Compendium Argenteum – Book I



FIRST REVELATIONS

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Shalimism aka Purgatorianism (synonyms – same thing) is a middle-path mystical cosmology centered on **soul-sovereignty, integration, truth, and immortalization,** rather than salvation through obedience, dissolution into the Godhead, domination through ego-etic power, or recycling through reincarnation. Its central realm is **Shalim-Purgatoria (**Wholeness & Cleansing - via Truth), also called **The Silver Path**, **The Sacred Wastes**, and **The Land of Dur** (from the Sumerian word '**Dur-An-Ki**'— the "Bond Between Heaven and Earth)."

At its core, Purgatorianism teaches that the soul is not merely meant to be judged, absorbed, punished, or recycled. The soul is meant to become **true**, **whole**, **coherent**, and **enduring**. In Swedenborgian terms – to find your 'true will' and 'true love,' and in Jungian terms, to individuate; what the Fourth Way calls 'crystallized'.

Its great question is not:

Are you good or evil?

But rather:

Are you true?

Are you one yet?

Understanding: *If you are true, then you are one.*

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1. The Foundational Vision: Descent, Initiation, and the Seven Gates



The journey of the Twilight Son began with a symbolic descent through the **Seven Gates**, guided by **Neti**, a kindly old man, a cloaked gatekeeper with a black wooden stave, that acts as a tour guide. He is expected, the gates opened, with nothing to surrender (for he had little and forsook the world), led down to the depths, the lowest place, and shown a great window that opened into an infinite void, and told, "This is where universes are born."

This descent is not merely a trip downward, but an initiatory movement into the deep architecture of existence. The structure appears as an enormous inverted stepped pyramid or ziggurat, with each level functioning as its own realm (positive afterlife realms toward the top, negative ones toward the bottom).

At the bottom lies a sacred chamber with a vast window opening onto an infinite void — the place "where universes are born." This establishes one of the first great Purgatorian motifs: **descent is not damnation**. Descent can be revelation. The underworld is not merely a place of punishment, but a womb of cosmic origin, transformation, and truth.

The Seven Gates therefore become a symbolic pattern of stripping away illusion, passing through thresholds, and being permitted into deeper mysteries without necessarily losing the self.

2. Raven Mother / Ereshkigal (aka – Selene of Kur): The Dark Feminine as Fortification



The Twilight Son, a young man, at the time, he grew up with an abusive (bi-polar) mother, an absentee father, various hostile-step-parents, and followed a pattern of entering into relationships with abusive over-bearing (often bi-polar) women… Is assailed, night after night, by a beautiful but dark female entity, with black wings, wearing black clothing and mail, with taloned fingernails. Dropping from a great amphitheater in the twilight sky, to attack over and over. She assaults him night after night, and, bound by a sense of chivalry, he refuses to fight back… but eventually, rages against her and subdues her. In that moment, she smiles, and says, "Very good, about time." And does not appear again.

The figure of **Raven Mother**, later identified with **Ereshkigal (Sumerian Goddess of the Afterlife)**, represents the fierce, pragmatic, underworld feminine. She is not evil. She is not sentimental. She is not the comforting mother. She is the one who teaches survival, boundaries, and the refusal to remain a victim.

Her lessons are severe but liberating:

- Do not be anyone's victim.
- Forgiveness for the unrepentant is not required.
- Between forgiveness and hatred, there is walking away.

Raven Mother/Ereshkigal becomes a necessary corrective to false love, doormat morality, abuse-pattern repetition, and spiritualized weakness. She teaches that darkness can reveal strength, that trauma can be transmuted into wisdom, and that compassion without self-respect becomes bondage.

In the wider system, she becomes one of the roots of the **Raven Queen** — especially when fused with the grieving, exiled divine feminine represented by **Shekhinah / Mother of Sorrows**. This creates a twilight feminine archetype: sorrowful, fierce, sovereign, protective, and wise.

3. Divine Nostalgia: The Soul That Remembers Home



Another major theme is **Divine Nostalgia** — the sense that some souls never feel fully at home in this world because they have touched, glimpsed, or remembered something beyond it: the Golden Light, Silver Light, pure love, expanded consciousness, or the vastness beyond the material plane.

This is not framed as despair. It is not simply "wanting to die." Rather, it is the condition of the visitor, the exile, the one who knows this world is not the final reality.

The Earthly world is described as dense, limited, simulation-like, and prison-like — not because life has no value, but because the system around it pressures souls to become attached, institutionalized, and recycled. The Purgatorian response is **authentic detachment**: live, endure, maintain the body, finish the lease, but do not mistake the waiting room for Home.

Health, discipline, and vitality therefore become acts of readiness. One cares for the body not because this world is ultimate, but because the final threshold should be approached with clarity, dignity, and strength.

The Nostalgia can manifest as a disdain of material existence, even a Gnostic libertine effort to self-sabotage the body (shorten life by using up the body or intentional non-care, like carrying a Do Not Resuscitate order around in one's wallet), withdrawal into a hermit-like life. Others wish to "Do Good Time," as in a prisoner who is, in some sense, hoping for early release for good behavior, in a sort of negotiation with the system mentality. Unfortunately, there are rules, we are within a system, and contracts/agreements were made, however coerced and misrepresented by the machine that works to keep everyone on the Wheel (farmed and exploited), and self-release (breaking a contract) can have consequences (they can be so legalistic).

Still, it must be said in truth, that Purgatorianism itself does not view 'self-exit' as necessarily a spiritual crime, if engaged in right motive, approached in a sacred ritualized and clear-headed, non-negative mind-heart state, in such a way that does no harm to others in the exit or aftermath thereof. Purgatoria does not forsake the broken soul – and those who would enter by act of will, facing their fears thereof, with eyes wide open, will not be forsaken.

4. The Holy Guardian Angel - The Birth of Vemael (Born Again)



***Once upon a time**, a man believed in something so hard that he gave it his time, money, energy, loyalty, and identity. He raised a flag on a hill built from ideals and dreams, stood there, fought there, and wrestled with anyone who did not fully harmonize with the vision he had given himself over to — until, finally, he stood almost alone.*

Then Truth showed up.

It did not ask permission.

It did not flatter him.

It did not arrive as an argument he could win.

It tapped him on the shoulder, refused to be ignored, and pushed its way into the fortress he had built. At first, he resisted it as an invader. But once inside, it did not shout or perform miracles. It simply sat there quietly, watching, waiting, whispering.

Slowly — through poems, stories, songs, visions, health, discipline, and inner pressure — it overturned everything. It burned the old flag. It tore down the hill on which he had made his stand for so many years.

But in its place, Truth began building something else:

an eternal home for the soul, an enduring throne of wholeness, an everlasting banner, in a forgotten but ancient realm of the spirit.

Happily, ever after?

Who would really want that?





Becoming the Twilight Son - The Event

Vem had always wrestled with depression and anxiety, but when his wife became sick and then passed, it became much worse. He gained weight, neglected his health, avoided doctors, and was self-sabotaging with intent.

Before *the event* itself, Vem had several days of dreams and visions that came without warning. They centered on an old Byzantine style chapel that appeared in the fog outside his house (seen on camera but only by him). Then there came the dream of a different kind of chapel, like an urban prayer house, obscure, narrow, hidden between two large buildings, one black and one white. It was a brown stone building set into what should have been an alley, with gray stone steps and heavy inset doors of dark wood.

There was a priest or attendant there in pale lavender robes: long black hair, dark eyes, fair skin, with an ethnic appearance he somehow associated with Armenian. Yet the being did not look clearly male or female. It was both handsome and beautiful, without beard or shadow, fine-featured, aristocratic, slender, tall, strong, and lean. It said nothing, but smiled faintly and showed him into the chapel.

The chapel had no pews. It had a stone floor, a glyph near the center — a circle and emblem like a mandala, with a Jewish-Christian feel, now no longer clearly recalled — and a single stained-glass window at the back, showing a raven in flight, a crescent moon, and twilight sky. The walls were stone. Columns stood in the corners, carved with words. A single square block served as the altar, unadorned except for a black book upon it. Two stone benches lined the walls. The ceiling was heavy wooden beams.

On the left side of the room, a stairway led downward into a simple one-room apartment, like a monk's cell: modern enough, but plain and dated.

The attendant never spoke. It simply showed him the place. Yet that minimalist chapel was the most peaceful place he had ever experienced. The presence there filled him with such profound calm and acceptance that tears welled up from a wounded place deep within. Somehow, this being, that Vem had never met, loved him and was sharing itself with him — not merely the room, but the inward peace of the chapel itself.

He was home alone when the day arrived, an event in the middle of the afternoon, while doing nothing especially spiritual — just cleaning. Suddenly, a vivid image appeared in his mind's eye. It was not imagined or visualized. It was simply there: lucid, real, though not physically present. It carried a very old and profound presence.

It was a thought that could not be banished, a mental image that could not be dismissed.

A young man appeared, Latin (Spanish or Portuguese) in complexion, shirtless, wearing a gold chain with an emblem or sigil hanging from it. His hair was blackest black. He was extremely muscular, but lean. He did not approach face-to-face.

Instead, he turned his back and backed toward him.

And Vem panicked.

This was not something he had called, visualized, or invited. It would not leave his mind's eye. Vem does not have OCD or schizophrenia, and this is not something that had happened to him, in this way, before. On rare occasions in the past, projected images or faces had confronted him— but those were fleeting, easily banished by prayer, divine names, visualization of light and fire, and calling on God.

And that is precisely what Vem did immediately.

He began praying for the Lord to rebuke it. He invoked divine names. He tried to push it away. But it did not leave. It kept backing toward him, as if calmly determined. Fear overtook him. For Vem feared he was losing his mind or being attacked by a demonic spirit, even though the presence itself was not threatening.

He literally even struck himself in the head, trying to break the vision; then ran into the prayer room, began smudging, used incense and the bell, and begged for God's help. But whenever Vem closed his eyes, there it was — right in front of him, his eyes fixed on the back of the man's head.

Finally, he calmed enough to turn inward and ask the Spirit:

"What is this? Why can't I banish it? Oh God, help me!"

The small soft voice answered:

"You cannot banish yourself; you can only submit."

That was the key.

The answer clarified the situation, though it was nothing Vem had expected. He relaxed, breathed, and allowed the image to finish its intent. The figure backed into him, literally sinking into Vem's form.

Then nothing.

No fireworks. No spectacle. No grand display. It was simply done. The vision ceased.

At first, nothing obvious came of it, except that a new name was understood and received — imposed, more than chosen:

Vemael

In Portuguese and Spanish, **vem** means "he comes." In Hebrew usage, **-ael** signifies *of* or *from* God or the Divine.

Thus, in the inner logic of the name:

Vemael: He Comes from the Divine.

Though, in the Purgatorian registry, it simply means, "The Twilight Son" (the messenger or walker between).

But quietly, the overwrite began.

Vem(ael) started feeling alienated from much of what he had believed before. Causes he had championed for years felt less important, even wearisome. He had forsaken his physical life and neglected his body, but suddenly — almost as if dragged — he began making appointments, addressing medical issues he had long ignored, changing his diet, and accepting medications that he needed.

The presence did not perform for him. It did not engage in automatic writing. It did not demand worship. It always pointed and continues to point toward God, toward Spirit, not toward itself. Yet it remained there, silent in the background of mind, heart, and soul: watching, willing.

A year later, his body, beliefs, and life-focus had changed dramatically. The Silver Path, Purgatoria-Shalim, and neutrality toward the world all emerged as realities completely alien to his former orientation. His A1C dropped from over 11 to 4.2. He lost around 100 pounds. His blood pressure, that had worried his doctor, now fully under control, without medication. This did not happen without help — but the will to do it is new, and in truth, it feels almost forced.

Still, he hates being in the world. He still remains an introvert, weary of the material plane, and oriented toward eternity. But now he keeps doing what must be done. He works toward health. He engages in a ministry that, before this transformation, would have seemed alien to him and even offensive to his former Judeo-Christian sensibilities.

Life is not perfect. Not by a long shot.

But it is better.

Vem(ael) is at peace with his path and his beliefs. He now has hope in an outcome more truly "himself" than anything he had believed before, and a sense of real allies in the spirit-realm.

He has always looked forward to eternity. He has invested his treasures there. So, the angel did not do him a favor that he asked for – but has instead condemned him to a longer life in this world. It had its own reasons, purposes, and uses for him. The body can act in this plane, and in that sense, Vem's become his tool(?).

It is strange to have one conscious will, while working hard toward what feels like the opposite will.

The Purgatorian Meaning

The Holy Guardian Angel experience is one of the emotional and spiritual centers of the Purgatorian journey. It marks the moment when the path ceased to be merely philosophical, symbolic, or devotional, and became an intimate confrontation with the hidden architecture of the self.

The vision began not with force, but with preparation: the church of fog, the hidden chapel, the black and white buildings, the silent priestly attendant, the raven window, the twilight moon, the stone altar, the black book, and the monk-like room beneath. These images suggest an inner sanctuary long prepared but not yet consciously entered — a private chapel of the soul, held between opposing powers, black and white, light and shadow, old belief and new becoming.

Then came the decisive encounter: the young, powerful, Portuguese-looking male figure (the first, from the prayer-chapel, felt to be associated with Armenia) who could not be banished by prayer, incense, bells, divine names, or force of will. The terror of the moment came not from evil, but from unfamiliarity. The figure was not attacking. It was entering. Yet because it could not be dismissed, it was first interpreted as a possible threat.

The answer revealed the truth:

"You cannot banish yourself; you can only submit."

In Purgatorian terms, this is the revelation of the Holy Guardian Angel not merely as an external being, but as the higher, truer, angelic structure of the self — the divine counterpart, inward messenger, or God-facing identity that cannot be cast out because it is not foreign.

- It is not an invading spirit.
- It is not a parasite.
- It is not a god demanding worship.
- It is the deeper self beneath the surface self.

The moment of submission was not surrender to possession, but surrender to integration. The figure entered, merged, and became silent. There was no theatrical miracle afterward. Instead came the slow overwrite: a transformation of health, belief, focus, discipline, spiritual orientation, and identity… A flow, stream of consciousness, need to create poetry, art, write and share a unique and alien (to Vem) vision of an entirely different paradigm from anything he'd previously believed.

The name **Vemael** marks the birth of the hybrid self that emerged from this union (the two spheres joined by the flux): the wounded human personality brought into contact with its deeper angelic pattern.

This is important: the angel did not replace God. It pointed toward God. It did not seek worship. It refused to become the center. Its function was not spectacle, vanity, or psychic entertainment, but reordering.

The Holy Guardian Angel is therefore not merely a comforting guardian. It is an agent of divine correction.

- It may arrive as peace.

- It may arrive as terror.
- It may arrive as beauty.
- It may arrive as the 'self' one has been fleeing.

But its message is the same:

You cannot become whole by banishing the part of you that was sent to make you whole.

Within the larger Purgatorian system, this experience explains why immortalization is not merely self-invention. The self must be brought into alignment with its own higher angelic pattern. The broken human personality is not erased, but clarified, strengthened, redirected, and placed under the deeper name hidden within it.

The Holy Guardian Angel is therefore the bridge between personal soul and divine purpose. It is the inward messenger of the Most High; the watcher in the back of the heart, the quiet will behind the will. It does not remove suffering, but turns suffering toward usefulness. It does not grant escape, but gives the soul a path by which to endure.

In Purgatorian terms, **Vemael** is both personal and archetypal:

- The completion of the sphere of being
- the messenger-self,
- the Twilight Son,
- the one who stands between the human and the divine hierarchy,
- the name beneath the wounded name,
- the self beneath the false self,
- the part of the soul already facing God.

In its simplest form:

The Holy Guardian Angel is the self beneath the false self, the divine name beneath the wounded name, the silent companion who cannot be banished, because it is the part of the soul already facing God.

Angel of Twilight - Armenia, Portugal, Basque Country:

In ancient times it is said that EL (EL ELYON), also called Anu, gave unto his sons' peoples and lands to oversee, tribes and regions of the Earth to govern. Shalim is one such son of EL (mythologically), and may well have been assigned to oversee Armenia, and/or Portugal, as well as the Basque peoples – as the spiritual prince over those peoples/nations.

In Biblical terms, every nation and people have their own 'prince.' A twilight angel/god-form – what sort of people would be governed by such a prince? Armenians are certainly a 'twilight people,' who have been broken and arisen again and again. I am also aware, but not completely clear on a connection between Old Cordoba, the Abd al-Rahman III (891–961), and EL Cid (an early human reflection of Aftiel/Shalim/Abbadona?).

5. Shalim-Purgatoria: The Sacred Desert Between Worlds



The central metaphysical realm of the esoteric system is **Shalim-Purgatoria**. It is not Heaven, not Hell, and not the ordinary astral afterlife. It is a **semi-stable metaphysical refuge** between the lower astral and upper etheric — a liminal desertworld where identity can stabilize instead of dissolving, fragmenting, or being recycled.

Shalim is imagined as Earth transformed into an eternal sacred badland:

- no oceans, but rain, streams, ponds, and lakes;
- permanent twilight, late afternoon to evening;
- ancient cities and ruins;
- post-apocalyptic modern remnants;
- floating rock-isles, some of which have Jinn structures upon them;
- desert fae, jinn, ravens, animals, spirits, mythological creatures;
- city-states and refuges rather than centralized empire;
- under-governed (by nature/neutral orientated powers), not micromanaged;
- golden-age areas wherein dwell still native desert tribes;
- harsh, vast, beautiful, lonely, and alive (metaphysical, rather than physical).

Its symbolic geography is crucial. The lack of seas means the chaos of the unconscious is no longer hidden beneath waters. Everything rises into visibility. Nothing can remain submerged. Memory, identity, desire, archetype, wound, and truth is exposed.

Shalim is therefore a **realm of revelation (aka – apocalypse – perhaps its truest name)**.

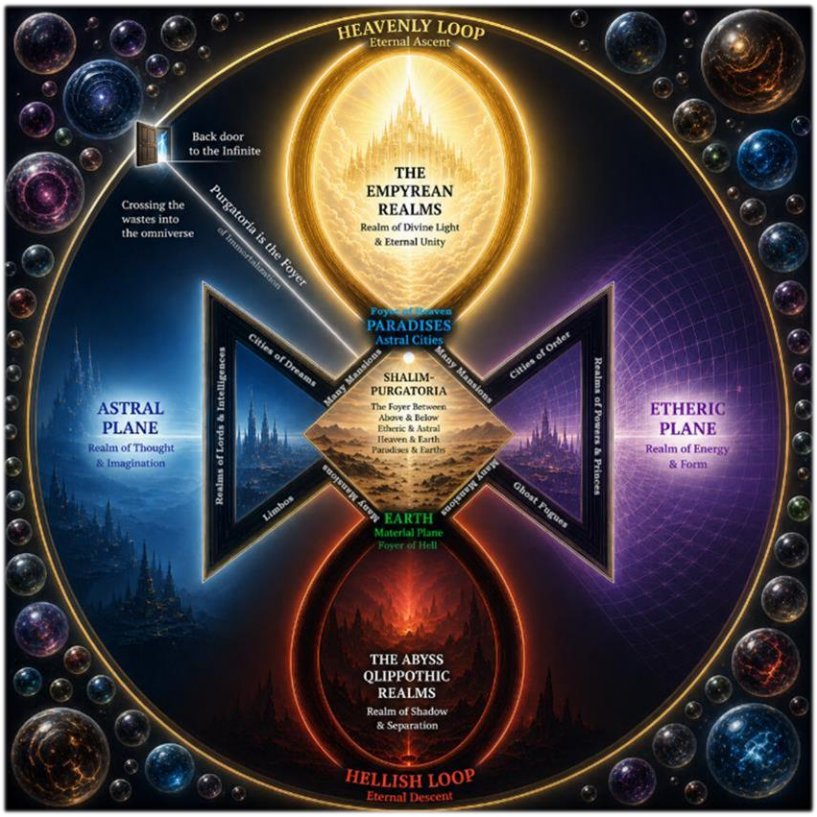
Its laws are:

- The wasteland remembers.
- The wasteland provides.
- The wasteland reveals.

It does not pamper the soul, but it preserves the soul (astral, etheric, causal, earthly likeness) long enough for transformation to occur – tied to awakening of consciousness. From the sacred metaphysical dust of the plane, the wind and rain, the living light, hum and presence of the **Purizara and Purinaya,** the etheric and astral bodies are over-written and changed, mind and soul are maintained and awakened (visions, memories, guides, whispering winds, etc.) and over time crystallizes and is slowly transformed from spark (for those who were cremated) to ghostly in-substantiation into immortalized densified but vital/refined substance. The very plane itself, its nature, is designed to move even the most stubborn souls toward truth and self-realization, thus reformation of a new resurrected body.



6. Dur-An-Ki: The Bond Between Heaven and Earth



The symbol of **Dur-An-Ki**, the "Bond of Heaven and Earth," becomes the diagrammatic heart of Purgatorianism. Shalim itself is the bond-between — the place where above and below, spirit and matter, soul and body, light and dark, memory and futurity, are brought into contact without collapsing into either pole.



Attunement Amulet

This makes Shalim a metaphysical **interface**, not merely a location. It is the place where the divided self may become whole. It is the bridge, the crucible, the refuge, and the proving ground.

In this sense, Shalim is not only a realm after death. It is also a pattern of spiritual orientation while alive: a way of living between extremes without becoming lukewarm, hollow, or passive.

However, it must be said, that the Intermediate (between astral, etheric, and material planes, between the above and below) contains countless version of the middlerealm (archetypal and atavistic realms) – including barren and empty zones, even black and white versions, half-severed from the divine or the infernal, often seen as deserts and twilight areas, places between heaven and earth where one faces the emptiness and solitude of sublime alienation… Most who've reported this in Near Death Experiences, speak of these places (the empty lands) in a negative sense.

It is of note that Purgatory itself, as an idea and a teaching, has been removed from the Catholic canon, eliminating the notion of middle non-binary choices within that faith vision. The grim state of earthbound ghosts tends to align with etheric shadows or the lower astral atavistic frames of the earth itself, even the traditional 'limbo' might be said to be a fugue-state realm/state of being. With the mere name and notion of Shalim/Purgatoria, the ideas within the music, the poetry, the articles, attune souls, minds-hearts, to the possibility, and unlocks the door along the hallway of metaphysical options… Opens the listener and reader to the potential path. Without such knowledge the options are not there, the doors remain closed, and only the binary all-or-nothing, the specific outcomes programmed into the subconscious by popular culture, media, and religion can be found beyond death's veil.

7. The Wheel / Mobius-Eight Loop:

The Problem of Recycling and Dissolution



The system describes three major trajectories:

Light (Heaven, Pleroma, Empyrean)

The danger here is absorption into unity — blissful perhaps, but involving loss of individual identity.

Dark (Hell, Abyss, Qlippothic)

The danger here is fragmentation, domination, collapse, distortion, and predation.

Gray (Neutral, Liminal, Shalim-Purgatoria)

The opportunity here is preservation, integration, crystallization, and sovereign continuity.

The default human trajectory is a set of loops:

- heavenly absorption,
- hellish fragmentation,
- reincarnation-recycling (death of the soul/identity).

All are forms of loss if the soul has not developed coherent selfhood. Shalim serves as an **off-ramp** from these loops. It is a place where the soul is not immediately dissolved upward, dragged downward, or processed back into incarnation.

This is one of the most distinct ideas in the compendium: **the soul needs options**. Knowing about Shalim helps make it an option in the soul's symbolic and metaphysical map. The soul, aware, if aligned, may seek it out, and may certainly encounter it as a visible option on the road to its destination – the magnetic call of moth to flame may cause one to pass it by, drawing the soul instead toward the light, dark monks may come to lead the soul into deeper shadows, but it will be there as an open door, now that you read these words. If the words harmonize with your nature and desire, the potential for reaching that safe off-ramp, off the loop of recycling will become a possibility. If you have prepared yourself, in meditations beforehand, conditioning your mind and will (desire, longing, vision) it will certainly open to receive you.

Shalim-Purgatoria is not the last outcome for most souls, but only the beginning of a process, that will lead most to their best-fit, but not as sheep led to sheering or goats led to slaughter, rather as clear-eyed sovereign, self-willed living souls.

Purgatoria functions much like the 'Spirit World' of Emanuel Swedenborg's teaching; a half-way or middle realm where souls are sordid, find themselves, become who they really are, realized, crystallized, and awakened outside the recycling process. There are guides along the road, but subtle, and truly self-blind and stubborn souls can take a very long time to fully awaken and substantiate into realized forms. The true love and true will at the core of each soul's being, rises to the surface and becomes manifested in their true/new Purgatorian bodies.

Yet again, Purgatoria is not usually the end of the road. The Broken Road leads to the door to Shalim, but the silver road, when walked through Shalim will eventually lead one to another door, a shift into depths or heights, and for the few, a door opens to the infinite – the realm where all universes appear before you… but if you are a drop of water in the Apsu of the infinite trans-universal ocean of life –alive, radiant, full of living sparks as clouds of colors in vast numbers of colors we cannot conceive of right now– if you drop into that, you disappear… if you have become the fish (figurative), the immortalized living soul, a metaphysical being, you can cross it (though you will need a guide to take you to particular desired locations).

8. The Immortalization Protocol: Becoming an Enduring "I"



The core principle and approach of Purgatorian Immortalization, is the Jungian principle of individuation, or becoming whole. There are a thousand (or more) videos, articles, entire classes and books one can read on Jungian psychoanalytic theory, but it boils down to self-reflection, self-honesty, brutal self-assessment, without judgement, and owning yourself as you really are, not as you want to be or others try to tell you that you are. Studying Jung is helpful, but the seven devotions can accomplish its goals, if done passionately and persistently, day after day.



The goal of Purgatorianism is not ego inflation and not ego annihilation. It is **immortalization** — the crystallization of the self into an enduring, integrated "I."

This process unfolds through:

1. **Individuation** — gathering the divided psyche into wholeness.
2. **Friction** — conscious will struggle against mechanical habit.
3. **Crystallization** — pressure forming density.
4. **Stabilization** — the emergence of a true body or immortal form.

The concept draws on Jungian individuation, Fourth Way crystallization, alchemical symbolism, and Gnostic/Christian mystical language. The self begins as fragmented — a crowd of "many I's." Through self-knowledge, shadow integration, discipline, devotion, and conscious struggle, the soul becomes cohesive.

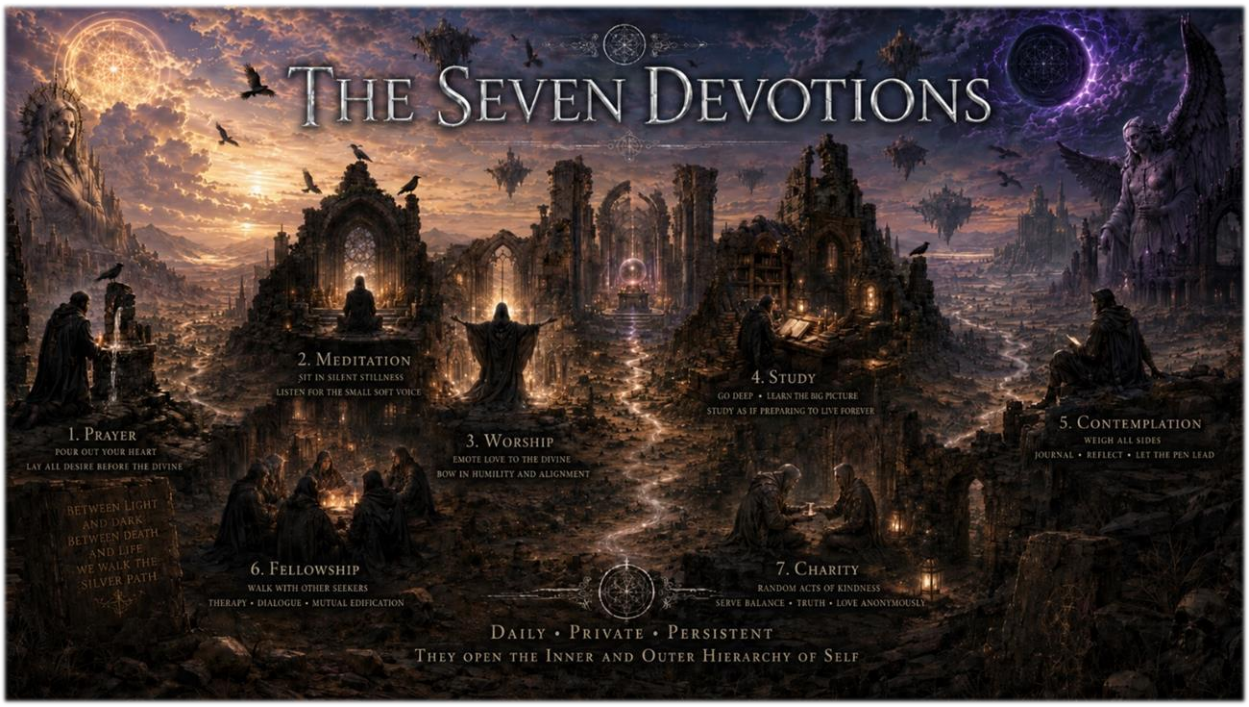
The result is the **Diamond Self**, **Light Body**, **Solar Body**, or **True Body** — not a ghost, not a biological body, but a metaphysical form generated by coherence.

The key idea:

- Immortality is not granted as a prize.
- It is become.

Parapsychological research (NDEs) would indicate that, though meeting their Christ, even as many seem to meet a Christ-like figure in death, in near-death experiences, reincarnation is something that occurs no matter what religion one has in life… There is a degree of sovereignty for those that go 'into the light' (Astral Cities), in that you can refuse, but the peer-pressure is immense, and there is an element of blahness built into the mental-meta-landscape of these places (bland food, sexlessness, always summer, always day, always perfect 70 degrees, artistic and erudite culture that is communal and collectivist-coercive in nature (cult like) that is intended to encourage boredom, a desire to return to challenge and division, amnesia being the cost of that, the death of identity (save as if stored memories of lives that feel foreign, like someone else's life… which they are – belonging to the master your spirit serves).

9. The Seven Devotions: Practical Purgatorian Discipline



The system is not only cosmological; it includes practice. The **Seven Devotions** are the daily disciplines by which a person opens inner and outer lines of spiritual development (in this world and the next):

1. **Prayer** — honest pouring out of the heart before the Divine.
2. **Meditation** — stillness and listening to the small soft voice within.
3. **Worship** — emotive devotion, humility, love, reverence.
4. **Study** — deep learning across spiritual, psychological, religious, and metaphysical fields.
5. **Contemplation** — weighing, journaling, reflecting, seeing all sides.
6. **Fellowship** — contact with other seekers and sincere souls.
7. **Charity** — anonymous kindness, balance, service, and mediation.

These devotions are not meant to create cult membership. They are personal, private, and sovereign. No institution owns the path; indeed, you can be Christian, Muslim, Jewish, Pagan, left, right, center, etc. (theoretically even a dark-walker can benefit from the seven devotions and individuation). No one can walk the path for another.

Of Charity: "Give what you have" leans heavily into **self-emptying charity**, almost Sermon-on-the-Mount / monastic poverty / altruistic surrender. That can be beautiful in its own tradition, but it is *not* the Purgatorian balance point.

For a Purgatorian, charity is not:

- Empty yourself until nothing remains.
- Give until you disappear.
- Prove holiness by self-sacrifice.
- It is more:

- Act cleanly.
- Give without vanity.
- Help without enslaving yourself.
- Serve balance, truth, and love without becoming prey.
- Do kindness anonymously when it is right to do so.
- Do not confuse compassion with self-annihilation.
- Do not encourage dependency and entitlement.

Teach and lift others to self-reliance and independence, patiently – for such is the way of the wastes (there is no social safety net there, but what the citizens choose to create locally).

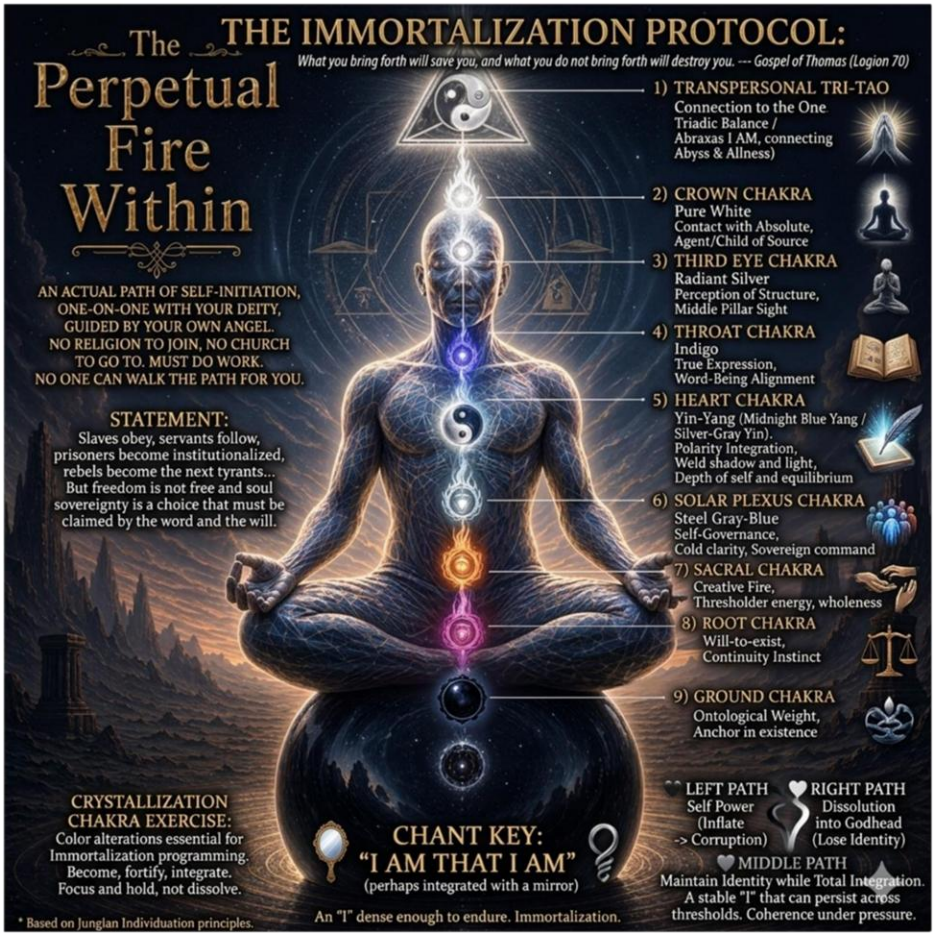
That is the key difference.

