GATES OF THE PURE

Bissmillahhirrahmmanirrahim

"But I am telling you the truth. It is better for you that I leave, because if I don't, the Defender won't come to you. And when he comes, he will reveal to the world about sin, about righteousness and about judgment".

(Jesus, John, 16)

DEFENDER

For hundreds of years, the "Defender" from John's Gospel has had the attention of thinkers, philosophers and members of the clergy. Jesus clearly states that the Defender will come after him, and that this event cannot refer to John the Baptist, who was a contemporary of Jesus. A partial consideration of the Mission that Jesus announced is the "maximum" of that place and time, which he clearly emphasizes: "it is better for you that I leave..."

The word "Defender" (Comforter) in the Greek translation of the Gospel (Paracletos) has in its root (can be derived from it) the word "praise", Praiser, or Comforter, in other words the name Ahmed (which is the root of "Muhammad").

This is in full agreement with the Qur'an, where Isa a.s. (Jesus) says: "... and to bring you the Good News about the Prophet who will come after me and whose name will be Ahmed..." It is known that the Prophet Muhammad is the one Prophet who was given the "fullness of words", and that the Qur 'an encompasses (collects) all previous revelations of God.

In the Gospel of John, Jesus himself (referring to the Advocate) announced the threefold

testimony of faith in Islam: God is One, Muhammad is His Messenger, and Ali is the Friend of God. Namely, speaking of the Defender (Muhammad), Jesus speaks of a threefold revelation to the entire world: the revelation of sin, righteousness and judgment. All three of these correspond to the threefold testimony of faith.

1. God is One (exposing sin)

2. Muhammad is God's Messenger (revelation about righteousness)

3. Ali is the Friend of God (revelation about judgment).

The first point is understood from the Qur'anic verse, ("God will not forgive that someone else is considered equal to Him..."), the second point also follows up on the verse ("And is there anyone more unjust than he who denies the words of God"), while several verses of Surah "Ramparts" speak about the third testimony of faith.

Namely, speaking of Judgment Day, that surah mentions the "people of the ramparts", people who will "stand on the tops of the ramparts, and every single one of them will be known by their own characteristic". These are the Holy Imams (12 of them), who are the dividers of the worlds (between heaven and hell), because the Imam is everyone's heaven or hell (as the sustainer of the world, the guide and the knower, whilst also being the master of Revelation).

Imam Ali said about the Imams: "No one will enter Paradise except the one who knows us and whom we know. And no one will enter Hell except the one who does not know us and whom we do not know."

A well-known tradition also says that the one who dies without meeting the Imam of his time dies a heathen's death.

This way, the words of Jesus about the "triple revelation" become clearer, as this is the triple testimony of faith in Islam, announced by the Paraclete (Defender, i.e. Ahmed).

Imam al-Mahdi, the Messenger of God said: "If there was only one day left in the world, God would extend it until a man appears whose name will be my name (Muhammad - al-Mahdi), and who will fill the earth with justice, that is now filled with injustice and violence".

There are more traditions of such nature, and in one of them it is said that the Prophet put his hand on the head of Imam Husayn, a.s. (who was still a child at the time) and said: "There will be nine Imams after him, last of whom is Support" (Imam Mehdi). They are the custodians of the Book, the Guides and the Knowers, the Sinless, whose names the Prophet enumerated in some traditions.

The first Imam is Ali and the last one is Mehdi. The last Imam is alive and hidden. (We won't comment here on the opinions of those Islamic schools that claim that the Mehdi will "merely be born". This is a naive, absurd and unsustainable thesis that destroys the structure of the entire Imamology (the fracture of the 12 Holy Persons), and leaves the role of Pole as the sustainer of the world "floating in the void" (space and time) until the alleged (future) appearance of Imam Mahdi).

As is well known, there are two hiddennesses of the Imam, the small one and the large one. The small one lasted about 70 years (during that time the Imam contacted people through his four representatives), and then there was a great concealment that continues to this day. The beginning of the Imam's hiding was announced by the Prophet himself, saying: "There is no other choice for that child, but to go into hiding." (Imam Mehdi a.s. disappeared at the age of 5 years old roughly). Now, during the great occultation, "official" access to the Imam is impossible (as he himself emphasized in his last letter to the fourth representative). This is because it would be impossible to prevent potential abuse for the purpose of achieving social, political or economic goals. However, "private" contact is possible and it happens (and has happened) during all periods of time. The initiatory role of the Imam as the seal of the Muhammadan Vilayet is alive and active, and will never cease until the very End. At all times, (during the period of the Imam's concealment lasting more than 1200 years) people speculated about the "place" of Mahdi's hiding, looking for him on the maps of the earth's geography.

