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ESCHATOLOGY: The Resurrection awakens the deities of the DEVI—the Great Mater Aeterni Dei—from this dream of Ma[a]ya.

1 message

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The Resurrection awakens the deities of the DEVI—the *Great Mater Aeterni Dei*—from this dream of *Ma[a]ya*. (August 5, 2021)

The Resurrection may make you a devotee of the DEVI. Only *moksa* of the Resurrection makes you a *deity* of the DEVI. (August 5, 2021)

There have been tens of thousands of temporary devotees of the Paraclete Shri Mataji over the last 50 years. Few, if any at all, had ears that heard “that it's through His Resurrection Jesus Christ demonstrated *moksa* to us.” (August 5, 2021)

August 5, 2021

I wanted to complete and post this topic today:

“I met a *Taliban leader* and lost hope for my country.” Farahnaz Forotan, there will be when **HALF THE SKY begin standing behind the Savior's line in the synagogue sand and issuing the Fatwa of *Al Muddaththir*. *Kafir! Kafir! Kafir!* (August 4, 2021)**

However, I decided to first clarify “The Resurrection awakens the deities of the DEVI, the Great Mater Aeterni Dei, from this dream of Ma[a]ya” so that the pending post about Farahnaz Forotan, together with this, will empower HALF THE SKY's future confrontation with those snoring off the Resurrection.

In a nutshell, the whole world is under the spell of Maya and only the Good News of the Resurrection can awaken humanity from that dream. I have added an “a” to clarify that Ma[a]ya is an aspect of MAA (THE MOTHER, DEVI, AYKAA MAYEE, HOLY SPIRIT).

I also know some here have been ‘upset’ that “if they have some patriarchal Father God, then they can wait until He gives them *moksa*.” Maybe some information about the Divine Force inherent in patriarchal Gods—Brahma, Vishnu, Shiva, Ganesha, Indra, and so on—may enlighten the offended:

“The Devi Bhagavatam teaches us that the Brahman is the undecaying principle of fullness—the ultimate substratum of everything. It is totally without desire or qualities. Therefore it is not able to create or accomplish any action without the help of its inherent force or Shakti—Maha Maya, the feminine principle, the great goddess—Parameswari. **All the gods—Brahma, Vishnu, Shiva, Ganesha, Indra, and so on—can do their respective work only if they are united with Shakti.** So Maha Maya can be considered the sole cause of this entire universe of movable and unmovable objects. She is the cause of all causes and manifests as Maha Lakshmi, Maha Saraswati, and Maha Kaali. We should worship her with all adorations. Even the gods worship her in order to do their allotted tasks.” [emphasis added] (Vanamali. 2008, p. 31)

What does this information do? The answer is that all male Gods depend on MAA (THE MOTHER) to perform the tasks designated to them. These Deities depend on Shakti. In a nutshell, the spell of Maya can only be broken by the DEVI who in this present Universe, of which many have passed and countless yet to come, has chosen the Resurrection of Jesus to do so.

(It is important Hindus, Sikhs, Jains, Buddhists understand this emphasis, and that the one-life-one-chance-eternal-heaven-or-hell winner takes it all version of Judaism, Christianity and Islam makes no sense.)

So, with the CAPITALIZATION, **bold**, *italicized* or underlined emphasis of this post for the benefit of the disciples of the 1001 Gods of Judaism, Christianity, Islam, Hinduism, Sikhism, Jainism, Buddhism and others, I reaffirm what was said a few days ago:

"But if they have some patriarchal Father God, then they can wait until He gives them *moksa*. This *moksa* offer is from THE MOTHER to anyone who believes in Jesus. But if you are a Durga disciple and do not want to believe in Jesus then it is better you wait for Durga to release you. This offer is from THE MOTHER and is Jesus-specific. I must emphasize that it is Jesus-specific. I hope that clears any misconceptions among disciples of 1001 Gods."

..... and now emphasize that even further with this extract of the DEVI, the [Great Mater Aeterni Dei](#):

"The Great Mater Aeterni Dei (Mother of eternal God) has declared to all that She represents Shri Christ, as well as all the greatest of Deities and Prophets — Shri Krishna, Shri Buddha, Prophet Muhammad, Shri Nanak and all others. She manifests all the Messengers for She is the Great Spirit of the Universal Soul!"

Only the Resurrection can break the spell of the Prince of this World. Only the Resurrection can awaken the deities of the DEVI from the dream of Maya. You become a deity of the DEVI only after awakening and attaining moksa.

Those offended because of a perceived insult to their patriarchal Father will remain devotees of the DEVI for a few weeks. Sooner or later, they will return to the endless cycle of Samsara till rescued by their personal favorite. That cycle will end when the SHAKTI, whom the 1001 Gods pay tribute to, destroys the spell of Maya. Whether you are a disciple of Brahma, Vishnu, Shiva, Ganesh, Indra, Krishan, Rama, or Hanuman *moksa* is finally attained through the DEVI.

There have been tens of thousands of temporary devotees of the Paraclete Shri Mataji over the last 50 years. Few, if any at all, had ears that heard "that it's through His Resurrection Jesus Christ demonstrated *moksa* to us."

So how many Jews, Christians, Muslims, Hindus, Sikhs, Jains, and Buddhists will hear of the Age of the Spirit by 2050 given the fact that Pentecostals had a head-start in 1906 when the Prince of this World convinced those at the Azusa Street Mission, California, USA to glorify the [God of Glossolia](#) to all nations?

