to change, or even unworthy to be here. Those who have experienced depression know how this feels firsthand. The word “unpleasant” doesn’t even come close. When you believe you are in hell, you are in hell and there is no way out. Perhaps this is why the text says there is no salvation, because in this state we do not yet know how to give it to ourselves. Perhaps an even more accurate way to say this is; we do not yet know how to accept what we have already given to ourselves.

This segues into the next verse, which again gives us the remedy.

Verse 12: And you ought now to concentrate upon the brilliant white light. And thus you ought now to pray with me:

The remedy, or reminder, is to again concentrate upon the brilliant white light. If, during our earthly sojourn, we have regularly practiced methods that bring us face-to-face with the Clear Light, as the Teaching advises us to do, we will be far better prepared during our own transition to recognize the macrodimensional domains of the labyrinth, and to enter them gently, if we choose. We are fortunate in that our School teaches many such methods, allowing each voyager to select his or her own way to practice. All religions teach such methods in one form or another, as do other Fourth Way schools, many forms of Yoga, and various schools of Sufism and Kabbalah. Some New Age schools and individual teachers of more recent vintage offer methods to reach this goal as well. And, of course, some people (pratyeka-buddhas) figure it out all by themselves.

The second and last sentence in this verse invites us to join with As'Salaam in a prayer that can help us accomplish the same thing – a safe journey through the sudden ambushes of the labyrinth and total absorption into the brilliant white light.

A Recurrent Theme

We have already covered several recurrent themes in our current text. Here is one more that may warrant our attention at this point in our studies: The author always asks us to go into the bright lights, the reality most uncomfortable, and to avoid the soft, welcoming lights, the paths of escape. This advisory is not limited to the Bardo states while in transit, but to everyday life-in-the-machine as well.

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In this regard, it is interesting to note that recent research into the effectiveness of Mindfulness Based Cognitive Therapy (MBCT) has shown the value of staying with negative internal states long enough to pass what is called an "extinction burst." This is based on the observation that negative, unpleasant states rarely last more than 90 seconds (google mindfulness research monthly)! If the individual so suffering from these states can stay with them until after it gets worse (90 seconds, plus or minus), the feeling will spontaneously dissolve! But this is not what people ordinarily do. They instead "escape" by taking a drug of choice, eating something, literally running away, or quickly changing the subject. Doing this "negatively reinforces" the escape behavior, thereby inadvertently contributing to that person's future suffering. So, it seems that the advice E.J. gave us forty years ago is 'spot on' the thing to do as demonstrated by modern psychological research. If we stay with what is uncomfortable, and not try to escape, we may be in for a pleasant surprise. Maybe now we have a way to make our butterflies of uncertainty fly in formation, for a change. And we don't have to wait for very long. We just may have found a new essence habit.

Verse 13 Book of the Dead, Practitioners Edition:

"Alas when wandering in the world through the power of violent anger and fear, on the path of radiance of the mirror of wisdom and light, may I be led by the guide of the transit world."

1. Wandering in the World
2. Through the power of violent anger and fear
3. on the Path of Radiance
4. A Mirror of Wisdom of Light
5. Be led by the guide

Let's say I haven't read any prior verses, this is all that I have to work with. I would say I am in the body - the flesh and blood body, because it says "Wandering in the World". It does not specify. It appears by the phrasing that the world I am in is not necessarily after Death of the flesh and blood body. Although it can be that also. I am angry, violent and fearful.

Two things appear to be happening:

1. I am in the Hell World
2. I am also on the Path of Radiance and Wisdom of Light

If I have the vision I could see through my anger and see this Path. There is a way out of this.

Let's say, I cannot see it but know I am in the Hell world because I am smart enough to know violent anger and

fear is not a Radiance Path.

What can I do (if I have worked on myself and been exposed to the teaching). Well I could humbly ask for help from the guide to lead me and keep me on the Path of Radiance.

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With this guidance and following the guides instructions this has the potential of being a "Transforming Effect".

I have a suspicion this can be used for our everyday life in the Body of Flesh, with the guide helping us along

to a transformation of sorts.

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Personal Experience – Book 5 – Verse 13 from Kay Waltzer

Fifth Book of the Dead As'Salaam Verse 13:

"Alas when wandering in the world through the power of violent anger and fear, on the path of radiance of the mirror of wisdom and light, may I be led by the guide of the transit world."

I decided to wear a new outfit. I was going to meet a fellow jeweler from the Ashram at one of the biggest Malls. It was a Saturday and a back to school shopping day. Free Tax Day.

As the morning progressed something just did not feel right, and, being a woman, I felt it might be the outfit. It was all wrong. It felt as if something not friendly had descended upon me and it was angry. So, I changed the outfit and things felt a little better but it was still hanging around me.

On the drive to the mall, traffic was outrageous and fast, people going 80's and 90's. They had places to go and wanted to get there right away. I was in the middle lane.

All of a sudden 3 cars ahead of me I could see a car going sideways, coming into my path of cars. I slammed on the breaks, nearly missing the car in front of me. Truly shook up, I tried to start my car and get out of there....it was totally dead.