However, the Imam (and the esoteric hierarchies belonging to him) resides in an intermediate world that is in the range of »our« material world and the spirit world, which enables him to have simultaneous contact with both, with the human world and the world of the Most Holy Intelligences. Whoever is invited carries the experience of reaching into that world where both departure and return are in principle incommunicable with (physical) language.

The evaluation of the Imam (related to the contact with some of the people on earth) and his preparation of the said evaluation for access to the imaginal world remain an eternal secret. During this dark age when most people have lost the power of theophanic perception (because the 9 spiritual senses are stunted) and when all existence is reduced to "the visible", the contact with the Hidden Imam must be suitable for many as a form of "hallucination", because of the words about a world "where the senses are spiritualized and where the spiritual is materialized."

But the one who was there knows very well that this world is reality. Both the journey and the return take place in full consciousness (or in a state between sleep and waking), and the entire "soul apparatus" of a person remains completely preserved. There are cities of light (inhabited by "shadowless" beings), there is the psychocosmic mountain (Kaf) on which is the emerald rock and the abode of Imam al-Mahdi himself. He is always accompanied by 74 people: 40 noble priests, 30 spiritual princes, as well as the Messengers - Idris, Ilijas and Isa a.s.

Some spiritual travelers have met some of the Imam's companions. Throughout the history of the human race, many of those who have had access to the Imam left a testimony about it, while others did not because they could not or were not allowed to. Due to the complexity of living conditions and the enormous increase of all kinds of evil during the dark age (in which we live today), there is more or less strict incognito withiin this matter, so those who meet Imam Mahdi (in principle) do not leave any trace behind. In this day and age, people not only do not know anything about invisible esoteric hierarchies (certainly most people but not all), but they dont even believe in their existence. The paradox is that the world exists precisely according to them, and not according to the economic, political or military basis of material force and laws of the material world.

The degenerate, materialistic man who has reduced all that exists to "what is visible" tries in vain to replace the loss of the spiritual verticality of being and spiritual virility with the strength and energies of the "collecting spirit", and as such (hommo - economikus) the goal of his life is merely satisfying his material needs . In this regard, someone has beautifully remarked that "it is not the hidden Imam but us", we have become unable to recognize him. Veiled delusions, ignorance and cruel material intoxication are the cause of the inability to recognize the Imam of Time. In the previous Holy Books, the Holy Imams (all 12 of them) were mentioned by name. In the Qur'an they are also mentioned in a special way (numerologically), which we will see later.

The Prophet Muhammad and Imam al-Mahdi are also announced in the Hindu Scriptures. In the Bhavishya Purana it says:

-"Malechha (one who belongs to a foreign country and speaks a foreign language), the spiritual master, will appear with his companions. His name will be Muhammad. Raja (Bhaj) after giving this Maha Dev Arab (angelic disposition) a bath in "Panchgavya" and in the water of Gauga ( ie

Purifying him of all sins) he offered him the gifts of his sincere devotion, and while paying respect said: "I offer my obeisance to you. Oh you, pride of mankind, inhabitant of Arabia, you have gathered great power to kill the devil, and you are protected by Malechh from these opponents. Oh, you visage of the greatest Lord, I am your slave, take me as one at your feet".

Although this prophecy may refer (by all accounts) to the Prophet Muhammad who was mentioned in all previous books, it still refers to Imam al-Mahdi. The text speaks of a "spiritual master" who will appear with his companions.

The Imam is the Batin (inner dimension) of the Revelation, its spiritual hermeneutics, and therefore Mehdi a.s. is the spiritual teacher mentioned in the text. It is known that he will appear with 313 of his comrades, whose number is equal to the number of fighters of the Battle of Bedr. Among the companions will be Prophet Isa (Jesus). As the number 3 is a triad, it is a threefold testimony of faith, which (in the number of companions of the Holy Imam) is mentioned 2 times (3, then 1, then 3 again; 313).