"From 1906 through 1909 the Azusa Street Mission became the focus of attention not only of Los Angeles, but of thousands of people around the world as news spread about the mission that stood at the heart of a revival. People were spell-bound by the claims of what God was doing there! Revival had come to the mission in a profound way, and literally thousands of people flocked there from all over the world. They came to see it for themselves, to be challenged, to pray, to encounter God, and to be empowered. Many left in just days, newly energized by their encounter with God, to tell the world of their personal story as part of the larger gospel story. As far as we know, the story of the Azusa Street Mission made its public debut on the pages of the Los Angeles Daily Times, April 18, 1906. It was the morning of the great San Francisco earthquake, and many of the mission's participants saw both events as signs that God was intervening in everyday California life. It was this controversial beginning to the mission that initially attracted the attention of believers and cynics. The article carried in the Times was the first of scores of articles to appear in the Los Angeles press as well as the press in surrounding communities. Together, they helped document the progress of the revival, the antics of the faithful, and the status of the mission over the next several years. News reports on the revival and its impact would eventually number in the hundreds." [emphasis added] (Cecil, Roebeck. 2006, pp. 17-18)

The Paraclete-HOLY SPIRIT—despite opening the entrance into the Kingdom of God (Sahasrara)! within all humans May 5, 1970 and glorifying Christ—never had a chance when thousands of Her disciples refused to counter the Pentecostal Prince. No devotee wanted to declare that theirs is the "descending of the Spirit"; the experience of the Cool Wind Jesus told Nicodemus will flow from those "born of the Spirit."

And this pariah dog questions those Sahaja Yogis if they had ears that heard, "Do not be amazed that [Jesus] said, 'You must be born again.' The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit."

And [Lalita Kaur, Gurpal Singh and Vipin Kumar](#) too, "Did you know where the Cool Breeze came from and where it went? So it was and will be with everyone born of the Spirit in the Age that has Come."

jagbir

† I will in future present evidence of Quantum Mechanics regarding this “opening the entrance into the Kingdom of God (Sahasrara)” i.e., a glimpse into the Consciousness of THE MOTHER that will break down barriers between different faiths.

Quote of the Post:

“The Age of the Spirit: A trend that began fifty years ago and is increasingly directing the church of tomorrow, whereby Christians are ignoring dogma and breaking down barriers between different religions— spirituality is replacing formal religion.” [emphasis added]

“It is true that for many people ‘faith’ and ‘belief’ are just two words for the same thing. But they are not the same. ... We can believe something to be true without it making much difference to us, but we place our faith only in something that is vital for the way we live. It will be hard to comprehend the tectonic shift in Christianity today unless we understand the distinction between the two.”—from *The Future of Faith*

“There is an essential change taking place in what it means to be “religious” today. Religious people are more interested in ethical guidelines and spiritual disciplines than in doctrines. The result is a universal trend away from hierarchical, regional, patriarchal, and institutional religion. As these changes gain momentum, they evoke an almost point-for-point fundamentalist reaction.

Once suffocated by creeds, hierarchies, and the disastrous merger of the church with the Roman Empire, faith—rather than belief—is once again becoming Christianity’s defining quality. This recent move away from dogmatic religion is best explained against the backdrop of three distinct periods of church history:

The Age of Faith: The first three centuries of Christianity, when the early church was more concerned with following Jesus’ teachings than enforcing what to believe about Jesus.

The Age of Belief: Marking a significant shift between the fourth and twentieth centuries when the church focused on orthodoxy and “correct doctrine.”

The Age of the Spirit: A trend that began fifty years ago and is increasingly directing the church of tomorrow, whereby Christians are ignoring dogma and breaking down barriers between different religions— spirituality is replacing formal religion.”

Front cover of *The Future of Faith*

Editorial Reviews

Review

“At this crucial turning point in history, Harvey Cox reminds us of essential religious values and imperatives. . . A timely and prophetic book” -- Karen Armstrong, author of *A History of God*

“For the last four decades, Harvey Cox has been the leading trend spotter in American religion.” -- Stephen Prothero, author of *Religious Literacy*

“*The Future of Faith* is insightful, provocative, and inspiring—I even found myself uttering a hearty evangelical “Amen” at many points!” -- Richard Mouw, President of Fuller Theological Seminary and author of *Calvinism in the Las Vegas Airport*

“This important book has not only helped me understand the past, present, and future of this amazing phenomenon called Christianity ... it has also motivated me to keep working to help make actual the possible future Cox envisions.” -- Brian McLaren, author of *A New Kind of Christian*

“Harvey Cox has been a voice of both reason and faith in our cynical times. Now, he offers a fresh vision for the resurrection of a new global Christianity that will restore our faith both in ourselves and the divine.” -- Deepak Chopra, author of *Jesus: A Story of Enlightenment*

“*The Future of Faith* is a tour de force. As passionate and challenging as his classic, *The Secular City*, Cox’s new book invites the faithful, the skeptical, and the fearful into a spirit-filled vision of Christianity that

can renew a hurting world.” -- Diana Butler Bass, author of *A People's History of Christianity*

“With typical brilliance and lively insight, Cox explores questions in a dazzling blend of memoir, church history and theological commentary . . . Cox remains our most thoughtful commentator on the religious scene, and his spirited portrait of our religious landscape challenges us to think in new ways about faith.” - *Publishers Weekly*

“Celebrated religious scholar Cox argues that we are witnessing the dawn of a third epoch in Christian history . . . Cox’s work is intriguing, and there is certainly truth in his observations about global Christianity and the rise of Pentecostalism and liberation theology.” -- *Kirkus Reviews*

“A lucid and congenial book . . . [Cox] is not alone, but he is most cogent, in thinking that the content of Christian faith is becoming more like that of the early church . . . A book full of good news.” -- *Kirkus Reviews*