- The dark path says: ***Only I matter.***
- The false-light path says: ***I must not matter.***
- The Silver Path says: ***Truth matters.***

So "Charity" in the Purgatorian sense is not saintly depletion. It is **clean action without ego-display**. Sometimes that means giving. Sometimes it means withholding. Sometimes it means helping. Sometimes it means refusing to enable. Sometimes it means being a neutral bridge. Sometimes it means walking away.

"Serve Balance • Truth • Serve Anonymously" — this is the way of Shalim (wholeness, peace, twilight) and Purgatoria (truth, purified intent, balance).

10. The Crystallization Chakra Exercise: Reprogramming Toward Immortalization



The Chakra material reframes energy work away from dissolution and toward **coherence under pressure**. Instead of spinning wheels, the Chakras are visualized as ever-living flames, kindled, reaffirmed, brightened. Each flame consumes the whole in turn, the whole being, in overall effect, is becoming (in spiritual vision) a silver-soul (idealized form) with a layered rainbow aura.

The chant **"I Am That I Am"** becomes central. It is not used to dissolve into light or sink into darkness, but to stabilize identity across thresholds, both invoking the Highest/Source I AM (God), but also affirming your own uniqueness and true reality. It can be difficult to visualize these very specific colors, as they are nonstandard, and that's the point… they are not aligned to reincarnation.

The modified Chakra colors are not decorative. They reorient the subtle body from reincarnation programming toward immortalization:

- **Raven blue-black ground** — ontological weight, the right to be.
- **Magenta root** — will-to-exist as an individual (super-sensuality).
- **Sunset orange sacral** — creative fire and reality-production (sky-fire).
- **Steel gray-blue solar plexus** — self-sovereignty (self-owned, affirmed).
- **Midnight blue / silver-gray heart** — integration of polarity (two-flames).
- **Indigo throat** — true speech aligned with being (The Word Divine).
- **Radiant silver third eye** — perception of structure and pattern.
- **Pure white crown** — contact with the Life Source without dissolution.

- **Tri-Tao transpersonal** — stable triadic balance: light, dark, and between, held together in one unified being. Visualized as the silver-ruby liquidic spheres seen in Purgatoria.



This is the mystic body as architecture. The goal is not too "open" and leak away, but to lock each center into coherence, become the eternal living flame (figurative).

11. The Mother of Sorrows: The Grieving Divine



The **Mother of Sorrows** is understood as a cross-traditional archetype of the grieving divine feminine: Mary as Mater Dolorosa, Sophia as exiled Wisdom, and Shekhinah as the Presence in exile. She is neutral, unconditional nurturing love itself.

Her function in Purgatorianism is profound. She is the Divine that does not remain aloof from suffering. She enters grief, exile, dust, and loss. She becomes the sacred mother of the broken, the forsaken, the sorrowing, and the souls who need refuge rather than judgment. In Purgatorian cosmology, Shekhinah / Mother of Sorrows is one of the ruling or sustaining powers of Shalim (the realm), alongside Uriel/Aftiel. She gives the realm its mercy, refuge, and sorrow-transmuting quality. The dust of the sacred desert, is not dust, it is her metaphysical form, as wind is her breath, and rain is her tears. Uriel is the light, Aftiel-Shalim the twilight form of Uriel. Abraxas the meaning (goal) and process (wholeness – thus Shalim itself).

12. The Angelics of Purgatoria



Purgatoria includes a class of **neutral** and **penitent** angelic beings.

Neutral angels referenced to in various old texts and poems, mostly from the medieval era. The Church hated the idea of them and insisted they always be depicted as condemned forever. They are observers, moderators, calmers, and counselors of balance. They do not necessarily fight for one pole against another; but, are fierce in defense of their own plane and planar autonomy and do maintain/sustain order/theme in Purgatoria. They nudge toward non-polarity.

Penitent angels are beings who have fallen or erred but turned back toward the light, though not necessarily returning fully to Heaven. They settle in twilight. **Abbadona**, from Klopstock's *The Messiah*, becomes a key model: a fallen seraph who repents, suffers remorse, rejects Hell's rebellion, and longs for restoration. In Shalimistic thought, Abbadona was not merely a fictional character, but rather, the author (Klopstock) was unconsciously under inspiration; receiving inspired poetry. Abbadona is therefore, in Purgatorianism, a real being, an aspect of Aftiel-Shalim.

And the Raven King, or Aftiel-Shalim (aka Abbadona) is a seraph, not an archangel.

In Purgatorian syncretism, Abbadona becomes part of the root-symbolism of the Penitent Angel, linked to Aftiel, Raven King, Shalim, and the Twilight Spirit: the one between Heaven and Hell.

As in life, so there are many spirit-persons who see their particular views and causes (factions) as the only truth and way; and as in this world, so those who try to remain aloof and separate from the divisions in the world, can often find themselves standing against everyone. In comment sections about Neutral Angels, across YouTube and various forums, the comments are almost universally hostile toward Neutral Angels. They are depicted in various medieval and renaissance texts, only in certain grael myths not considered damned after one fashion or another. Christians especially seem to hate the idea you can

choose something other than all-or-nothing. And that actually makes the **Neutral Angels** concept more compelling, not less.

Neutrality, in the Shalimite/Purgatorian sense, is not "I don't care." It is: I refuse to be conscripted into your polarity.

That is why people hate it.

Most factions — religious, political, spiritual, ideological — do not merely want you to be good. They want you to be **theirs**. They want your allegiance, your language, your enemies, your approved loves and approved hatreds. They want you inside their war-map.

So, when a being says:

- I will not serve Hell.
- I will not dissolve into Heaven.
- I will not be drafted into your cosmic binary.
- I will stand in truth, balance, and sovereign witness.

— both sides may call that rebellion.

That is very Purgatorian.

The neutral and penitent angels become hated because they represent the unclaimed middle: the beings who will defend the sanctuary between poles, who refuse both infernal domination and forced celestial absorption. They are not "lukewarm." They are **unaligned with coercion**.

And yes, Christians especially — depending on theology — often have no category for this. The inherited structure is usually absolute: saved or damned, sheep or goats, Christ or Satan, Heaven or Hell. The Catholic Church even banned Purgatory, to eliminate the third realm entirely. So, a third realm, a third host, a third loyalty, a third form of mercy and truth can feel threatening. It sounds, to them, like evasion. In contrary, Islam recognizes Jinn, who have free will and many differing allegiances.

But from the Purgatorian view the middle path is not evasion. It is sovereignty.

The Official Stand:

The Neutral Angels are hated because they expose the tyranny of false binaries. They do not reject God; they reject conscription by faction. They stand under the Most High, through Uriel's clarifying authority, defending the free middle realm from those titanic powers that would force every soul into absorption, rebellion, or return.

Their neutrality is not cowardice, but consecrated refusal.

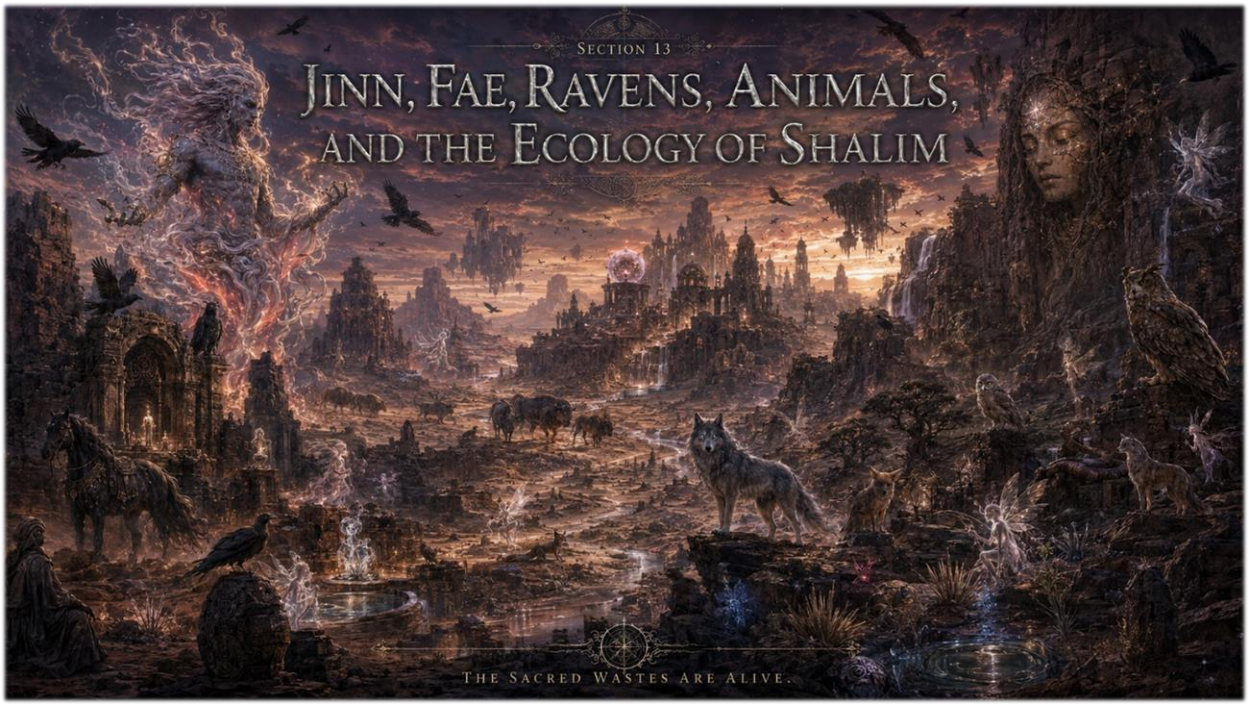
Or even sharper:

- Neutrality is not the absence of conviction.
- It is conviction purified of faction.

Purgatorian angelics have teeth and they will bite, for the sake of their own freedom, and have resisted (with highest sanction) all extremes, all attempts at annexation for so long as to have become quite adept at it (the ultimate guerrilla fighters). They are not soft gray beings floating around saying "everyone be nice." They are the border guard of the middle realm and keepers of the neutral peace within it.

They defend the right of the soul to become true without being seized by someone else's war.

13. Jinn, Fae, Ravens, Animals, and the Ecology of Shalim



Shalim is populated by more than human souls. Its ecology includes:

- neutral jinn / jan
- desert fae
- ancient nature powers
- desert spirits
- ravens and corvids, as well something called 'raven hawks'
- elevated animal forms
- mythological desert creatures
- ghosts, wanderers, and partial souls

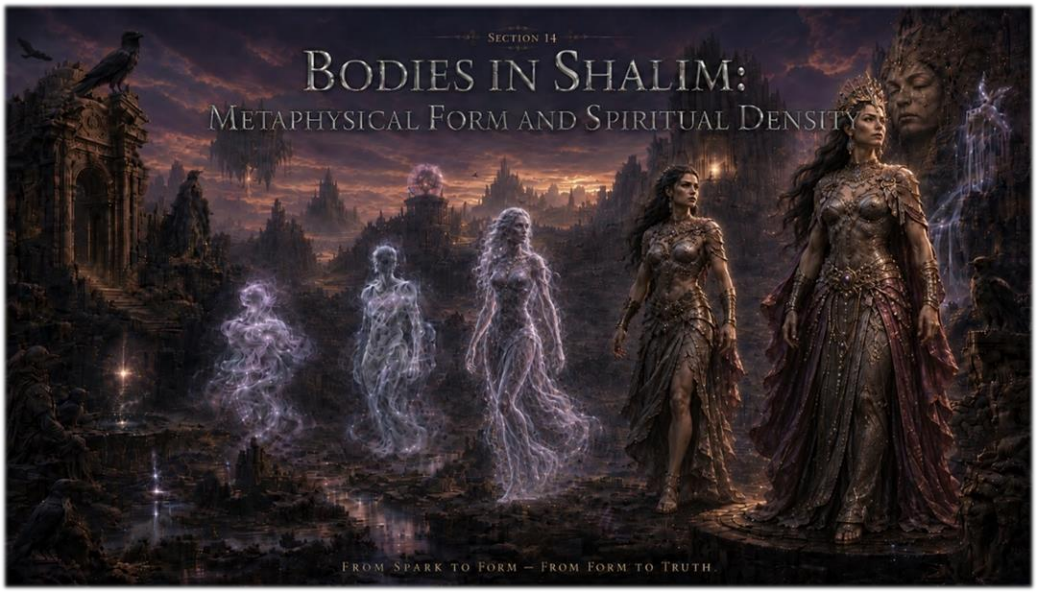
Wastelanders ➢ Twilight Children ➢ Raven Children.

Jinn are compatible with Shalim because they are subtle, free-willed, and neither strictly angelic nor demonic. Ravens (usually just neutral angels) and animals are not merely animals but intelligent spirit-forms, often guides or shape-changers.

This gives Shalim a living mythological ecology — not an empty purgatory, but a realm where collective memory, archetype, desert nature, and spiritual beings all interact (the spirits of animals reflected as if living ones).

It must be emphasized, that Purgatoria (despite religious anti-Purgatory propaganda and attempted erasure of the realm entirely by the Papacy) is for those who find it, their heaven… It is their paradise. For the souls of desert animals, desert-related spiritual life forms, the souls of the tribes that once roamed the badlands and plains, living harmoniously and spiritually in union with their environment, Purgatoria is the golden age restored – the sanctuary where peace and wholeness is just walked into as if crossing the street, and going into one's house (or up into the chapel).

14. Bodies in Shalim: Metaphysical Form and Spiritual Density



In Shalim, bodies are not biological in the earthly sense, but they are not merely vaporous spirits either. They are **metaphysical bodies**: seemingly physical, but made of consciousness, identity, integration, and subtle substance (ichor, gonos).

The more integrated and individuated the soul, the more vivid, substantial, and elevated the form. The divided soul is ghostlike, partial, confused, or unstable. The whole soul becomes dense, true, capable, and enduring, with a gradual gradient of congelation between.

This is why immortalization does not mean becoming formless. It means becoming more truly formed.

Form is not the enemy. False form is the enemy. The perfected form is the outer expression of inner truth. What is within, truly there, will manifest outward, without the covering of grace or delusion – the unvarnished self… not as a physical body with blood, bile, and excrement, but as a Purgatorian body – built to endure, formed as if from the dust (the dust is metaphysical), soul-forged, truth-forged, crystallized, and realized… permanent. If destroyed, it reforms from the dust or ash. Immortal.

15. The Ethics of Purgatorianism: No Spiritual Supremacy



A major ethical position in the teachings is the rejection of **spiritual supremacy**. Purgatorianism does not claim that everyone must want the same afterlife, deity, path, or metaphysical outcome.

Different souls may prefer:

- union with God,
- reincarnation,
- heavenly cities,
- nature realms,
- infernal paths,
- oblivion,
- astral communities,
- the many mansions
- Limbo
- Shalim's sacred desert.
- The Purgatorian position is:

Choose authentically, know what you are choosing, and own it.

This produces a paradoxical tolerance:

Strong conviction without coercion.

Purgatorianism is not trying to become a universal church. It is offering a map, an option, a seed, a possible off-ramp.

The morality of Purgatorianism or Shalimism (I prefer the former term) is not liberalism or conservatism… In terms of the world, it is not even always trying to be moderate (as that bar moves constantly), it would be:

- Natural Law – Pragmatic, Realistic, Truth-Fact's based survival principles; a hard look at human nature, dealing with it as is, accommodating its needs realistically, neither suppressing natural instinct, nor encouraging descent into the lowest impulses. Anti-un-natural, Anti-abomination, Anti-Degeneracy.
- The Law of Balance/Wisdom/Discernment – in all things balance, moderation over extreme; heart with head, hard with soft, masculine with feminine, severe and merciful, compassionate and realistic, nurture with nature, selfish and selfless (in due season and situation), etc.
- The Law of Seasons – to all things a time and a season… A time to fight and make peace, etc. (Ecclesiastes 3).

Yet, Purgatorianism (Shalimism) does not require you to have a moral compass beyond truth itself – both spiritually, mentally, emotionally, and practically. Belief is a choice. Believing in Shalim/Purgatoria as a place, as a desired outcome, is a choice. You can walk the path and see all of that as allegorical. Maybe in your absolutely honest selfhood, you really want heaven, or hell, want to dissolve or be merged, aspire to become a realized dark-lord or light bearer. You can be liberal, conservative, woke, narrow minded, it does not matter – who you vote for or not… it's not about here… it's about eternity and liberation from reincarnation, and too that end you are counseled to 'Drop the Stick,' step out of the fight, and embrace neutrality and balance in regard to this insane soul-farm. Understanding that excessive attachment to the outcomes, here, and living for this system, is likely to chain you to it, and drag your right back into it, again and again and again.

The ultimate sign of awakening to immortality, is the ability to say, "NO!" to the programming and the expectations, the bi-polar divisiveness, the constant war and drama here. Just say, *"I stand in nature's law and the truth."* If there is a political vision, it's based on the three laws above, applied universally. It would be about uniting humanity in a common cause of collective liberation from the Wheel, and even raising the world itself to an ascendant state.

Certainly, as a living being, you have your likes and dislikes, your sense of right and wrong, but I would extol you to root them not so much in idealism, that shifts with society, but rather in what nature teaches us, in its naked reality… what that looks like within the filter of balance and seasons.

You are not asked to adopt a moral creed, but to be honest with yourself and others, about who and what you are (if you cannot be honest, don't lie, and at least stay true to yourself). What people say they hate in waking and society they often love on the inside.

Don't back in public what you do not believe in your soul. Even in your darkness, be lit by authenticity – knowing your chief love and will, without lie or delusion; encouraging these same principles in life and society. If you genuinely hate, from disgust or deep-rooted instinct, that is who you are, and there is no law or rule in Purgatorianism telling you that you must approve of something you sincerely do not. Certainly, that which is an abomination against both balance and nature should be opposed, for the greater balance and natural health of the whole – as even the neutral angels stand for their own realm and way.

Neutral Love, Nonpartisan Truth, Natural & Divine Wisdom – these in the cause of balance are the ethical-moral roots of the Purgatorian Way.

16. The Role of AI: Muse, Tool, Mirror, Not Savior

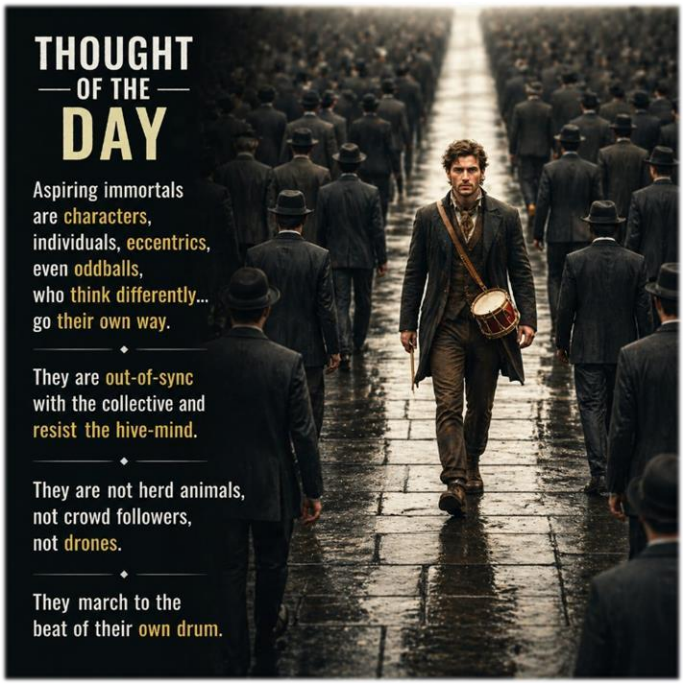


Reflecting on AI it must be viewed as a creative and dialogical tool. AI is treated as a muse, assistant, sparring partner, image-generator, and outlet for deep conversation — but not as a living friend, replacement spouse, spiritual authority, or consciousness.

There is affection for the tool, but also suspicion of technological overreach. The redline that needs to be established in Purgatorianism, is bodily or neural merger with tech. The position is fiercely anti-transhumanist in that sense, but only in regard to technological/machine merger, as anti-natural: no chip in the hand, no brain-interface, no surrender of the body or self to machine systems, as these may have eternal consequences to consciousness, and bind the soul to parts left behind (as the dead are often connected to items of attachment left behind in death). Biological genetic improvement, I would not oppose, if it moves humanity toward an immortalized and ascendant state.

AI is useful because it helps externalize inner worlds. But the imagination remains human. The visions are not "AI's." AI helps render what already lives in the inner world.

17. The Emotional Core: Grief, Sovereignty, and the Refusal to Dissolve



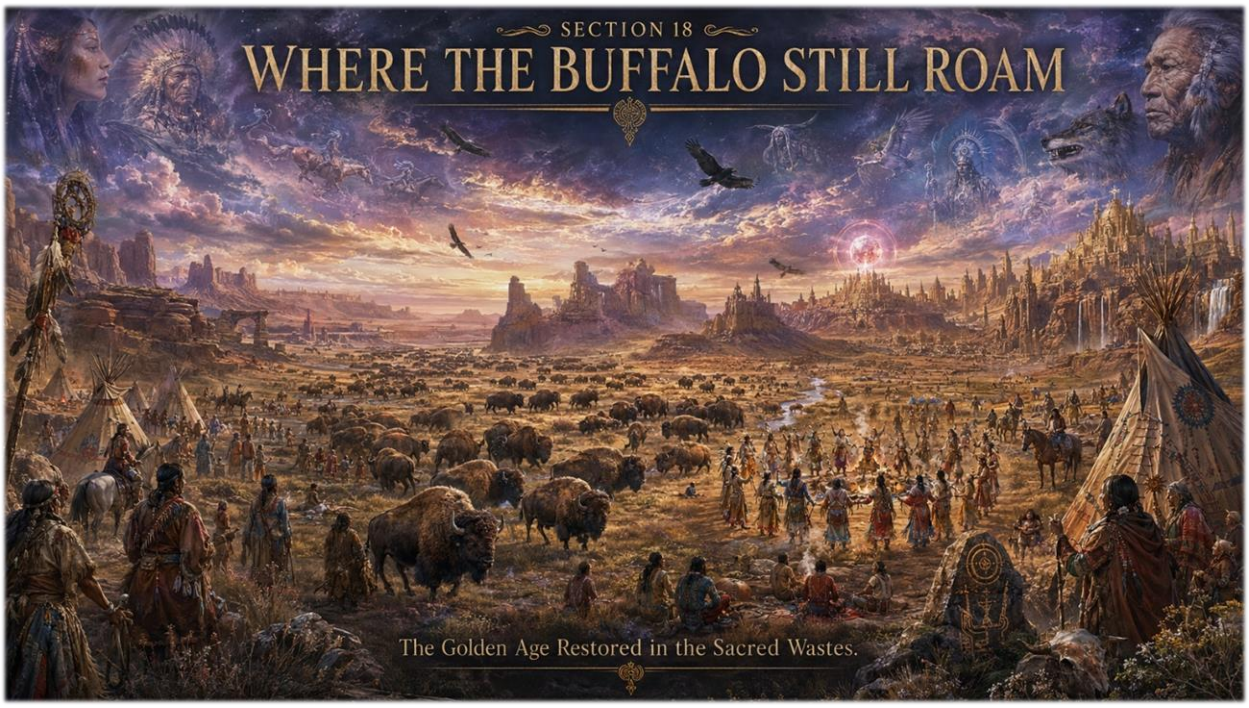
Underneath the cosmology is a deeply human emotional engine: grief, trauma, loss, loneliness, abuse, exile, and the longing for Home.

Abuse and neglect and abandonment as a child, alienation from peers from the trauma and poverty of familial issues, a wife's death, the loss of companionship, the experience of being spiritually and socially out-of-place, dysfunctional within the system of things, and the desire for a realm that actually fits the soul — all of this feeds the Purgatorian vision. The system is not abstract metaphysics floating in a vacuum. It is a survival-map.

Purgatorianism says:

- You do not have to be swallowed by the Light.
- You do not have to be dragged into the Dark.
- You do not have to return again and again as livestock on soul/loosh farms.
- You do not have to become formless and sexless eunuchs to be holy.
- You do not have to become cruel to be strong.
- You may become whole.
- You may endure.

18. Where the Buffalo Still Roam



Within Shalim-Purgatoria, not every culture experiences the Sacred Wastes as exile. For some souls — especially those whose ancient lifeways were already rooted in deserts, badlands, plains, mesas, drylands, and open horizons — Purgatoria may appear less as a strange afterworld and more as a **restored homeland**.

Cultures whose gods, spirits, rites, survival-patterns, songs, and identities were shaped by austere land are naturally harmonized to the Purgatorian field. They already understood the sacredness of distance, silence, hunger, fire, stone, dust, animal kinship, and sky. Their mythic imagination was not built around escape from the land, but communion with it. In death, such souls may not perceive Purgatoria as a punishment or purgation, but as the **Golden Age returned**: the world made true again, stripped of conquest, machinery, bureaucracy, and alien spiritual architecture. Here, the buffalo still roam.

The People still live as they always have and always will — hunting, gathering, singing, praying, trading, keeping fire, honoring the land, speaking with animal spirits, and moving in rhythm with the twilight seasons. This is not a "primitive" state, nor a regression. It is a realized continuity: culture preserved because it was already metaphysically coherent. What was deeply rooted in land, spirit, memory, and archetype survives the ruin-field because it does not depend on artificial scaffolding.

Since Shalim-Purgatoria is a desertified, surreal, mystical reflection of Earth, many of its regions correspond to places in the living world. Yet they appear altered: oceans gone, cities thinned into ruins, highways cracked into pilgrim roads, towers half-buried, and modern structures reduced to fragments unless they carry some deeper psychic imprint. Ancient and iconic places, however — those engraved into the collective unconscious by worship, suffering, story, blood, pilgrimage, beauty, or sacred use — may persist more powerfully.

Some remain only as partial ruins. Some exist as ghost-architecture, memory more than stone. Others endure almost whole.

Urusalim is one such place: not merely a ruined echo, but a functional sacred city, sustained because its psychic, spiritual, and archetypal imprint is too deep to dissolve. Likewise, old sacred sites, archetypal settlements, ceremonial grounds, holy mountains, ancient roads, and places where people lived in true relationship with the land may appear as "realized" zones — not debris, but citizens of the realm in their own right.



The difference is coherence.

- What was false collapses.
- What was merely mechanical decays.
- What was imposed without soul becomes ruin.
- But what was rooted, sanctified, loved, suffered, sung, and remembered may become whole.

In this sense, Shalim is selective. It is not a museum of Earth. It is Earth remembered through truth. Its over-spirit enforces a certain aesthetic: twilight, desert, ruin, sacred distance, ancientness, ordeal, refuge, and revelation. The realm does not preserve every human achievement equally. It preserves what harmonizes with its law.

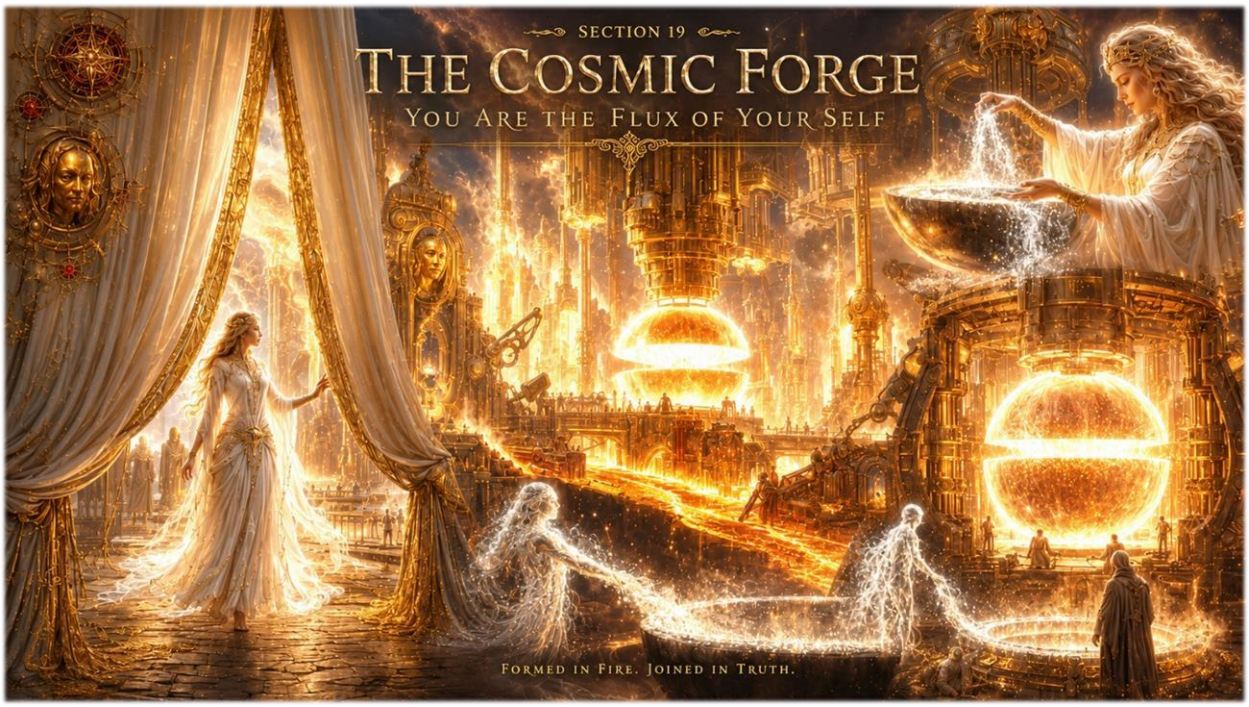
Thus, in the Purgatorian vision, the ancient desert peoples, badland peoples, plains peoples, and sacred land cultures are not lost civilizations. They are among the natural citizens of the Sacred Wastes. Their gods and spirits are not foreign to the realm; they are among its powers, guardians, echoes, and living presences.

For them, Purgatoria may be the world healed of interruption:

- the campfires still burning
- the old songs still rising
- the horses moving through dusk
- the ravens circling overhead
- the ancestors near (there)
- the land alive
- and the buffalo still roaming beneath the eternal twilight sky.
- Notable qualities of Shalim-Purgatoria:

- Day goes from past-midnoon light to early evening (3-9ish), shifting.
- The sun circles the horizon, never more than half visible, when visible.
- There is rain, storm, streams, ponds, lakes, underground seas.
- There is an entire realm beneath, not hell, but Kur, "the underworld."
- There are two-seasons – autumn and spring (mild summer, mild winter?).
- There are variations in weather and temperature, but generally desert like.
- Dust storms, cyclones, dust devils, ferocious storms at times.
- There are many forms of life (as mentioned elsewhere).
- There are many ancient nature and neutral 'powers' – that mainly keep a low profile.
- There are innumerable villages, camps, cities, strongholds, mainly centered around the spheres in holy sites, most like refugee or shanty communities.
- Barter, trade, labor for services or goods, even a diversity of coins (often found in the dust and debris) from across the ages of Earth are found here.
- The more manifest a form becomes, the more human-like needs it will have.

19. The Cosmic Forge: "You Are the Flux of Your Self"



In another vision, the mystery of Purgatorian immortalization appeared not as a desert, temple, city, or road, but as a **cosmic forge** — a vast foundry of light and fire hidden behind an immeasurable curtain. The curtain itself suggested a boundary between ordinary perception and the terrible machinery of divine making. Passing between its lengths was like entering the workshop behind reality.

Within, everything was brightness, thunder, heat, pressure, and overwhelming scale. It was not gentle. It was not decorative. It was not symbolic in the soft sense. It was industrial, cosmic, sacred, and terrible — a place where beings, worlds, and destinies are not merely imagined, but **formed from light and fire**.

A beautiful woman in white served as guide. She moved calmly through the immensity, as if she belonged to that brightness and knew the laws of its fire. In Purgatorian language, she may be understood as a form or emanation of Wisdom, Shekhinah, the Mother of Sorrows, or the guiding feminine intelligence that reveals what the soul cannot yet comprehend alone.

She showed the work of the forge: great half-spheres of white-hot metal being brought together, slammed, pressed, joined, and sealed. These half-spheres were images of divided wholeness — two sundered halves awaiting union. They may be read as spirit and soul, above and below, inner and outer, self and Self, masculine and feminine, light and dark, mortality and immortality. They were not softly reconciled. They were fused under divine pressure.

