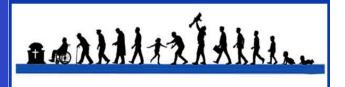
PART ONE

DO WE DIE?



DO WE DIE? I like what Ekart Tolley said, "Death is not the opposite of life. Life has no opposite. The opposite of death is birth. Life is eternal" (Ekart Tolley). Ekart speaks the truth! We are Angels having a bodily experience. We don't die. For too long now, deception has ravaged the world with fear and uncertainty because religion has used death as a means to control and profit from us. We have absolutely nothing to fear, and in fact, we should welcome death. Why? I quote from our Book Regeneration, "WE WERE CREATED TO EXIST FOREVER. The reason is simple: At the core of our makeup, we are ENERGY. The first law of thermodynamics states that energy is always conserved; it cannot be created or destroyed. In actuality, energy can be converted from one form into another but cannot be destroyed. Energy always seeks to remain constant, and that constant is EXISTENCE. We were created in the beginning to EXIST FOREVER because the essence of our being is taken from "the Eternal," Who has neither beginning nor end. We are an offshoot of the Creator, taken from the source that is ever-constant, non-changing, and perpetual - therefore, it is impossible for us to cease at death. Death is not to be feared but embraced as a natural part of living. All life is cyclic, and death is a natural part of that cycle. Essentially, what I am saying is that death is not real; it is a passing moment in a transition. We are already IMMORTAL BEINGS. If you can grasp this fundamental truth, then you will realize "WHAT you are" (Notice I did not say "who you are"). What you are is PURE INDESTRUCTIBLE ENERGY! At the micro atomic level, we are atoms and electrons that are constantly pulsating or vibrating at a frequency we call VISIBLE LIFE or what I have termed CORPOREAL ENERGY - bodily energy. Essentially, we are sound waves pulsating at a constant waveform that becomes the likeness or expression of what we see in this natural world. For example, the waves we see in the ocean are waves of energy pulsating through the water at a particular frequency. We cannot see the energy moving through the water, but we know that with certain scientific instruments, it is measurable and just as real as the physical expression itself. So are we!" Energy is always conserved. When a physical object burns, or rots, the energy or energy configuration or information contained in that physical object is not destroyed. It merely passes on to another form. A soul is life and energy, as the Torah states, "Elohim breathed into his nostrils a nishmatchaim (living soul)" (Genesis 2:7). What had been for me an idea or concept is now an indisputable law of nature – the Law of Regeneration (Ha'ataka). Many call it reincarnation, and others transmigration (gilgul). A law that I can clearly see governing all human and animal life on Earth. According to this law, we are already immortal beings with a long history of Regeneration. I could lay out thousands of proofs of this system, but what is the point if we shut our eyes? I learned long ago that once a person believes something "by faith," the evidence against it is firmly set aside. What we believe does not matter because what we believe does not change what happens. What I find rather interesting is that this idea of Regeneration is, in fact, universal. Ninety percent of the world's active religions believe in one form or another of reincarnation. Judaism, Hinduism, Buddhism, and Yahwehnism have reincarnation as their fundamental base doctrine and, to a lesser extent, the Muslim faith. The Sufi and other Muslim sects teach Rajat, literally going up and down in a cyclic fashion. Still, no mainstream Christian denomination today teaches Regeneration as a belief, yet it is apparent everywhere in the Scriptures, as our book Regeneration firmly proves. Another interesting statistic states that sixty percent of the world's population believes in some form of reincarnation. Today, approximately 40 million Americans (one in four) believe in reincarnation, and the number continues to grow. This idea is an ancient one dating back to thousands of years. In the 1st Century B.C.E., Alexander Cornelius Polyhistor, the Greek scholar who became a Roman citizen and influential tutor in Rome, wrote: "The Pythagorean doctrine prevails among the Gauls' teaching that the souls of men are immortal and that after a fixed number of years, they will enter into another body." The emperor Julius Caesar recorded that the Druids of Gaul, Britain,

