

X.

SPIRITUAL INTERPRETATION OF ONE LIMITED ASPECT OF THE CONTENT OF CHAPTER EIGHT IN THE PROPHET DANIEL

Content of „Major Ideas Of The New Revelation“, pg. 146 - 165, Chapter X.

“In Chapter Eighteen of "Reality, Myths and Illusions" it was revealed that thirty-five books in the Holy Bible contain an internal sense. This internal sense is what makes the Holy Bible holy. It was also revealed there, that there are at least ten different meanings and senses contained in that internal sense.

Another mystery about the content and meaning of the Holy Bible in its internal sense is that whatever is written in it, is written in such a manner as to evoke different understanding and interpretation accommodated to various types, conditions, states, processes and places in the history of spiritual progression or regression, respectively, of human beings as well as of sentient entities both in the entire Creation and in the Zone of Displacement. Thus, as was pointed out in Chapter Three of this book, different ages, periods, epochs and different political situations trigger a different spiritual meaning and aspects of any revelation contained in those thirty-five books of the Holy Bible.

This simply means that, for example, spiritual interpretation of events relevant to the times before the First Coming of Jesus Christ will be entirely different from the interpretation of events that happened after the First Coming of Jesus Christ. It also will be different from nation to nation, from one religion to another, from one century to another, from one World War to another, from one major event to another, etc. All these times and their events, be they political, social, economic, religious, personal, or whatever one has, are the result and consequence of some kind of spiritual state of affairs of all involved, regardless of whether the involved are or are not consciously aware that they represent and react to some spiritual issue or spiritual condition within them and among people in the entire Creation and/or in the Zone of Displacement.

Thus, for example, it is an error to assume that two Great World Wars of the twentieth century on this planet were the result of political manipulation and lust for conquest and power of those who precipitated those wars. This is only a seeming truth. As Swedenborg already pointed out, the real truth is that those wars were the result of certain various perversions of the proper spiritual application of Divine Truth from Divine Good that humankind was following through their major religions and their distorted and false doctrines or the religion of atheism in the case of the Soviet Union.

Whenever certain perversions of Divine Truth fulfill their purpose and are fully adopted and accepted by the majority of the people as a way of life, they trigger the consequences of such an adoption. They punish themselves, without being consciously aware of this punishment, by the means, ways, and extent relevant and contained in that particular form of perversion.

Thus, one can conclude safely, that all sufferings, miseries, atrocities and abominations encountered both by an individual and by the entire society and humankind are the result of the adoption and identification of some form of perversion, distortion or falsification of the Divine Truth from Divine Good.

The inner sense of the Holy Bible is structured in such a manner as to be able to contain, in

its timeless and spaceless conceptualization, all various aspects of such distortions, perversions and falsifications, and outline the way out of them. For that reason, different times and different conditions require a different interpretation of what is contained in the Holy Bible.

The major mistake of most interpreters of the Holy Bible can be found in the fact that they attempt this interpretation in a global, all encompassing and general sense, applicable uniformly to all situations and conditions. From such a position major errors in their interpretations occurred for the reason that the interpreters forcefully transferred and transposed the same meaning and sense to all situations and conditions in general. Clinging to such a one-sided and generalized interpretation is a very dangerous venture because it results in reduction and fueling of many contradictory opinions, views and philosophies that establish themselves in various forms of religions and sects that foolishly and falsely claim that they are the only one who contain the absolute truth. Of course, as it is so obvious, no one can have or know the absolute truth because no one is absolute.

This is the reason why it is necessary to avoid falling into this kind of trap and to learn to see things in their progressive, ever-changing and fluid perspective. After all, this is how the Holy Bible was written, that is, the language of the Holy Bible reflects this fluidity and continuous change of all states and conditions of all human beings and sentient entities in the entire Creation as well as in the Zone of Displacement.

At this time, one such limited aspect of what is contained in Chapter Eight of the Prophet Daniel will be revealed as relevant to the current spiritual condition of humankind. This aspect is neither exhaustive, complete or the only one. No generalizations should be attempted. In interpreting this aspect, one should be strongly warned that its relevance is valid only for this particular time. Later on, when some other aspects are triggered, this interpretation will only have historic value.

It is obvious from the aforementioned that people have a tendency to cling to one interpretation as having all inclusive validity for all times, situations and conditions instead of looking at them as having only historic value, no longer applicable or applicable only in a limited sense to the current time and condition.

With this warning constantly in one's mind, a limited interpretation of one aspect of Chapter Eight of the Prophet Daniel follows.