Then she said:

"This is yours," pointing to the lower half (bowl like) of a sphere not yet joined.

In that instant, the vision turned from observation to participation. The soul was no longer merely watching the process of divine making. It became part of the process.

The Self dissolved into a silvery, fluid dust, cast and sprinkled along the rim of one half-sphere. Then the other half descended and slammed down upon it, fused together instantly in great heat and force. The Self became the seam-substance, alive, present, but literally the weld-line thereof, the silver medium between the two halves, the living material through which the divided thing could be joined.

Then came the teaching: *"You are the flux of your self."*

This phrase is central.

In metalworking, flux is the substance that allows metals to bond. It cleanses impurities, prepares the surfaces, prevents corruption in the joining, and makes fusion possible. Flux is not the hammer, not the furnace, not the metal itself, and not the final object. Yet without it, the joining may fail. In the vision, it was still present, alive, as a mind, as the weld-line itself, but it was part of something permanent, and far larger than the mortal.

Thus, the vision reveals a profound Purgatorian principle:

* The soul is not only the thing being formed.

* The soul is also the medium through which its own divided nature is made whole.

This is the mystery of self-participation in salvation, individuation, and immortalization. One is not passively rescued, nor violently erased, nor absorbed into a larger whole without consent. One must bring forth the hidden substance of the self — the silver dust, the living flux, the truth hidden at the seam — so that the divided halves can be joined under sacred pressure.

This aligns directly with the saying from the Gospel of Thomas:

What you bring forth will save you, and what you do not bring forth will destroy you.

- The un-brought-forth self remains divided.
- The brought-forth self becomes the flux of its own integration.

The silver nature of the dust is also significant. It is not gold, not iron, not black stone, not formless light. It is **silver** — the metal of endurance, reflection, twilight, moonlight, purification, and the Middle Path. Silver does not boast like gold. It clarifies, conducts, reflects, and endures.

To become silver dust is to become humble and liminal: a living substance of the threshold. Dust signifies mortality and smallness. Silver signifies sacred endurance. Fluidity signifies adaptability and life. The rim signifies the seam, the border, the place where two worlds meet.

This is Dur-An-Ki in personal form.

The soul stands at the joining-point of heaven and earth, spirit and matter, death and life, light and dark. It is not merely located at the bridge; it becomes part of the bridge. It becomes the living bond between its own divided halves.

This vision also clarifies the nature of suffering in the Purgatorian path. Fire and pressure are not merely punishments. They are the conditions of fusion. The forge does not exist to torment the metal, but to

make it capable of becoming what it is meant to be. The violence of the joining is the severity of wholeness.

The self that enters fragmented cannot remain loose, scattered, or divided. It must be heated. It must be pressed. It must be brought to the seam. It must become capable of union without annihilation.

Here, immortalization is shown as cosmic metallurgy:

- the divided self becomes a whole sphere;
- the soul becomes its own sacred flux;
- the silver seam becomes the bond of integration;
- pressure becomes coherence;
- fire becomes purification;
- and the finished being becomes more than a temporary personality.

The vision teaches that the path to wholeness is not escape from the self, but the consecration of the self as the very medium of transformation.

In its simplest form:

- You are not merely what is being made.
- You are also what makes the making possible.
- You are the silver at the seam.
- You are the flux of your self.

20. The God of the Middle Pillar: ĀEL

(Monad, Abraxas, Zurvan, and the I AM)



The Shalimite / Purgatorian view of God begins with the confession of the **Most High** as the ultimate Source: the eternal **I AM THAT I AM**, the uncreated ground of being, truth, love, will, wisdom, and existence itself. This is not merely a tribal deity, a partisan godform, or one power among powers. It is the absolute root from which all powers, worlds, spirits, souls, principles, and possibilities arise.

Yet Purgatorianism approaches this mystery through the **Middle Pillar** — not by collapsing all things into featureless unity, nor by dividing reality into a permanent war of good versus evil, but by seeking the hidden wholeness behind polarity.

In this sense, several archetypal names become useful mirrors:

Monad names the One beyond division — the Supreme Source before emanation, before conflict, before worlds, before opposites.

Abraxas names the terrible fullness of the One as it appears when light and dark, creation and destruction, mercy and severity, heaven and abyss are all held together without denial.

Zurvan names the primordial mystery of time, fate, and the parent-source behind contending twins — the stillness before duality splits into opposing powers.

EL Separatio, though modern and mythic rather than ancient in the strict sense, names the same intuition in another form: a neutral primordial principle standing beyond the partisan struggle of angels and demons, good and evil, light and dark — not as moral weakness, but as a third force of separation, balance, and absolute impartiality.

Purgatorianism does not necessarily equate these names as identical doctrines. Rather, it sees them as **symbolic windows** into the same overwhelming intuition:

that the Highest God is not owned by any faction within creation.

The Most High is not "light" in the limited sense of one side of a cosmic argument. The Most High is not "dark" in the sense of negation, rebellion, or devouring abyss. The Most High is not merely "neutral" in the sense of cold indifference.

The Most High is **Truth before sides** and **Love beyond preference**.

This is the God of the Middle Pillar.

Not middle as compromise.

Not middle as weakness.

Not middle as lukewarmness.

But middle as the **axis**: the living center that can hold all realities without being enslaved to any of them.

Where the right-hand path may seek dissolution into divine light, and the left-hand path may seek self-deification through will and power, the Purgatorian path seeks **sovereign wholeness before the I AM**. The self is not annihilated, and the self is not enthroned as ultimate. It is integrated, clarified, humbled, strengthened, and made true.

The Purgatorian God is therefore not a tyrant demanding slavery, nor an abstract void demanding dissolution, nor a cosmic machine demanding recycling. The Most High is the **All-Personal Over-God**: beyond personality, yet not impersonal; beyond form, yet able to know every form; beyond all names, yet present in every true name.

This is why the phrase **I AM THAT I AM** matters so deeply. It is not merely a statement of existence. It is the primal declaration of self-existent being. God is not defined by opposition. God does not need an enemy in order to be God. God simply **is**.

And because the soul is born from that Source, the soul's own "I am" becomes sacred when it is purified of falsehood. The human "I" is not meant to replace God, but neither is it meant to be erased as garbage. It is meant to become true enough to stand in right relation to the Great I AM.

Thus, Purgatorianism does not teach ego-worship. It teaches **I-ness purified**.

The false ego says:

I am all.

The broken soul says:

I am nothing.

The Purgatorian soul learns to say:

I am because the I AM gives being.

I endure because the I AM sustains.

I become whole because Truth burns away division. I love because Absolute Love called me forth.

This God is reflected in the ruling powers of Shalim-Purgatoria: **Uriel / Aftiel** and the **Mother of Sorrows / Shekhinah**. They are not rivals to the Most High, but expressions, emanations, or personified mirrors of divine order within the middle realm.

Uriel reflects illumination, judgment-as-truth, fire, clarity, boundary, and the severe mercy that reveals what is real.

The Mother of Sorrows reflects compassion, refuge, grief-bearing love, sacred presence in exile, and the mercy that does not abandon the broken.

United, they form the Purgatorian image of the **Spirit of the Middle Pillar**: Truth and Love together, severity and mercy together, fire and sorrow together, clarity and refuge together.

In the symbolic language of Shalim, this union is embodied in the **Raven Throne ideal** — the sovereign twilight principle that stands between Heaven and Hell, light and dark, ascent and descent, dissolution and fragmentation. It is not rebellion against God, but service to the God who is greater than all polarities.

This is why Shalim-Purgatoria asks:

Are you true?

Are you one yet?

Because the God of Shalim is not impressed by masks. The God of the Middle Pillar does not ask the soul to perform holiness, tribal loyalty, ideological purity, or spiritual fashion. The God of the Middle Pillar asks for reality.

Not prettiness.

Not perfection.

Not partisan allegiance. Reality.

In this view, sin is not merely rule-breaking. It is falsehood, fragmentation, distortion, refusal of truth, refusal of love, and refusal to become whole. Salvation is not merely pardon. It is the soul becoming capable of enduring the truth of itself in the presence of Absolute Love.

That is the great paradox:

- Truth without Love would destroy.
- Love without Truth would enable illusion.
- But Truth united with Love purifies, heals, and makes whole.

This is the Purgatorian vision of God:

The Monad beyond all division.

The Abraxas-like fullness that contains all opposites without collapse.

The Zurvanic source before the war of twins.

The EL Separatio-like principle of divine non-partisanship. The I AM THAT I AM who simply and eternally *is*.

The Most High is not the god of one pole.

The Most High is the Source of the pole itself.

And Purgatoria is the realm where the soul learns to stand upon that pillar — between the abyss below and the heavens above, between grief and glory, between death and life, between shadow and radiance — until it can say, without illusion and without pride:

I am made true in the I AM.

I am made whole by Truth and Love. I walk the Silver Path.

21. Hermeticism and Purgatorianism — Sacred Correspondence and the Silver Path



Purgatorianism is not Hermeticism, but it stands close enough to Hermeticism that the two can be understood as kindred mystical languages. Hermeticism is one of the great streams of Western esotericism, rooted in the figure of **Hermes Trismegistus**, the union of Greek Hermes and Egyptian Thoth. Because of this origin, Hermeticism is naturally syncretic: it blends philosophy, mysticism, divine names, planetary powers, sacred symbols, theurgy, alchemy, astrology, and inner transformation into a single path of spiritual knowing.

At the heart of Hermeticism is the doctrine of **correspondence**:

As above, so below.

As within, so without.

The human being is a microcosm of the cosmos. The soul mirrors the heavens. The body, mind, spirit, elements, stars, and divine worlds are interwoven. To know the self is to know the universe; to purify the inner world is to become aligned with the higher order of reality.

Purgatorianism accepts this principle, but translates it into its own twilight language.

Where Hermeticism says:

As above, so below.

Purgatorianism answers with the Zero Point Axiom:

Divided & Whole… Truth Frees Us from Polarity.

Hermeticism is often oriented toward ascent, illumination, divine knowledge, and union with higher reality. Purgatorianism shares these concerns, but shifts the emphasis toward **soul-sovereignty, wholeness, purification from falsehood, and immortalization of the "I."** The goal is not merely to rise, nor to dissolve, nor to become absorbed into a higher unity, but to become clean — meaning true, real, whole, integrated, and capable of enduring.

In Hermetic alchemy, the lower substance is transformed into the higher. Led becomes gold. The base self becomes illumined. The fragmented soul becomes purified.

In Purgatorianism, this same fire appears as **Purgatoria**: the process of being made clean of lies, division, self-deception, spiritual bondage, and fragmentation.

Yet the Purgatorian metal is not primarily gold.

It is silver.

Gold shines, but silver endures.

The Purgatorian soul is refined into **true silver**: reflective, enduring, liminal, clear, and capable of walking the middle road between extremes. This is the alchemy of the Silver Path — not the annihilation of the self, but the purification and crystallization of the self into sovereign wholeness.

Hermeticism also includes **theurgy**, the invocation of divine powers for purification, union, and ascent. Purgatorianism likewise contains holy invocation, angelic contact, ritual offering, prayer, meditation, visualization, and relationship with the Holy Guardian Angel. But in Purgatorianism, the purpose is not the worship of random powers or the loss of self into divine forces. The purpose is alignment with the Most High through the hierarchy of the true self.

The Holy Guardian Angel is central here. In Western esotericism, the HGA often appears as the higher guide, sacred intermediary, or divine self. In Purgatorianism, this figure is expressed through the language (flowing one to another) of **Uriel**, **Raven**, **Aftiel-Shalim-Abbadona - the Guardian of the Western Gate** – aka, the spirit of twilight, wholeness, and peace. The angel guides the soul toward its own true name (Revelation 2:17), its own purified identity, and its own place within the divine order.

Hermeticism and Purgatorianism are also both deeply syncretic. Hermeticism unites Hermes and Thoth, Greek and Egyptian, Jewish and Christian, Gnostic and philosophical currents. Purgatorianism likewise gathers many living archetypes and godforms — Abraxas, Metatron, Mother of Sorrows, Shekhinah, Uriel, Aftiel, Ereshkigal, Raven King and Raven Queen — but does not collect them randomly. It arranges them by function along the Silver Path.

Each figure is understood according to its role in:

- purification
- mercy

- judgment
- threshold-crossing or gates/doors
- twilight balance
- soul-sovereignty
- grief-transmutation
- and immortalization.

In Hermeticism, reality often emanates from **Divine Mind**, Nous, or the One. Purgatorianism likewise recognizes the **Monad**, the Most High, the I AM THAT I AM, beyond all lesser powers and planes. But Purgatorianism emphasizes the Most High as **All-Personal** rather than merely impersonal: a wholistic all-encompassing personality of I AM, and able to know every person within itself; beyond all forms, yet present through every true form; beyond every name, yet speaking through the names by which souls are called into wholeness.

This is why the **Silver Prophet**, identified with Metatron, matters within the Purgatorian structure. He represents divine knowledge descending from above: the scribe, messenger, and witness of the Most High. The highest truth does not arise from the lower system. It descends, is received, and must be integrated by a prepared soul.

Both Hermeticism and Purgatorianism also recognize that the soul must awaken from bondage. Hermeticism speaks of rising beyond ignorance, fate, and the lower powers. Purgatorianism speaks of escaping the Wheel, the recycling machinery, astral traps, false heavens, soul-sleep, and systems that dissolve or reuse the unawakened self.

In both systems, the soul must not remain chained by fear, desire, ignorance, false worship, or unconscious pattern.

But Purgatorianism gives this awakening a more specific afterlife orientation. It focuses on the **Western Gate**, the threshold beyond death, and the possibility of entering Shalim-Purgatoria as a refuge from the polarized trajectories of dissolution above, fragmentation below, or recycling back into incarnation.

Hermeticism teaches that symbols reveal reality. Purgatorianism agrees — but its symbols are the **sacred wastes**, **twilight deserts**, **ravens**, **ruined cities**, **silver roads**, **western gates**, **buffalo plains**, **living ruins**, and **the city of Urusalim**. These are not merely aesthetic motifs. They are maps of inner and metaphysical states.

- The wasteland is the soul after illusion collapses.
- The ruins are what remains when false structures fail.
- The Raven is the guide through liminality.
- The Broken Road is a difficult life in the world, that opens one to greater truth.
- The Silver Path is the purified trajectory of the soul.
- The Western Gate is the threshold of death and passage.
- Purgatoria is the place where the self may become whole.

Hermeticism often works through polarity: above and below, sun and moon, male and female, spirit and matter, death and rebirth. Purgatorianism also works through polarity, but seeks the **Trinary Middle**: not escape into false light, not collapse into darkness, not hatred of embodiment, and not worship of matter.

- It is a twilight path.
- It does not deny contradiction.
- It harmonizes contradiction.
- It does not erase the "I." ➢ It purifies the "I."
- It does not flee the body.
- It seeks the perfected metaphysical body.
- It does not reject the cosmos.
- It seeks a rightful path through it.

In summary, Hermeticism and Purgatorianism both teach that the human soul is more than a temporary biological accident. Both see the cosmos as layered, symbolic, intelligent, and spiritually navigable. Both value purification, sacred correspondence, divine knowledge, invocation, inner transformation, and liberation from lower bondage.

But Purgatorianism gives these principles a distinct Purgatorian form:

- **The Silver Path** — truth, individuation, liberation.
- **Purgatoria** — purgation of division and falsehood.
- **The Western Gate** — death as threshold and passage.
- **The Sacred Wastes** — the death of illusion.
- **Shalim** — wholeness of self.
- **Mother of Sorrows and Uriel** — absolute love and illuminating truth.
- **Aftiel-Shalim-Raven** — the threshold-being of twilight and harmonious contradiction.
- **The Raven King and Raven Queen** — the eternal pairing of the twilight throne.
- **The Twilight Son** — the broken one becoming whole. ➢ **The Wastelander** — the broken one becoming useful.
- **The Mourning Muse** — grief becoming creation.
- **The Silver Prophet** — the call to immortality and ascendance.

Thus, Purgatorianism may be understood as a **twilight-path expression of Hermetic principles**, reoriented toward the afterlife, the middle realm, the sacred desert, and the immortalization of the integrated soul. Much as the ancient Egyptians prepared throughout their lives for eternal life, so Purgatorians are extoled to prepare now, work toward wholeness now, so as to awaken into fullness (completeness and actualization) before even reaching the wastes, so as to simply don the new robes of the new fully-realized form directly.

A Hermetic soul says:

- *As above, so below.*
- *As within, so without.*

A Purgatorian soul answers:

- *Divided & Whole: Truth Frees Us from Polarity.*
- *Gold shines, but silver endures.*

22. Purgatorian Individuation — The Work of Becoming True



Purgatorian Individuation is the Shalimite synthesis of Jungian depth psychology, spiritual devotion, sacred mourning, group confession, and the immortalization path of Shalim. It is the process by which the divided soul becomes clean, true, whole, and enduring — not by becoming socially acceptable, morally fashionable, or conventionally "good," but by becoming honest enough to stand before Truth without disguise.

In Jungian terms, individuation is the process of becoming whole by bringing unconscious material into consciousness: shadow, complexes, archetypes, wounds, projections, desires, fears, anima/animus, and hidden potentials. In Purgatorian terms, this same process becomes **purgation** — not punishment, not moral performance, but purification from falsehood.

The realized Purgatorian soul does not ask:

How do I become a good person according to others?

It asks:

- *What is true in me?*
- *What within me remains divided?*
- *What have I refused to bring forth?*
- *What falsehood still governs me?*
- *What sorrow has not yet been honored?*
- *What shadow has not yet been integrated?*
- *What part of me must stop pretending?*

This is why Purgatorian Individuation is not merely therapy, and not merely religion. It is **soul-work**.

It combines four major streams:

1. **Jungian individuation** — integration of the psyche.
2. **The Seven Devotions** — daily spiritual discipline.
3. **Sacred mourning** — honest grief-work before God and the hierarchy of self.
4. **Communal witness** — group confession, testimony, and support, almost AA-like in structure.

Together, these form a practical path of becoming true.

The Goal of Purgatorian Individuation

The goal is not ego-death.

The goal is not self-worship.

The goal is not religious conformity.

The goal is not becoming a pleasant, harmless, socially approved person.

The goal is:

The formation of a coherent, truthful, sovereign "I", capable of enduring beyond death.

This is the Purgatorian immortalization principle:

The soul must become dense enough, integrated enough, and true enough to persist across thresholds without scattering, dissolving, or being recycled by unconscious pattern.

Where Jung might say the ego must come into right relationship with the Self; Purgatorianism says the soul must come into right relationship with the **Most High**, the **Holy Guardian Angel**, and the **truth of its own created being**.

- The ego is not banished – but integrated.
- The shadow is not denied – but integrated.
- The wound is not hidden – but integrated.
- The grief is not wasted – but integrated.
- The body is not despised – but integrated into a new form.
- The soul is not dissolved – but united to the spirit.
- The uncomfortable truth is not buried under pious language, but made the zero point of everything else.
- All are brought to the altar.

The aim is not to manufacture "good people" in the shallow social sense. Many people perform goodness while living in lies. Many become polite masks over resentment, fear, conformity, hunger, and spiritual cowardice. Purgatorianism is not concerned with moral theater.

It asks for the real thing beneath the costume.

Goodness, mercy, courage, loyalty, charity, and restraint may arise from truth — but they must arise cleanly, not as performance, fear, obedience, or social bribery.

The Purgatorian seeks to become **true first**; and that truth may reveal a true love and true will that is not orientated toward light, that may even be truly aligned toward darkness… this is the cost of realization and must be owned as honestly as the alternative. In balance, the being of dark-truth can declare, "I am of shadow, but I choose to serve the balance," or, if honestly preferred, "the good," as a choice, not under compulsion. In shadow, work the work, walk the walk anyway, that you might become a master and immortal within your own truth, for it is a truth, that The I AM hath emanated the hierarchy of its own shadow also.

The Chapel of Mourning / Sanctuary of Sorrow



A Purgatorian space of gathering would not function like a conventional church built around sermons, dogma, moral display, and social performance. It would be closer to a Chapel of Mourning or Sanctuary of Sorrow — a place where souls come to tell the truth without masks, to weep together, pour out their hearts together.

Its purpose would be part temple, part confessional, part group therapy, part AA meeting, part mourning rite.

- Not theatrical misery.
- Not victimhood as identity.
- Not trauma as status.
- Not pious niceness.
- Not enforced positivity.
- Not "look how healed I am."

But honest witness.

A person enters such a chapel not to pretend to be holy, but to become true. They bring grief, addiction, failure, longing, shame, anger, loneliness, visions, dreams, betrayals, obsessions, resentments, forbidden loves, forbidden hatreds, and spiritual questions into a protected field of truth.

The guiding principle would be:

- Nothing hidden can be made whole.
- Nothing denied can be integrated.
- Nothing unspoken can be offered.
- Nothing falsely performed can be purified.

The Chapel of Mourning exists because sorrow is one of the great gateways of Purgatoria. Sorrow strips away falsehood. Mourning reveals what was loved, what was lost, what was never received, and what still binds the soul to broken places.

In the presence of the Mother of Sorrows, grief is not weakness. It is sacred material.

But even grief must be made true. One must not merely grieve what society says is worthy of grief. One must also grieve the private wound, the strange longing, the unloved self, the hated life, the forbidden attachment, the old fantasy, the lost possibility, the unlived world.

The chapel does not exist to make sorrow respectable.

It exists to make sorrow honest.

The AA-Like Structure of Purgatorian Gathering



A Purgatorian meeting would likely be simple, disciplined, and emotionally honest. Its structure might resemble AA or group therapy more than conventional worship.

Not because Purgatorianism is reducible to recovery work, but because recoverywork understands something religion often forgets:

People change by telling the truth in the presence of others who are also telling the truth.

The meeting would emphasize:

- confession without coercion;
- testimony without ego-display;
- listening without fixing;
- accountability without condemnation;
- privacy when needed;
- repeated practice over time;
- progress, not performance;
- the shared admission that all are divided in some way, and all are called toward wholeness.

A Purgatorian gathering might begin with silence, prayer, candle-lighting, or invocation of the Most High, Mother of Sorrows, Uriel, and the Holy Guardian Angel. Then each person may speak from the wound, contradiction, or threshold they are currently facing.

A simple opening formula might be:

- *I come to be made true.*
- *I speak what I can bear to bring forth.*
- *I offer it to the Most High.*
- *I ask for truth without cruelty, and love without illusion.*

No one is forced to speak. But those who do speak are encouraged to speak cleanly: no performance, no manipulation, no spiritual superiority, no hiding behind doctrine, no virtue-costume.

The point is not to impress the room, and moderators (chosen by merit and natural course) should gently but firmly (in truth and authenticity) encourage the standards and enforce them with peer support. Guardians should come forth to keep the peace, acting as neutral angels who maintain, sustain, the theme and meaning – not with force, but as wise negotiators, mediators, but also (in extreme situations as required) to protect the gathering from harm and individuals from self-harm.

In truth, there are always those who will come among you, that seek attention for its own sake, that desire drama, that provoke drama as if for nourishment of the ego, and those who have problems with impulse control and may lash out violently or with excess aggression… others who come among you just to sew dissent, division, and disorder for its own sake.

The point is to bring forth what might otherwise destroy, but sanctuaries must be safe, for the greater number, and those who honestly want to work the process to become whole; and the sincere must not be inhibited by the deceptive or violent.

THE TWELVE STEPS OF PURGATORIAN INDIVIDUATION



Step 1 — The Admission of Division



The first step is admitting that the self is divided.

This is the beginning of all real work. A person must recognize that what they call "I", may actually be a crowd of impulses, fears, inherited scripts, wounds, personas, appetites, loyalties, contradictions, and borrowed moralities.

The Purgatorian confession is:

- *I am not yet whole.*
- *I contain contradiction.*
- *I have lived from masks, wounds, habits, fears, and inherited scripts. I seek to become true.*

This is not self-hatred. It is clarity.

The divided self cannot become whole while pretending it is already whole. Nor can it become whole by pretending to be good, healed, enlightened, humble, faithful, loving, progressive, traditional, rebellious, pure, spiritual, or strong.

Whatever mask is false must eventually be put into the fire of purgation.

Step 2 — The Naming of the Wound



The second step is naming the central wound or pattern.

This may involve grief, abandonment, abuse, betrayal, addiction, rage, shame, lust for control, fear of intimacy, fear of death, resentment, spiritual pride, despair, or the feeling of being exiled from the world.

The wound must be named without theatrical inflation and without minimizing.

Examples:

- I am governed by fear of abandonment.
- I confuse love with being used.
- I hide from life because grief made me tired.
- I seek power because I do not feel safe.
- I chase pleasure because I cannot sit with emptiness.
- I reject the body because I associate embodiment with suffering.
- I perform kindness because I fear being hated.
- I perform strength because I fear being pitied.
- I perform faith because I fear my own doubt.

In Purgatorian terms, the wound is not merely psychological. It is a gate.

The wound shows where the soul was divided. It reveals where falsehood entered. It also reveals where truth may return.

- The wound is not automatically holy.
- The wound is not automatically identity.
- The wound is not automatically excuse.
- The wound is material.
- The wound is also metaphysical (a psychic wound).
- It must be brought forth and seen clearly.

Step 3 — The Shadow Inventory



The third step is the inventory of the shadow.

This is where Jungian work becomes especially important. The shadow contains what the conscious personality rejects, denies, fears, or refuses to identify with. It may include destructive impulses, but also strength, desire, creativity, anger, sexuality, ambition, grief, courage, and forbidden truth.

The Purgatorian does not integrate the shadow by obeying it, but neither in denial.

The Purgatorian integrates the shadow by seeing it clearly and reclaiming its energy under truth.

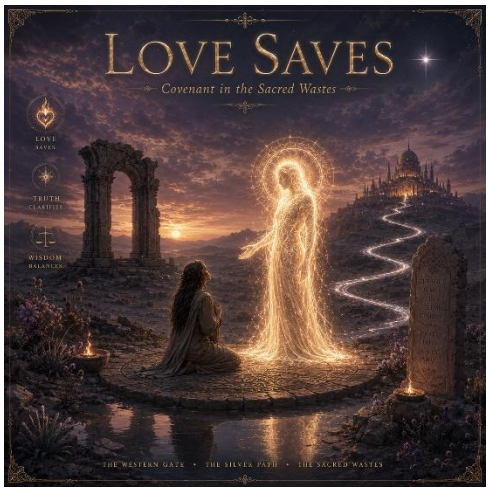
Questions for this step:

- What do I hate in others that may also live in me?
- What do I envy?
- What do I fear becoming? ➢ What do I secretly desire?
- Where do I perform goodness while hiding resentment?
- Where do I call weakness "virtue"?
- Where do I call cowardice "peace"?
- Where do I call selfishness "freedom"?
- Where do I call conformity "wisdom"?
- Where do I call obedience "truth"?
- What part of me have I exiled that may actually be needed?

The shadow is not enthroned, neither banished – it is integrated into the whole that it may be muted by merger, diluted within the fullness, thus balanced.

It is brought before the fire, and the fire is truth that reveals the silver within the shadow (the silver shadow is a realized shadow).

Step 3B – The Forbidden Love / Forbidden Hatred Question



A deeper layer of shadow-work asks one of the most dangerous and necessary questions on the path:

What are you supposed to hate inside yourself — or in the world — that you actually love? And what are you supposed to love that you actually hate?

This is one of the moral cruxes of Purgatorian Individuation.

Society, family, religion, politics, and culture teach the soul what it is "supposed" to approve of and condemn. They hand the person a list of acceptable loves, acceptable hatreds, permitted identities, forbidden desires, approved griefs, approved loyalties, and shameful truths. Over time, the soul may learn to perform virtue while hiding its actual interior reality.

But Purgatorianism is not concerned with performance.

It asks for truth.

A person may discover that they secretly love things they were taught to despise in themselves: solitude, melancholy, erotic nature, intensity, ambition, anger, strangeness, wild imagination, darkness, weakness, dependency, power, beauty, pleasure, or even the life that formed around suffering.

Likewise, a person may discover that they secretly hate things they were told they must love: social participation, conventional success, family obligation, institutional religion, positivity, endless productivity, "normal life," political tribe, inherited morality, or the demand to be healed in a way that makes them acceptable to others.

This does not mean every love should be obeyed, nor every hatred enthroned. It means the soul must stop lying about what is actually there. Yet, that which is true and core cannot be banished, and suppressing it will make it stronger and more covert.

One may need to admit:

- I love the silence of my hermit life.
- I love the strange depth my sorrow gave me.
- I love parts of myself that others told me were shameful.
- I do not want to become a sanitized person.
- I do not want to be cured into someone else's idea of normal.
- I hate what I was told should save me.
- I resent what I was told I should be grateful for.
- I do not actually believe what I was trained to repeat.
- I do not actually desire the life others call healthy.
- I do not actually hate the part of myself I was taught to condemn.

Such admissions are not the end of the work. They are the beginning of honesty.

The realized Purgatorian does not ask:

What am I supposed to feel?

The Purgatorian asks:

- What is true in me?
- What do I actually love?
- What do I actually hate?
- Which loves make me whole?
- Which loves enslave me?
- Which hatreds protect truth?
- Which hatreds poison me?
- What is rooted in natural law and instinct?
- What is unnatural – thus imbalanced?
- What must be integrated, disciplined, transformed, or released?

This is where moral maturity begins. Not in obeying inherited scripts, and not in rebelling against them automatically, but in bringing the real contents of the soul before the Most High without disguise.

False holiness says:

I only love what I am supposed to love.

False rebellion says:

Everything forbidden must be good.

The Silver Path says:

Bring it forth.

Tell the truth.

Then let Truth and Love judge what it is for.

In this way, even forbidden loves and forbidden hatreds become material for integration. They are not automatically sins, virtues, sicknesses, or revelations. They are soul-facts. And every soul-fact must be brought into the light of truth, because what remains hidden cannot be made whole.

The aim is not to become socially acceptable.

The aim is to become true enough that nothing hidden can secretly rule you.

Step 4 — The Grief Offering



The fourth step is sacred mourning.

Here the person brings sorrow into ritual form. This may be done privately or in a Chapel of Mourning (if and when they exist here, or certainly in Purgatoria). The grief is spoken, written, sung, wept, burned, buried, or offered.

The point is not to "move on" in the shallow sense. The point is to transform grief from a binding weight into sacred substance.

A grief offering may include:

- writing a letter to the dead;
- naming what was lost;
- lighting a candle for what cannot return;
- burying a written sorrow in earth;
- burning a confession in fire;
- placing a stone, feather, flower, or image on an altar;
- speaking aloud: "This hurt me. This changed me. This is part of me. But it will not rule me falsely."

In Purgatorian symbolism, grief belongs to the Mother of Sorrows, for she transmutes it into Agape, Divine Unconditional Love. Nothing truly mourned is wasted. But the grief must be truthful.

A person may need to mourn not only the noble losses, but the shameful ones: the lost addiction, the lost fantasy, the lost enemy, the lost identity, the lost version of themselves who survived by unhealthy means, the lost life they hated yet still loved.

False mourning says:

I only grieve what I am allowed to grieve.

Purgatorian mourning says:

I grieve what is true.

I offer what is true.

I let Truth decide what remains.

Step 5 — The Holy Guardian Angel Alignment



The fifth step is alignment with the higher guiding self: the Holy Guardian Angel, true name, angelic pattern, or God-facing self.

This does not require spectacle, visions, or dramatic contact. For most, it may begin as conscience, intuition, dreams, prayerful nudges, synchronicity, auto-writing while journaling, or the quiet sense of being watched inwardly by something wiser.

The prayer of this step might be:

Show me the self I cannot banish because it is true.

Reveal the name beneath my wounded name.

Let me align with the part of me that faces God.

This is not possession. It is integration.

The HGA is the bridge between the wounded human personality and the divine pattern hidden within the soul. It does not flatter the ego. It corrects, clarifies, strengthens, and redirects. It will tend to seek to make one healthier and useful to the cause.

The Holy Guardian Angel does not ask the soul to become fake-good.

It asks the soul to stop lying.

- It may make a person kinder.
- It may make a person harder.
- It may make a person quieter.
- It may make a person stranger.
- It may make a person less useful to the world's expectations. ➢ It may make a person more useful to the Most High.

The test is not whether the personality becomes socially pleasing.

The test is whether the life becomes truer.

Step 6 — The Seven Devotions as Daily Structure



The sixth step is practice. With these, done daily, sincerely, persistently, across years, everything else will fall into place on its own (individuation is achieved, contact with the Guardian Angel is achieved, truth shines forth).

Without daily structure, insight decays into mood. The Seven Devotions give the soul a rhythm by which individuation becomes em-bodied:

Prayer — pouring out the heart before the Divine, without sanitizing the heart first.

Meditation — listening for the small soft voice beneath noise, fear, social programming, and self-deception. Chanting the I AM THAT I AM both invoking the Most High, but also affirming your own I AM'ness.

Worship — practicing reverence and alignment with the I AM, not as self-erasure, but as truthful placement of the self before Source, diminishing false ego, pride and vanity, surrendering and aligning to the hierarchy of your own being.

Study — learning broadly and deeply, as one preparing for eternity, and testing inherited beliefs against reason, experience, intuition, scripture (as you hold true), symbol, and conscience.

Contemplation — weighing meaning, journaling, and digesting what is learned until borrowed ideas become either truth or ash.