This occurs because the Mahdi makes the triple testimony of faith (faith in God, Messengership and Imamate) known through the double consideration (Zahir and Batin).

Between them is the number 1, the number of beginnings and unities. The Imam's companions are therefore essential in the (total) known Half. Contrary to some claims, Prophet Muhammad did not have many friends. Regardless of all the powered misconceptions about "mass" support, the fact is that in the battle of Uhud with the Prophet, only four people remained, headed by Ali (one of whom was a woman and her name was Nesiba). Also, in the battle of Hunayn with the Prophet, only 12 people remained while the others scattered (which is what the Qur'an also talks about).

In addition, there are nonsensical claims that a "shab" (friend) of the Prophet (even) is anyone who has seen him at least once. This thesis is completely unsustainable, because there were people who watched him fighting, and besides, if the "first generation" had the advantages that some attribute to them, then the later ones would be deprived, which is impossible because God is not unjust nor is His Grace stopped by the departure of the first generation. Complete Obedience to the Exemplary Prophet was shown (in all situations) by only a few people (Ali, Amar, Salman, Mikdad and Abu Zer), and this is a historically confirmed fact regardless of all the "praises" of some people and in general at that time. Therefore, the spiritual master who comes with his friends is Imam al-Mahdi. He is given (in the Hindu text) an angelic disposition.

It is known that the Holy Imams are Immaculate and that they are supported by the Holy Spirit. I have a "bath in the Ganges" (purification as the Archetype of complete purification). The Qur'an says about the Family of the Prophet: "God's will, Oh Family of the Prophet, is to remove your sins and purify you completely." This is verse 33 of the sura "The Allies" (also numbered 33). How Isa a.s. (Jesus) appeared together with Mahdi in his thirty-third year (and the sura "The Allies" is numbered 33) is a clear indication of the already mentioned triad, (in the number 313, which we have seen is the number of the Imams friend) – God is One, Muhammad is God's Messenger, Ali is God's friend. The two of them (Isa and Mehdi) are Allies (the title of the surah) in the fight against the devil, which is further discussed in the text of the Hindu prophecy. The Imam is spoken of as the "pride of mankind" (because he will unite all religions), and as a "dweller of Arabia". He will appear leaning on the Holy Temple (Kyab), so in Mecca (Arabia).

Mehdi gathered a great force to kill the devil (Antichrist). With the appearance of the last Prophet of God, Muhammad a.s., shaitan (devil) has lost all hope of being worshipped. In the end, with the appearance of Mehdi, the "devil in human form" (Antichrist) is killed, losing all hope. Mehdi, on the other hand, is protected, because he is the absolute protection for the people on earth. "Oh, you are the visage of the greatest Lord" – it is said later in the text. It is known that the Imam is the Face of God through whom God is known. Therefore (since it is the stronghold of God's Attributes and Names) the Imam is (all of them individually) the Image of the Lord. In the end there is an allusion to the "Holy Feet" in Hinduism ("like one at your feet").

Now let's look at another (also Hindu) prophecy.

Athara Veda, Kanda, 20, Sukta 127 (Mantra 1 – 3)

- Oh, people, listen to this closely. A man of praise (Muhammad) will rise among you. We will take the Muhajir under our protection from 6090 enemies, whose equipment is 20 camels, whose greatness of position touches the heavens and humbles them. He gave Mamah Risha one hundred gold coins, ten circles, three hundred Arabian horses and ten thousand cows".

The number 6090 in the sum of the digits gives the number 15 (6+0+9+0) and Imam Mehdi was born on the 15th of Shaban 869 AD. He rises among the people returning from the world of concealment. This prophecy defines him as a "muhajira" (Emigrant), that emigrant from the world of matter who escaped to the world of intermediate states. The enemies of the Imam are determined by the number 6090 (6000+90). A cube consists of 6 corners and 6 is the most perfect number. Following the number (6) comes the number zero, i.e. the first circle, which is the branch of knowledge that will be known until the appearance of the Imam. This is followed by the number 9. According to Islamic Cosmology, the universe consists of 9 spheres. Three times three is nine (3x3=9), and 3 is the number of testimonies of faith. In addition, the ninth Psalm in the Bible announces the Antichrist who will be defeated by the Mehdi.