I was locked in and the windows would not go up or down. Stalled out. I have to admit with cars barreling down on me from behind I did not do too well at this point on not panicking. I looked to my right, out the window and there was a lovely lady asking me if I was alright? I explained my situation, and she said, "You are alright, call 911, I will stay with you until you get them." I got 911 on the phone, looked up and true to her word she was gone, I really felt an Angelic force had landed to be of assistance. I was calmer.

Finally my car started and I was able to move on, still somewhat shaken by my death encounter, which slammed me into a different space. As I drove by, the car that was turned, had just a dent to its front bumper, it was amazing, like a scratch on a hand and

I heard the driver say "I have no idea what happened my car just slid across the highway."

I am sharing this experience because I was and had been working with Verse 13 for several days rather intensely, and the last line came to mind. "May I be led by the guide of the Transit World." The woman was my angelic guide. Also in relating this to the Verse....The Traffic, the day, had lots of energy...lots of people on the highway with their own problems, Angers/and violent actions to add to the mix. I had a very severe Wake up Call, and am glad to be.

Verse14: And may the Divine Lord be my protector. And may I be safely brought across the danger of the world of transit. Now may I be placed in the state of the Pure Shining Void.

Verse 15: And he that prays in this way with humility and faith in the Divine Love, he shall merge in rainbow light with the heart of Reality and attain complete union with Absolute Truth.

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When the ego-mind falls away and the heart is humble and faithful, one begins to live in Love rather than by 'design'. Spiritual life is not a reward, consolation or a method. This expression of divine Love does not depend on anything. It simply Is... being a radical 're-remembering' of our true Nature.

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Additional Reference and Commentaries - Book 5

Definition of con fron ta tion

,känfrən'tāSH(ə)n/

noun

noun: confrontation; plural noun: confrontations

a hostile or argumentative meeting or situation between opposing parties.

"a confrontation with the legislature"

synonyms: conflict, clash, fight, battle, encounter, faceoff, engagement, skirmish; More

confrontation 1630s, "action of bringing two parties face to face," noun of action from confront.

International political sense is attested from 1963 and traces to the "Cuban missile crisis" of the previous year.

Related: Confrontational (1970)

noun

1. an act of confronting.
2. the state of being confronted.
3. a meeting of persons face to face.
4. an open conflict of opposing ideas, forces, etc.
5. a bringing together of ideas, themes, etc., for comparison.
6. Psychology. a technique used in group therapy, as in encounter groups, in which one is forced to recognize one's shortcomings and their possible consequences.

Re: Book 5 As'Salaam

Commentary

Llara's comments on verse 15 and verse 5

When EJ was giving the morning Lifestream, I was reading the "5th book of the Dead"

As'Salaam, verse 5 and at the very moment of was reading about the "Bright Blue Light"

EJ was singing about the Blue Sky of the Rainbow Bead Song.

I also read the 15 Verse, which I found interesting because it mentions

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"he shall merge in the Rainbow Light"I love co-incidence control

Alkami comments on name of book As'salaam

salaam - the word means peace

gesture of bowing- honoring

Auntie

Relationship of bowing to Prayer Absolute

Seeing the prayer within the book Verse 13-14.

Book 5 As'Salaam

Hymm to Avalokitesvara, part 1.

In your brilliant whiteness filled with a deep invisible healing energy of blue, I take refuge in loving kindness. I take refuge in the teacher, the teaching and the community of spiritual friends. I take refuge in your mantra, Om Mani Padme Hum which sings praise for you and for how I, an ordinary student can immediately with your guidance, help, and presence attain some measure of loving kindness in the world. I can invoke your presence anywhere as a white radiation dissolving away my frustrations and angers of the hell world. They will immediately drop away with your presence.

I know that you are here when I am invoking loving kindness and this will lead to compassion, where I can accept the suffering of others, which might seem too much at first but will come as a way that I can work with these radiations in everyday life. For what is more important than that? To work with these instructions as if they are exactly a part of here and now - not some future scenario, and thus by practicing your presence of loving kindness and making it eventually an part of my self, internalizing it and even then universalizing it.

And so this practice of working with loving kindness is just the beginning; invoking your outer presence, saying mantra, to bring your presence of the brilliant white cleansing radiation into my daily life.

With the great help of Tulku Thongdup, The Heart of Unconditional Love

I finally found it.

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My commentary at the end of the reading of Prayer Absolute.

“My Commentary is this, that we are in a constant replay of our previous pass through the Bardos, thus we have the splendid opportunity to work on this replay and our many other incarnations, Here and Now.

Constantly making efforts to gain Presence and Attention, as “Prayer Absolute” indicates over and over”.

I will reiterate for your elucidation:

1. “My presence comes to thee”
2. “My presence awakens to thee”
3. “My presence comes to know thee”
4. “My presence becomes aware of thee”
5. “My presence wishes to comfort thee”
6. “My presence Serves thee”
7. “My presence recognizes how to serve thee”
8. “My presence is a comfort to thee”
9. “My presence becomes thee”