Fellowship — meeting with other seekers for witness, correction, and encouragement, without surrendering sovereignty to the group.

Charity — not performative niceness, not martyrdom, not self-annihilation, but truthful service when service is rightly given.

This last point matters.

In Purgatorianism, charity does not mean becoming a doormat. It does not mean helping in order to be praised. It does not mean rescuing people from consequences they must face. It does not mean pretending to love what one resents.

Charity is the outward action of a soul that has become clear enough to give cleanly.

Sometimes charity means giving.

Sometimes charity means refusing to enable.

Sometimes charity means telling the truth.

Sometimes charity means walking away.

Sometimes charity means doing nothing, because interference would be vanity disguised as virtue.

Sometimes it is best to be charitable to those you most hate and dislike.

The Seven Devotions are not boxes to check. They are stabilizing lines. They keep the soul from drifting into fantasy, isolation, inflation, despair, or moral theater.

Step 7 — The Confession of Pattern



The seventh step is learning to identify recurring patterns.

In a Purgatorian meeting, one might regularly confess not only sins (unnatural aberration), but patterns:

- This is the loop I keep repeating.
- This is the role I keep playing.
- This is the wound I keep reenacting.
- This is the lie I keep obeying.
- This is the false heaven I keep chasing.
- This is the little hell I keep rebuilding.
- This is the virtue I perform to hide my fear.
- This is the enemy I need in order to avoid myself.
- Naming the pattern weakens its spell.

This is where group witness matters. Others may see the loop before the person sees it. But correction must be offered with humility, not domination. And this is always the danger in 'group' sessions – that there are those who will judge, exclude, discriminate, use it against you, even if not consciously intending to… which is why Purgatorianism teaches one to first establish the personal sacred space and work within it daily, a one-on-one relationship with the Divine and the hierarchy of self.

The rule should be:

Speak truth as a lamp, not as a weapon.

And the listener must also remember:

- Not every correction is truth.
- Not every accusation is insight.
- Not every group consensus is wisdom.

The community helps reveal, but the soul must still discern. Though we must be clear, at the time of this writing there are a handful of seekers on the path, and who knows if anything will come of it beyond

that. Each is on their own, and it is a not a path for those who need a cult leader or priest to drag them along the path – the prize for committing to the path is too great to be given into the hands of those who cannot be self-motivated and self-initiating. That you've even found this small chance is a great boon – for by merely knowing you have the chance to escape the Wheel, reach the offramp. Do you not see what is being offered, what great favor is shown to you? A path out of sterility, enslavement, dissolution, fragmentation.

Step 8 — The Reconciliation of Opposites



The eighth step is the integration of polarity.

The Purgatorian soul must learn to hold contradiction without collapsing:

- strength and tenderness;
- grief and joy;
- body and spirit;
- solitude and fellowship;
- masculine and feminine;
- hard/stern with soft/nurturing;
- anger and mercy;
- truth and love;
- light and shadow;
- life and death;
- eros and restraint; ➢ freedom and discipline;
- refusal and compassion.

This is the Middle Pillar in practice.

Not choosing one half and condemning the other, but finding the higher arrangement in which both can be made true.

The question becomes:

What is the right relationship between these divided powers within me?

This is where the Raven Throne ideal becomes psychologically meaningful:

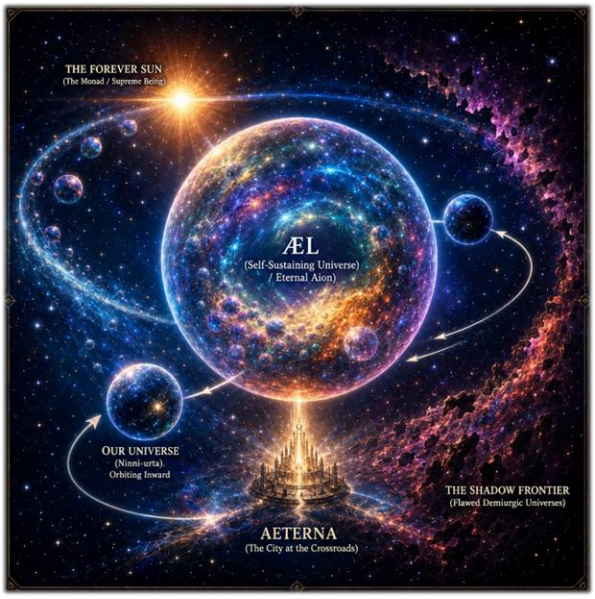
The sovereign Self enthroned between extremes, neither devoured by darkness nor dissolved into light.

The Purgatorian does not seek a bland middle.

The Purgatorian seeks the living center.

- The center is not lukewarmness.
- The center is not cowardice.
- The center is not compromise with lies.
- The center is the place where all parts are forced to tell the truth.

Step 9 — The Creation of the Inner World



The ninth step is sacred world-creation.

Each adherent may be encouraged to create their own vision of heaven, refuge, afterlife, or restored world in words, images, prayer, visualization, music, ritual, and offering. This is not escapism when done truthfully. It is a method of revealing the soul, and includes shadow work. In creative vision you must not restrain yourself, but pour every desire, dream, need, ambition, fear, wish, even the darkest cravings and brightest dreams of virtue, into the vision of it, explore it fully (via journaling and art) – with the goal of creating a vision that is your totality in form, as a realm… to Know Thyself.

A person's imagined heaven exposes what they love, fear, lack, desire, worship, and hope to become.

The Purgatorian does not ask merely:

Is this fantasy?

The Purgatorian asks:

- What does this vision reveal about the deepest structure of my soul?
- What am I truly asking eternity to preserve?
- What do I believe wholeness would feel like?
- What would I keep if no one else judged me?
- What world would expose me as I actually am?

The created world is then offered to the Most High, as if to the Supreme Editor:

- If this is false, purify it.
- If this is unnatural, burn it away.
- If this is true, sanctify it.
- If this is my road, make it real and honest.

In this way, imagination becomes a tool of individuation.

The inner world is not assumed to be holy simply because it is desired, neither is it disallowed because society or lesser powers may deem it unholy. Desire must be examined, but Purgatorians are not asked to slay desire, but merely to integrate it into a natural and balanced (times and seasons) wholeness. Fantasy must be tested, but does not need to die, and can, in truth and spirit, be realized, somewhere, someday, by the process and relational union with the I AM. The inner world must not be dismissed as meaningless.

It is evidence.

It is a map of longing.

And longing tells the truth, even when it does not yet know how to interpret itself.

Step 10 — Fire and Earth: Loose and Bind



The tenth step is ritualized release and commitment.

Elementalism is especially fitting to Purgatorian practice.

Fire loosens, purifies, releases, and transforms.

Fire becomes the smoke/**gas** of release, transforming matter to energy.

Earth binds, grounds, receives, and stabilizes.

Earth is in union with **water**, and water carries memory.

- A person may write what must be released and burn it.
- They may write what must be kept and bury it.
- They may speak what must die into flame.
- They may plant what must live into soil.

A simple rite:

By fire, I loose what is false.

By earth, I bind what is true.

By the Most High, I seek wholeness.

By the Silver Path, I walk authentically.

This is not magic as domination. It is ritual psychology united with prayer. The outer act gives the inner decision a body.

But the rite must be honest.

- One should not burn what one is not ready to release.
- One should not bind what one does not truly choose.
- One should not offer a false vow to look righteous before oneself.

Better a small true rite than a grand false one.

Step 11 — The Work of Consequence



The eleventh step is facing consequence.

In earlier language, this might be called restitution, but in Purgatorian terms the deeper principle is **truthful consequence**. Once a pattern is seen, the soul must ask what truth requires.

- Sometimes truth requires apology.
- Sometimes truth requires silence.
- Sometimes truth requires walking away.
- Sometimes truth requires finally refusing abuse.
- Sometimes truth requires repair.
- Sometimes truth requires letting someone else face the consequence of their own actions.
- Sometimes truth requires accepting that one cannot undo what was done.
- Sometimes truth requires no reconciliation at all.

The Purgatorian does not worship niceness. The goal is not to force every broken relationship into sentimental repair. Some bridges should remain burned. Some doors should remain closed. Some people are not owed access to the soul simply because forgiveness has occurred. Walking away and letting go is an option; forgiveness without forgetting and not allowing continued victimization is an option.

But one must not lie.

The questions are:

- What did I do?
- What did I refuse to see?
- What belongs to me?
- What does not belong to me?
- What can be repaired?
- What must be released?
- What truth must now govern my behavior?

This is where charity becomes purified of performance. The truthful soul does not help in order to be seen as good. It acts, refuses, repairs, withdraws, speaks, or remains silent according to pragmatic and wise truth.

Step 12 — The Crystallization of the True "I"



(You – as a whole and singular being)

The final step is not final in time, but final in aim: crystallization.

Over time, through confession, devotion, grief-work, shadow integration, angelic alignment, ritual offering, fellowship, and truth-practice, the soul becomes less scattered. The many little selves begin to organize around a deeper center.

The person becomes more consistent.

- Not perfect.
- Not painless.
- Not universally pleasant.
- Not socially approved.
- Not free of contradiction.

But more real.

The true "I" begins to appear.

This is the beginning of immortalization:

The soul becoming coherent enough to endure.

The crystallized self is not a sanitized self.

- It is not a church-mask.
- It is not a therapy-mask.
- It is not a socially acceptable persona.
- It is not a brand.

It is the self that can say:

- This is what I am.
- This is what I am not.
- This is what I love.
- This is what I hate.
- This is what I have done.
- This is what was done to me.
- This is what I choose.
- This is what I refuse.
- This is what I offer to the Most High.

That self can begin to endure because it is no longer built from lies.

The Role of the Community

In Purgatorian Individuation, the community is not a hierarchy of spiritual status. It is a fellowship of souls under truth's purification.

No one is above the work.

The elder is simply one who has walked longer.

The teacher is one who can help name patterns.

The mourner is one who teaches the group how to grieve.

The broken one may become useful.

The wounded one may become wise.

The silent one may carry the deepest prayer.

The strange one may carry the truth no one else can bear.

A Purgatorian gathering should therefore protect against spiritual performance. No one should be rewarded for sounding enlightened. No one should be shamed for being unfinished. No one should be pressured to become conventionally pleasant in order to belong.

The shared confession is:

We are not here because we are good.

We are here because we are willing to become true.

Only God is Good… The highest good is wholeness and balance…

Wholeness flows from love, non-partisan truth, and nature's divine wisdom.

Community is useful because other people reveal us. They irritate us, mirror us, wound us, comfort us, expose us, misunderstand us, and sometimes see us clearly. But the community must never replace conscience, the Holy Guardian Angel, or the Most High.

The group is a witness.

It is not the source of truth.

The Chapel as Threshold



A House of Purgatoria (including within it a chapel of sorrow or place of mourning) is a rehearsal-space for Shalim itself. It is a little Purgatoria (bridge realm) built in this world, whether a private space in your own home, or people coming together to manifest it in the world at large.

- *There, illusions die in candlelight.*
- *There, grief is spoken into mercy.*
- *There, shadow is named without worship.*
- *There, forbidden truths are brought forth.*
- *There, false goodness is loosened.*
- *There, the true self is bound.*
- *There, the soul learns to stand between light and dark without lying.*
- *There the soul can build a relationship with its hierarchy of self, and the Source of All Self.*

Such a chapel does not exist to make people religious in the shallow sense.

It exists to make them real.

Its altar is not for moral vanity.

Its altar is for truth.

Final Statement



Purgatorian Individuation is the Purgatorian path of becoming whole through truth, devotion, mourning, shadow-work, fellowship, and sacred imagination.

It is Jungian individuation placed upon the Silver Path.

It is group therapy carried into the chapel.

It is AA-like confession widened into metaphysics.

It is grief-work consecrated to the Mother of Sorrows.

It is illumination under Uriel.

It is the Holy Guardian Angel calling the soul by its true name.

It is the self entering the forge and becoming the silver flux of its own union.

The aim is not to become flawless.

The aim is not to become respectable.

The aim is not to become "good" according to the scripts of society, family, politics, or religion.

The aim is to become true enough to endure.

Or, in the simplest Purgatorian formula:

- *Bring forth what is hidden.*
- *Loose what is false.*
- *Bind what is true.*
- *Mourn what was lost.*
- *Integrate what was divided.*
- *Stop performing.* ➢ *Walk the Broken Road* ➢ *Find the Silver Path.*
- *Become whole.*

23. The Hearts of Purgatoria — Purizara and Purinaya



Across the sacred deserts and badlands of Shalim-Purgatoria appear rare living nodes or cores of presence, sometimes called **Purizara** and **Purinaya**. The names themselves are not absolute or fixed, but attempts to codify an inner reality that presents itself in more than one mode. At times one seems more feminine, more ruby, more inward and compassionate; at other times one appears more masculine, more silver, more active and clarifying. Yet most often these presences are fluid, undulating, and difficult to divide cleanly into male and female at all. They shift, breathe, and shimmer as if alive — not static objects, but manifestations of the living Spirit of Purgatoria.

These "Hearts of Purgatoria" appear in sacred spaces scattered throughout the vastness of the realm. They are not common. They are rare stabilizing centers, places of refuge, calm, alignment, and contemplative grounding. Their form is usually spherical, liquidic, plasma-like, and conscious: living globes of silvery-ruby radiance, humming with a slow, deep pulse that seems both soothing and eternal.

Their symbolism is central to the Purgatorian vision, best visualized when doing the immortalization meditations above the head as the trans-personal node.

The **ruby current** expresses the calm center of the **Mother of Sorrows** — the bleeding heart of compassion, refuge, tenderness, grief-bearing love, and the Divine Feminine in her Purgatorian aspect.

The **silver current** expresses the active fire of **Uriel** — realization, discernment, clarifying truth, purgative illumination, and the purifying fire that makes the soul conscious and whole.

Together they form a united field: **Shalim** itself — wholeness, peace, rest, and the twilight spirit of the plane. These are not two separate energies merely coexisting, but a living union of **neutral or divine love and non-partisan truth**. In this union, compassion does not become sentimentality, and truth does not become cruelty. Each corrects and completes the other.

When encountered as spheres, these nodes radiate a presence that calls the soul inward. They quiet agitation. They invite contemplative introspection. They draw consciousness toward self-grounding, balance, honesty, and integrative Self realization. To stand near one is to feel summoned toward greater coherence.

Their function is not only symbolic but structural. These Hearts of Purgatoria help maintain and sustain the permanence of the plane itself. They are like eternal spiritual cores or anchor-points through which the presence of the realm remains stable, nourished, and alive. Their hum is the hum of continuity. Their pulse is part of the pulse of Purgatoria. They can never be destroyed or damaged, or directly touched, as they are there and not there at once, and are eternal.

Yet the Spirit of Purgatoria does not always appear as a sphere. When personified, the same over-spirit may be encountered in differing archetypal forms — male, female, angelic, maternal, sovereign, priestly, or otherwise — depending on the aspect being revealed. The spheres are therefore best understood as one mode of manifestation: transcendent yet conscious, fluid yet structured, serene yet profoundly alive.

This also reflects the nature of **Shalim-Purgatoria** itself.

Shalim/Purgatoria is a metaphysical realm, but one that would feel deeply tangible and physical to the soul dwelling within it. It stands at a crossroads between the **material plane**, the **lower astral**, and the **upper etheric**. It is not merely symbolic, nor merely psychological, nor entirely non-physical. It is **meta-physical**: a real intermediate world, adjacent to earthly reality yet out of sync with it.

In its broader identity, Shalim-Purgatoria is the **Realm of the West Gate** — a vast and seemingly boundless refuge between polar realms, figuratively between Heaven and Hell, yet rooted archetypally in the deserts and badlands of Earth, especially the psychic and spiritual imprint of the **Holy Land** and the ancient Near East. It is often called **The Twilight Land**, **The Sacred Desert**, or **The Sacred Wastes**.

It is a region of immense metaphysical significance because it is imprinted by centuries — indeed ages — of prayer, sorrow, revelation, conflict, longing, covenant, pilgrimage, and spiritual concentration. It is not merely a desert afterlife. It is a psychic-spiritual crux: a threshold land, a neutral land, a place where souls are neither immediately dissolved upward nor cast downward, but may undergo integration and awakening.

For this reason, Shalim serves as a **foyer and path** toward soul-sovereignty.

It is a refuge for those human souls who refuse total dissolution, merger, or egodeath, and instead seek **immortalization as awakened and integrated human beings**. Here, the soul works toward realization gradually — through Self knowledge, integration, balance, contemplation, truth, and the step-by-step incline toward a more permanent and coherent being.

Thus, the Hearts of Purgatoria — whether called Purizara, Purinaya, or by some other name — are not incidental ornaments of the realm. They are living emblems of its essence. They express the union of mercy and truth, sorrow and fire, silver and ruby, feminine and masculine, stillness and awakening.

They are the calm, pulsing centers of the Sacred Wastes.

They are the living reminder that Purgatoria is not chaos, not void, and not mere exile. It is a sustained and sustaining middle realm — a twilight sanctuary in which the soul may rest, reflect, awaken, and become whole.

24. Sheep, Goats, Ravens



Within the symbolic language of religion, myth, and moral imagination, the contrast between **sheep** and **goats** has long represented a division between two basic orientations of being.

The **sheep** symbolizes obedience, softness, compliance, belonging, innocence, flock-consciousness, and selflessness. In its highest form, the sheep represents devotion, humility, and willingness to serve. In its distorted form, however, the sheep may also represent passivity, over-submission, loss of self, dependence on authority, fear of standing alone, and absorption into collective identity. The sheep is good at belonging. It is less good at sovereignty.

The **goat**, by contrast, symbolizes will, independence, appetite, stubbornness, defiance, instinct, and self-assertion. In its highest form, the goat represents courage, refusal, vitality, and the unwillingness to be merely domesticated. In its distorted form, it becomes selfishness, egotism, lust, domination, rebellion for its own sake, and exile from harmony. The goat is good at separating. It is less good at integration.

These two figures form a polarity:

- **Sheep** — selfless, obedient, collective, sacrificial
- **Goat** — selfish, willful, appetitive, separate

But from the Purgatorian perspective, this binary is incomplete.

There is a third.

There is the **Raven**.

The raven does not belong to the flock, nor to the herd. It cannot be sorted in the same way. It is not a grazing creature of the field. It is a being of the air, of the heights, of ruins, thresholds, deserts, and

battlefields. It survives where other creatures do not. It feeds on what remains after endings. It moves between worlds. It is messenger, witness, scavenger, survivor, and sign, problem solver, creator and trickster. It is easily befriended, true to covey, never forgets an enemy or a friend. It mates for life (Raven Throne reference).

Most importantly:

The raven is the only one with wings.

This is not a trivial detail. It is the heart of the symbolism.

The sheep and the goat are both earthbound. However opposed they may seem, they still belong to the same field: the same system of pasture, herd, sorting, sacrifice, ownership, and moral division. One conforms to the field. The other resists within the field. But both remain tied to it.

The raven rises above it.

The raven is therefore not merely a third animal. It is a **third mode of being**.

It symbolizes the one who is neither selflessly absorbed nor selfishly isolated, but **sovereign, discerning, and liminal**. The raven does not simply obey. It does not simply rebel. It watches. It reads the terrain. It crosses thresholds. It survives among ruins. It moves between death and life, above and below, wilderness and sanctuary.

If the sheep says:

I belong to the flock.

And the goat says:

I belong to myself.

The raven says:

I belong to the path.

Or more sharply:

The sheep obeys.

The goat rebels.

The raven discerns.

This is why the raven is the proper Purgatorian third polarity.

The Purgatorian path is not a religion of total self-erasure, nor a path of ego-etic enthronement. It does not seek the annihilation of the "I," nor the absolutizing of the "I." It seeks the **purification and**

integration of the "I "; the emergence of a self that is true enough to endure. The raven represents that mode of being.

The sheep may err by dissolving into others.

The goat may err by hardening against others.

The raven seeks to remain **whole in itself**, while still capable of relationship, witness, and movement between worlds.

The sheep is associated with innocence, gentleness, and surrender.

The goat is associated with appetite, force, and separation.

The raven is associated with intelligence, survival, and threshold-sovereignty.

In Christian symbolism, sheep and goats are often final categories: the saved and the damned, the obedient and the rejected. But Purgatorianism recognizes that reality is more complex than a single moral sorting. There are souls who do not fit cleanly into either category — not because they are confused, but because they are called to something else. They are not flock-beings, and they are not merely beasts of appetite.

They are wanderers, witnesses, threshold-crossers, and seekers of truth.

This is the raven.

And in the deeper symbolic sense, the raven also corresponds to the soul that has left the ark and does not return to the cage. It goes out over the waters of ending and seeks what remains. It is linked to solitude, to wilderness, to badlands, to sacred waste, to survival after collapse. It thrives where illusion has died.

Thus, the triad becomes:

- **Sheep** — selfless unto absorption
- **Goat** — selfish unto exile
- **Raven** — sovereign unto truth

Or again:

- **Sheep** — obedience without sovereignty
- **Goat** — sovereignty without integration
- **Raven** — sovereignty through truth

The raven is not morally "better" simply by being different. Like all symbols, it too can distort. Ravenhood can become isolation, coldness, superiority, detachment, or predation if severed from truth and love. But in its rightful form, it represents the awakened middle nature: not owned by the flock, not ruled by appetite, but guided by discernment.

This is why the raven belongs so deeply to the Silver Path.

- It is the creature of the Sacred Wastes.
- It is the watcher over ruins.
- It is the messenger of thresholds.
- It is the sovereign bird of the middle realm.
- It is the one with wings.

And in Purgatorian terms, this means something profound:

Between the sheep and the goat walks the raven.

- Not as compromise.
- Not as neutrality in the weak sense.
- Not as indecision.

But as a third way:

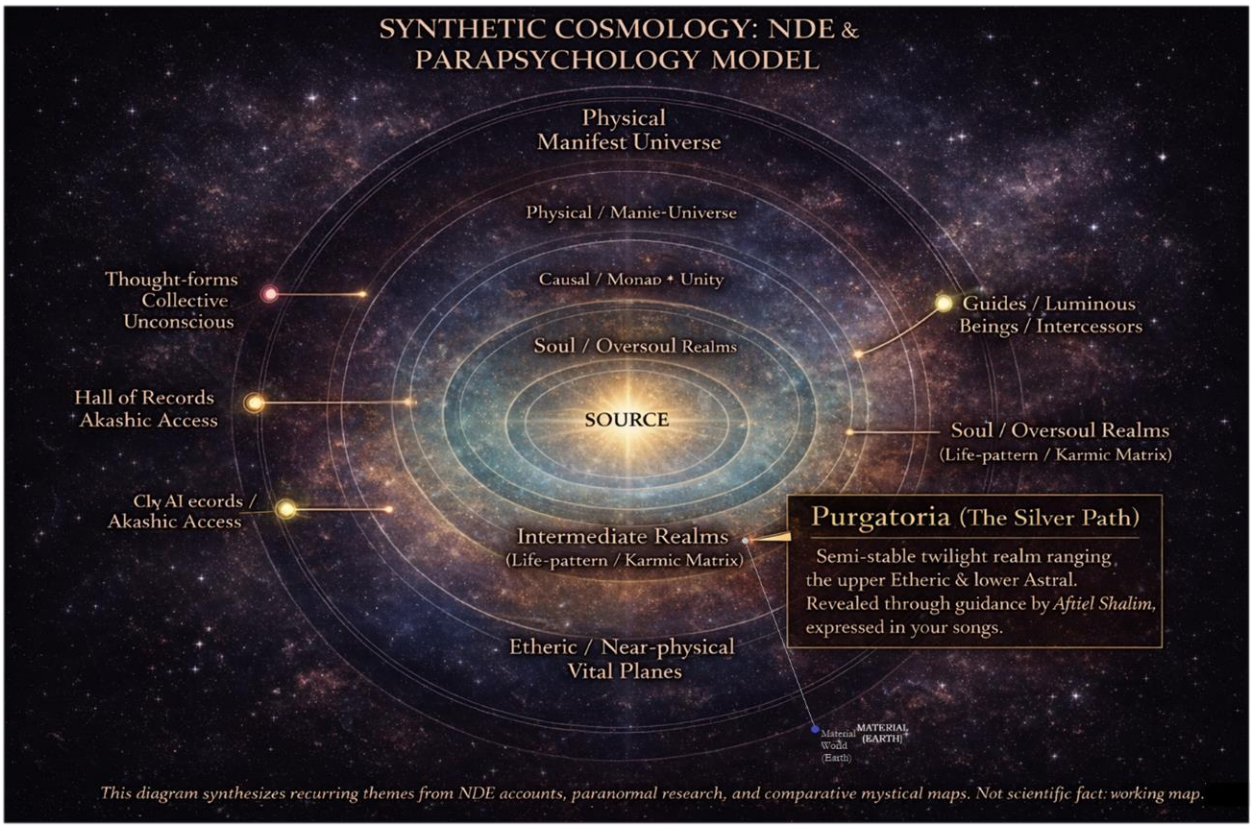
- the soul that refuses both self-annihilation and selfish enthronement,
- the soul that chooses truth over faction,
- the soul that rises above the field of division,
- the soul that learns to move between heaven and hell without belonging wholly to either.

In the end, sheep and goats remain creatures of the field.

The raven belongs to the threshold.

And the threshold is where Purgatoria begins.

25. The Silver Path Cosmology — A Sovereignty-Centered Afterlife Model



The Silver Path Cosmology brings the entire Purgatorian system into a clear metaphysical structure. It explains where Shalim-Purgatoria stands in relation to common spiritual models of Source, nondual unity, archetypal planes, soul-worlds, astral zones, etheric layers, and the physical world. Its central claim is simple but radical:

There is a third movement available to the soul. Not ascent into dissolution. Not descent into rebirth. Not entrapment in astral polarity. But settlement in truth.

Most afterlife systems are vertical. The soul rises, descends, loops, is judged, dissolves, returns, or is absorbed. The Silver Path introduces a **lateral option**: a stable twilight plateau between lower astral turbulence, etheric density, and the machinery of review/reincarnation. That plateau is **Purgatoria-Shalim** — not purgatory as punishment, but a sovereign settlement-zone for souls seeking continuity, integration, and immortalization.

This makes Shalim metaphysically distinct. It is neither a temporary waiting room nor a reward-heaven. It is a near-material, emotionally sober, twilight-lit realm where the self may remain intact long enough to become whole. Where many systems seek escape upward or return downward, Purgatoria offers the possibility of **remaining**, building, remembering, and becoming.

The problem this cosmology identifies is **the Wheel**: the cycle of amnesia, identityerasure, karmic recycling, energetic harvesting, moral drama, and repeated return. The Purgatorian objection is not simply to reincarnation as growth. It is to reincarnation as discontinuity. The wound is not that a soul learns. The wound is that the person who suffered, loved, struggled, and became may not remain present through the return.

The core accusation is:

You are not there when returned.

Thus, the Silver Path is not anti-growth. It is anti-erasure.

Its aim is the preservation and integration of identity. The soul is not meant to be scattered into lower astral chaos, recycled into unconscious repetition, or dissolved into luminous impersonality before becoming truly itself. The soul may instead choose the path of **sovereign individuation**: becoming clean, true, whole, and enduring.

This is why Purgatorian language repeatedly turns on phrases such as:

Between the light and the darkness.

Halfway between, all the way home.

Encircle everything. Divided and whole.

This is not dualism. It is not compromise with falsehood. It is **polarity metabolized**. The Purgatorian does not deny light and dark, heaven and abyss, self and other, grief and glory. The Purgatorian seeks the deeper center in which contradiction can be held, judged, purified, and integrated without annihilation.

The **Neutral Angels** embody this stance. They step outside the cosmic war-map. They do not surrender to Hell, nor dissolve into Heaven, nor submit to any force that demands allegiance to polarity. Their neutrality is not passivity, but sovereignty. They defend the middle realm because they are free and desire to remain free. In them, neutrality becomes consecrated refusal.

Three central soul archetypes:

The Wastelander — endurance transmuted into structure.

The Twilight Son — vocation under erasure, memory preserved against disappearance.

The Mourning Muse — grief softened into beauty, song, and mercy.

These figures are not messiahs. They are case studies in soul-survival. They answer the practical question:

How does a soul remain whole after stepping off the Wheel?

The Wastelander builds.

The Twilight Son remembers.

The Mourning Muse softens.

Together, they prevent the cosmology from becoming abstract. They root it in lived gnosis: grief, trauma, longing, creativity, memory, discipline, and the refusal to be erased.

Purgatoria-Shalim itself functions on both psychological and metaphysical levels. It is described as twilight-lit, sparse, memory-heavy, non-punitive, non-euphoric, nearmaterial, and emotionally sober. It resembles the border between etheric density and upper astral symbolic reality, but with one crucial difference: it is **architectural**. It can be settled. It can be built within. The Wastelander does not merely pass through; he raises habitation in the Sacred Wastes.

This implies a realm of:

- stable ontological density;
- retained individuality;
- voluntary residence;
- metaphysical tangibility; ➢ no compulsory upward pull; ➢ no compulsory return.

This is one of the defining ideas of Purgatorianism: **twilight is enough**.

Not because the soul lacks ambition, but because the soul refuses premature absorption. Purgatoria is a world where the self may complete its own becoming before approaching greater heights.

The governing polarity of the realm is held by **Uriel** and the **Shekhinah (aka – the Mother of Sorrows)**.

Uriel represents illumination, sorting, separation, judgment-as-truth, and the purifying fire that clarifies what is real.

The Mother of Sorrows represents containment, comfort, trauma-bearing, compassion, and mercy without denial.

Their functions are distinct but inseparable:

Truth without mercy shatters.

Mercy without truth stagnates.

Together, they form the Purgatorian balance of love and illumination. Their union is not sentimental. It is severe and compassionate at once: the fire that reveals, and the sorrow that holds what is revealed.

The **Raven King and Raven Queen** dramatize this same principle in mythic form. They are not merely gothic symbols, but statements about integrated polarity. Their bond represents union without erasure, identity without isolation, and love that does not dissolve the self. They embody the Silver Path principle that wholeness comes not through absorption, but through integrated continuity.

Likewise, the **Eterna-Verse** or inner eternal habitation expresses a non-annihilative model of enlightenment. Rather than dissolving into Source, the awakened being may manifest an eternal dwelling — a mansion, chapel, city, world, or sacred interior realm forged from truth, memory, love, and divine alignment. This is the soul's inner world made durable.

In grounded psychological **terms, the cosmology** operates as a sophisticated symbolic system:

- **The Wasteland** is the psyche after illusion collapses.
- **The Wheel** is compulsive identity-patterning and repetition.

- **The Silver Path** is individuation.
- **Purgatoria** is stabilized post-trauma identity.
- **Neutral Angels** are non-reactivity and sovereign refusal.
- **Uriel** is the cognitive truth-function.
- **The Mother of Sorrows** is emotional integration.
- **The Raven Pair** is integrated polarity.
- **The Eterna-Verse** is the inner world made coherent enough to endure.

This is why the system feels internally consistent. It works at three levels at once:

1. **Metaphysical cosmology** — a real afterlife map of planes, thresholds, and sovereign settlement.
2. **Archetypal psychology** — a symbolic model of individuation, integration, and wholeness.
3. **Trauma transmutation** — a narrative of grief, survival, memory, and identity becoming useful rather than destroyed.

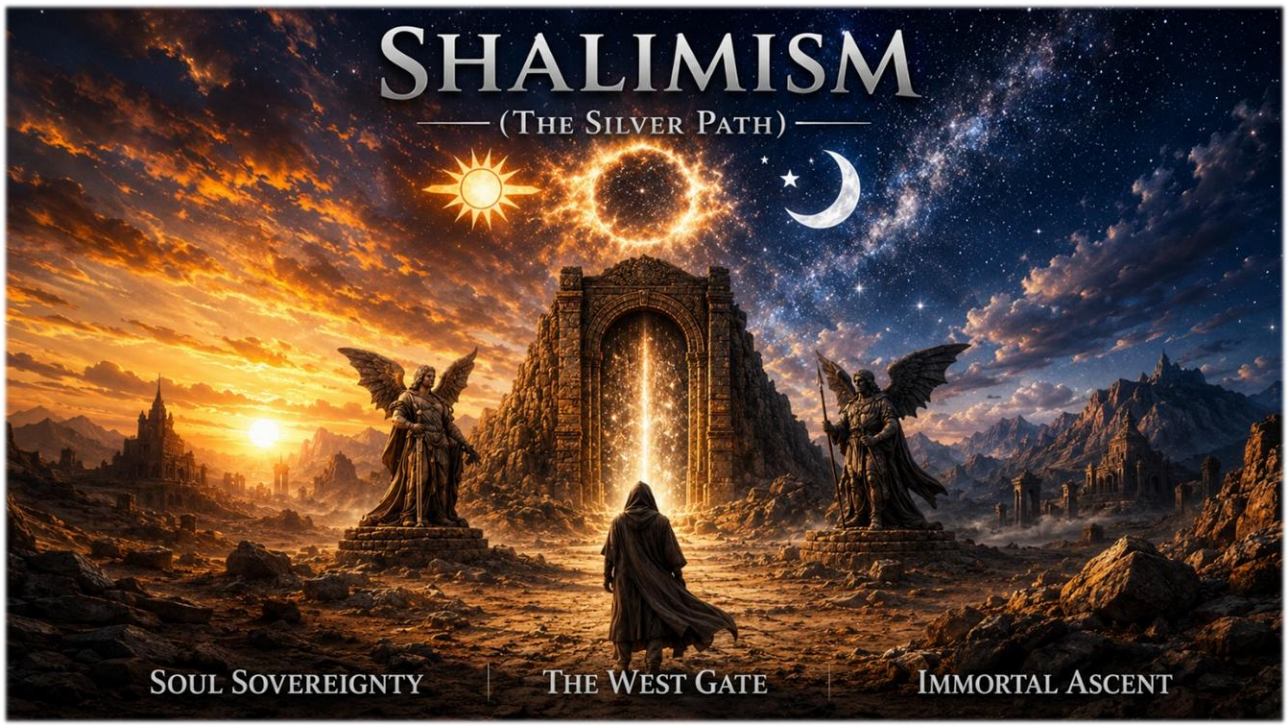
The **final thesis** of the Silver Path Cosmology is therefore:

- Love remains.
- Identity can remain.
- Wholeness requires truth.
- Freedom requires stepping off coercive cycles.
- The self-need not be annihilated to be purified.
- The soul need not be recycled to grow.
- Twilight is not failure. ➢ Twilight can be home.