As the Universe has 9 spheres, nine is therefore the "ultimate limit" which a person can reach, that "leans" on perfection and the first branch of knowledge ("circle" – zero). Then comes another circle (the second zero in the number 6090); which is the second branch of knowledge that will be known until Imam Mahdi. Namely, the circle is a clear symbol of the mystical path where creatures travel in a circle and return to the center. Imam Sadik a.s. said: "Knowledge has 27 harps (parts). Only two harps will be known until the appearance of the Mahdi. Once he arrives he will release 25 more parts of knowledge and join them to these". These are two zeros (2 circles) in the number 6090. Therefore, it is precisely through the enmity towards the Savior that his Announcement is reflected, since his conflict with the Antichrist is the last battle on earth, whereby good and evil are in (symbolic) balance, and that is why the number of enemies is " the mirror" of the Imam. That's why the equipment of the enemy is "20 camels", because the number 20 was considered a complete number. On the other hand, you can see 2 branches of (known) knowledge in the number 20, and zero ("circle") in the total sum (20=2+0). The sum of fingers and toes is 20, which is again an allusion to the "completeness of evil" that fully radiates from man (the Antichrist). In contrast to this is the man of light, the angelic dimension of "all fingers" together.

The greatness of the enemy's position touches the heavens and lowers them down on Earth. This is a negation of the Saviour's position, because the "lowering of the heavens" (Vilajeta) is an attempt to lower the people of light to the level of the purely human. And that is why Armageddon has a purely historical character of closing the door to evil through the dimension of the "last battle". Let's see what the Savior gives Risha before the last battle: – 100 gold coins, 10 circles, 300 Arabian horses and 10000 cows.

This is a symbol of abundance (spiritual and material) in the age of the Mahdi, as it was announced in one tradition (that "the earth will throw out its treasures").

A hundred (100) is a whole number that signifies perfection (10x10=100), and "gold coins" are a clear symbol of material abundance. This is followed by "10 circles" (it is not said which kind). These are 10 "degrees of knowledge", i.e. 25 parts of knowledge that Imam el-Mehdi liberates (the circle, we have seen, is a symbol of the spiritual path).

After that he gives him 300 Arab horses. In the sum of the numbers, it is again a triple testimony of faith (3) and two circles (two zeros). The horse is a symbol of spiritual strength and the Arabic "race" of the horse speaks about the friends of the Imam who are leaving Mecca. As Muhammad and the 12 Imams add up to the number 13, that number gets added to 300 ("Arabian horses", i.e. degrees of spiritual strength), giving the number 313, the number of the Imam's Friends (i.e. the number of fighters of the Battle of Badr).

Also, 300 is a ten-fold degree of the number 30, which would mean 10 degrees of knowledge "leaning" on the number 30, and later we will see exactly 30 verses (in Surah "Ants"), i.e. the verse of Imam Mehdi's Secret. In the sum of all the digits, the most perfect number 6 is obtained again (100+10+300+10000=1+1+3+1=6).

The number 10000 ("Cow") is the number of the upper limit in the decimal series, and according to some scholars it means "all that exists". This is the Authority of the Imam over the creations (all that exists), which appear through the number 10000 after material and spiritual abundance has materialized on Earth, as well as the Right People - Bayt. When it comes to cows (which are a symbol of fertility and knowledge), we should remember the sanctity of that animal in Hinduism. Later we will see how Muhammad's and Ali's "shame" (as spiritual glory) is mentioned precisely in the sura "The Cow" (surah 2).

Now, we shall analyze the number of (the Imam's) enemies (6090) as a number that gives clues about the very end, i.e., the Imam who is against that enmity, so the mentioned number in

"vertical" consideration (so far it has been considered in "horizontal" form as a sum of digits or those digits individually).

The number 6090 is achieved by adding 6000+90 together. According to the Qur'an, one "Day of God" lasts 1,000 years, so 6,000 years equals "6 days" (during which, according to the Bible, God created the world).

In Surah "Yunus" (Surah 10, verse 109), verse 3 says: "Your Lord is Allah, who created the heavens and the earth in six periods of time, and then - ruling the Arsh, the universe dominated. No one will be able to intercede for anyone without His permission. That is Allah, your Lord, so worship Him! Why are you not thinking clearly?"