Chapter Eight of the Prophet Daniel primarily deals with two issues as reflected by the two beasts that are described in this Chapter. For a general understanding, all animals in the Holy Bible correspond to various positive and negative human states and conditions particularly to their emotions and affections. On the other hand, a beast corresponds in general to a major and dominant love that rules people's lives. In this Chapter, two such beasts are described. One is a ram and the other is a goat. Thus, one can assume that two major loves which dominate human life at the present time on this planet and in other regions of the Zone of Displacement are described. Later on in this Chapter, these two beasts are interpreted as being, the first one, the kings of Media and Persia and the goat as being the Kingdom of Greece. In the internal sense of the Holy Bible whenever any nation is named by their name, it basically does not signify the physical, political nation in itself but instead, it signifies the form, the particular, specific, form and manner in which some of the major ruling love is manifested, is actualized, realized and put into practice.

In the third verse of this Chapter it is said:

"Then I lifted my eyes and saw, and there, standing beside the river,
was a ram which had two horns, and the two horns were high;

but one was higher than the other, and the higher one came up last."

The true spiritual interpretation of this verse as relevant to this specific time is as follows: a ram standing beside the river signifies a major ruling love that prevails in humans at the present time in the form of a stagnant condition. "Standing beside the river", reflects this stagnant condition. The river reflects the continuous spiritual progression and flow and fluidity of all spiritual issues. However, "standing beside the river" signifies a disregard for any need for such spiritual progression, fluidity or change. The ram, in this connotation, represents a ruling love of most human beings toward external, valueless, corporeal, outward, material, superficial and transient things supported by the two powerful persuasions. This is reflected in the statement, "the two horns were high." One horn signifies the power of persuasion to accept this love. This necessity to accept this love as a ruling form in everyone's life must precede before the second persuasion of that love is adopted and manifested. This is obvious from the statement, "But one was higher than the other, and the higher one came up last." The higher horn signifies the manifestation of power of persuasion that succeeded in convincing presently existing people that there is no other valuable love but love to everything external, transient, temporary, material and particularly to this physical or earthly manifestation of their lives.

In verse four it is said,

"I saw the ram pushing westward, northward, and southward so that no beast could withstand him; nor was there any that could deliver from his hand, but he did according to his will and became great."

"I saw the ram pushing westward, northward, and southward," signifies that this ruling love toward everything external and toward the physical aspects of human life replaces the spiritual Good and its Truth, signified by the the word "westward", natural good and its common sense signified by the word "northward", and spiritual Truth and its Wisdom signified by the word "southward" so that no other type of major ruling loves could take hold, signified by the words, "so that no beast could withstand him." This ruling love was accepted by most people into their will. This acceptance means their total identification with that love to the point that no one can deliver them from that love and it becomes an uncontested ruler of everything in human life. This is signified by the words, "but he did according to his will and became great."

One has to be aware of the fact that once anyone identifies oneself with one's ruling love and it becomes the part of one's will, that love becomes the source of one's life. Life or the motivation for life stems from one's will to be and to exist. Therefore, if one accepts into one's will a form, state and condition of any kind of love, one appropriates to oneself that love and it becomes a source of one's life.

Verse five reads as follows:

"And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat had a notable horn between his eyes."

In this verse, another major ruling love is described. When one ponders the condition of the major love toward the externals, as described by the ram, one suddenly realizes that its true source and origination is from something else that surpasses the previous ruling love.

That "a male goat came from the west, across the surface of the whole earth, without touching the ground," signifies that from the lack of any awareness of Divine Love of the Most High, from which all positive major ruling loves and their affections, emotions, states,

processes and conditions stem, emerges a replacement of the Divine Love with the love of self, here represented by the male goat.

"And the goat had a notable horn between his eyes" signifies the power of self-love to justify, to excuse and to rationalize its being and existence.

Verse six:

"Then he came to the ram who had two horns, which I had seen standing beside the river, and ran at him with furious power.'

This verse describes the fact that the ruling self-love cannot tolerate or accept, as independent force and power, any other type of love. Self-love needs constant motion in its own pseudo-progression in order to feed itself by justifying, rationalizing and excusing all its adverse and negative consequences and outcomes. This is the reason it cannot stand the stagnation of the major ruling love of the externals which doesn't allow any change for fear of losing its possessions. However, this condition is intolerable for the ruling love of self because its nature is to become the only uncontested ruler of everything in being and existence that serves that love with unconditional devotion and admiration.

Verse seven:

"And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand."