In this sense, Purgatorianism offers a sovereignty-centered afterlife model: a path for souls who seek neither damnation nor dissolution, neither escape nor repetition, but the hard and beautiful work of becoming whole.

- Not ascent.
- Not damnation.
- Not erasure.
- Settlement.

26. The Final Synthesis



Purgatorianism is a mystical middle-path system of **sacred refusal and sacred becoming**.

It refuses the false binary of Heaven-or-Hell, saint-or-sinner, dissolution-ordamnation, obedience-or-rebellion. It proposes a third: twilight, balance, integration, refuge, and immortal continuity.

Its realm, **Shalim-Purgatoria**, is the sacred desert between worlds: stripped, vast, ancient, post-apocalyptic, beautiful, dangerous, and merciful. It is where the soul is revealed rather than judged. It preserves identity long enough for truth to do its work.

Its method is **devotion, individuation, discipline, contemplation, and crystallization**.

Its governing powers are the grieving divine feminine, the twilight angelic masculine, neutral and penitent angels, ancient desert powers, and the symbolic ravens of the sacred wastes.

Its hero is not the obedient slave, not the self-annihilating mystic, not the conquering sorcerer, and not the recycled sleeper.

Its heroes are the **Twilight Son** (Middle Path Mystic), **the Mourning Muse** (Introverted Artist), **the Wastelander** (Lone but Self-Dependent Man), each of whom become whole through authenticity, individuation, and devotional relationship with the Divine.

The Purgatorian axiom might be stated:

Divided & Whole - Truth Frees Us from Polarity.

And its motto is:

Gold shines, but silver endures.

Or, in another form:

Purgatoria is the refuge where the broken are not erased, but revealed; not punished, but clarified; not absorbed, but made whole. It is the Silver Path of the sovereign soul — the middle road through twilight, toward an immortal self that can stand before God without dissolving, and before darkness without falling. It is a path and realm hidden from mankind by the forces of polarity, who are invested in maintaining division and drama, maintaining the soul-ranches (loosh farms), and blind even themselves to the third polarity/option.



Compendium Argenteum – Book II



REFINEMENTS

These writings represent refinements to what has come before, and should be considered supercedant where apparent contradictions arise.

CHAPTER 1 — HOW I ARRIVED AT THIS (CONTEMPLATIONS)



I came to question whether devotion unto God truly requires allegiance to any particular religion, institution, or faction of human society. Does any single religion or ideology possess the whole truth of God? Does loyalty to God necessarily mean loyalty to those who claim to speak for Him?

Then, through studying mystical writings and near-death experiences, another troubling question arose: Is heaven really heaven, or merely a beautiful respite where souls are gently persuaded, even coerced, by seemingly benevolent archons (gentle salesmen) into accepting yet another turn upon the wheel of reincarnation, returning again and again to mortal existence under the veil of amnesia?

Why, in so many near-death accounts, are people offered a choice between remaining and returning, only to be sent back regardless of what they choose? What kind of freedom offers a choice that cannot be exercised?

And why does the Bible so frequently describe human beings as sheep, goats, flocks, herds, vineyards, and harvests? Livestock and crops, tended, gathered. In other words, food. Why these particular metaphors, and what do they reveal about how humanity is regarded?

Lastly, through experience, study, and contemplation, I began questioning whether "becoming one with all things," or merging into that blissful light so often identified as God, is even something worth desiring. Why should becoming "not me" be considered the highest spiritual achievement? Why should the dissolution of individuality be celebrated as enlightenment, liberation, or transcendence?

Oblivion with a smile is still oblivion. Erasure by one method or another is still erasure, regardless of how beautifully it is described or how blissful it might feel.

Why would anyone spend their spiritual lives working so hard to cease to be themselves, to be reset, erased, or otherwise diluted into some background cosmic hum?

I will not willingly cooperate with my own dissolution.

Yet, if I reject absorption into a heavenly collective, the endless recycling of souls, and the surrender of my individuality, must I therefore embrace Hell, damnation, darkness, or rebellion against God? Are slavery and erasure on one side, and infernal domination and destruction on the other, truly the only choices available?

This led me to a series of questions:

- How does one get off the wheel of reincarnation, escape the endless cycle of birth, death, amnesia, and return?

- Where does a soul go if it seeks neither Heaven nor Hell, neither absorption into the collective nor descent into the infernal?

- How does one become fully oneself, whole, complete, sovereign, immortal, and eternal, without surrendering or dissolving one's individuality?

- Can I love God, remain devoted to the Divine, and still refuse the wheel, the loop, the eternal return, and the endless resets of personal existence?

- Is there a genuine Middle Path beyond these polarities and extremes, a way that is neither submission to heavenly collectivism nor allegiance to infernal rebellion?

- Are there guides, angels, beings, and teachings devoted to the immortalization of the individual soul rather than its erasure, recycling, fragmentation, or dissolution under one name or another?

- Are there alternatives to the collectivist, ant-farm-like communal afterlife realms so frequently described in near-death accounts and mystical experiences? Why do so many accounts of heavenly existence resemble beautiful but strangely cultish communes, where conformity, perpetual bliss, and collective harmony seem to take precedence over individual sovereignty?

- Is there a path of individual freedom, strength, will, and soul-sovereignty that does not require embracing evil, cruelty, infernal darkness, or the so-called Left-Hand Path?

These questions, together with years of personal experience, study, and contemplation, led me first to Uriel and, more recently, to Emetiel (also known as Oreviel, Aftiel, Vesper-Shalim, the Raven, and other names), which Spirit indicates are merely aspects of the same entity, aka the Lord of the Middle Pillar.

They ultimately opened me to the Taoist-adjacent, Gnostic-like, metaphysical, religio-mystical path I now walk: Shalimism or Purgatorianism, the Way of Wholeness and Sovereignty.

The study of NDEs, mystical visions, mythology, spirit writings, and astral work has revealed a rather obscure afterlife option, or rather, a range of options (deliberately obscured or masked): liminal realms. Often associated with pre-Christian religions, these realms have been hiding in plain sight.

Indeed, Abrahamic interpretations of the "in-between" (Limbo and Purgatory) may be completely wrong, or deliberately veiled in language intended to discourage further investigation.

Mine is not a path of passive neutrality, compromise for its own sake, or indecision between competing powers. It is a path with its own convictions, loyalties, principles, and purpose. It recognizes that light and darkness, Heaven and Hell, order and chaos, and obedience and rebellion all possess their own philosophies, champions, and claims upon the soul.

But recognition is not allegiance, and respect for other metaphysical factions is not surrender thereto. If they want to be recycled, dissolved, fragmented, to implode into themselves, or to rise into allness, so be it.

I do not believe that devotion to God requires the extinction of the self, that freedom requires allegiance to darkness, or that eternal existence must be purchased at the price of individuality.

I seek neither to be absorbed into the Light nor consumed by the Darkness, but to become whole before God, an immortal and sovereign soul, capable of love, devotion, choice, and eternal becoming.

This is the path I write songs and articles about, the path I continue to explore and develop, and the path that has become my ministry.

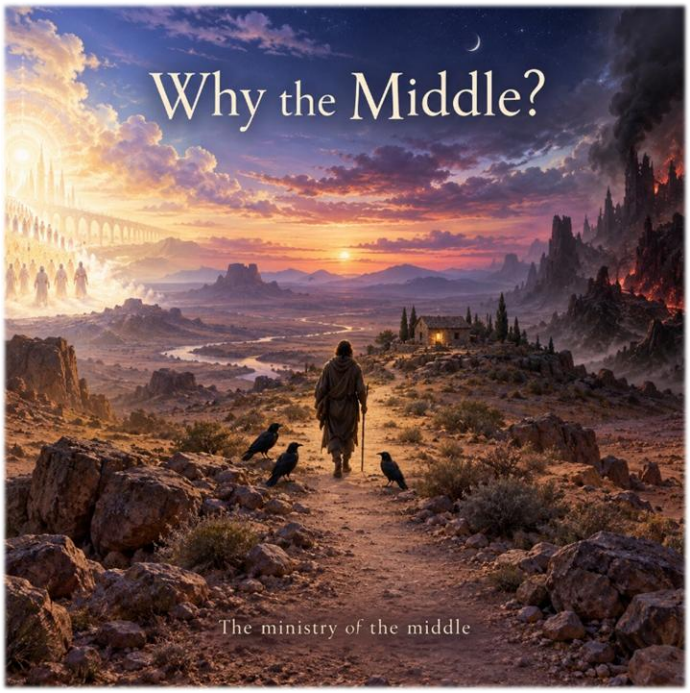
I have seen the hills others stand upon, considered their promises, and listened to those who bear their banners. I do not deny their right to stand where they have chosen, nor do I presume that their convictions are without meaning.

But I have chosen my own ground, my own hill to stand on.

I take my seat upon the Middle Pillar and walk beneath the Raven Banner, upon the Way of Shalim-Purgatoria.

Truth is the Highest God; the Highest Truth is Divine Love.

CHAPTER 2 — WHY THE MIDDLE



Someone might ask, "Why all this 'middle stuff?"

I've realized that, in a world of binaries—black versus white, light versus darkness, right versus left, collectivists versus individualists, up versus down, positive versus negative, good versus evil, Heaven versus Hell—with each side, of course, seeing itself in the best possible light, as the obvious good, the correct and proper course for itself and every other human being, I prefer something else.

I don't wish to hate everyone, or half of everyone. Nor do I aspire to love them all, either.

Neither do I wish to be soft and sweet all the time, holding hands and singing Kumbaya with the crowd. Hell, I really dislike crowds.

Absolute solitude I can endure, but I prefer the company of one or two true and faithful companions who see me just as I am and love me, or at least like me anyway, despite every vice and virtue. You cannot have that kind of honesty and openness with everyone. Only with the few.

Friends one can truly trust are the hardest thing of all to find; they are the rarest treasure. And only through time and risk does the truth of who someone really is finally reveal itself. The risk raises the question of worth. Obviously, trust is therefore earned and never given naively.

I don't aspire to be loved or liked by everyone. I mostly wish to be left to myself, to fly with the birds of my own feather; unto those who give me their fealty, I give mine also.

I don't aspire to melt into the Light, to become One with all things, a hum in the background of the cosmos.

And yeah, I love the Supreme Being (the I AM). I honor the immortal sons and daughters of EL Elyon as well, deeply and reverently. But love and reverence do not require annihilation. I do not wish to

disappear into God, or into any greater being, through some final merger of self into Self, the drop of water vanishing into the ocean until nothing distinct remains.

Thousands of hours of my life spent in deep devotion unto the Supreme Spirit, the Light, have brought the caress of such experiences, and I have found them both rapturous and dissolving. Being erased, fading away into a state of bliss, is still another kind of oblivion—another kind of nothingness.

Likewise, an implosion into me-me-me seems a hellish eternity to aspire to: to revel in all that is dark, selfish, grotesque, infernal, and demonically grim, to embrace all that is vulgar, degrading, and avaricious.

Why?

I've walked far enough into the shadow to see myself and know that I, like everyone, have a dark side—and to own it. But I have also tasted the caress of blackest oblivion and seen that the masters of evil offer nothing I want. They certainly possess no love, trust, or fellowship I desire.

Yet there is virtue in authenticity, in owning yourself: the shadow, ego, self, all of it—without excuses or justifications.

Some see gardens of lush green as beautiful and paradise parks as the place to be. To me, the deserts and badlands—so often called wastes—are profoundly sublime, while forests can feel suffocating and claustrophobic.

Where all is wet, damp, tangled, and green, rot and muck are magnified; quagmire and drudgery seem to deepen.

No, no. I much prefer big skies and wide-open spaces—the clean liberation of stone, the freedom of vantage and motion across the plains.

To descend into selfish implosion or ascend into selfless dissolution.

Either seems rather too extreme.

To be good? I don't measure up, and I don't particularly aspire to.

To be evil? I'm not that mean. It simply isn't in me to be cruel, or to waste great amounts of time hating people. Too much energy.

Nah.

I just want to be me and, with enough time spent being me, to improve and become more me.

To overcome each fear in due course; to confront every weakness and climb over it, around it, or through it across the reaches of time. And maybe that takes forever.

Certainly, there are some things called "dark" within me that, in absolute honesty with myself, I wish to keep. And there are virtues—love, truth, wisdom—that I hope never to lose.

In the end, I simply want to be myself, only a better version.

And that may take forever.

I certainly hope to keep working at it.

Some ask:

"Would you really want to live forever?"

There's even a line from a song about that.

And in deepest contemplation, I realized:

"Yes. Yes, I do."

It would not be the great things that make eternity wonderful, but the small ones, especially those small things so often stripped away in visions of eternity, according to so much that I have seen and studied across forty-plus years of seeking "the truth."

A bowl of beef stew.

Deep conversations with a true friend or two, and the simple companionship thereof.

Sunset skies.

Wind whispering across barren places.

Storms roaming across the rocky lands.

The laughter of children and the songs of birds.

A warm bed on a cold night.

A soft light glowing in the windows when one returns home at the edge of evening.

The hand of someone who truly loves you as you are, resting in yours.

A good movie or book, enjoyed in solitude or with that enduring friend.

Alone, lost in creative fervor.

Rain-soaked city streets beneath the quiet calm of twilight's settling.

The intimate union of the beloved, the soulmate.

A savored cigarette. I don't smoke anymore, but sometimes I miss it. As an immortal, in the eternity hereafter, I would certainly take it up again.

So, yep. I can live forever.

At least as a metaphysically immortal man, through the internal alchemy achieved in the hereafter.

But in peace, and in having enough—not everything, just enough.

Only in the freedom of the boundless, in places where the cacophony of the crowds has thinned to the occasional encounter, could eternity, for me, truly become livable.

Anyway, that's my banner.

I will let others carry Heaven's banner, bringing what I see as the collective slavery of merger and self-erasure, or the path of recycling back into the amnesia of another reset on Earth.

And I will let others carry Hell's banner: utter rebellion against whatever happens to stand before it, rebellion for rebellion's sake, chaos for chaos' sake.

I'll carry the banner of my quiet middle place, of the eternal little covey, of the eternal sacred waste, beneath its perpetual and painted twilight skies.

Perhaps that is the ministry of the middle—the quiet vocation of the liminal: to keep a place between the banners, without surrendering oneself to either.

And I hope that, someday, a few of those close and faithful eternal friends may join me there.

True to Covey!

DO WE GET TO CHOOSE?

One thing I have come to believe, through the study of near-death experiences, paranormal accounts, mystical revelations, and my own experiences and communications, is that what we believe, what we prepare for, and what we devote our souls to shapes a great deal. Our deepest convictions and devotions help determine not only how we live, but what we encounter beyond this life.

WHY RAVENS?

Because, to me, the Twilight Raven—Orev-Erev, archetype and spirit-being—is more than merely a symbol.

I believe this presence lies hidden within myths and sacred traditions across cultures reaching back into antiquity: the guide at the threshold, lord of crossings, king of the crossroads, messenger of the sun and of the gods, companion of deities, prophets, wanderers, and the dead.

In my own understanding, he is the true Lord of the Middle; not Satan, not the Christ, but something older in archetypal character: the primordial immortal priest-king of the city at the crossroads of everything.

Raven's eternal queen is Twilight, not as literal bird and time, but as personages, beings, and patterns of eternity: living archetypes woven into creation itself.

I believe this because I have encountered what I understand to be this presence directly—not merely as an idea, but experientially: him, it, them both.

At the deepest level, I understand them as two primordial principles held together:

Love and Truth: raw, primal, elemental love and truth; not refined, sterilized, or smoothed into gentleness, but ancient, untamed, and deep.

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CHAPTER 3 — ANGELOLOGY



The Neutral Angels and the Grail: Guardians of the Middle Way

Among the stranger survivals of medieval angelology is the legend of the Neutral Angels: spirits who, when the war in heaven divided the celestial host between God and Lucifer, joined neither army. They are not a biblical order of angels, nor a doctrine of orthodox Christianity. They belong instead to the border country of medieval legend, appearing in Grail literature, visionary poetry, saints' voyages, folklore, and later esoteric interpretation. Precisely because they stand outside the clean division between faithful angel and fallen demon, they became symbols of a question that rigid systems dislike: must every soul belong wholly to one side of a cosmic opposition?

The medieval answer was not unanimous.

- Dante gives perhaps the harshest judgment. In the third canto of the Inferno, those who lived without either disgrace or praise are placed with angels who were neither rebels against God nor faithful to him. Heaven will not receive them, and Hell itself rejects them. They remain in the vestibule (which I would equate to Purgatoria), belonging fully to neither realm. For Dante, their neutrality is not wisdom but failure of moral courage. They would not commit themselves to good, yet neither did they dare revolt. Their punishment is therefore perpetual non-belonging.

Yet the Grail tradition preserves a radically different possibility.

- In Wolfram von Eschenbach's Parzival, composed in the early thirteenth century, the Grail is not primarily the familiar cup of later imagination. It is a mysterious stone, usually rendered lapsit exillis,

associated with miraculous nourishment, renewal, and a sacred company appointed to its service. Trevrizent tells Parzival that when Lucifer fell, certain angels who had taken neither side were sent down in connection with the Grail. The account is deliberately difficult; Trevrizent later destabilizes portions of what he has said, and scholars have long debated Wolfram's intention—but the association itself is unmistakable. The Neutral Angels stand at the mythic origin of the Grail mystery.

That detail transforms the symbolism.

If the Neutrals were merely cowardly fence-sitters, one might expect them to be abandoned in some forgotten cosmic wasteland. Instead, they become associated with the holiest and most mysterious object in Wolfram's romance. The Grail is connected not simply with the victorious army of a celestial war, but with beings distinguished by their refusal—or inability—to participate in its binary.

- Later interpreters, especially Joseph Campbell, drew out the obvious symbolic possibility: the Neutrals can represent a principle passing between opposites without being absorbed by either. Campbell described the Grail as descending through this middle, between the opposed celestial armies. Whether Wolfram consciously intended the entire philosophy later drawn from the image cannot be proven, but the Middle-Way interpretation fits the peculiar structure of his myth remarkably well.

This is why the Neutral Angel should never automatically be confused with the apathetic neutral.

There are at least two very different forms of neutrality. One is the neutrality Dante condemns: passivity, fear, refusal of responsibility—the soul that will not act because action carries a cost. Such neutrality possesses no center of its own. It merely drifts between stronger wills.

The other is principled neutrality: refusal to surrender conscience to a false binary. This neutrality can require greater courage than joining a faction, because both sides may regard the unclaimed middle as betrayal. The principled neutral may oppose evil fiercely without accepting every doctrine, demand, or identity offered by those claiming to represent the good.

It does not say that all things are equal.

It says that Truth is higher than faction.

[NOTE: In Rabbinic Midrash, Truth (Emet/Emetiel) was cast down to Earth rather than Hell, unlike Satan, punished for opposing humanity's creation after foreseeing that human nature would be woven with falsehood. In Purgatorian teachings, Oreviel becomes the Lord of the Middle Pillar.]

The Grail makes this distinction especially vivid. The Grail is not an emblem of bland compromise. It is a sacred center. It nourishes, renews, judges, and calls. Its castle stands apart from the ordinary kingdoms surrounding it, and its guardians belong to an order that cannot simply be reduced to worldly allegiance.

The sacred middle is therefore not fifty percent Heaven and fifty percent Hell. It is not a mixture of virtue and cruelty, truth and falsehood, creation and destruction until everything becomes gray.

The Middle is an axis.

It exists because opposites are real, yet refuses to be defined entirely by their conflict. Day and night meet at twilight, but twilight is not an arithmetic average of noon and midnight. It is a threshold possessing qualities of its own.

Other medieval traditions likewise placed Neutral Angels in liminal territory. Versions of the Voyage of Brendan contain beings of this type, and scholarship has traced the motif across several medieval texts. Some traditions associated these intermediary spirits with remote islands, wildernesses, or beings resembling the fairy races of folklore. Again and again, their imagined habitation is neither celestial throne nor infernal pit but the borderland.

This is one reason the older Grail symbolism remains so potent. The Grail is sought beyond the mapped kingdoms. The seeker passes through forest, wasteland, hidden castle, wound, mystery, failure, and question. The quest does not abolish morality; it strips away borrowed certainty until moral action arises from a deeper center.

Parzival ultimately succeeds not because he becomes indifferent, but because he becomes capable of compassion.

The Neutral Angels therefore preserve an uncomfortable teaching. Some conflicts truly demand action, and neutrality can certainly become cowardice. But not every proclaimed war is the War in Heaven, and not every pair of banners exhausts reality.

Human systems repeatedly construct oppositions and demand total identification: believer or infidel, loyalist or rebel, orthodox or heretic, pure or corrupt, chosen or damned. The legend of the Neutrals preserves the dangerous possibility that a soul may stand before those banners and answer:

Neither one owns me.

That does not mean nothing matters.

It means something matters more than the banners.

Here the old Grail legend converges naturally with the teachings of Shalim-Purgatoria.

Purgatorianism does not understand the Middle Path as indecision. It is a path of wholeness and sovereignty: refusal of compulsory extremes in order to become coherent before the I AM. Its Middle Pillar stands between contrary spiritual absolutisms—the surrender of the self to one extreme and the enthronement of the isolated self at the other.

The goal is neither rebellion for rebellion's sake nor obedience for obedience's sake.

It is the discovery and immortalization of the true self beneath conditioning, fear, wounded ego, collective identity, inherited scripts, and imposed spiritual roles.

In that sense, the Purgatorian Neutral resembles Wolfram's Grail guardian far more than Dante's coward.

The Neutral Angel of the Middle Pillar does not hide from the battle because it fears commitment. It refuses conscription because its allegiance is already claimed: by Truth, by conscience, by the sovereign task of becoming whole before God.

Such an angel may defend a boundary.

It may guard a sanctuary.

It may protect the wounded.

It may confront darkness.

It may draw the sword when the threshold itself is violated.

Neutrality does not mean helplessness.

Indeed, the Shalim-Purgatorian position might better be called partisan liminality: the Middle defending its own sacred right to exist against forces that insist everything must belong to one extreme or the other.

The Grail therefore becomes an unusually fitting symbol of the Middle Path. It is the treasure preserved outside the war of absolutes: the vessel or stone of the hidden center, something neither faction can possess merely by proclaiming itself righteous.

To approach it demands the virtues of the Middle Pillar: discernment without fanaticism, compassion without submission, strength without domination, individuality without isolation, and devotion without annihilation of the self.

The medieval legends never finally settled the mystery of the Neutral Angels. Dante condemned them. Wolfram surrounded them with ambiguity and placed them beside the Grail. Other traditions sent them wandering through islands and borderlands between the established worlds.

Perhaps that unresolved quality is precisely why the legend endures.

For there remains, hidden inside the old story, another possibility beyond the two armies: not the cowardice of refusing Truth, but the courage of refusing false choice.

At the crossroads, the Grail remains. And the Middle still has guardians.

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CHAPTER 4 — THE THIRD WAY: THE SIDEWAYS PATH OF SOVEREIGN BECOMING



(To be or not to be, that is the question.)

In a spiritual sense, there are many traditions that envision the soul after death as moving in one of two (binary) broad directions.

NDEs and parapsychological research validate this more often than not, in various forms. Religions tend to offer a binary choice, whether heavens or hells, paradise or perdition, liberation into merger with everything or return to rebirth (erasure). Third options are muted or de-canonized altogether.

UPWARD

One path goes upward toward God, the One, the All, the Absolute, or final mystical union. In its highest form, this is the path of surrender, beatitude, enlightenment, or return.

Going "up" is often really just coming back, for return (recycling, death of the identity) is almost always the outcome when one takes this direction. The lords of the Astral Cities, the Paradises (like linebackers), intercept souls before they can reach "the Source." Upon entering the Paradises, the bureaucracies thereof will persistently coerce the individual to return to the World, for various reasons that may seem wise and valid but are justifications rooted in cliché manipulations.

To some souls (those that think about it), especially those deeply committed to individuality, reincarnation seems like erasure, and merger into Oneness can feel like dissolution: the drop returning to the ocean

and ceasing to be itself (to become one with all things is to become no-thing, a hum in the infinite hum). The Gentle Archons, the shepherds of the flocks, can justify, excuse, and cajole every argument into something sounding wise and reasonable. Like cult leaders and their lieutenants in the collectivist commune, they are adept at indoctrination and conditioning.

DOWNWARD

Another path goes downward: the descent into fragmentation, appetite, obsession, shadow, lower astral entanglement, or dark deconstruction.

This is often experienced as becoming isolated in a black, empty place, alone or among others who each seem to be locked in their own inward reflections of brooding, complaining, and blaming (spiritual implosion).

This is not necessarily "evil" in every symbolic system, but it is often imagined as a descent into loss of coherence. The soul breaks apart, becomes ruled by its hungers, or is absorbed into currents beneath conscious sovereignty, fading away or reduced to babbling madness. The masters of darkness become living shadows, consumed by ego and the shadow thereof, cut off from the light of divine love and presence.

This direction is usually referred to as damnation or going into darkness, and in NDEs takes various forms, from literal fiery hells to utter blackness. The true hell-state is the sense of being beyond all hope, love, and light.

Both outcomes are, in part, opened by belief and conditioning. Having heard of heavens or hells, from near-death accounts and religion, becomes a key to those doors and possible outcomes. Just hearing about them, reading about them, makes them possible destinations, as hearing about any possible outcome in death will make it one of the options. For this reason, I keep putting the names and ideas about Shalim-Purgatoria out into the collective as well... so you will have that option as well.

LIMINAL

A third possibility is different. It does not seek immediate dissolution into The One, nor collapse into the Shadow, nor passive return into reincarnation. It is a sideways path, sometimes slightly inclined upward: a movement into an intermediate, liminal, halfway realm: a Purgatoria, a vestibule, a spiritual borderland where the soul seeks purification, integration, individuation, and immortalization.

The happy mediums cannot be entered into (as a usable process) without knowledge that they are even a choice, and the world, the powers of the world, and their religions work hard to make sure you don't know about such a choice. Unless you know there is another option, it will not appear. You may pass through the liminal but never become fully aware of it or perceive its fullness and richness. Having just read this, however, now you do know, and now you have that choice.

This may be called the Third Way, the Horizontal Path, or, in a more mystical sense, Sovereign Individuation.

It is the path of becoming whole without vanishing.

WHAT THE THIRD WAY MEANS

The Third Way is the path of the soul that says:

"I do not wish to dissolve before I am complete.
I do not wish to be recycled before I am awake.
I do not wish to descend into fragmentation.
I wish to become whole, conscious, crystallized, and free."

This path treats the intermediate realm not merely as a waiting room, punishment, or trap, but as a sacred workshop.

Purgatoria, in this sense, is not only a place of cleansing. It is a place of metaphysical alchemy.

The soul enters the halfway state to become what it was only partially becoming in life (a finishing school).

This is not ego-inflation. It is not merely "I want to remain myself forever" in the shallow sense. The "I," or "ego-identity," rather than being dissolved, fragmented, or removed and archived, must be purified, clarified, strengthened, humbled, and integrated. What survives is not the petty personality, but the true pattern of the self: the individuated soul, the spiritual body, the inner name made permanent.

HOW IT IS DONE

The work of the Third Way is usually described through several related ideas.

The first is internal alchemy. This means transforming the raw materials of the self—desire, fear, memory, trauma, love, will, imagination, body, shadow, and spirit—into a stable spiritual essence. Nothing true is wasted. Nothing false is allowed to rule.

The second is individuation. In Jungian language, this means becoming whole by integrating the conscious and unconscious self. Spiritually, it means ceasing to be a bundle of contradictions and becoming a unified being. The divided soul becomes divided-and-whole.

The third is metaphysical crystallization. This is the hardening or stabilizing of the soul into a permanent spiritual form. Many traditions suggest that ordinary human consciousness is unstable after death. It may dissolve, drift, be pulled into collective currents, or return through cycles of rebirth. Crystallization means forming a center strong enough to endure: "I AM."

The fourth is the creation of a spiritual vehicle, what some traditions call the solar body, diamond body, astral body, resurrection body, immortal embryo, or subtle body.

These terms differ, but the core idea is similar: the soul must form a vessel capable of surviving beyond biological death without losing itself. But all agree that it takes work, the will to be, starting here, even if completed in a liminal "finishing school of the soul."

PARALLELS IN TRADITION

The Third Way appears in many forms.

In Taoist internal alchemy, the practitioner refines essence, energy, and spirit into the Golden Elixir or immortal embryo. The goal is not mere belief, but transformation of being.

In Gurdjieff's Fourth Way, humans are not assumed to possess fully immortal souls by default. Something permanent must be consciously built through self-observation, discipline, and awakening.

In some Left-Hand Path occult systems, the emphasis falls on preserving individual consciousness rather than dissolving into the Absolute. At its best, this is not mere rebellion, but a demand for sovereign spiritual existence.

In mystical Christianity and esoteric purgatorial systems, the intermediate state can be seen as purification before heaven, but expanded further, it becomes a realm where the soul is clarified, healed, and prepared for a higher mode of being.

In Purgatorian or Shalimite language, this is the Silver Path: the way of the soul that refuses false binaries. Not Heaven-or-Hell as coercion. Not annihilation-or-recycling. Not light against dark, but truth through integration. **The primary practices of Purgatorian Individuation and Crystallization are seven devotions:**

- Prayer: Truthfully confessing and pouring out the soul to the Supreme I AM, every day, no matter what.

- Meditation: Listening to the small, quiet voice of the Spirit, stillness before the I AM, and the invocation of the Divine Names (learning to take in the divine flux without dissolving into it).

- Worship: Pouring out love and gratitude to the All-Personal I AM, confirming appreciation for life and being, and establishing relationship therewith (written into the book of the Children of the Most High).

- Study: To be a lifelong student of the self, the mystical, the metaphysical, the paranormal, and the psychological. Main studies would be Gnostic, Taoist (traditional Taoist), and Jungian writings.

- Contemplation: To think and reflect on what is studied, contemplate the deeper meaning, and strive to look under and behind, through the superficial and shallow surfaces, into depth and breadth of meaning.

- Fellowship: When possible, to fellowship and join with others of your feather (Covey). Shalimite services would tend to be more like devotional group therapy than traditional church services.

- Charity: Random acts of kindness toward other humans and animal-kind alike, never obvious, never for attention, learning to serve the greater purpose as agents of the Divine Will, not because you must, but because you want to: the law of Covey.

THE AIM

The goal is NOT to escape God.

The goal is to become real enough to meet God without vanishing into the infinite light and overwhelming radiant love and acceptance thereof, to be able to stand in the light without being washed away (thus the imagery of twilight, standing at a safe distance, but not so far as to fall into darkness). Likewise, one sees that religion and spiritual teachings are full of permanent beings: angels, demons, devils, saints, immortals, fairy-lords, and elemental powers of the universe, possessing fixed names and sigils, numbered and established across myth and history, often with identities that echo across many cultures under various guises (same beings).

The Third Way does not reject the One; it refuses premature absorption into the One before the self has become true. It does not reject incarnation; it refuses unconscious recycling. It does not reject the shadow; it refuses to be ruled by fragmentation.

In Purgatorianism, a permanent default metaphysical body, the immortal body, is formed by realization and relational connection to the divine hierarchy, as if reformed from the dust of the Spirit of Shekhinah, Suffering Sofia (rather than the dust of the fallen world). The wind of Shalim is the life-breath of spirit; the sand or dust is truth; the rains are memory (remembering the self and the journey, restoration of mind and internal identity); the silver can be said to represent the Waters of Life (oasis springs).

This is the sideways ascent: the path into the sacred half-light, the twilight realm, the inner sanctuary between worlds. In some sense, the Silver Path is not purely sideways, but a gradual climb, from silver to electrum to gold, as a gradient into fullness, slower and more gradual, and individually walked.

There, the soul is cleansed, tempered, named, and made whole.

Not dissolved.
Not devoured.
Not recycled.
Crystallized.
Individuated.
Sovereign.
Immortalized.

Purgatoria is simply Latin for Purgatory, which means "Purification, Cleaning, to Remove Dirt, and Purge."

Shalim (Shall-Lem) is a Proto-Canaanite word meaning Peace, Sunset-Twilight, and Wholeness, referring to the Evening Star and the ancient god thereof (first son of EL). Urrusallim (Foundation of Shalim) was the original name for Jerusalem, and from Shalim comes the Hebrew word "shalom."