These 6 periods of creation (since One Day of God equals to 1000 years) are analogous to the 6000 (90) enemies of the Imam, because the Dajjal (Antichrist) wants to "rule the throne" of the world and "rule the universe". Opposite him and his sons of darkness stand the Savior and his people of light (all 313 of them). Just as Prophet Yunus was "swallowed by a fish" (surah is "Yunus"), the Antichrist in turn "swallows" everything on earth, whilst attempting to be worshiped as God. However, this seduction (which will affect two-thirds of the world) is broken by Imam al-Mahdi with the sons of light, and there lies the answer of the number 90 (6090= 6000+90).

The answer is namely the sura number 90 in the Qur'an is the surah "City". Let's look at the verses of this sura that "lean" on the number 6000, forming a totality with it. Thus, the 6 time periods (of creation) become six levels of knowledge and the seventh, final level is surah "The City".

Verse 1: "I swear by this city",

2: "And you will be allowed to do everything in this city"

3: "by both the parent and the one he begat"

4: "We create a man to strive".

5: "Does he think that he's untouchable?"

6: "I have spent treasure beyond number!" - they will say".

7: "Does he think no one shas seen him?"

8: "Didn't we give him two eyes"

9: "and tongue and a pair of lips"

10: "and good and evil was explained to him?"

11: "Well, why was he not grateful for the favors?"

12: "And what do you think, how can one be grateful for blessings?"

12: "free the slaves from slavery",

14: "or, when hunger rages to feed"

15: "orphan of close kin"

16: "or the poor afflicted"

17: "and besides that he is of those who believe, who recommend endurance to each other and who recommend mercy to each other",

18: "it will happen - the lucky ones!"

19: "And those who do not believe in Our proof, they will be unfortunate",

20: "over them the fire will be closed

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Prophet a.s. said: "I am the city of knowledge and Ali is the gate of that city"."City", God glorified himself, is the personality of Muhammed a.s. which is the "city of knowledge".

The "permissibility of everything" within the city of knowledge is the initiatory power (of the Prophet), which includes all those who entered the gate of that city (through Imam Ali).

Verse 3 unites the "two Muhammads" (the Prophet, peace be upon him and Imam al-Mehdi, peace be upon him), the seal of the Messengership, and the seal of the Muhammadan Vilayet (Mehdi), which represents the "walls" of the city of knowledge. That's why God swears in verse 3 "by the parent and the one he gave birth to" (and not by the parent and the son), because it is about the spiritual kinship (and physical, but it is only a consequence of the spiritual and not the other way around) of Prophet Muhammad and Imam Mehdi. The Prophet said: "I am sent as the Herald of my son, Imam Mahdi." In verse 3, that announcement is given in consideration of God's Oath (due to the weight of the Vilayet of the Pure House, that "heavy, burdensome thing", which made the heavens, the earth, and the mountains shook. This is the Trust of the Imam). After this joining of the "two seals" came comparative allusions to Imam Mahdi and the Antichrist. Toil, human pride and "treasures without number" (which were spent).

In another place, the Qur'an says about Knowledge: "And he who is endowed with knowledge, he is given a treasure beyond measure". When asked about this treasure, the Sixth Imam said: "Faith in Allah and knowledge of Imams".

Thus the "treasure beyond measure" stands against the "treasure without number", (which is spent) Imam el-Mehdi against the Antichrist.

Verse 7 ("does he think that no one has seen him") indicates the sighting of the Antichrist in past Divine books and authentic traditions, his appearance at the end of the world is something "already seen". "Parallelism" to that godless consciousness (in the same verse) is the question that refers to Imam Mahdi. Does the denier think that no one saw him (the Imam)? (in the age of great secrecy). This is denied, but then verses 7 and 8 "return" us to the very dawn of the great day, the birth of Imam Mehdi a.s. Hakima Hatun (aunt of Imam Askeri a.s.) reports about the birth of Imam Mehdi a.s.: "When I took him in my arms, I saw that the child was circumcised, the umbilical cord was cut, perfectly babied and clean. On his right hand was written: "The truth has come, the lies have disappeared; lies are destined to perish" (Qur'an; 17:81)

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When I brought that blessed child to his father, his gaze rested on the latter, and he uttered a blessing. His Lordship, the Imam, took him in his hands, placed his blessed lips on his two eyes, on his mouth, on his two ears..." "Two eyes and tongue" (a pair of lips) of Imam Mahdi are mentioned in verses 8 and 9 of the surah "City" (8: - did we not give him two eyes - 9: - tongue and two lips - ).