PART TWO

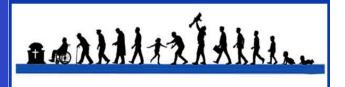


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and Ireland had Regeneration as one of their core doctrines, and they believed that the soul is immortal: "The principal point of their doctrine is that the soul does not die and that after death it passes from one body into another... the main object of all education is, in their opinion, to imbue their scholars with a firm belief in the indestructibility of the human soul, which, according to their belief, merely passes at death from one tenement to another; for by such doctrine alone, they say, which robs death of all its terrors, can the highest form of human courage be developed." Indian discussion of reincarnation enters the historical record from about the 6th Century B.C.E., with the development of the Advaita Vedanta tradition in the early Upanishads (around the middle of the first millennium B.C.E.). There is evidence that dates the origin of the teaching of reincarnation to the Iron Age (around 1200 B.C.E.). Still, the most significant body of evidence of the antiquity of Regeneration comes from the Bible, believe it or not. We will get to this soon. The Jewish historian Flavius Josephus, nearly a contemporary of Yeshua, recorded that both the Essenes and the Pharisees believed in Regeneration (not in the resurrection of the physical body). He writes that the Pharisees believed that the souls of bad men are punished after death but that the souls of good men are "removed into other bodies" and they will "have the power to revive and live again." In another instant, Josephus, writing himself in a speech to some Jewish soldiers, said: "Do ye not remember that all pure spirits when they depart out of this life obtain a most holy place in Heaven, from whence in the revolution of ages, they are again sent into pure bodies?" In this same book, Josephus records an interesting observation of the Essenes. Most scholars agree that the Essenes are authors of the famed Dead Sea Scrolls. According to Josephus, the Essenes believed that the soul is both immortal and pre-existent. "Smiling in their agonies and mildly deriding their tormentors, they (Essenes) cheerfully resigned their souls, confident that they would receive them back again. For it is fixed belief of theirs that the body is corruptible and its constituent matter impermanent, but that the souls is immortal and imperishable. Emanating from the finest ether, these souls become entangled, as it were, in the prison-house of the body, to which they are dragged down by a sort of natural spell; but when they are released from the bonds of the flesh, then as though liberated from a long servitude, they rejoice and are born alof...while they relegate base souls to a murky and tempestuous dungeon" (Jewish War Book 2.153-55). This is why they did not fear death but welcomed it because they believed they would return again. We know for a fact that an impressive amount of data has been collected by universities, researchers, child psychologists, and past life therapists on near-death experiences and past life memories, providing evidence that is clear and convincing to any open mind, showing that life continues after death and we return to continue our journey here on Earth. The internet is proliferated with stories of this kind, and it would be hard to dispute that the phenomenon exists. This now brings me to the proofs: where is Regeneration in the Word? Due to the space here, I shall provide but a few examples. Our book Regeneration covers the latitude of verses. In Iyov (Job) 33:29, we read, "Behold, all these things does El work: twice, yes thrice, with a man, To bring back his soul from the pit, that he may be enlightened with the light of the living" (NKJV). The prophet Job proceeds the Torah by hundreds of years, and he accurately describes Regeneration in this passage. To him, it was a fact of life. 13 For other instances see Mishle (Proverbs) 11:31; Schmuel Alef (First Samuel) 2:6; and Daniyel (Daniel) 2:12-. The most revealing proof of Regeneration comes from the Brit Chadashah. In this verse in Mattityahu (Matthew) 11:13-15, the Messiah confirms it; "For all the Prophets, and the Torah, prophesied concerning Yochanan. And if you will receive it, this is Eliyahu, which comes. Whoever has ears to hear, let him hear." This text, among many others, is irrefutable proof that Yeshua believed in and taught Regeneration. By identifying John, the Baptist as Eliyahu (Elijah), Yeshua affirmed Regeneration as the means by which Elijah came and, in turn, his own identity as the Messiah. Throughout the Hebrew