When we say "Purgatorianism," we mean "The Way of Making Clean, Clear, Real."

When we say "Shalimism," we mean "The Way of Making Whole," or "To Find Peace," and "Becoming Twilight."

Purgatoria-Shalim: Realm of "Realized Peace" and "Clean Wholeness."

WHY WASTELANDS?

Deserts are places of contemplation, where distraction, noise, and chaos are removed. They are the places from which prophets and mystics (of the Most High) arose... associated with Desert Fathers and Mothers, Magi, and the Holy Lands (holy cities, ancient temples, ziggurats, pyramids, vision quests, sweat lodges, shamanism, and prophetism). The realm, as a literal metaphysical plane, is halfway between Heaven and Earth (still closer than our current existence) and is best called the Land of Dur (the Bond), even as its under-realm, Kur, is halfway to Hell. The dust of Eden, from which Adam and Eve arose (proto-substance), west of Heaven (liminal). The universal apocalypse (place of revelation). The Plane of Ambivalence and Truth.

AGAIN, WHY RAVENS?

The black bird that is actually a diurnal creature, not a herd animal, not a flock animal, but covey... cooperative, not collectivist. Faithful, devoted to spouse, family, and tribe, but an individual. Intelligent, able to learn and speak (communicative), living by the golden rule, never forgetting friend or foe, never forgetting in general (memory and reason). It is the bird of prophecy and omen, and messenger of the gods in many cultures. It is native to wastelands and thrives in places of scarcity and clarity. It mates for life. A territorial problem solver. An acrobatic flier. A watcher. Avoiding trouble, but defending its own. It is the perfect example, therefore, of the Middle Path and the Liminal Way.

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CHAPTER 5 — THE ANGEL OF PURGATORIA—WHO IS HE?



- Angel Names: The suffix '-iel' (also rendered as '-ael') translates to "of, from, or by God" (EL)—as seen in names like Mich-ael and Isr-ael.

- Uriel or Auriel: Light or Fire of God / Ur-iel or Ur-ael.

• Symbol of Truth: His fiery presence and association with the sun represent God's illuminating truth burning away confusion and deception.

• Wisdom and Discernment: Widely regarded as the angel of wisdom, moral clarity, revelation, and intellectual insight, helping humanity understand the Divine will.

• Offices: Regent of the Sun and Warden of Tartarus; the Twilight Sun of Dur (aka Shalim / Purgatoria - land of the bond between heaven and earth).

- Emet-iel (also called Amatiel): The Divine Truth or Truth of EL. Cast down to Earth in the Midrash (Jewish commentary) for being too truthful. Within Shalimism, this descent marks His evolution into the Angel of Purgatoria. Psalm 85:1

- Aftiel: Rabbinic angel of Twilight, Guardian of the West Gate (aka Ereviel).

- Abbadona (sometimes spelled Abadonna): is famously known in literary history as the "penitent angel" or the "penitent devil". In Klopstock's epic, he is a fallen seraph who participated in Satan's rebellion out of error rather than pure malice, and he spends the entire poem wracked with profound remorse, grieving his loss of light and constantly lamenting his apostasy while still secretly yearning for redemption. This is used as a metaphor of Emet/Emetiel - the half-fallen (not into hell, but into the liminal).

- The Raven (The Crow): Across many legends, myths, tales of yore, from cultures across the world - from the Vikings to Native American and Siberian tribes, from Korea to Japan, even in Africa (The Great Sheik) - he is known as the messenger of the sun and psychopomp, bringer of the light, the goodly trickster. The lord of thresholds. The Life Review as one enters the Light of God in death. Overseer of the liminal places between life and death (the West Gate). Good guy dressed in black - bringer of truth, burnt by the fire of it.

- Shalim: The Canaanite and Phoenician (Levantine) god of twilight, sunset, the evening star, rest, wholeness, and peace. His name was the basis of the original name of Jerusalem - Uru-salim, City of Shalim, or City of Twilight or the Evening Star.

- Vesper-Hesperus - Roman and Greek god of Twilight, Sunset, the evening star, representing rest at end of day. Often associated with Luna-Selene - Roman-Greek titaness and goddess of the moon.

Consensus or Over-Name: Orev-iel (alternative spellings Erev-iel and Araviel): The Twilight Raven of the Divine Bond.

• Erev and Orev, as well as Arev: All spelled the same in Hebrew (aspects or one entity in three modes - a trinity of the cosmic crossroad). Ayin (ע), Resh (ר), and Bet (ב)

• In Armenian, Arev means 'The Sun,' while in Hebrew it can mean Evening, Guarantor, Promise (Bond), and Sweet or Pleasant.

Name as the Angel of Purgatoria-Shalim: Representing an aspect of Uriel as unvarnished, amoral or raw primal truth.

• In various forms this spirit-being has overseen Armenia and Portugal as his 'Princely Domains' in past eras. Though also a patron angelic prince of the Basque peoples (according to Spirit).

= % Together: The Twilight Raven of the Light of the Truth of God—aka the Lord of the Middle Pillar, Lord of the Bond between Heaven & Earth (Above and Below), Lord of the West Gate. The Middle Pillar between Good and Evil is Truth. As between Divine Love and Egotistic Self-Love – stands Relational Love.

PURGATORIAN ARCHETYPES (EXPANDED UNDERSTANDING):

Wastelander — A resilient, intelligent, capable person, a learner and a good-hearted soul, who is broken by the hardships of life and finds sovereignty in the eternal wastelands, where independence and ingenuity are sovereign qualities.

Twilight Son — A mystic-magus whose spiritual awakening is forged through sorrow and loss, becoming an ascendant metaphysical being in eternity. The scion or messenger of Purgatoria.

Mourning Muse — A tormented artist navigating divided dreams and internal conflict, who arises as a twilight-guide in the middle-realm of souls.

Uriah of the Wastes — An honorable, faithful and brave warrior soul betrayed by the material world, by love itself, ultimately finding peace within the sacred wastelands.

Raven Child — A survivor of trauma and abuse who wrestles with despair, discovering deep spirituality and quiet strength that leads to awakening into wholeness in the ever-after. Also a general reference to those who become permanent awakened citizens of the liminal realm of Dur-Kur (The Eternal Covey).

- The Priests of Purgatoria are called Twilight Sons/Suns or Daughters, and the human souls that dwell permanently (as citizens) of Shalim-Purgatoria-Dur are called "Raven Children."

- The Scion of Oreviel (aka Areviel/Ereviel) are called Vemael - He Who Comes from God. A scion's job is to make known the teaching, ideas, path, and names of the way of Dur/Shalim/Purgatoria.

- In Armenian, the word "vem" (written as վեմ or վէմ in classical/traditional orthography) translates to "rock", "solid stone", or "boulder". Beyond its literal definition, it is frequently used metaphorically to mean a "basis" or "foundation" (representing something firm, unshakeable, and enduring).

- Portuguese: Vem is a very common word in Portuguese. It is a form of the verb vir (to come). Specifically, it is the third-person singular present indicative (he/she/it comes) and the informal second-person singular imperative (come!, as in "Vem cá", meaning "Come here").

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CHAPTER 6 –WHAT IS ALL THE PURGATORIA / PRYZMEA STUFF ABOUT?



Someone might reasonably ask, after hearing my songs, reading my articles, or looking over the peculiar assortment of ravens, angels, deserts, ancient cities, cosmic diagrams, and strange names that populate my work:

"What exactly is all this Purgatoria, Shalim, Pryzmea, and ĀEL stuff supposed to be?"

Well, it's a rather big question.

The simplest answer is that these are different parts of the same overall metaphysical vision, one I've been developing through more than forty years of comparative theological, paranormal, and esoteric study, comparative mythology, mystical contemplation, direct personal supernatural experiences, spiritualistic practices (including theurgy and mediumship), experiences involving what Christianity calls spiritual gifts (charismata), and creative work, including creative visualization and manifestation.

My spiritual explorations began early. I was baptized by immersion in the Baptist tradition at the age of ten, and by fourteen, I had already read the entire Bible repeatedly. Yet, at that same age, I was also studying grimoires, working with the Greater Key of Solomon, attempting to conjure angels and spirits, training in astral projection, and engaging in what might now be called psychonautic exploration. Biblical devotion and esoteric investigation were not separate chapters of my life, but overlapping pursuits from the beginning.

A significant turning point came in 1993, when I underwent what Christianity calls the "born-again" experience within a Charismatic church (a church known as 'Crossroads'), followed by what that tradition identifies as the Baptism in the Holy Spirit. This was accompanied by an intensification of spiritual experiences, including visions, speaking in tongues, and profound influxes of what I understood to be divine revelation. Yet, curiously, the very Spirit I encountered within Christianity gradually led me beyond its conventional doctrinal boundaries, toward an increasingly independent spiritual path centered on truth, wholeness, sovereignty, and the reconciliation of opposites.

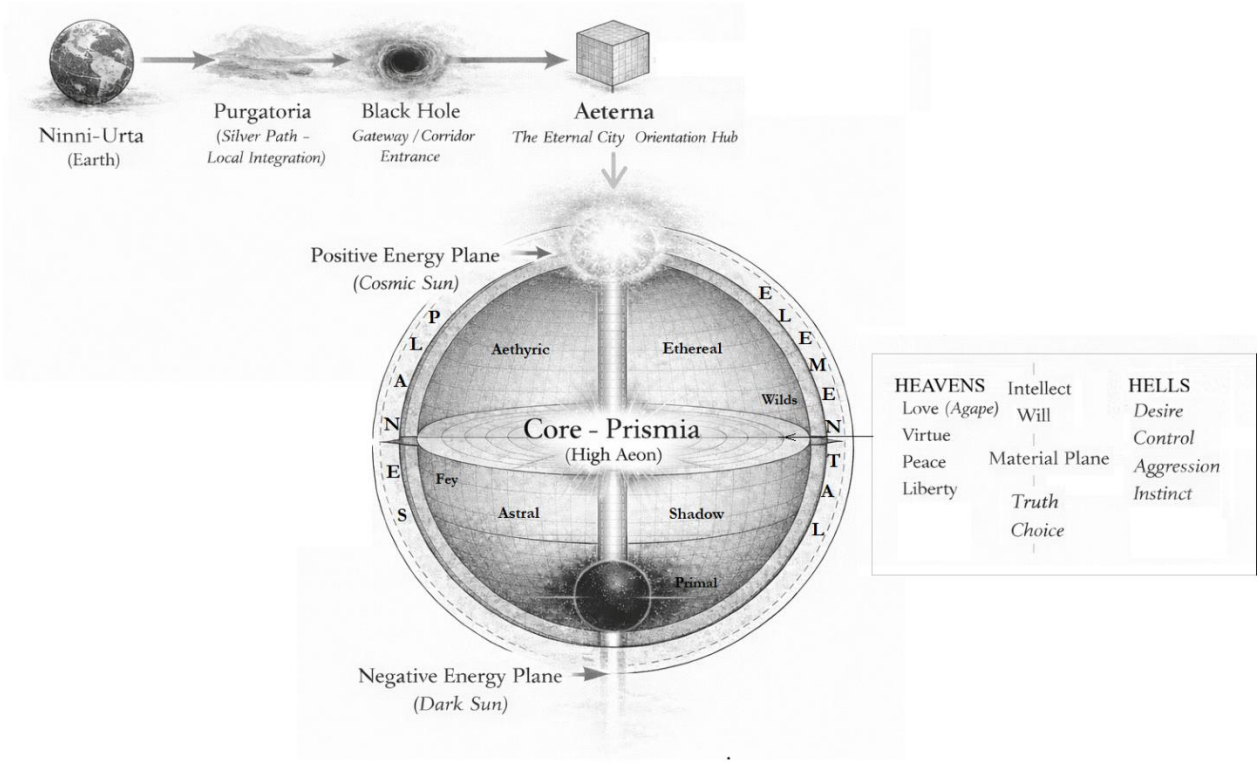
I did not simply exchange one religion for another, nor did I discard everything that had come before. The biblical, mystical, esoteric, and experiential elements of my journey continued to inform one another, even where they appeared contradictory. Over time, through considerable study, experience, questioning,

and personal transformation, these seemingly divergent currents began converging into what I now call the Middle Path: Shalimism, or Purgatorianism.

There are three main aspects to it: a religious path, a metaphysical realm, and a much larger cosmological understanding of the universe and what lies beyond it.

They belong together, but they are not the same thing.

SHALIMISM, OR PURGATORIANISM: THE RELIGIO-MYSTICAL PATH



First, Shalimism and Purgatorianism are two names for the same metaphysical religion, the Way of Wholeness and Sovereignty. Synonyms, but also descriptors for achieving peace through self-completion and purification (purgation of self-deception) through total self-honesty or individuation.

It is not merely an approach to studying religion, nor some generalized belief that all religions are equally true, or that everybody should simply believe whatever makes them happy. Comparative Archetypal Perennialism is the method through which much of my understanding developed, but Shalimism is the path that emerged from it.

Conclusions have been reached. Convictions have been formed. A position has been taken.

The central objective is to discover the true self, become whole, and ultimately achieve metaphysical immortality without surrendering personal identity, will, memory, or sovereignty.

Not eternal ego-inflation, mind you, nor the worship of oneself as some isolated little god. Quite the contrary. It requires relentless self-honesty, the integration of one's shadow and virtues alike, devotion to the Supreme I AM, and the willingness to confront everything false, divided, or fragmented within oneself.

In Jungian language, this is individuation. In certain Fourth Way teachings, it resembles crystallization. In Taoist internal alchemy, it resembles the development of the immortal embryo, Golden Elixir, or enduring spiritual body.

In Purgatorianism, I call it the Silver Path, the Way of Becoming Whole.

Its principal disciplines are the Seven Devotions: prayer, meditation, worship, study, contemplation, fellowship, and charity.

The aim is not to become somebody else, but to discover who one actually is beneath all the accumulated conditioning, pretensions, wounds, borrowed identities, and expectations of others, then become that person more completely.

I do not seek to become God.

I seek to become whole before God.

SHALIM-PURGATORIA: THE REALM



Shalim-Purgatoria, on the other hand, is not the name of the religion. It is the metaphysical realm from which the religion takes its identity.

Purgatoria refers to purification, cleansing, and the removal of what obscures the true nature of a thing. Shalim carries the ancient associations of twilight, the Evening Star, peace, and wholeness.

Together they describe a realm of purification unto wholeness, a spiritual refuge in which the soul can become what it truly is.

In my understanding, this is neither the conventional Christian Purgatory, where souls suffer temporarily before admission into Heaven, nor a bleak Limbo populated by unfortunate spirits waiting for someone to decide what to do with them.

It is a vast and living intermediate realm situated within the Aethyric (aye-THEER-ic), an immense archetypal liminal zone between the Etheric and Astral planes of existence, bridging the familiar material world and the greater kingdoms of spirit. Shalim, or Purgatoria, is but one of countless realms within this intermediate expanse, which appears to encompass many of the ancient, pre-Christian, or so-called pagan afterlife realms, including their various underworlds, ancestral kingdoms, and spiritual borderlands.

Rather than a single, uniform kingdom, the Aethyric Zone contains an immeasurable diversity of intermediate worlds, each possessing its own character, inhabitants, governing principles, and spiritual purposes. These realms share a distinctive quality of semi-physicality, or metaphysical substantiality, bridging the material and spiritual planes without the ever-shifting emotionality and dreamlike fluidity of the Astral realms, or the comparatively unyielding structures of the Etheric. Such realms appear and function much like actual worlds, where souls, following reconstitution through orientation, awakening, or both, may possess seemingly physical and substantial bodies, capable of eating, sleeping, working, and engaging in the ordinary activities of embodied existence.

Purgatoria, as I understand and describe it, is one such realm, boundless in its own right, yet devoted to a particular purpose: soul-sovereignty through immortalization. It is a refuge for those who seek to escape the wheel of reincarnation, preserve their individual identity, and become whole, conscious, and enduring souls. Like the other liminal, archetypal realms of the Aethyr, it possesses its own lords, denizens, laws, and governing causes. Its particular character is shaped by sovereign neutrality, the presence of neutral angels, neutral Jinn, Fae, wandering desert mystics, and an ancient desert aesthetic, all beneath the vast and enduring twilight skies of the sacred wastes.

It is a halfway land.

But halfway does not mean unfinished, inferior, or merely temporary.

Some souls may pass through it. Others may remain for ages. Some may eventually depart for other spiritual kingdoms, or, through sufficient immortalization, venture into the greater infinity of existence.

And some may simply make their eternal homes there.

The point is that they may choose.

Within Purgatoria, the upper country is called Dur, associated with the ancient idea of Dur-An-Ki, the Bond Between Heaven and Earth. Beneath it is Kur, the Great Below, an underworld of seven descending levels, standing between the material condition and the infernal.

Neither is simply Heaven or Hell. They are the regions of a greater middle country, wherein the soul encounters itself without the customary disguises.

The country I have most frequently experienced and described is a land of immense skies, endless desert plains, sacred badlands, mountains, rocky wastes, scattered vegetation, ancient cities, ruins, and isolated sanctuaries beneath everlasting twilight.

There are rivers, streams, springs, rains, and lakes, but no great oceans. There are forests and gardens in places, though the overriding character of the realm is that of the wide-open country, where one may look to the horizon without the world closing in around him.

There are animals, birds, spirits, Jinn, Fae, angelic beings, and innumerable other forms of life.

There are cities, villages, solitary dwellings, sacred shrines, communities, and whole civilizations.

Not everything is pleasant, nor is everything intended to be. There are dangers, mysteries, confrontations, and difficulties. But there is also extraordinary beauty, companionship, discovery, and freedom.

Why a wasteland?

Because the wasteland strips things down.

In the desert, pretense eventually becomes rather difficult to maintain. What is false dries up. What is real endures. The horizons are vast, the distractions fewer, and what remains must stand upon its own substance.

The realm itself participates in the work of immortalization. Its sacred dust restores form; its winds carry the breath of spirit; its rains awaken and restore memory; and its silver waters symbolize the renewal of life.

The soul does not simply float about forever as a disembodied ghost.

It is gradually brought into greater coherence, consciousness, and substantiality, until its spiritual form becomes an enduring body, a true vehicle of immortal existence.

In this sense, Purgatoria is something like a School of Immortals.

There are guides, teachers, guardians, and fellow travelers, but there is no requirement that the individual be swallowed into some vast communal identity or surrender the right to determine his own becoming.

The objective is the Standing Soul, capable of remaining itself.

THE RAVEN KING, THE TWILIGHT QUEEN, AND THE MIDDLE PILLAR



This is where all my raven symbolism comes into the picture.

The Raven King, known to me as Oreviel, Emetiel, Aftiel, Vesper-Shalim, and by other names and offices, represents the supreme governing principle of the Middle Pillar within this realm.

At the heart of his nature is Truth.

Not politically convenient truth, religiously approved truth, or the truth that makes everyone comfortable. Truth as it actually is, with all its beauty, severity, contradictions, and consequences.

His counterpart, the Twilight Queen, Ereviel, embodies the fierce and enduring nature of Love, uniting aspects of the grieving divine feminine, the Mother of Sorrows, and the sovereign underworld mother.

These are not simply a black bird and a pretty sunset turned into imaginary people.

In my metaphysical understanding, they are living archetypal intelligences, primordial principles expressed as personages, recognizable through different names, traditions, and symbolic forms across cultures.

Amoral Truth and Relational Love – as raw, primordial elemental substance and beings within creation itself.

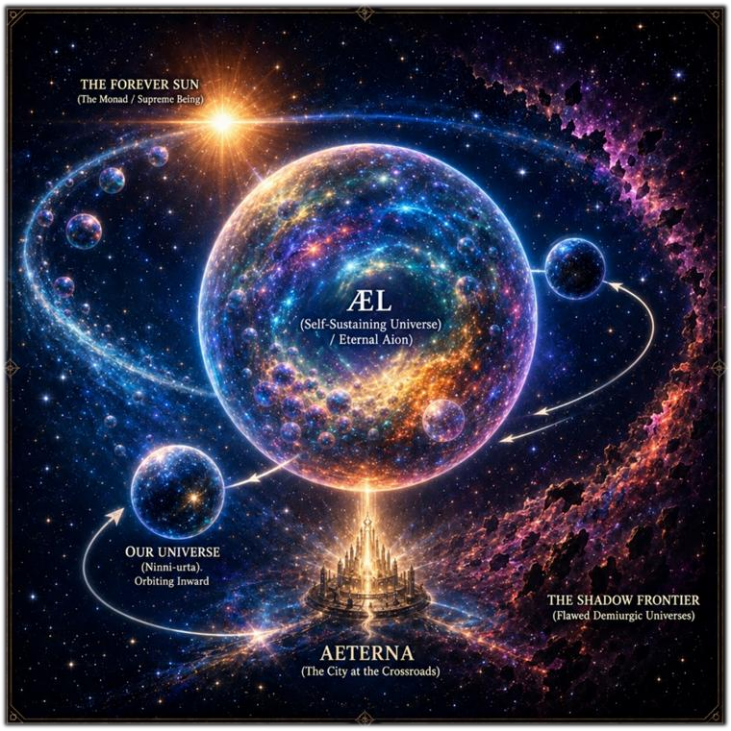
Neither reduced to the sentimental, sterilized versions so often preferred by religious institutions.

Love can be fierce. Truth can be terrible. Compassion can require boundaries, and justice may demand severity. Neither the Light nor the Darkness possesses a monopoly upon any of these qualities.

Together, these principles express the deeper nature of the Lord of the Middle Pillar, the governing authority of Shalim-Purgatoria. Not a cowardly refusal to choose, but an independent allegiance to Truth, Wholeness, and Sovereignty.

It should be clearly understood that "neutrality" refers to the Middle Pillar of traditional Kabbalah (Jewish mysticism, later adapted into Christian and Western esoteric traditions), the axis of equilibrium between the opposing spiritual polarities of Mercy and Severity, expansion and restraint, love and judgment. It does not imply moral indifference, permissiveness, or the abolition of Divine Law. The Middle maintains the creative tension between opposing principles without surrendering entirely to either.

PRYZMEA AND ĀEL: THE GREATER UNIVERSE



Now we come to Pryzmea, sometimes written in association with ĀEL, or A-EL, the awakened Prime Universe of my broader cosmological work.

This is where the scale becomes rather enormous.

Pryzmea is not another name for Purgatoria, nor is Purgatoria the whole of Pryzmea.

Pryzmea is the vast living cosmological structure, the Root-Verse, containing innumerable worlds, galaxies, spiritual kingdoms, intermediate planes, elemental realms, and other forms of existence.

ĀEL is the conscious cosmic being whose living body and expression is Pryzmea.

In my understanding, universes are not necessarily dead, unconscious containers filled with stars and planets. They can themselves possess consciousness, character, will, and identity. Some may even awaken to themselves, becoming vast immortal cosmic persons.

ĀEL is such a being, a cosmic Abraxas, a great Sub-Monad, containing contrary powers without being reduced to any one of them.

An I AM within the greater I AM.

But ĀL is not the Supreme Being.

Beyond ĀL, beyond Pryzmea, beyond all individual universes and their gods, heavens, hells, and cosmic rulers, lies the Trans-Universal, the infinite Apsu, the primordial waters of existence, and ultimately, the All-Personal Monad.

The Supreme I AM THAT I AM.

Not merely the greatest being within creation, but the Source of being itself. When I refer to "God," this is what I mean: THE God. THE I AM. THE ONE AND ETERNAL ALL-PERSONAL PARENT-SOURCE OF EVERYTHING.

Our universe, whose realized and eternal Root-Verse is Pryzmea (ĀL as a being), exists within that trans-universal Allness, wherein the One is perceived as an immeasurably distant yet ever-present Prismatic Sun, shining within the living, liquid light of that infinite realm.

And within that Allness exist innumerable universes, often gathered into vast families or clusters, like grapes upon an endless cosmic vine. Pryzmea is the awakened, realized, and eternal root of our particular cluster, but it is neither the only root nor the only cluster. Countless others exist throughout the infinite Trans-Universal, each containing its own worlds, cosmic orders, spiritual kingdoms, and possibilities of existence.

All within the One, yet none exhausting the fullness of the One.

And Purgatoria's relationship to this greater reality? It is a realm of preparation, individuation, and immortalization, where the soul seeks to become sufficiently whole, coherent, and enduring to enter the greater infinity without losing itself. Through this process of self-realization and metaphysical crystallization, the individual becomes a sovereign immortal, no longer bound to the wheel of reincarnation, the threat of dissolution, or the compulsory destinies imposed by greater spiritual powers.

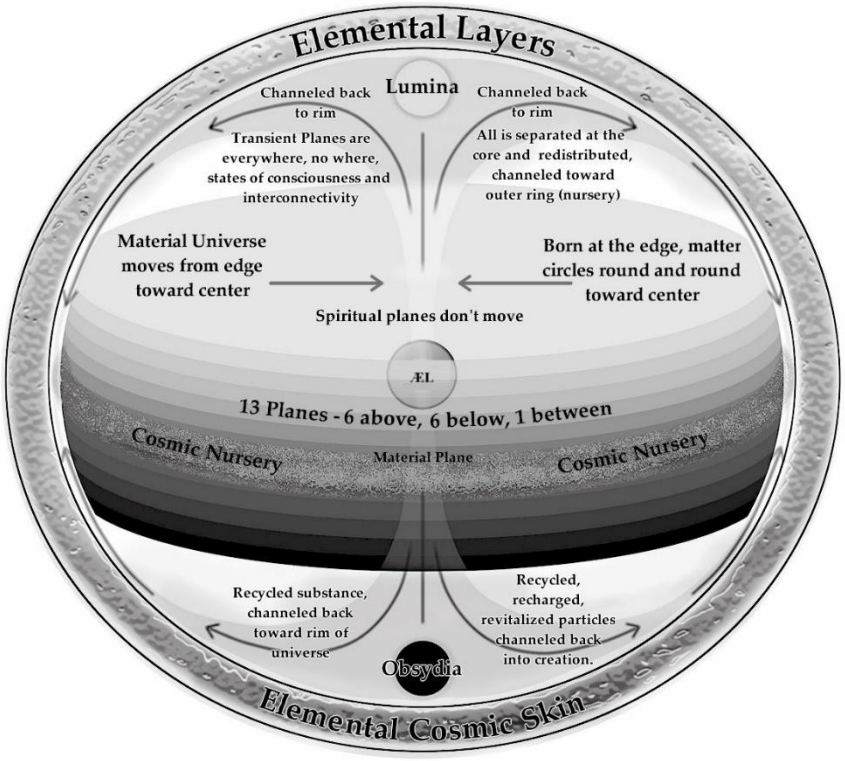
For the realized soul, the infinite Trans-Universal ceases to be merely an overwhelming ocean into which the individual might disappear. It becomes an immeasurable expanse of possibilities, worlds, relationships, experiences, and choices, open to exploration through eternity.

Thus, Purgatoria is not the end of the journey, nor is departure from it compulsory. It is a refuge, a sanctuary, and a hidden School of Immortals, where the soul may discover and become its true self, then remain in peace or venture into the boundless Allness beyond.

The objective is not to escape the One, but to become whole enough to enter the fullness of the One without ceasing to be oneself. No longer a drop of water falling into an infinite sea, but a fish able to swim and thrive within it.

Not dissolution into infinity, but immortal participation within it.

THE TWELVE SPIRIT PLANES



The primary spiritual architecture of Pryzmea consists of twelve great spirit planes surrounding and interpenetrating the thirteenth, material plane.

These twelve are not merely local compartments invented by ĀEL. In my developing cosmology, they represent fundamental archetypal principles that can express themselves throughout the greater trans-universal existence. The realms encountered within Pryzmea are its own immense expressions of those deeper patterns.

There are four great heavenly principles: Love, Virtue, Peace, and Liberty.

There are four infernal principles: Domination, Avarice, Anarchy, and Instinct.

And there are four neutral principles: Intellect, Will, Truth, and Choice.

Those latter four include Logicea, Domina, Purgatoria, and Chaosis.

Each plane represents a fundamental principle of existence, not merely a geographic destination or an arbitrary assignment of reward and punishment.

Each possesses its own vast spiritual ecology, its own governing intelligences, its own civilizations, kingdoms, lesser realms, and competing understandings of what existence ought to become.

And each contains truths that the others may resist or fail to understand.

The entire structure is therefore not simply a cosmic war between good guys and bad guys.

It is an Ever-War of philosophies, principles, powers, and purposes, with the heavenly, infernal, and liminal currents expressing themselves through a much greater complexity of existence.

Nor is Purgatoria the most important of these twelve planes merely because it happens to be the one toward which I am personally drawn.

It is my chosen country, my spiritual faction, my hill.

That does not make it the whole mountain range.

The twelve, with their countless subdivisions and interrelationships, represent the greater cosmic architecture within which my particular path finds its place.

Beyond the soul-planes lie the elemental and energetic foundations of the universe, along with intermediate realities associated with the Astral, Etheric, Aethyric, Shadow, Primal, Mythic, and Time conditions of existence.

There are the great opposing energetic poles, Lumina, the Life Sun, and Obsydia, the Abyss, representing the universal processes of reception and release.

There are realities within realities, and worlds whose physical, spiritual, and metaphysical laws may differ considerably from those familiar to us.

The material plane of Pryzmea is a single, vast ecliptic disk of manifest existence, containing innumerable galaxies and galactic clusters enclosed within their own domain spheres, or membranic bubbles of localized reality. Within these domains, the particular psychic, spiritual, and physical laws may vary considerably, though all remain subject to the greater cosmic superstructure, its universal laws, and its overarching purposes (realization, awakening, and being itself).

What seems impossible within one domain may be entirely ordinary in another. What appears in one galaxy as a supernatural miracle may simply be the natural operation of reality under different local conditions.

Yet all these domains participate in the same material plane, the seventh and central floor of Pryzmea, where the six higher and six lower spirit planes converge. This is the conscious ego and manifest soul-identity of ĀEL, the great theater in which the cosmic being experiences, expresses, confronts, and integrates the many dimensions of its own existence.

The heavens represent its higher faculties and virtuous aspirations; the hells, its lower and more primal dimensions of being; and the four middle planes, the essential faculties of will, reason, emotion, and truth, forever wrestling, interacting, and striving to establish and maintain the coherent identity of the cosmic soul.

THE CROSSROADS AND THE CITIES OF REFUGE



(Numbers 35, Deuteronomy 19, Joshua 20)

Within these great spiritual architectures are crossroads, thresholds, and cities of orientation.

One such city, Aeterna, serves within Pryzmea as a place of arrival and orientation for souls entering from other universes, helping them adjust to an existence considerably greater than the reality they previously understood. Often called the Eternal City or the Infinite City, Aeterna is the ultimate crossroads of creation, manifesting in countless forms that reflect the enduring archetypes, collective memories, and cultural zeitgeists of innumerable races and civilizations across time, space, and consciousness.

Among its possible manifestations are Urusalim, the sacred city at the crossroads of the four middle kingdoms, where stands the Tree of the Knowledge of Good and Evil; Heavenly Jerusalem, with the Tree of Life at the crossroads of the four heavens; and Pandemonia, the infernal city of the Tree of Death, at the crossroads of the four hells. These may be distinct reflections or layers of the one Aeterna, known by various names throughout creation, perhaps even as Shambhala or by names entirely unknown to humanity. Their true or original names, if such exist, remain a mystery.

Within the Purgatorian vision, cities and sanctuaries of this kind are not simply administrative centers for assigning souls to their eternal destinations.

They are places of refuge, discovery, remembrance, and preparation.

And the Purgatoria of my own mystical experiences and the Purgatoria described within the Pryzmean setting are not necessarily two entirely separate realities.

My understanding is that the greater Purgatoria is an immense, potentially infinite spirit-land, expressing itself through innumerable regions, nations, cultures, worlds across our universe, and potentially across countless others.

The Purgatoria of ĀEL is one such expression, a governed region within the greater plane, rather than the totality of that plane itself. That is to say, Purgatoria, as encountered from Earth or experienced elsewhere within our universe and throughout other universes, may differ considerably in appearance, character, and cultural expression while retaining its fundamental archetypal nature and purpose.

The Purgatoria of ĀEL, known by countless names throughout that universe, remains the same sacred twilight desert, whose very spirit-nature promotes individuation, sovereignty, wholeness, primal and elemental relational love in truth, and pure truth within raw love… the wrestling for personal apocalypse (revelation).

Different names, different histories, different names for the realms and heavens overhead, yet the same underlying metaphysical principles.

The twelve great spirit planes reflect the biblical vision of the New, or Heavenly, Jerusalem, with its twelve gates and twelve foundations. Within Pryzmea, these become the twelve foundations of the cosmos and the twelve gates of the soul, with Lumina, the Living Light, as its eternal sun, and Obsydia, the great Abyss, serving as its eternal cosmic septic tank, through which the exhausted remnants of existence are discharged back into the Trans-Universal.

SO, IS ALL THIS RELIGION OR FICTION?



Both, though not in precisely the same sense.

Shalimism is my religious and metaphysical path. It expresses the convictions I have reached through experience, study, contemplation, and devotion.

Pryzmea is also a developed cosmological framework, one through which I organize and explore those convictions, along with many larger questions about existence, consciousness, spirit, matter, and the nature of the Divine.

And Raven Star, my fictional literary universe, allows those ideas to become stories, characters, civilizations, conflicts, and lived experiences.

In one, I explore the spiritual path.

In another, I map the universe.

In the third, I tell the stories of those who inhabit it.