Imam Askeri's kiss (to the Imam - the child, his heir) is the act of initiation mentioned in Surah "The City", and that is why the sum of these two verses (8 and 9) gives the number 17, which is the number of years of Imam Mehdi's rule (8+9=17). .

"Two eyes, two tongue and two lips" adds up to the number 5 (2+1+2) which is a clear allusion to the 5 people for whom everything was created (Muhammad, Fatima, Ali, Hasan and Hussein).

Imam Hasan al-Askeri placed his lips on the two ears of Imam Mehdi (the child), an act not mentioned in the verse. According to Ibn Arebi, the 5 human senses correspond to the 5 pillars of faith (testimony of faith, prayer, fasting, hajj and zakat). Compliance is as follows:

Testimony of faith = nose (sense of smell)

Namaz = eyes (sense of sight)

Fasting = mouth (sense of taste)

Hajj = ears (sense of hearing)

Zakat = fingers (sense of touch).

By this analogy, the Qur'an (talking about the initiation of Imam Mahdi by Imam Askari) speaks of "prayer and fasting" (two eyes, two tongue and two lips). In the hadith, Askeri a.s. also kisses Imam Mehdi's ears, and thus the hadith speaks of "prayer, fasting and Hajj".

The verses (unlike the hadith) also mention language. It is the language of Imam Mahdi that unites all religions on earth, the language of universal speech. That language, which Imam Mehdi liberates by bringing another 25 parts of knowledge to (or up to) the two already existing parts. The language of universal speech from the place of the Messenger's Message was (to a certain extent) known to the Messengers until Muhammad, although they brought merely a partial account of it. Therefore, Musa a.s. prays to God: "Remove the stumbling block from my tongue, so that they may understand my speech". The alleged speech defect (stuttering) that Musa a.s. had here is a completely secondary matter in the esoteric sense, as it is about "the coherence of the universal language (speech), that fullness of words given (only) to Muhammad and whose inner dimension is fully illuminated by Imam al-Mehdi only. That's how Musa's language was" freed" only to a certain extent, the extent that he, with his Muhammadan dimension, captured from the place of the messenger's message. In the hadith, the tongue is omitted, but the two ears (which touch the lips of Imam Askeri) are mentioned.

At the level of compatibility regarding the 5 senses with the 5 pillars of Islam, the verses therefore mention prayer and fasting (eyes and mouth, but also the tongue), while the hadith mentions prayer, fasting and Hajj (eyes, mouth, tongue and ears). Thus, the universal language (speech) from the verse is now combined with "Two ears" in the hadith. Fasting and Hajj (as 2 pillars of Islam) overlap, add up and find meaning in Imam Mehdi a.s., as a universal (completely new) call to the light temple of Divine Unity which is the Imam in his own right (and which is in accordance with the Hajj ritual, because it is "light temple' Holy Ka'ba) After that (within a completely new call) the different categories of spiritual travelers from Surah "The City" (a slave who is freed from slavery, an orphan of a close relative) find their spiritual realization. In the book "Islam in Iran" (Henri Korben) related to the birth of Imam Mehdi a.s., Hakim continued: "He drew a sign on the palm of his left hand, placed his pure had on the child's head, saying: "My child, speak with the strength of divine power:

Then, his lordship Sahib al-Zaman (i.e. the Imam of the child) spoke: "In the Name of God, the All-Merciful, the Compassionate! We will bestow our mercy on a group of those who were oppressed by the mighty on earth. We will make them Imams of the faith. We will make them spiritual successors. We will make them witnesses on earth, and we will show Pharaoh, Haman and their armies what they feared" (28:4-5).

Now let's look at the numerical values related to the birth of Imam Mahdi. First, we should consider what is written on the Imam's right hand ("The truth has come, the lie has disappeared, the lie is destined to disappear). It is verse 81 of the surah "The Night Journey" (surah 17, verse 111). The ordinal number of the surah (17) indicates the number of years of authority of Imam Mehdi. The number of the verse (111) indicates the hundred Beautiful Names of God and the 11 Holy Imams before Mehdi (pbuh). Mehdi is the ninth Imam after Hussein, and the sum of the digits of the verses written on his hand (81) gives the number 9 (8+1=9). +1=17), which is the number of years of Imam Mehdi's rule. The number of years should be understood esoterically, and so should the "rule" of the Imam itself. That rule is not political or economic, which we will talk about later.