These words describe the absorption of the ruling love toward the externals by the ruling love toward self. Before that absorption can take place, it is necessary to eliminate the two persuasions of the ruling love of the externals-it is necessary to accept that love; and that love is the only feasible love in being and existence which motivates human life. The fact is that self-love cannot tolerate any other source of life but itself and, therefore, by tremendous power and motivating factors of its being and existence, it takes away such persuasions, thrusts it down to the ground and tramples it; meaning subdues it, makes it subservient to it and puts it into a position of means to acquire and to dominate everything in being and existence for the sake of its own love. From this kind of condition no one can, or nothing can do anything about what is represented by the ram.

Verse eight:

"Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven."

In this verse is described how the ruling love of self, without any regard for anyone else or anything else, becomes the only major, motivating force of human being and existence. Once it establishes itself it no longer needs to put all its power into the persuasion that it is the only source of life. Instead, now it needs to justify, rationalize and to excuse its being and existence to all other available forces. Thus, it develops four other horns that correspond to the four major persuasions directed to the destruction of four substantial and essential principles of the Most High's Absolute Divine Nature. After all, the major purpose and goal of this ruling love is to replace everyone else in Creation who is in a position of power. Because the Most High, in His/Her Absolute Nature, as reflected in those four substantial and essential principles, described in the Third Chapter of this book, is the only Absolute Power

and Source of all life in the entire Creation, it is only natural and logical that this major ruling love of self would have for its ultimate purpose to take over the absolute power from the Most High.

These four persuasions are reflected in the state of self-righteousness, self-exclusivity, infallibility and intolerance. Thus, their self-love claims that it is the only one that contains all truth and is always right; it is the only exclusive force that can have any meaning and validity; it can never be wrong because it is the only true being and existence; and, therefore, nothing else can be tolerated or admitted to be an equal partner in this kind of love. By these four abominations, the self-love hopes to reach out toward the four essential and substantial principles of the Most High, reflected in the words, "toward the four winds of heaven", and eliminate the Absolute Power of the Most High. However, in order to do so, this self-love needs to develop certain tactics and methods by which it would be able to succeed in its endeavor. This is described in the following verses.

Verse nine:

"And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land."

"The little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land" signifies the gradual development of major pseudo-spiritualistic trends, as reflected in the four major religious persuasions on this planet, that replace the Divine Wisdom, signified by the "south", and replace the Divine Love, signified by the "east", and the entire positive state, signified by the "Glorious Land". In this connotation the "Glorious Land" signifies all the heavens and the entire positive state.

Verse ten:

"And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them."

This verse describes the successful expansion of that ruling self-love in people's lives to the point that it gradually replaced in them many aspects of Divine Truth and Divine Good, putting them into a subservient position to serve their egoistic strivings.

Verse eleven:

"He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down."

In this verse it is described that through its major four religious persuasions this self-love succeeded in placing itself in people's minds in the place of the all encompassing Divine Truth that contains all aspects of Truth and because of that the continuous contact and communication with the Inner Mind where the true Most High abides was closed and the external mind was put into full dominance by the fact of denial that any such thing as the Inner Mind and spiritual principles exist.

Verse twelve:

"Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered."

This verse reflects the fact that because of the initial activation of the negative state, all

falsities, evils and their dire persuasions were appropriated to their self-love and became the tool in the hands of self-love to prevent everyone from continuous communication and contact with the internals and the Most High in those internals. By that act, falsity was proclaimed to be the Truth, self-love was proclaimed to be the Good and the right side up position was proclaimed to be upside-down. Thus, an upside-down position in humans' mind at this time was firmly established and successfully took hold of people's lives.

Verse thirteen:

"Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?"

In these words, "the holy one" and "another holy one" signifies the Spiritual Advisors that are assigned by the Most High to everyone's Inner Mind on this earth for the purpose of maintaining a continuous link of the human mind to all levels of the Creation. Here they were questioning how long this situation will continue and how long this upside-down position will dominate?

Verse fourteen:

"And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

In the internal sense, these words don't describe physical time, but, instead, they indicate the degree of and the need for fulfillment and use that the negative state performs for the learning of everyone in the entire Creation of the Most High. "Two thousand" signifies all aspects of the negative, ruling loves that were adopted by humans and creatures on this planet and in the entire Zone of Displacement, while "three hundred days" signifies until they exhaust their usefulness and full learning of the nature of the negative state is acquired by everyone in the Most High's Creation and in the Zone of Displacement. Then the negative state will be eliminated and the way into the Inner Mind and to the spiritual world will be open and the right side up position will be re-established in this world.

Verse fifteen:

"Now it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man."

In this verse, "Daniel" signifies the remnants of all Good and Truth of the Most High that is contained in every human being in the innermost center of the Inner Minds. "The man who suddenly stood before Daniel, one having the appearance of a man," signifies the representative of the highest Spiritual Advisor of the Inner Mind.