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Scriptures, many signs are given to confirm the person of the Messiah; chief among them is the sign of the return of Elijah, which, according to Daniel's 70-week prophecy, would occur soon after the decree to rebuild Jerusalem, which was fulfilled in 444 B.C.E. If John the Baptist was not Elijah in the flesh, then the Scripture would be broken, and Yeshua could not be the Messiah. We should also note that Elijah came through a woman and not on a chariot from Heaven. See also Mattityahu (Matthew) 17:10-13; Marque (Mark) 9:13; and Luka (Luke) 1:17. Lest we forget Malachi (Maliki) 4:5 promised that Eliyahu will return before the dreadful day of Yom YHWH. "Behold, I will send you Eliyah the prophet, before the coming of the great and dreadful day of YHWH." Sadly, the Church redacted the Scripture to remove or camouflage Regeneration from the Word in the 5th and 6th Centuries. Why they did it is apparent. The "grace only" doctrine that the Church taught positioned them as the sole agents of salvation, thereby controlling all lands and money. However, they could not change the writings of the Church Fathers, whose circulation had increased in the early Church—many of whom taught Regeneration whom they martyred. Just to quote a few, Saint Clement of Alexandria (150-220 C.E.) "We were in being long before the foundation of the world; we existed in the eye of God, for it is our destiny to live in Him...Not for the first time does He pity us in our wanderings, He pitied us from the very beginning...Philolaus, the Pythagorean, taught that the soul was flung into the body as a punishment for the misdeeds it had committed, and his opinion was confirmed by the most ancient of the prophets" Stromata, vol. 3, p. 433. Saint Gregory of Nyssa (257-332 C.E.): "It is absolutely necessary that the soul should be healed and purified, and if this does not take place during its life on Earth, it must be accomplished in future lives" (Great Catechism). Arnobius (290 C.E.): "We die many times, and often do we rise from the dead" (Adversus Gentes). Chalcidius (Third Century): "Souls who have failed to unite themselves with God, are compelled by the law of destiny to begin a new kind of life, entirely different from their former, until they repent of their sins." Saint Jerome (340-420 C.E.). "The doctrine of transmigration has been secretly taught from ancient times to small numbers of people, as a traditional truth which was not to be divulged" (Epistola ad Demetriadem). Many more are in the book. Finally, many of the unauthorized versions of the Gospels show that Master Shiloh taught Regeneration as an essential tenure of his beliefs. I quote but three of these instances. The Gospel of the Holy Twelve Lection XXXVII / 37:1-3 "Jesus sat in the porch of the Temple, and some came to learn his doctrine, and one said unto him, Master, what teachest thou concerning life? And he said unto them, Blessed are they who suffer many experiences, for they shall be made perfect through suffering: they shall be as the angels of God in Heaven and shall die no more, neither shall they be born any more, for death and birth have no more dominion over them. They who have suffered and overcome shall be made Pillars in the Temple of my God, and they shall go out no more. Verily I say unto you, except ye be born again of water and of fire, ye cannot see the kingdom-of-God." Lection XXXVII / 37:4-8. "And a certain Rabbi (Nicodemus) came unto him by night for fear of the Jews, and said unto him. How can a man be born again when he is old? can he enter a second time into his mother's womb and be born again? Jesus answered, Verily I say unto you except a man be born again of flesh and of spirit, he cannot enter into the kingdom of God. The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth. The light shineth from the East even unto the West; out of the darkness, the Sun ariseth and goeth down into darkness again; so is it with man, from the ages unto the ages. When it cometh from the darkness, it is that he hath lived before, and when it goeth down again into darkness, it is that he may rest for a little, and thereafter again exist. So through many changes must ye be made perfect, as it is written in the book of Job, I am a wanderer, changing place after place and house after house, until I come unto the City and Mansion which is eternal." Book of Thomas, the Contender: "Watch and pray that you may not be born in the