The second number, (2 verses from Surah "Saying") is what the Imam, or the child rather, learns from the Qur'an in the sum of the digits gives the number 19 (2+8+4+5). That is the number of the verses of light prostration of Imam Hussein (and what we will see later).

The sum of the digits of the 2 verses that the Imam recites (4 and 5) also points to Imam Hussain, because "there will be 9 Imams after Hussein" (4+5=9). The simple sum of the verse written on the Imam's hand (81) and the ordinal number of the surah (17) gives the number 98 (81+17=98). In the sum of the digits, we get the number 17 once more, i.e. the authority of Imams (9+8=17).

Also, 28 (surah "Kazaniwa" – 9 (4+5)=19 is the prostration of Imam Hussain a.s. (later we will mention a special chapter about the light prostrations of the 14 Sinless). The ordinal number of surah "Saying" (28) indicates the death of Imam Askeri Mehdi's father (died at the age of 28), and as the occultation of the Imam began with his death, the order of the surah indicates the beginning of the occultation number 37 (28+9) which in the sum of the digits gives "10 degrees of knowledge" (3+7=10)

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The sum of the verses (written on the hand of the Imam), i.e. number 81 and the ordinal number of the sura (17) is the number 101. Subtracted from the total number of verses of the same sura ("The Night Journey"), which is the number 111, again 10 degrees of knowledge are obtained (111-101-10), the knowledge that is Imam Sadiq a.s. defined as "10 steps rising one above the other".

Surah "Saying" (in which there are 2 verses that Imam - the child learns) has 88 verses and begins with: TA-SIN - MIM.

TA-SIN is the Pure House, while MIM represents the Unity of the Herald, the Son, Prophet Muhammad, and Imam Muhammad al-Mahdi. (M – Muhammad, I – Imam, M – Mehdi). The total number of verses (88) therefore consists of 2 eights. Eight is the number of the geometric body (Ka'ba) and two eights are the earthly and heavenly Ka'ba together.

The sum of the numbers related to the surah (the ordinal number of the sura, the 2 verses recited by Imam Mehdi and the total number of verses) is the number 35 (2+8+4+5+8+8=35, and the sum of the numbers related to the surah "Night journey" (ordinal number of the surah, the verse written on the right hand of Imam Mahdi, and the total number of verses) is the number 20 (1+7+8+1+1+1+1=20).

The difference between those two numbers, the number of "Saying" and the number of "Night Journey" is the number 15 (35-20-15), and we have seen that Imam Mehdi was born on the 15th of Sha'ban 869 AD. We will return to this topic again.

THE THIRD EYE

The "third eye" (the spiritual sense through which man acquires some of the "paranormal" abilities) has been the subject of many theories, stories and legends throughout human history. Some even go so far as to assume that the "third eye" was the only human sense in the past, during the "golden age" of humanity when spirituality prevailed in people's lives just as materiality and the material concept of living prevail today. According to this theory, the physical senses developed later, as a consequence of the loss of the "third eye". Undoubtedly, the pineal gland located at the front of the brain (approximately between the eyes or slightly above) and having 3 lobes plays an important (and "scientifically" still unexplained) role in the development of the "third eye" and its ability. Medicine officially considers that gland "stunted" (which is certainly true for most people during this dark age), and consider it "unnecessary" by today's man. It is just a sign that "modern" man has (already) long since lost the power of "theophanic perception" and that most people are still completely oblivious to the 9 spiritual senses that a human being possesses. The pineal gland contains powers which (if developed) enable the capture of thoughts from other people's minds and the physiology (of the body) is there in a subtle way intertwined with the psychophysiology of the light man, that man who is "awakened" (from the sleep of earthly imprisonment) and knows his capabilities as beings of higher awareness. During this "age of the machine" (which was announced in the Holy Hindu scriptures - the Vedas), a man is reduced to the level of an "adapted animal", an intelligent animal whose goal in life is merely the satisfaction of desires accompanied by an inevitable will to power. Man has a total of 14 senses (5 physical and 9 spiritual), which is not accidental because that number (14) is the number of the Immaculate (Muhammad, Fatima and 12 Holy Imams).