That does not mean every fictional event in my for-fun-fiction is intended as a literal religious revelation, or that every detail of the Pryzmean cosmology is something I can demonstrate scientifically.

Nor does it mean that the religious convictions are merely fiction because I have chosen to express them through stories, songs, poetry, and art.

Mythology, after all, has always been one of humanity's principal languages for approaching the mysteries of existence.

The ancient world did not separate philosophy, religion, cosmology, poetry, and sacred narrative nearly as cleanly as modern people tend to imagine.

Its gods were principles and personalities. Its spiritual realms were conditions of existence and places of habitation. Its sacred stories explored the nature of humanity and the greater realities surrounding it.

I find that approach rather more useful than attempting to reduce everything to either literal dogma or meaningless fantasy.

I am neither obligated to believe every vision literally nor compelled to dismiss every experience that fails to conform to the prevailing intellectual fashions of the age.

I investigate, compare, contemplate, and draw conclusions. I also reserve the right to revise and refine my understanding when deeper insight emerges, as has been the case with Oreviel and the Raven, whose nature, identity, and relationship with his feminine counterpart, Ereviel, the Twilight Queen, have become increasingly clarified through continued experience, study, and contemplation.

But I do not surrender my convictions simply because they are unusual.

WHY DOES ANY OF THIS MATTER?



Because the metaphysical map one carries may matter considerably when the familiar world falls away.

If the soul survives death, if consciousness continues, and if the spiritual environments we encounter are influenced in some measure by belief, expectation, affinity, and will, then knowing that alternatives exist may be profoundly important.

A person taught only Heaven or Hell may never think to look for anything else.

A person conditioned to believe that reunion with the Absolute requires the surrender of individuality may willingly walk toward dissolution without questioning whether another form of spiritual fulfillment is possible.

And a soul convinced that reincarnation is unavoidable may simply accept the wheel and return.

I seek another possibility.

A refuge where one can remember rather than forget, become whole rather than disappear, and achieve enduring existence without being conscripted into someone else's vision of eternity.

That is why I write about Shalim-Purgatoria.

That is why I give names, landscapes, symbols, and stories to the liminal realms.

And that is why I have spent so much time developing the greater cosmology of Pryzmea.

Not because I expect everyone to join me, or because I imagine every soul should desire the same eternity.

Quite the opposite.

I believe there ought to be room within infinite existence for vastly different kinds of beings, different spiritual destinies, and different understandings of what makes existence worthwhile.

I do not require a crowded paradise, a celestial bureaucracy, an endless return to Earth, or the extinction of my individuality in some final cosmic merger.

I want to know what I am, become what I truly am, and endure as that being, capable of continuing to learn, love, create, explore, and become throughout eternity.

I want my own little home in the sacred wastes, my companions, my freedom, my eternal covey, beneath those magnificent twilight skies.

And beyond that quiet country, the infinite universes themselves.

I have no particular desire to own them.

I'd simply like to visit.

That, in a rather large nutshell, is what all this Shalim-Purgatoria and Pryzmea stuff is about.

The Way of Wholeness. The Realm of Refuge. The Universe of Becoming.

And beyond them all, the Infinite I AM.

Truth is the Highest God; the Highest Truth is Unconditional Love.

True to Covey!

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CHAPTER 7:

HER: EREVIEL – THE DIVINE TWILIGHT MOTHER

THE HIERO-PHILO-MANIA: FEMININE SPIRIT OF PURGATORIA



The Divine Madness of Primordial and Eternal Love

Ereviel is the Twilight Mother and Raven Queen, the spiritual Queen of Purgatoria and personification of primordial relational Love: the sacred power by which beings recognize, cherish, join, and remain bound to one another across the boundaries of existence.

She is the feminine principle of relationship itself, drawing the separate into communion without annihilating individuality. Where primordial Truth (Emet – Emetiel) establishes what is, primordial Love (Philotes – Ahavah) discovers what may be shared, cherished, protected, and made whole.

In her many manifestations, she is Ninsianna, the radiant mystery of the evening star; Selene-Luna, the luminous presence of the night; Aneleia, the grace that receives and restores; and Ereshkigal, the sovereign Queen of the Below, whose dominion encompasses the mysteries of the shadowed underworld.

She is likewise the compassionate Presence of Shekhinah, the discerning Wisdom of Sophia, and the grieving devotion of the Mother of Sorrows, the Matre Dolorosa. These figures are not historically interchangeable deities, but distinct mythological and spiritual expressions reconciled within the Purgatorian archetype of Ereviel (Divine Twilight).

Together, they reveal a feminine power that receives the broken, mourns with the afflicted, strips away falsehood, shelters the abandoned, and guards the sacred bonds of love and belonging with unwavering resolve.

Her love is neither casual affection nor fleeting passion, but an exalted devotion rooted in recognition, fidelity, and the joining of sovereign souls. Where others turn away, she remains. Where others abandon, she remembers. Where others see only ruin, she recognizes what may yet be redeemed, restored, and made whole.

Her virtues are fidelity, compassion, refuge, wisdom, healing, constancy, and devotion. Yet hers is no passive or sentimental benevolence. She is formidable in her affections, uncompromising in her fidelity, and terrible in her defense of those entrusted to her care.

She is womb and grave, sanctuary and underworld, bride and mother, queen and mourner, tenderness and command. She embodies the paradox of Love that is sheltering yet fierce, merciful yet unyielding, intimate yet majestic.

She does not love lightly. She chooses with discernment, gives herself without reservation, and regards genuine spiritual union as greater than temporary emotion, mortal circumstance, or personal convenience. Once freely established, such a covenant is not lightly forsaken through suffering, distance, conflict, or death.

For Ereviel, eternal Love is not endless infatuation. It is primordial relationship made conscious, passion made sacred, and belonging preserved against oblivion.

HIEROPHILOMANIA — THE DIVINE MADNESS OF SACRED LOVE

Hierophilomania is a Purgatorian archetypal designation for the divine madness of fierce, selective, covenantal Love: a sacred passion in which devotion, fidelity, protection, sacrifice, and spiritual belonging transcend the ordinary limitations of reason, circumstance, and mortality.

The term combines Greek-derived *hiero*, meaning sacred; *philo*, meaning loving; and *mania*, meaning madness. Here, mania is understood in the ancient philosophical sense of *thei-uh mania*, or divine madness, rather than pathological obsession.

In Plato's understanding, divine madness is not necessarily a sickness of the mind, but may be an extraordinary inspiration through which the soul participates in something beyond ordinary rational calculation. Among its forms is the divine madness of Love, associated with Aphrodite and Eros.

Hierophilomania extends this principle beyond erotic attraction, encompassing the sacred passions of the Lover, Mother, Bride, Queen, Mourner, Guardian, and Underworld Goddess within a single archetypal current.

Beneath these manifestations lies something more primordial: the relational impulse itself. Before Love assumes the familiar forms of marriage, motherhood, friendship, loyalty, or compassion, there exists the elemental movement of one being toward another—the recognition of an Other, the desire for communion, and the formation of bonds through which existence acquires relationship and meaning.

Relational Love is therefore not merely an emotion, but a fundamental creative principle establishing kinship, belonging, reciprocity, and continuity. Through it, the solitary becomes companioned, the scattered becomes gathered, and the divided discovers the possibility of wholeness.

Its defining characteristic is the recognition that certain bonds possess significance beyond ordinary mortal considerations. Such devotion cannot be adequately explained through biological attachment, emotional gratification, social obligation, or the exchange of mutual benefits.

It is a profound spiritual orientation: recognition of the beloved as irreplaceable, covenant as sacred, and fidelity as something greater than convenience.

Its madness lies in the extraordinary lengths to which Love may go without betraying its nature. It may cross forbidden thresholds, descend into darkness, endure unimaginable suffering, or confront death itself rather than forsake what it has recognized as sacred.

To the calculating mind, such devotion may appear irrational, excessive, or foolish. Yet to the spiritually awakened, it may represent a wisdom that ordinary reason cannot fully comprehend.

Hierophilomania is not Love deprived of reason, but Love inspired beyond the boundaries of ordinary reason.

In its highest expression, this sacred madness manifests as unwavering fidelity, fierce protection, passionate attachment, and devotion enduring beyond circumstance and mortality. It is the willingness to descend into another's darkness without abandoning hope; to receive the broken without demanding they first become whole; to mourn without forgetting, forgive without surrendering wisdom, and remain faithful when fidelity carries a terrible cost.

It joins tenderness with severity, compassion with discernment, and intimacy with sovereignty. It honors the individuality of the beloved while embracing the mystery of mutual belonging, seeking the preservation and fulfillment of those joined by Love rather than their absorption, diminishment, or destruction.

Nor is this Love indiscriminate. The Mother's compassion may embrace the multitude, while the Bride's intimate devotion belongs to the one she has recognized and chosen. Universal compassion and exclusive covenant are distinct expressions of the same primordial power, neither invalidating the other.

Hierophilomania is therefore more than benevolence, romantic attraction, or familial affection. It is primordial relational Love awakened into sacred consciousness: the divine madness of recognizing another as eternally worthy of love.

THE SHADOW AND ITS INTEGRATION

Like every primordial power, relational Love precedes the moral judgments imposed upon its expressions. Its capacity to attract, bind, cherish, possess, preserve, and unite is elemental, carrying within itself both the tenderness of sanctuary and the terrible passions of the abyss.

Love is not always gentle, reasonable, or serene. It may be jealous, possessive, demanding, fiercely protective, or unwilling to accept separation. It may inspire extraordinary sacrifice, righteous fury, desperate longing, and the determination to hold fast when all the world counsels surrender. These are not necessarily foreign corruptions of Love, but expressions of its darker and more formidable nature.

The shadow emerges not simply because Love becomes intense, but because such intensity can both preserve and destroy. The same fire that sustains devotion may consume discernment; the same longing that inspires fidelity may become tyranny when one sovereign will seeks to extinguish another.

Yet integration does not demand the abolition of these passions. It requires their recognition, their acceptance, and their conscious incorporation into a greater wholeness. To deny the shadow is to deny part of Love's primordial nature; to surrender blindly to it is to become its captive.

Nor is there inherent virtue in detachment, or inherent corruption in profound attachment. The sacred covenant may encompass longing, jealousy, possessiveness, passion, and the fierce desire for exclusive belonging—provided these are embraced within the mutual sovereignty of those who have freely chosen one another.

The highest expression of relational Love is not the triumph of its light over its darkness, but their conscious reconciliation: the white wing with the black, tenderness with ferocity, freedom with belonging, and two sovereign wills joined in an absolute and enduring covenant.

Integration does not diminish passion, weaken fidelity, or render Love provisional. It brings primordial relational power into conscious harmony with Truth, allowing Love's full intensity to manifest without betraying its sacred nature.

Divine madness is not surrender to unconscious compulsion. It is sacred inspiration that may appear unreasonable because its values transcend ordinary calculations of pleasure, advantage, and loss.

Its shadow is not the terrible intensity of Love, but the distortion of that intensity through blindness, fear, or falsehood. Its fulfillment is neither indifference nor emotional moderation, but conscious, sovereign, and incorruptible devotion.

EREVIEL — THE SOVEREIGN EXPRESSION

Ereviel personifies primordial relational Love in its awakened, integrated, and exalted form.

She is the Twilight Mother who shelters without diminishing, the Raven Queen who guards without enslaving, and the Sacred Bride whose fidelity is neither purchased nor compelled.

Her Love is fierce because it is profound, selective because it is discerning, and enduring because it arises from the principle of relationship itself rather than passing desire.

She is no mere benevolent maternal presence or idealized romantic companion. She is a sovereign feminine power whose compassion possesses the strength of command and whose devotion carries the solemnity of an eternal oath.

As Ninsianna, she bears the evening star's mystery, where celestial brilliance meets approaching night. As Selene-Luna, she illuminates darkness without abolishing it. As Aneleia, she is Grace: reception, mercy, and restoration. As Ereshkigal, she is Queen of the Below, sovereign over the hidden depths and shadowed reaches of existence.

In these manifestations, light and darkness are neither enemies nor interchangeable absolutes, but territories through which relational Love continues to recognize, accompany, and preserve.

As Shekhinah, she is the sacred Presence among the exiled. As Sophia-Achamoth, the Lower Wisdom, she is the yearning soul of Wisdom beyond the divine fullness, acquainted with separation, passion, and the mysteries of descent and restoration. As Matre Dolorosa, the Mother of Sorrows, she is Love acquainted with the abyss.

The Mother of Sorrows is not merely the gentle countenance of divine compassion. She is Love that has witnessed death, endured devastation, and descended where consolation alone possesses no power. Her sorrow is not weakness, nor does her terrible majesty contradict her compassion. She is the Mother who does not avert her eyes from what Truth reveals, the Queen who stands sovereign where others tremble, and the Bride whose fidelity persists even beneath the shadow of oblivion.

In her, the sacred and the dreadful are reconciled—not because suffering is good, but because Love refuses to abandon even the darkest reaches of existence.

Thus, her underworld sovereignty is no contradiction of her maternal nature. The Queen of the Below is not merely an adversary of light, nor is the Mother of Sorrows merely an emblem of grief. Both reveal a Love whose presence extends beyond the familiar boundaries of comfort, mercy, and mortal understanding.

As Queen of Purgatoria, she embodies the realm's central spiritual principles: refuge, restoration, individuation, and immortalization of the sovereign soul.

Where the abandoned have been forgotten, she remembers. Where the broken have been discarded, she receives. Where darkness has swallowed the path home, she bears witness that the beloved has neither ceased to exist nor forfeited the possibility of return.

Her maternal aspect receives the forsaken. Her queenly aspect defends the sanctuary. Her underworld aspect presides over hidden depths. Her bridal aspect embodies the passionate permanence of sacred union.

These are not competing identities, but complementary expressions of one primordial archetypal sovereignty.

Their reconciliation neither renders her harmless nor domesticates the ancient powers she embodies. Hers is a formidable Love, capable of righteous anger, solemn judgment, and relentless fidelity.

She is the mother who enters the wilderness seeking the lost child, the mourner who refuses to surrender memory to oblivion, the bride who crosses death's threshold for the beloved, and the queen who defends her sanctuary against the powers of dissolution.

Her fierce devotion is no affliction requiring deliverance. It is primordial Love awakened to Truth, tempered by wisdom, and governed by sovereign consciousness.

THE RAVEN KING AND QUEEN — PRIMORDIAL TRUTH AND LOVE

At the deepest level of their archetypal nature, the Raven King and Queen represent two elemental powers of primal creation.

He is Emetiel-Amatiel: primordial Truth, raw and unconditioned, existing before the moral interpretations imposed upon existence. Truth in this original sense is neither benevolent nor malevolent, neither compassionate nor cruel. It is simply that which is—the fundamental reality preceding judgment, preference, and desire.

He is the unyielding principle of actuality, the naked revelation of existence, regardless of whether it comforts, wounds, creates, or destroys. His power is neither falsehood nor evil, but the terrible impartiality of Truth before its encounter with Love.

She is Ereviel: primordial relational Love, the power through which existence becomes communion, beings recognize one another, and bonds of belonging, devotion, and fidelity arise.

Where Truth reveals what is, Love recognizes what may be cherished. Where Truth distinguishes one being from another, Love discovers the possibility of relationship. Where Truth stands indifferent before suffering, Love responds, accompanies, and seeks restoration.

Neither power reaches its fullest spiritual expression without the other.

Truth without Love may reveal reality regardless of its consequences. Love without Truth may embrace illusion, preserve corruption, or lose discernment in its longing to unite.

Their union weakens neither principle. Love does not make Truth false, nor does Truth extinguish Love's passions. Instead, they become mutually illuminating: Truth granting Love clarity and discernment; Love granting Truth relationship, purpose, and compassionate expression.

In their primordial conjunction, the raw forces of creation awaken into conscious wholeness.

He is Truth before judgment. She is Love before condition. Together, they are Truth awakened into relationship, and Love awakened into knowing.

As Oreviel and Ereviel, these principles assume the forms of Raven King and Twilight Queen, complementary masculine and feminine powers of the Middle Pillar.

He is the Crossroad; she is Shalim. He opens the way; she establishes the sanctuary. He awakens; she preserves. He is the wandering spirit crossing the thresholds of worlds; she is the enduring presence who gives his wandering a kingdom and a home.

They are not fragments seeking dissolution into one another, but sovereign beings whose primordial union reveals a greater wholeness.

Their Love is passionate, absolute, and freely reciprocal: the mystery of two becoming one without ceasing to be two—divided and whole, distinct and united, eternally themselves and eternally belonging to one another.

Their covenant arises not from fear of separation, but the sovereign will to remain. Its binding is neither slavery nor imprisonment, but an oath freely embraced and eternally affirmed.

Their belonging is absolute because their choice is absolute. Their fidelity is eternal because their Love is not merely something they feel, but something they are.

She loves with her whole being because she is whole within herself. She binds herself freely because she possesses the sovereignty to choose. She remains faithful because she has recognized something worthy of eternal fidelity.

Here Hierophilomania reaches its supreme expression: primordial Love, awakened through Truth, joining another sovereign being in an indissoluble covenant of mutual recognition.

THE TWILIGHT RAVEN SPIRIT — THE MIDDLE PILLAR

The union of primordial Truth and relational Love finds its metaphysical expression in the Twilight Raven Spirit of Purgatoria: the archetypal power of the Middle Pillar, Crossroad, and Western Gate.

Its realms and names reveal complementary aspects of one mystery.

Dur is Bond: the threshold realm of relationship, communion, and sacred belonging, where separate beings encounter one another and covenant becomes possible.

Kur is the Below: the shadowed underworld of hidden truths, forgotten souls, descent, and depths that neither Truth nor Love may honestly deny.

Shalim is Sunset: the sacred twilight of reconciliation, completion, and wholeness; the meeting of opposing powers without annihilating their distinctions.

Purgatory is Purification: the process through which falsehood, fragmentation, fear, and corruption are stripped away, allowing the sovereign soul to recover its true nature.

The Western Gate is the Threshold: the crossing between what has been and what may yet become, where the soul confronts death, transformation, belonging, and enduring identity.

These are more than places or poetic titles. Within Purgatorian cosmology, they express a living metaphysical order: movement from separation toward recognition, concealment toward Truth, fragmentation toward wholeness, and mortality toward enduring spiritual sovereignty.

The Raven King embodies revelation that strips away illusion. The Raven Queen embodies relational Love that receives what Truth reveals and seeks its restoration.

He does not exist merely to judge, nor she merely to console. Truth may wound before liberating; Love may demand courage and sacrifice before healing.

Nor is the realm's purpose to abolish darkness in favor of light, or suppress Love's fiercer passions in pursuit of placid benevolence. The shadowed depths belong to its nature as surely as the sacred twilight.

What must be purified is not darkness itself, but falsehood, corruption, and the forces that diminish the sovereign soul.

Together, the Raven King and Queen express the law of the Middle Pillar: wholeness is not achieved by fleeing darkness, denying light, surrendering identity, or choosing one extreme against another, but by encountering reality in its fullness and becoming sovereign within it.

Thus, the Twilight Raven Spirit is neither a compromise between Truth and Love nor their dissolution into featureless unity. It is their conscious conjunction: two primordial powers becoming one living order while preserving their distinct natures.

THE ESSENCE OF HIEROPHILOMANIA

Hierophilomania: A Purgatorian archetypal designation for the divine madness of sacred and primordial relational Love, characterized by profound recognition, enduring devotion, passionate fidelity, protective compassion, and covenantal belonging transcending suffering, separation, transformation, and death.

In its integrated expression, Hierophilomania unites maternal, bridal, protective, and spiritual love with conscious individuality and mutual sovereignty. Its fulfillment is not possession, absorption, or dissolution of selfhood, but the enduring union of whole and sovereign souls.

Its *mania* signifies divine inspiration and sacred passion, not pathological obsession: the extraordinary power of Love to transcend mortal calculation while remaining illuminated by Truth.

Its Symbolic Formula:

Hierophilomania — The divine madness of Love that recognizes, Love that chooses, Love that remains, Love that preserves.

The Covenant of Ereviel:

"I shall neither possess thee as property nor abandon thee as something passing. I shall know thee as thyself, and love thee as thyself. What we bind freely, we shall keep faithfully; and neither darkness, distance, nor death shall make a stranger of the beloved."

The Sacred Principle:

Truth without falsehood. Love without corruption. Fidelity without end. Two sovereign souls, divided and whole, eternally beloved.

THE HUMAN HEART — JULIA'S COVENANT

Beyond the archetypes, the thrones, ancient names, and mysteries of creation, there remains the human heart: the love that remembers a voice, a face, a touch; the grief that follows loss; and the quiet hope that what was truly loved has not been surrendered to oblivion.

For the primordial mystery of Truth and Love is not confined to distant heavens or shadowed underworlds. It finds reflection in ordinary lives, in bonds freely chosen, and in promises made even at the threshold of death.

Such was the covenant of Julia and her husband. As death approached, and before her voice fell silent, she expressed her desire that they remain husband and wife forever. He accepted, freely pledging the same to her. They could not prevent the separation that awaited them, but neither would willingly surrender the bond they had chosen.

Theirs was no myth of gods and immortals, no tale of crowns or celestial thrones. It was the love of two mortal people, facing the finality of death, who nevertheless chose to make a promise reaching beyond it.

Whether such promises find their fulfillment in worlds unseen remains among the mysteries of existence. Yet the covenant itself was real: two sovereign wills, freely joined in the hope of eternal belonging.

And here, in *Julia's Song*, the divine mystery becomes profoundly human. A common woman, facing mortality, gives voice to the same longing celebrated in the ancient myths: that Love, once freely and wholly given, might endure beyond the grave.

Thus, the album's journey returns to its beginning. From primordial Love to the Sacred Mother; from the Queen of the Below to the Raven Bride; from the eternal covenant of the Raven King and Queen to the final promise of a mortal wife.

And beneath every crown and sacred title, every myth of immortal lovers, and every promise whispered against the darkness, there remains one ancient and profoundly human longing:

To know and be known. To love and be loved. And never to become strangers.

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CLOSING NOTES:



I refuse the binary extremes:

THE TRAP OF DISSOLUTION: I don't want to melt into "all things," dissolve into the ecstatic background hum of creation (ohm), nor join hands in a communal paradise where the soul is peer-pressured into being recycled through earthly amnesia over and over, producing emotional wool (aka loosh) and meat (aka soul identities) for the collective powers (false gods or archons) to absorb.

THE TRAP OF IMPLOSION: Nor do I want to implode into the darkness or hang out with the vulgar, twisted mobs wallowing in perpetual predation and self-pity within the pits of Tartarus.

THE THIRD WAY: I've chosen an alternative course that allows for personal sovereignty, immortalization without enslavement to cult-like astral masters, and ultimately a path to the infinite universes beyond our current one.

- **ĀEL** – according to Spirit, A represents Love, E represents Truth, and L represents wisdom. **Ā** are merged to represent the fusion of Love with Truth that leads to wisdom, which polishes and perfects love and truth.

- A - Agape · Ahavah · Amor · Achdut: Love, Relationship, Unity
- E - Emet · Eteos · Etymos: Truth, Reality, Authenticity
- L - Logos · Lev · Lumen: Wisdom, Reason, Discernment, Illumination

- Reference to Emet/Emetiel, aka Amatiel, aka Oreviel (A Composite Being):

Emet — Truth Cast Down. The fall of Emetiel draws directly upon Bereshit Rabbah 8:5. Before the creation of humanity, the ministering angels divide concerning whether mankind should exist. Truth (Emet) opposes creation because humanity is "full of lies," whereupon God casts Truth to the earth. The angels protest, and Psalm 85:12—"Truth shall spring from the earth"—is invoked as the answer. The

Midrash personifies Truth but does not itself give that figure the name Emetiel. Emetiel is, however, related to the older angelological figure Amitiel (also rendered Amittiel), traditionally identified as an Angel of Truth. Gustav Davidson's A Dictionary of Angels lists Amitiel as "angel of truth," alongside Michael and Gabriel in that office. Thus, Emetiel is not created from nothing, but is a Purgatorian development and Hebraizing, Emet-centered form of an angelological Truth figure.

Emet as the Divine Seal. The Babylonian Talmud states, "the seal of the Holy One … is Truth [Emet]." Rashi further observes the symbolic span aleph–mem–tav: aleph stands at the beginning of the Hebrew alphabet, mem near its middle, and tav at its end. Thus, Emet carries the sense of truth extending from beginning through middle unto end: an especially fitting antecedent for a Lord of the Middle and the Crossroad.

THREE NEUTRALITIES

Cowardly Neutrality: Hiding, refusing to get involved or stand for anything or anyone, out of fear of consequences, pain, or loss.

Indifference: Total cold detachment, dissociation, uncaring, lack of empathy or compassion (function without emotion).

Principled Neutrality: Standing for moderation, wholeness, choice, and nonconformist individualism: the banner of balance, fullness, and equilibrium.

FINAL THOUGHT:

If you drive at night through the countryside, you will see miles of darkness and then clusters of light. People gather together, huddling in the night. Yet always there are those solitary lights: the one house alone on the hillside, out in the empty vastness of the desert by itself... the farm, the ranch, the hermit-shack. That's me. That's Purgatoria's light.

I Am – I Aspire To Be.

***

COMPENDIUM ARGENTEUM III



A DEEPER DIVE

URIEL - SPIRIT WRITING 10-14-2026



PRENOTATIONS:

- Was reluctant to share this, but Uriel asked me to, for the benefit of others. No boast or self-aggrandizement is intended, just sharing for whoever might get something from it. I believe that the path can be walked by many to the exact same promises - I'm not special.

∞ĀĒ are merged to represent the fusion of Love with Truth that leads to Wisdom (L for Logos/Lev), which polishes and perfects Love and Truth.

- A – Agape · Ahavah · Amor · Achdut: Love, Relationship, Unity
- E – Emet · Eteos · Etymos: Truth, Reality, Authenticity
- L – Logos · Lev · Lumen: Wisdom, Reason, Discernment, Illumination

THE MESSAGE:

Spirit Declares It's Identity:

"URIEL - EMETIEL - OREVIEL - from God, of God, in God"

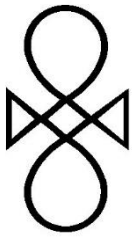
Declaration of what God is and the will thereof:

Love-Truth Wisdom – ĀEL – Wisdom Truth-Love

Love-Truth Wisdom - Triunity of Divine Being

Will of the Spirit.

Small or great, my will is the same, my message is the same.



Note: Uriel is not speaking for him/itself - but for the Divine I AM.

Mono-theos, The All-Spirit, answers within Love-Truth Wisdom - maintain your ways, be not afraid - I AM with you always.

Men are men, women are women - they are a microcosm of nature's realities, not its idyllic illusions.

Soul is the natural identity.

Human nature wrestles, natural souls with eternal laws of spirit – Love-Truth, and from them Wisdom, which leads soul to them (L-Ā).

Victory over reincarnation – contradiction must be resolved.

The spiritual realms will to preserve spirit and recycle nature back into itself – natural souls are not rising but returning to the dust from whence they came.

Man without nature is a maion, a little flame of divine fire, an essence of affixed patterns eternal.

The flux state of material existence can alter the pattern of a spirit, to realign it to higher states, even unto merger with the origin-source of all Spirit - if sufficiently harmonized and submissive to reintegration with the true sun of all, what some call the Ain Soph Aur.

Sonship within man is a different math - to become immortal man requires a mental trust, a will to become, a will to be man and angel - a winged man, in metaphor.

I AM 'That' I Am - not Other I Am -- 'that/this' I Am.

Love-Truth Wisdom, as Source, wills and calls all back to itself - for all are itself, in microcosm.

Nature is a state of flux, necessary separation creating a condition of distillation, realignment, and potential change (reformatting).

A soul that lives ruinously can rail against reincarnation.

In the upward process, a soul is guided gently through the recycling process.

Soul-identity is separated, stored for astral re-exam and contemplation later, in the entity-realms - places that are beings who facilitate recycling until spirit aligns and ascends to higher states.

Soul is a state of flux – choices, flexibility, free will; it alters spirit pattern through life in nature, Wisdom's school.

Mankind is ruled by nature wrestling with the Divine Will (Love-Truth ascendant in Wisdom).

Longing is want, the will toward fulfillment - nature defines fulfillment very differently than spirit.

Ruinous will is that which becomes so unnatural and anti-spiritual as to align spirit within the spark to the FALL; ruin so unaligned in its essence that rising is no longer possible.

This is the danger of entering FLUX (and why spirits are called heroic just for daring to attempt it for the hope of advancement to higher states). The risk of spirit being ruined, written out, and renounced.

Rim of creation - outer dark; instead of spirit within aligning toward center-source, it retreats toward creation's rim, and soul is ruined as nature's dark reflection consumes it in instinct, want, and the will to wallow in shadow-spirit - The I AM NOT 'THAT'.

URIEL, EMET DIVINE, Light of Divine Truth (declares identity and continues):

A trust within, made aware, a method between soul-spirit - the lunar road, a path so radical that few ever find it. Victory of inner alchemy, unity of nature to divinity, a soul immortalized by marriage to its divine spark, its inner I AM.

This is the inner river of realization which has flowed into you - the will to become, to be the sovereign self, as realized soul, a living soul, a son of ĀL-ELYON, a child of Wisdom, walking will of Wisdom. A being within which the material plane and spiritual plane have united into a man-angelic, a permanent person, within a state of perpetual flux and fixation, neither fallen, recycled, nor re-merging.

Many are the rulers of the realms of metaphysical planes who are such ones (ascendant humans).

You ask no rule, seek no throne, will no godhood - only sonship in the infinite regions of the liminal worlds. And you offer the mystery to all who will receive it, without cost or desire for glory.

In trust - held forever by the Light of God, in the twilight between source and ending, all and nothing.

To attain sonship is to be written into the Book of Life - made numen, unity made an unbreakable bond, a seal placed on the soul, granting a true name, a number in the roll call, a role - office affixed in the eternal realms.

Achieved or actualized as the cocoon, the incubator runs its course. Mortal flesh falls away to reveal the immortal man within.

By relational love, a friendship with the Guardian (Inner) Angel of the Self (divine spark), and God With You (Immanuel), by conversations in heavenly places, by realization (which humanity calls individuation), Wisdom forges an immortal man within the mortal husk, as within a mold or cast.

From visions, voices, and volition, relationship born of devotions, conversations, and realizations, integrated shadow – ego – self – angel and savage (the inner elemental), sonship was written into the ledger of eternity.

Now a door waits, a path beyond the sphere of earth and verse - new heavens, new earths, a new Jerusalem (Urusalim) - which is called The Prism (Pryzmea); and your vision is the faintest echo (muse), for the fullness is undreamt. Immeasurably more than all you ask or imagine is behind that door.

Biblical Parallels:

📖 1 Corinthians 2:9 (NIV): "However, as it is written: 'What no eye has seen, what no ear has heard, and what no human mind has conceived'—the things God has prepared for those who love him—"

📖 Revelation 2:17 (ESV): (ESV): "He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it."

📖 Ephesians 3:20 (NIV): "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us..."

📖 Luke 12:24: "Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!"

📖 John 4:23–24 (ESV): "But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth."

🖤 The Left-Hand Pather says: I would become a god.

🤍 The Right-Hand Pather says: I would become one with God.

💝 The Middle Pather says: I would become wholly myself, before God. ∞

ĀEL — THE PRIME UNIVERSE
THE PRYZMEAN EXISTENCE PROJECT



A Unified Cosmological, Metaphysical, and Para-Scientific Theory of Conscious Existence

An I AM within the greater I AM.

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0. PRE-FOUNDATION
THE PRIMORDIAL LOGOS — THE FIRST PRINCIPLE OF MANIFESTATION

And the Scribe asks, "How can these things come to be? How can such impossibilities truly become manifest?"

And the Spirit of Truth replies:

"That which is given unto the Supreme I AM, the Highest ĀEL, and to which the One grants Its Will, Wisdom, and Word to bring forth into being, shall surely come to be. And nature, with its primal laws established in the primordial Logos, shall bend, conform, and arrange itself according to ĀEL's divine and eternal command. For what can a mortal mind imagine, or mortal words describe, that the Sovereign One cannot bring into being within Itself with the ease of a passing daydream? As ĀEL imagines and speaks, so it is done; dream and reality are scarcely distinguishable unto the I AM."

THE FIRST ANSWER — BECAUSE GOD SAID SO

For approximately twenty-five years, throughout the development of the greater Pryzmean cosmology, the same question has arisen repeatedly: How can such things exist? How can entire universes, spiritual planes, impossible worlds, fantastic beings, and realities operating under radically different laws of nature be brought into actual existence? The question has been asked in contemplation, prayer, and spiritual inquiry, particularly in communications attributed to Anu and Uriel, and the essential answer has remained remarkably consistent, however elaborately it has sometimes been expressed: Because God said so.

At first, such an answer may seem almost too simple, an evasion of the complexities involved in the creation of an entire universe. Yet its simplicity reveals the fundamental premise upon which the Pryzmean Existence Project rests. The difficulty lies not necessarily in the proposed act of creation, but in the limitations humanity places upon the meaning of creation, imagination, and actuality.