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flesh, but that you may leave the bitter bondage of this life." If you are ready to receive it, I will now reveal what happens when you die. I repeat, there is nothing to fear from death. This is the way the process and system have worked since time eternal. When the Righteous die, they immediately go into the presence of Elohim, "We are confident, I say, and willing rather to be absent from the body, and to be present with Adonai" Qorintyah Bet (Second Corinthians) 5:8; See also (Yochanan (John) 11:26; Luka (Luke) 23:43. Whether you want to accept it or not this includes the righteous from all religions and beliefs. At death, we leave the body and travel through a vortex (tunnel) of light until we arrive at the gate of Heaven or the Eternal City. The experience is weightless, painless, and short. I have voluntarily been through this road several times as I left my body to view the Kingdom of Heaven. Before the deceased leave the Earth, some people view their bodies in their rest or deceased state, and others are accorded the privilege of seeing their funeral service, but many are not. The wicked (unrepented), on the contrary, are sent to Sheol or Hades (Greek), where they experience darkness and torment for a season, then they are released back into the Earth (Bamidbar (Numbers) 16:30-33); Koheleth (Ecclesiastes) 9:10; Tehillim (Psalms) 86:13; Luka (Luke) 16:19-31). The extremely wicked undergo corrective punishment in a place called Gehenna. This is known in the Old Testament as Gai Ben-Hinnom, literally the "Valley of the son of Hinnom," and in the Talmud as Gehinnam or Gehinnom. The Book of Isaiah refers to this valley as the "burning place" (30:33) where souls are refined and not destroyed; after a certain period, they are released into humanity to continue their redemption or mission. See also Yeshayahu (Isaiah) 66:24; (Marqus) Mark 9:44, 46, 48. How long a soul remains in these abodes depends upon the severity and gravity of their crimes. Some souls have been in hell for hundreds/thousands of years. The Angel of Death and Hades are responsible for this domain, and I have met them. Everyone is sent back eventually because the Final Judgement is not until the End of the Age, and we are still one thousand years away from the conclusion of that glorious day. The Apostle Paul, a learned Rabbi of the Torah, understood the teachings of Judaism on the Judgement and Resurrection. He said, "...he hath appointed a day, in the which he will judge the world..." (Maaseh Shlichim (Acts) 17:31 K.J.V.) and "...there shall be a resurrection of the dead, both of the just and unjust" (Maaseh Shlichim (Acts) 24:15 K.J.V.). Regardless of your religion, we must all stand before the Judgement Seat of YHWH in the flesh and answer for the things we did in the flesh. "For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad" Qorintyah Bet (Second Corinthians) 5:10 (NIV): This can only happen when we have been resurrected in the body (Qorintyah Alef (First Corinthians) 3:10-15; Gilyahna (Revelation) 20:11-15, 22:12). Here are some things you can expect while on the other side. The Angels must reveal where we went wrong and what we did right and show us our past lives to understand the "happenings" of our journey. A mighty hall of records exists where this information is kept. Let us be reminded that the Scripture informs us that everything we do on Earth is meticulously recorded (Tehillim (Psalms) 33:13-14; Koheleth (Ecclesiastes) 12:14; Yirmeyahu (Jeremiah) 8:12; Gilyahna (Revelation) 20:12). Some people are shown future events and a preview of their new lives for encouragement or warnings before they return. The cycles of birth and death are about recovering our angel status and going to our real home, this incredible Universe. In Heaven, you meet your relatives or see messages or holograms of what they left for you. Some people choose to remain in Heaven for a season or two, but eventually, everyone must return. When and where, one is reborn, many Regeneration laws determine this route, and these laws are explained in our book. The fantastic news is we never lose any of our loved ones! They return to us one way or another. I like what the Hindu Scriptures say. The Bhagavad-gita chapter 27 states, "For one who is born, death is certain. For one who is dead, birth is certain. Therefore, you should not grieve over that which is inevitable."