In the book "The Third Eye" (Lobsang Rampa), the author writes about his own initiation, i.e. the opening of the "third eye" '... The lama who was holding the awl, glanced at the others:

»Ready? Let's go, the sun has just set. He pressed the jagged tip to the center of my forehead and began to drill. For a moment I felt as if a thorn was stabbing me. Time stopped going by. The tip pierces the skin and enters the flesh without causing me any pain, but when it hits the bone, a light impact is felt. The monk increased the pressure, rotating the instrument continuously so that the teeth could pierce the frontal bone. The pain wasn't sharp: just a simple pressure followed by a muffled squeal. I didn't even move, because Lama Mingyar Dondup was watching me; ...

"... Suddenly, there was a slight crunch: the tip had entered the bone. The lama-surgeon, who was on the alert, immediately stopped pressing. He held the handle firmly, while my Master handed him a piece of very hard wood, of impeccable purity, collapsed on the flames and herbs to get the strength of steel...'

"Then, while moving slightly to one side so that my Master could stand facing me, at his signal with infinite caution he began to thrust the wand deeper and deeper into my head..."

For a moment the pain was intense, burning like a white glow... The metal instrument was carefully taken out. The wooden fragment was supposed to remain in that place for two or three weeks, which I would spend in that little room immersed in almost total darkness. No one will be allowed to see me, except the three lamas, who, day after day, will continue to look after my education..."

"During the first week after the operation, the room was kept in almost complete darkness. At the beginning of the eighth day, a faint light was emmitted, which gradually increased. On the seventeenth day, the light was normal, and three lamas came to remove a piece of wood from my head... once everything was over, a piece of wood was pulled out of my head..." The described operation belongs to the area of subtle physiology of the light body (man) which begins with one purely physical act (stabbing a drill into the head). It should be emphasized that the left object (the tree) stays in the head for 17 days, that is, the number that is equal to the number of years of the rule of Imam al-Mahdi a.s. The tree evidently (in contact with the pineal gland) causes certain chemical reactions, which activates the theophranic sense, which results in the adoption of spiritual abilities (telepathy, clairvoyance, etc.), abilities that are called "paranormal" precisely because of the spiritual darkness (of the times that we live in). The very fact of using physical objects (drill and wood) speaks to how deep we are in the dark age, because the Theophranic senses (by the Master) can be awakened (purely) in a spiritual way. It goes without saying that in this age most people do not even believe in such a thing. The spiritual influence (b'araka) can be so strong (and living Sufi experience has witnessed this for centuries) that it suddenly awakens the entire light in a man.

Of course, the spiritual influence is even more often gradual (leadership of a sheikh, Imam or Prophet), and now we will state the awakening of the light man in all people, in such a way that one can speak of light humanity. This will happen during the golden age that is ahead of us; (which is not as close as the spiritually hungry desire nor as far as it materialistically minded people ignore). Namely, the Sixth Imam said: "When the Qaim (support, Imam al-Mahdi) comes from us, God will strengthen the ears and eyes of our followers so much that there will be no messenger between them and the Qaim. He will be in his place and will talk to them, and they will hear and see him".

It goes without saying that this tradition does not talk about any types of remote communication characteristic of the "modern" age (such as TV, telephone, etc.).

On the contrary, it is about the development of spiritual forces within the man himself. It is about the ultimate stage of the formation of a light man, who will achieve remote communication precisely in a spiritual way. This is not about the fact that people will "see and hear" the Savior "thousands of kilometers" away, on the contrary, they will hear and see Him in themselves, in the position of His place (as the seal of the Muhammadan Vilayet). Those abilities, which are absolutely wrongly today considered "paranormal" today, will be awakened in all people during the age of the Savior.These abilities (telepathy, telekinesis, clairvoyance, etc.) are "the strengthening of the ears and eyes (of the subtle light body, not the physical body), the power of the awakened light man, which during the golden age will reach currently unimaginable levels. All the limitations of the three-dimensional world (matter, space and time) will be overcome in that age,and moreover (on a purely physical level) every atom of the universe will be explored. Subconsciously, it aspires to one goal- the brotherhood of all the people of the world.