Verse sixteen:

"And I heard a man's voice between the Ulai, who called, and said, 'Gabriel, make this man understand the vision.' "

In this verse, the "hearing of a man's voice between the banks of the Ulai," signifies the voice of the highest Spiritual Advisor Who is the Most High, Who is Absolute and as the Absolute, retains within Himself/Herself all changes and all forms of infinite progression as reflected in the statement that he was between the banks of the Ulai. "Gabriel" means the representative

of the Most High who was assigned to the Inner Mind for the purpose of revealing or giving an understanding to various mysteries, contained in one's Inner Mind from the Presence of the Most High in it.

Verse seventeen:

"So he came near where I stood, and when he came I was afraid and fell on my face, but he said to me, `Understand, son of man, that the vision refers to the time of the end.'"

This verse signifies that because there is no direct contact between the Inner Mind and the exterior mind in human beings and everyone who is in the negative state, it causes a fear and subsequent humility in not being able to understand anything at all without a direct revelation from the Most High. These words also signify that just before the negative state is to be eliminated the self-love and subservient love to the externals will take over all intentions and motivations of people who are trapped in the Zone of Displacement including on planet Earth.

Verse eighteen:

"Now, as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright."

These words reflect the fact that, under presently existing conditions, there is only one way one can be in touch with one's Inner Mind and with one's Spiritual Advisors that can reveal all these mysteries and secrets and give understanding to the true meaning of the negative state and its outcomes. This state is the state of deep, profound, spiritual hypnosis or trance, signified here by the words, "in a deep sleep with my face to the ground". By touching him so that he stood upright signifies deepening of that spiritual trance to the level of plenary state which is a state of all inclusive aspects of one's being and existence that can understand and perceive things in their proper and right meaning.

Verse nineteen:

"And he said, `Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end shall be.'"

This verse signifies that all knowledge regarding the negative state and its outcome is available in the innermost sanctum of everyone's Inner Mind, but, that it cannot be known to the external mind so that no interference with Divine Providence could occur. It is also a reflection of assurance that at one point the negative state will be wiped out from being and existence.

Verse twenty:

"The ram which you saw, having the two horns
- they are the kings of Media and Persia."

This verse describes both the nature of the ruling love toward externals and its form and means of manifestation in humans' minds and their lives. The "kings" in this connotation mean all perverted truths that proclaim that the true value of human life is in his/her dependency on the physical aspect of life as it is manifesting during the earthly life and the life in the negative state. "Media" signifies the exterior mind that perverts all genuine truths coming from the Inner Mind and "Persia" signifies the mentality, which is fabricated from those perverted truths, of all those who are trapped in the negative state.

Verse twenty-one:

"And the male goat is the kingdom of Greece.
The large horn that is between its eyes is the first king."

This verse reflects the genuine form and manifestation of the ruling major self-love which is based in the external mind fabricated from all dire persuasions of the totality of evils and falsities in being and existence. "Greece", in this particular connotation, reflects that external mind which doesn't contain anything of good, anything of truth, but, only the ultimate ruling love toward self with the exclusion of everyone and everything else. This is the major purpose of such love to exclude everything and everyone else from that love. This is what the large horn which is between its eyes signifies. The first king signifies its major falsity proclaiming that there is no other love but love toward oneself with the exclusion of anyone and everything else.

Verse twenty-two:

"As for the broken horn and the four that stood up in its place,
four kingdoms shall rise out of that nation, but not with its power."

This verse, in this particular connotation, signifies that from the major ruling love toward self with the exclusion of everything else and everyone else, once that love is firmly established, it fabricates four major dire persuasions in the form of false religions that stem from the need to worship that self as the only ultimate creator and god. That it doesn't have the same power signifies that those four major pseudo-religious persuasions, existing in the Zone of Displacement, will fight among themselves for their dominance and superiority. This fight weakens the initial resourceful and powerful drive of self-love before its full and effective establishment in humans' lives.

Verse twenty-three:

"And in the latter time of their kingdom, when the transgressors
have reached their fullness, a king shall rise, having fierce
features, who understands sinister schemes."

A situation is described in this verse which will occur shortly before the elimination of the negative state. From the above mentioned four dire persuasions a new persuasion and falsity will arise that will have access to and understanding of the concepts of the New Revelation and will use those ideas and concepts for its own destructive and abominable purposes.

Verse twenty-four:

"His power shall be mighty, but not by his own power,
he shall destroy fearfully, and shall prosper and thrive;
he shall destroy the mighty and also the holy people."

This verse describes all the power, strength, might and dominion that this persuasion will have over people because it stole its ideas from the New Revelation. By perverting those ideas, this pseudo-new revelation will be able to dominate un-contestedly, succeeding, growing and expanding to the point that everything else will be incorporated in this pseudo-new revelation and many people that have the access to the true New Revelation will be seduced and taken over by the attractiveness, greater accessibility and success of the pseudo-new revelation.

Verse twenty-five:

"Through his cunning he shall cause deceit to prosper under his hand; and he shall magnify himself in his heart. He shall destroy many in their prosperity. He shall even rise against the Prince of princes; but he shall be broken without human hand."

This verse signifies that the stolen ideas from the New Revelation which will be incorporated in the pseudo-new revelation will be of such convincing power that everyone will be deceived as long as one is within reach of that new pseudo-doctrine. This will lead toward the establishment of a condition in which that pseudo-new revelation and its pseudo-doctrine will be proclaimed as the only absolute truth. This situation will lead toward undermining the faith of many people who will possess the true idea of the New Revelation. The pseudo-new revelation will proclaim that it is a true revelation which is coming from the true Most High and that the true New Revelation is a pseudo-revelation which is coming from the hells. When this occurs and is accepted by many, the end of the negative state will be at hand. The Divine Providence of the Most High will intervene and will put an end to all atrocities and abominations of the activated and dominant negative state in peoples' minds.

Verse twenty-six:

"And the vision of the evenings and mornings which was told is true; Therefore seal up the vision, for it refers to many days in the future."

This verse signifies that the truth is revealed about the negative state represented by the word "evening" and about the true nature of the positive state represented by the word "morning" as well as of the New Revelation that is coming from the Most High and the false revelation based on the New Revelation's ideas that are utilized by the negative state to destroy the positive state forever.

The sentence "therefore seal up the vision" signifies that every revelation contains many aspects that are applicable in their totality to one particular time, condition, state or event but that each time and condition triggers a different meaning and interpretation of any such revelation. The sentence, "for it refers to many days in the future" signifies that every aspect of the New Revelation will be fulfilled and will come to its fruition in the right time, the proper time, under the right conditions and once it is fulfilled, it will also be available for understanding at the level of people's conscious minds.

Verse twenty-seven:

"And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it."

This verse signifies that it is impossible for a human mind to apprehend the total depth and all aspects of any revelation because it is all encompassing for all times and non-times, for all places and non-places and for all events that take place in the entire Creation of the Most High as well as in the entire Zone of Displacement. Once this is acknowledged one can separate or isolate that aspect of the revelation which is relevant to one's own time. This is signified by the sentence, "afterward I rose and went about the king's business." The realization that each vision or revelation has infinite possibilities of interpretation is very difficult to accept by the human mind and, therefore, the human mind is astonished since no matter how hard it tries to understand the necessity for such all encompassing meaning of any revelation it cannot attain that understanding from the standpoint of the external mind.

And this is one of the many aspects of the meaning and interpretation of this Chapter in Daniel as applicable to the present spiritual state of affairs in the Zone of Displacement and on this planet. For obvious reasons, this is only a brief explanation of that aspect which is sufficient to give one the idea of what this is all about.

The current spiritual situation in the negative state is such that the ruling love of self and love to this world (to the externals) most obviously prevails in humans' minds and un-contestedly rules everything in people's lives to the extreme. The interest in true spiritual issues, in most instances, is either completely lacking or is superficial or people are preoccupied with pseudo-spiritual issues of distorted views, philosophies, doctrines, rituals, conceptualizations of their respective religions or spiritualistic trends or literal concepts of reincarnation and attempts to predict the future.

And although the ideas of the New Revelation have now been available to people on this earth for some time, they either turn their back on it entirely or utilize it and understand it in the manner that suits their own ulterior needs.

This is a dangerous situation because it builds a favorable ground for the new pseudo-revelation, described in Chapter Eight of the Prophet Daniel, to take hold in human minds and succeed in its destructive goals.

Unless this situation is rectified and corrected and unless a certain necessary number of people are willing to accept the New Revelation into their hearts, drastic measures will be required to be implemented by the Divine Providence of the Most High, as reflected at the end of Verse twenty-five, Chapter Eight of the Prophet Daniel, "But, he (that is, the new pseudo-revelation) shall be broken without human hand."

It is the solemn hope of this writer that this unfortunate turn of events can be prevented since nothing is final in the laws of Divine Providence and any such statements, as just quoted above, reflect the potentiality of such drastic measures to come into force, should people in the negative state choose by their own free will to trigger the necessity of the implementation of these drastic measures."

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