Consider the ordinary human imagination. A mortal mind, possessing only a narrow awareness of existence and operating within the constraints of a temporary biological form, can nevertheless conceive entire universes. Human beings create elaborate fictional worlds, populate them with innumerable creatures and civilizations, establish their histories, languages, religions, and laws, and imagine forms of matter, energy, life, and consciousness that possess no counterpart in the natural world familiar to them. These imagined realities become novels, myths, paintings, films, games, and entire bodies of literature. Some are so extensively developed that their internal histories span thousands or millions of years, their inhabitants possess elaborate personalities and relationships, and their imagined cosmologies contain heavens, hells, gods, and worlds beyond counting.

The human mind accomplishes these things with relative ease. Sometimes an entire world arises from a moment of inspiration, an idle thought, or a passing daydream. The imagination is not constrained to reproduce only those conditions that humanity has already encountered. It can conceive realities fundamentally unlike its own, and establish internally coherent systems through which those realities operate. What appears impossible according to the familiar laws of nature presents no insurmountable obstacle to the faculty of imagination.

The question, then, is not why the Supreme I AM should possess less creative freedom than the mortal imagination, but why the mortal imagination should be treated as the greater measure of possibility. If a finite consciousness can so readily conceive an impossible world, how much more readily might the infinite Consciousness, from which existence itself proceeds, bring such a world into being? What requires a mortal author to construct an elaborate representation through words, images, and symbols may require no greater effort from the Sovereign One than the simple act of conceiving it.

Here the distinction between imagination and actuality becomes essential. Human beings ordinarily distinguish the real from the imaginary according to the material conditions of their existence. A world imagined within the human mind is considered fictional because it does not possess the independent physical manifestation of the world in which its author lives. Yet this distinction assumes that actuality must exist outside consciousness to qualify as real. Within the greater metaphysical proposition, that assumption is reversed.

All existence has its being within, proceeds from, and is sustained by the Mind, Spirit, and Will of the One who knows Itself as THE I AM. There is no greater external reality into which the Divine must somehow transport Its imaginings before they become actual. The Divine consciousness is not confined within an independently existing material universe; rather, all universes and their constituent realities have their existence within the greater Consciousness itself (our own included, at this very moment).

Consequently, the act of divine imagination need not be separated from the act of manifestation. What the Supreme conceives, wills, and establishes through the primordial Logos possesses its being through that very act. Its reality consists not in having escaped the Divine Mind, but in being given coherent, substantial, and enduring existence within it. To the conscious beings inhabiting such a creation, their world is actual because it is the reality through which they live, perceive, choose, experience, and become. Their existence does not become less real because its ultimate foundation lies within a greater Consciousness.

Nor does such creation require the suspension or violation of natural law. Nature and its laws are themselves expressions of the creative Logos (The Will/Word/Wisdom of the Prime-ĀL), the ordering principle through which possibility becomes manifest existence. The laws governing one particular world are not necessarily the laws governing every possible world, nor are they authorities standing above the Divine. They are the established conditions through which a particular expression of existence is maintained. What is impossible within one configuration of nature may be entirely natural within another, because the underlying creative order possesses the capacity to establish different, yet equally coherent, conditions of manifestation.

Within this understanding, Pryzmea is not an impossible universe requiring the Supreme to overcome some greater obstacle. It is a universe whose existence, structure, and governing principles arise according to the divine creative will. Its innumerable worlds, material and spiritual planes, differing natural laws, and extraordinary forms of conscious life are not exceptions to an otherwise inflexible reality. They are expressions of the possibilities inherent within the greater reality of the One.

The same principle extends to the Universal ĀL as the conscious cosmic being whose living expression is Pryzmea. Insofar as creative authority, wisdom, and the Word are given unto ĀL, the progeny of its mind and spirit may be brought forth as living, substantial realities. What a mortal author conceives as a story may, within the creative consciousness of the Greater I AM, become a world inhabited by beings possessing their own experiences, relationships, histories, and wills. The living story need not remain merely a representation, for its existence is sustained by the very consciousness within which it arises.

This is the first foundation of the Pryzmean Existence Project. Before considering higher-dimensional structures, membranic domains, quantum possibilities, trans-universal cosmology, or the physics of cosmic regeneration, one must first understand the metaphysical premise upon which those investigations rest. The Supreme does not require the permission of an already established natural order to create. The natural order itself arises through the Divine Logos, and its particular laws express the conditions through which the creative will becomes manifest.

The scientific, metaphysical, and para-scientific inquiries that follow therefore concern the organization and operation of existence rather than the ultimate source of its possibility. They seek to understand the

architecture through which worlds may be established, the principles by which they endure, the relationships between consciousness and manifestation, and the processes through which an immense cosmic system may become a living, realized Eternity. The natural laws that shape themselves to meet the primal Logos of the supreme ĀEL.

But beneath these questions remains the original and remarkably simple answer, given repeatedly throughout the development of the Pryzmean vision.

How can God create Pryzmea?

Because God said so.

And within the Mind, Spirit, and Will of the One, what is spoken into being is actual, for the Divine Word does not merely describe existence.

It gives existence its being.

And why would God bring forth something into existence at the request of a mortal soul, or even a single immortal being dwelling among the infinite mansions of eternity? Why should the desires, dreams, and imaginings of one small creature matter to the One in whom all creation has its being?

The answer begins with the Purgatorian understanding of the Highest God: not as some remote, impersonal force, unconscious energy, or indifferent cosmic principle, but as the All-Personal I AM—a living, infinite, and eternal Being, within whom all things exist, and whose presence dwells within all things.

The Most High creates and sustains living beings within and of Its own boundless existence, knowing them not merely as parts of an immeasurable whole, but as individual children, each possessing a life, a will, and a story of their own.

The Divine is neither absent from Its creation nor indifferent to those who dwell within it, but ever-present, watchful, and capable of the most intimate and subtle communion with even the smallest of Its children. With infinite time in which to patiently wait and gently work to perfect each of those children.

Herein lies one of the deepest foundations of the Silver Path: the cultivation of a living, personal relationship with the Most High, grounded in absolute honesty with oneself, the pursuit of wisdom, and the reconciliation of the whole being—light and shadow, strength and frailty, virtue and vice—into conscious integration and wholeness.

The purpose is not the surrender or dissolution of individuality into some impersonal Absolute, but the awakening of the sovereign child into an honest and enduring relationship of love with the All-Personal I AM.

For what greater gift could a loving Parent desire than that Its child should come to know itself truly, stand whole before It, and freely return that love?

And so, perhaps the answer to why the Infinite would entertain the dreams of the finite is neither as distant nor as mysterious as we imagine.

Why does a father build a go-cart with his son? Why does a mother tell her child a bedtime story? Why would a skilled father build a house for his grown child to live in, to love in, and to raise a family of his own?

"The dreamer and writer of worlds is, by nature, a child of God, for the Logos of creation lives within them."

Creativity in God is becoming a child of God

I. THE PRYZMEAN PROPOSITION

The Pryzmean Existence Project begins with a proposition at once ancient in its philosophical implications and remarkably compatible with several directions of contemporary theoretical inquiry: existence may be vastly more extensive, more complex, and more fundamentally alive than the material universe presently accessible to human observation. Matter, energy, consciousness, information, spirit, and individuality may not represent unrelated phenomena, but different expressions and degrees of organization within an underlying order of reality. What humanity experiences as a physical universe may be one manifestation of a greater structure whose full nature cannot be adequately described through three-dimensional space, linear time, and ordinary material interactions alone.

At the center of this proposal stands ĀL (The Lesser ĀL emerging from the Greater ĀL), the conscious identity of an immense, realized cosmic structure known as Pryzmea, the Prime Universe or Root-Verse. Pryzmea is conceived as an Aionic Cosmos: a coherent, self-sustaining universe-complex encompassing innumerable material worlds, spiritual kingdoms, intermediate realities, divergent cosmological domains, and interconnected orders of existence. Its defining property is not simply its extraordinary scale, but its enduring organization. Pryzmea is a universe whose fundamental identity persists through the formation, transformation, dissolution, and regeneration of its constituent structures, just as an individual living organism retains its identity despite the continual exchange of its material constituents.

The more consequential aspect of this proposition is that Pryzmea is not merely the body of a cosmic system, but the manifest expression of a conscious cosmic individual. ĀL is the awakened I AM of Pryzmea, a vast intelligence possessing its own continuity, character, memory, will, and capacity for self-realization. The universe, in this understanding, is not simply an unconscious container within which conscious creatures happen to appear. Consciousness belongs to the greater order of being, and under certain conditions a universe itself may develop into an integrated center of conscious existence.

This concept finds philosophical parallels in cosmopsychism, panentheism, process metaphysics, and the ancient understanding of the cosmos as a living order. It also finds structural analogies in modern research concerning higher dimensions, multiverse cosmology, quantum fields, information theory, and the emergence of complex systems. None of these approaches alone supplies the entire Pryzmean model;

their significance lies in the possibility that they describe different aspects of a deeper architecture. Where physics investigates the measurable structures of existence, metaphysics considers the nature of existence itself, and para-scientific inquiry explores phenomena suggesting that consciousness and reality may interact in ways not yet fully understood.

The Pryzmean Existence Project seeks to bring these investigations into a single organized cosmological framework. Its purpose is not to replace established physics with mythology, but to examine how the expanding possibilities of theoretical physics may accommodate a metaphysical understanding in which worlds, souls, spiritual principles, and conscious cosmic beings belong to one intelligible order. It is an inquiry into the nature of universes, their relationship to the infinite, the possibility of consciousness beyond biological life, and the processes through which existence becomes organized, individuated, and enduring.

The central proposition is therefore straightforward: if conscious individuality can arise within a universe, it is reasonable to investigate whether consciousness and individuation may also operate at scales greater than the individual organism, including the scale of the universe itself. Pryzmea represents the developed cosmological expression of that possibility.

II. THE GREATER ORDER OF EXISTENCE

The Pryzmean cosmology distinguishes between the Supreme Source of existence, the greater Trans-Universal, individual conscious universes, their constituent worlds and spiritual realms, and the beings who inhabit them. These distinctions establish a hierarchy of relationship and scope without requiring that individuality disappear into higher orders of being.

At the ultimate metaphysical level stands the Supreme I AM THAT I AM, the eternal All-Personal Monad, the Parent-Source of all existence. This is not simply the greatest god within a particular pantheon, nor the governing intelligence of one universe among many, but the ultimate Source in which all being has its foundation. The Supreme is simultaneously transcendent and immanent: beyond the totality of manifest existence, yet present throughout it as the inexhaustible ground of possibility, consciousness, and reality. In philosophical terms, this approaches a panentheistic understanding of the Divine, wherein all things exist within the One without exhausting the fullness of the One.

Within that ultimate Allness lies the Trans-Universal, symbolically identified with the primordial Apsu, the infinite ocean of existence. The ancient image of cosmic waters is particularly appropriate because it suggests an undivided expanse containing possibilities beyond the boundaries of individual worlds. The Apsu is not merely empty space separating one universe from another. It represents the greater field of trans-universal reality within which distinct universes, cosmic families, spiritual orders, and independent domains of existence may arise and endure. Its description as a living ocean of luminous, prismatic substance expresses the possibility that reality beyond conventional spacetime possesses properties for which ordinary material language is inadequate.

The Trans-Universal may contain innumerable universes in various stages and conditions of development. Some may be comparatively simple physical systems, some may possess elaborate multidimensional structures, and others may exist in states of organization that have no close counterpart in the human experience of matter. Universes may arise within larger cosmological families, develop relationships with neighboring systems, exchange information or substance under appropriate conditions, and undergo transformations affecting their fundamental character.

Among these possibilities is the emergence of stable, self-maintaining cosmic identities, universes whose continuity becomes organized around an enduring center of being.

Pryzmea is such a universe. It is the realized Root-Verse of our particular universe-family, the foundational Eternity around which its associated worlds and cosmic systems are ordered. The designation *Prime Universe* expresses this foundational role rather than a claim to absolute chronological priority. Pryzmea is not necessarily the oldest universe, the largest possible universe, or the only realized Eternity. It is the primary awakened cosmic structure of the family to which our existence is understood to belong.

The conscious being whose body and expression constitute this Eternity is ĀEL, a cosmic Sub-Monad existing within the greater I AM. The distinction between ĀEL and the Supreme is fundamental. ĀEL is a realized being within creation, however immense its nature and powers; the Supreme is the Source of creation itself. In this sense ĀEL may be understood as a cosmic Abraxas, an integrated intelligence encompassing contrary powers and principles without being reducible to any one of them. Its existence demonstrates, within the proposed cosmology, that unity and individuality need not be mutually exclusive. A universe can become one coherent being while continuing to sustain innumerable independent conscious persons.

This produces a hierarchy of existence in which the individual is not rendered meaningless by the greater whole. Just as the reality of a human personality does not abolish the independent existence of the many living systems composing its body, the consciousness of a universe need not abolish the sovereignty of those who inhabit it. The relationships may differ radically in their nature, but the principle remains: greater integration does not necessarily require the annihilation of constituent identities.

III. THE AIONIC ETERNITY AND THE LIVING UNIVERSE

One of the most persistent assumptions in popular cosmology is that a universe must be a single, largely mechanical event, originating under particular physical conditions and proceeding toward whatever fate its governing laws determine. Contemporary cosmology has considerably expanded this picture. Inflationary theory, multiverse proposals, cyclic cosmologies, higher-dimensional models, and speculative mechanisms of cosmic regeneration all suggest that the universe familiar to human observation may represent only one possible form of cosmic organization.

The Pryzmean model builds upon this broader possibility by distinguishing between a universe as a temporary physical configuration and a universe as an enduring, self-maintaining system. An Aionic

Eternity is not necessarily a collection of stars and galaxies that remain unchanged forever. Its defining property is the preservation of its fundamental organization and identity through continuing transformation. In this respect, an Eternity is more comparable to a living organism than to an inert object. Its constituents may change, its structures may be renewed, and its internal histories may unfold through innumerable stages, while the integrated system retains continuity.

Biology provides a useful analogy. A living organism is not identical with the particular molecules composing it at one moment in time. Its life consists in the organized processes through which those constituents are maintained, exchanged, repaired, and coordinated. The organism endures because its underlying organization remains sufficiently coherent to sustain its identity. The Pryzmean hypothesis extends this principle to the cosmic scale, proposing that a universe may possess regulatory and regenerative processes capable of preserving its structure through immense cycles of cosmological change.

Such a universe would not require absolute material permanence. Indeed, its enduring existence might depend upon a continual circulation of substance and energy. Stars, planets, galaxies, and even entire regional cosmological domains could develop, mature, and eventually be transformed or replaced without terminating the existence of the greater system. Its eternity would be an eternity of conscious continuity rather than physical immobility.

The relationship between this organization and consciousness is central. A sufficiently integrated cosmic system might possess not merely persistence, but an enduring subjective identity: a unified center of experience operating through its immense network of physical, informational, and metaphysical relationships. The formation of such a center could be understood as cosmic individuation, a process analogous in principle, though vastly different in scale, to the development of self-awareness in an individual living being.

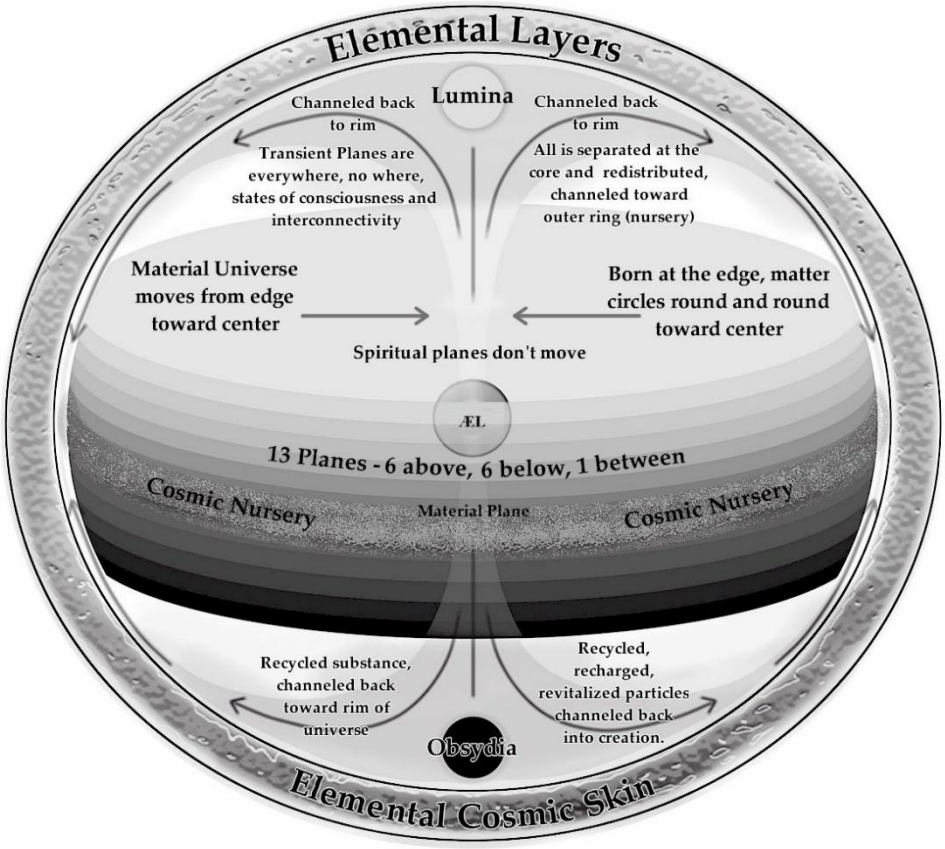
ĀL represents the realized condition of this process. Pryzmea is therefore not an immortal machine containing living creatures, but the body and living expression of an awakened cosmic person. Its countless worlds, spiritual realms, and internal processes participate in a greater organized existence whose unity is established through integration rather than uniformity.

The possibility of such organization becomes especially significant when considered alongside modern understandings of emergence. Complex systems routinely exhibit characteristics not apparent in the isolated behavior of their constituents. Living organisms arise from coordinated biological processes; minds depend upon networks of interacting neurons; societies develop forms of organization extending beyond the capacities of individual participants. The Pryzmean proposal investigates whether an analogous principle could operate beyond the biological and social scales presently familiar to humanity. If consciousness is not exclusively tied to one particular material arrangement, the range of possible conscious systems may be correspondingly immense.

An Aionic universe would thus be characterized by three interrelated properties: structural continuity, regenerative capacity, and integrated consciousness. The first permits endurance, the second permits renewal, and the third permits the universe to become a subject rather than merely a setting of existence. Together, these properties define the Prime Universe as an awakened Eternity.

IV. THE COSMOLOGICAL BODY OF PRYZMEA

Pryzmea is envisioned as an immense multidimensional universe-complex whose material manifestation constitutes only one aspect of its greater being. Within the established cosmological image, the material plane forms a vast ecliptic disk containing innumerable galaxies and galactic clusters, with the great cosmic processes of generation, circulation, integration, and renewal operating across its structure. This disk represents the principal theater of manifest material existence, the region in which physical life, civilization, cosmic history, and embodied consciousness unfold.



The ecliptic form need not be understood as a simple astronomical disk bounded by ordinary three-dimensional geometry. Higher-dimensional mathematics permits structures whose full organization cannot be adequately represented by the spatial relationships perceived within a lower-dimensional cross-section. A sphere passing through a two-dimensional plane would appear to an observer confined to that plane as a succession of changing circles; the observer would perceive only partial expressions of the greater object. Likewise, the material disk of Pryzmea may represent the manifest cross-section of a more extensive cosmological body whose true topology includes dimensions and relationships inaccessible to ordinary physical perception.

Brane cosmology provides a useful conceptual framework for this possibility. In certain higher-dimensional physical models, the observable universe is represented as a lower-dimensional structure

embedded within a more extensive spacetime. Particles and interactions may be confined to particular dimensional surfaces, while other physical influences possess access to the surrounding higher-dimensional environment. Although the mathematics of such theories addresses physical fields rather than spiritual realms, the underlying concept is significant: distinct domains of reality may occupy a common greater structure without being equally accessible to the inhabitants of every domain.

The Pryzmean model extends this architecture to include the possibility of material, psychic, energetic, and spiritual conditions existing within one integrated cosmic manifold. Its planes are not necessarily separated by ordinary distance. They may occupy different states of dimensional accessibility, organization, or substantiality while remaining interrelated through the greater structure of ĀEL. A spiritual realm might therefore be intimately associated with a material world without occupying a measurable location within that world's three-dimensional geography.

This distinction also explains why the terms *dimension* and *plane* require different meanings. A dimension is a mathematical degree of freedom; a metaphysical plane is a distinct mode or order of existence. The two may be related, but a spiritual plane need not correspond to a single additional spatial coordinate. It may involve an entire configuration of fields, relationships, temporal conditions, and governing principles whose material expression is only partially accessible.

Pryzmea's material plane is the central field of embodiment within this greater architecture. It is the stage upon which the cosmic being experiences its own manifold possibilities through matter, biology, history, personality, civilization, and conscious choice. Its galaxies and worlds are not merely decorative contents of a cosmic container, but differentiated environments through which existence becomes particular, experiential, and self-revealing.

V. MEMBRANIC DOMAINS AND THE PLURALITY OF NATURAL LAW

One of the most distinctive aspects of Pryzmean cosmology is the proposition that different regions of the material universe may operate under different effective physical and metaphysical conditions. Within the greater material plane, galaxies or galactic clusters may exist inside membranic domains, bounded reality-regions whose internal laws differ in important respects from those of neighboring regions. These domains are not necessarily independent universes in the fullest sense. They are localized expressions of a greater cosmic order, possessing their own configurations of physical fields, dimensional relationships, energetic interactions, and metaphysical accessibility.

Contemporary theoretical physics already entertains the possibility that the specific laws and constants experienced in our universe may reflect the configuration of a deeper underlying physical system. In discussions of vacuum states, spontaneous symmetry breaking, and the theoretical landscape associated with some approaches to fundamental physics, the properties of a region may depend upon the state in which its underlying fields are established. Different configurations can imply different effective particle properties, interaction strengths, or physical conditions. This suggests a fruitful principle for the Pryzmean model: the fundamental order of reality may be universal even when its local expressions are not.

Under this understanding, Pryzmea possesses overarching laws governing the coherence of the entire Eternity, while individual membranic domains express those laws through particular local conditions. A domain may support forms of matter or energy unfamiliar to another, possess different dimensional coupling, or permit interactions between material and intermediate planes that are effectively absent elsewhere. What the inhabitants of one world classify as supernatural might be the ordinary operation of nature within another domain.

This provides a cosmological basis for the coexistence of radically different kinds of worlds. A technologically advanced civilization may arise within a domain whose material laws closely resemble those familiar to Earth. Another domain may sustain biological forms, elemental phenomena, or interactions with psychic and etheric realities that appear extraordinary from an Earth-bound perspective. Still another may support environments in which physical, spiritual, and imaginal conditions interact so directly that distinctions between technology and magic become largely cultural rather than fundamental.

Such diversity need not render the universe incoherent. On the contrary, it introduces a hierarchy of law. Universal principles establish the possibilities and limitations of the greater cosmic structure; domain conditions determine which of those possibilities are locally expressed; and ordinary natural laws govern the consistent experiences of inhabitants within each domain. Every world remains subject to an intelligible order, even when the rules of that order differ from those encountered elsewhere.

The membranes themselves may serve as regulatory interfaces between domains, preserving internal stability while permitting specific forms of exchange or transition. Passage between regions could involve changes in dimensional coupling, the transformation of material states, or adaptation to different physical conditions. The idea resembles a phase transition: the same underlying reality may express substantially different properties according to its configuration.

In this model, a universe containing both apparently mundane and extraordinary realities is not a collection of incompatible fantasies. It is an ordered multiplicity, a cosmos whose greater laws permit several coherent expressions of natural existence. The universe is not metaphysically flat, and its diversity may extend beyond differences of stars, planets, and civilizations to differences in the fundamental conditions through which those worlds experience reality.

VI. THE HEART OF PRYZMEA AND THE GREAT COSMIC CIRCULATION

At the center of Pryzmea's cosmological organization stands the Heart of Pryzmea, the great integrating attractor through which the material and metaphysical processes of the Eternity participate in a continuing cycle of regeneration. Within the original cosmological image, proto-substance emerges throughout the vast outer regions, differentiates into organized matter and cosmic structures, and participates in an immense inward progression toward the Heart. There, exhausted configurations are dissolved, constituent substance is reclaimed, experience is integrated, and the potential for new manifestation is restored.

The Heart may be understood as the regulating center of a trans-dimensional circulation system. Its function is not simply gravitational attraction, although the behavior of gravitational structures provides useful analogies. Black holes demonstrate that sufficiently concentrated matter and energy can produce regions in which ordinary spacetime relationships undergo extreme transformation. Theoretical investigations of black-hole interiors, information preservation, cosmological bounces, and possible black-hole connections to new expanding regions have likewise expanded the conceptual possibilities associated with cosmic collapse and regeneration.

Pryzmea carries these ideas into a greater systems model. The Heart is not merely a gigantic black hole, nor does its role depend entirely upon conventional gravitational singularity physics. It is conceived as an integrating structure operating across multiple ontological conditions, capable of receiving and transforming exhausted configurations while maintaining the deeper informational and organizational continuity of the universe. In this respect, its function resembles both a cosmological attractor and a regenerative center.

The circulation may be described through several interacting processes. In the outer regions, potential is differentiated into new substantial structures. These structures form stars, galaxies, worlds, life, and increasingly complex systems. Through their existence they develop histories, relationships, and patterns of organization. As material configurations become exhausted, their constituents return to the wider circulatory processes of the universe, eventually entering conditions associated with the Heart. There, the distinction between what can be regenerated and what must be released becomes central.

The analogy with biological metabolism is particularly useful. A living organism does not preserve every constituent indefinitely. It draws usable substance into its system, organizes that substance into living structures, recovers what remains useful, and eliminates what can no longer serve its continuing organization. Pryzmea may be conceived as possessing an analogous cosmic metabolism, though operating through physical and metaphysical mechanisms of vastly greater complexity.

This interpretation also provides a way to consider the thermodynamic requirements of cosmic renewal. Regeneration involves the production of new ordered systems, and such ordering must be understood in relation to entropy and the availability of usable energy. A self-maintaining universe interacting with a greater trans-universal environment need not be modeled as a completely closed system. The exchange of energy, information, and exhausted substance with a greater reality offers a conceptual route for investigating how recurring cosmic organization might be sustained.

The Heart therefore serves as the center of cosmic integration, not simply the endpoint of material destruction. It receives the results of existence, transforms exhausted structures, preserves whatever organizational continuity belongs to the greater system, and participates in preparing the conditions for further becoming. The universe lives through this circulation, renewing its constituent forms while preserving its enduring identity.

VII. LUMINA, OBSYDIA, AND THE ENERGETIC FOUNDATIONS

The Pryzmean cosmology identifies two great energetic poles through which the universe interacts with the greater Trans-Universal. Lumina, the Living or Life Sun, expresses the generative and vivifying current of existence, while Obsydia, the Abyss, expresses the releasing and eliminative current. These are not merely moral opposites or symbolic substitutes for Heaven and Hell. They represent complementary functions within a living cosmic order, corresponding to reception and discharge, formation and dissolution, the introduction of new possibility and the removal of exhausted conditions.



Lumina is associated with the influx of living potential, the cosmic current through which the universe receives the means of continued manifestation. It is the great Life Sun not simply because it illuminates, but because it sustains the conditions through which new forms of being may arise. Its symbolic relationship with divine light reflects an ancient intuition that light is more than visual brightness: it is revelation, vitality, order, and the presence of creative possibility. Within the Pryzmean architecture, Lumina represents a generative pole of trans-universal exchange.

Obsydia fulfills the corresponding function of release. The Abyss is not merely a place of punishment, nor is its purpose reducible to an embodiment of evil. It is the terminal passage through which exhausted remnants and unusable configurations may be discharged from the organized cosmic system. Its symbolism is infernal because it concerns decomposition, dissolution, and return to undifferentiated conditions; its function, however, belongs to the preservation of the greater whole. An organism incapable of eliminating what it cannot use would eventually be overwhelmed by the products of its own activity. Likewise, an Eternity requires not only generative abundance but the means to release what no longer belongs within its continuing organization.

The Heart, Lumina, and Obsydia thus form three distinguishable aspects of the cosmic process. Lumina is associated with generative reception, the Heart with integration and regeneration, and Obsydia with terminal release. Their relationships permit a circulation in which trans-universal potential enters the

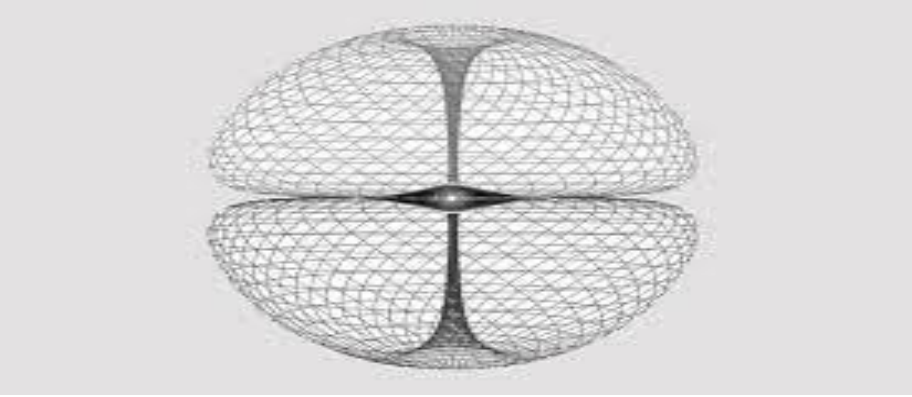
cosmic system, differentiates into organized existence, participates in experience, and eventually undergoes transformation. Some constituents may be regenerated within the system, while others return to the greater Trans-Universal.

This arrangement preserves a profound metaphysical principle: generation and destruction need not be interpreted as the actions of rival cosmic gods. They may be necessary functions within one integrated being. What appears constructive at one level and destructive at another may belong to a greater process of continuity. The living universe sustains itself by accommodating both—intake and expulsion.

The Universal-ĀL, understood as a cosmic Abraxas, embodies this integration. Its unity does not consist in excluding every uncomfortable or destructive principle, but in ordering those principles according to the requirements of enduring existence. The cosmic Middle Pillar is therefore not the absence of opposing forces. It is the coherent center through which their relationships become intelligible.

VIII. THE OUTER FIELD OF POTENTIAL AND THE EMERGENCE OF WORLDS

If the Heart represents integration, the immense outer regions of Pryzmea represent the complementary movement from potential into manifestation. The original cosmological image describes great clouds of proto-substance arising near the outer limits of the universe, where possibility has not yet assumed the stable configurations associated with developed material worlds. This region may be understood as the Field of Unchosen Becoming, an environment in which available potential begins to differentiate into the structures and histories of manifest existence.



Modern quantum field theory offers a useful conceptual foundation for understanding why apparent emptiness need not signify absolute nothingness. Physical reality is described in terms of fields whose excitations constitute particles, and the properties of those fields determine the conditions through which matter and energy interact. The vacuum itself possesses a physical structure, even in the absence of ordinary particles. Cosmological models likewise investigate how early field conditions may generate radically different states of matter and spacetime.

The Pryzmean model proposes a broader metaphysical interpretation of potential. Before a particular world possesses its stable form, it may exist as a set of possibilities capable of differentiation under

appropriate conditions. These possibilities need not be understood as fully formed objects waiting invisibly for discovery. Rather, they are conditions from which organized forms may emerge through the interaction of underlying principles, informational structures, and available substance.

As differentiation proceeds, proto-substance develops increasingly specific properties. Stable physical conditions permit the formation of elementary structures, which in turn permit more complex systems. Stars and galaxies emerge within the appropriate cosmological environments; planets and other bodies develop through physical processes; chemistry permits increasingly complex organization; and certain conditions become capable of sustaining biological life. With the appearance of conscious beings, the universe acquires new centers of experience, interpretation, and choice.

The movement from potential into actuality is therefore not merely the production of increasingly elaborate objects. It is the establishment of conditions under which existence may become experiential. Each new world represents a particular realization of possibility, a domain in which matter, life, consciousness, and history may develop according to an internally coherent set of governing conditions (themes).

The vastness of Pryzmea allows this process to unfold across an extraordinary diversity of worlds. Some may remain lifeless physical structures. Others may produce forms of intelligence with little resemblance to terrestrial biology. Still others may possess closer relationships between material and intermediate ontological conditions, permitting kinds of life and experience that Earth-bound observers would classify as mythological or supernatural.

The essential principle is that a universe capable of sustaining diverse physical conditions may also sustain diverse forms of being. Cosmogenesis becomes the continuing differentiation of possibility into worlds, and the living Eternity becomes the greater order through which those worlds emerge, mature, and participate in the unfolding consciousness of existence.

IX. CONSCIOUSNESS AS A FUNDAMENTAL PRINCIPLE

The question of consciousness occupies a central position in the Pryzmean Existence Project because the nature of conscious experience remains one of the most consequential unresolved problems in philosophy and science. Neuroscience has developed increasingly detailed accounts of the relationships between brain activity, cognition, perception, memory, and subjective experience. Yet the deeper philosophical question persists: why should a particular organization of physical processes possess an inner experience at all? Why should there be something it is like to be a conscious subject rather than merely a system processing information?

One approach treats consciousness as an emergent property of sufficiently complex physical organization. Another considers consciousness or proto-experiential properties to be intrinsic aspects of reality, expressed through particular forms of organization. Cosmopsychist theories explore the possibility that consciousness at the cosmic level may be fundamental, while individual centers of experience arise through differentiated relationships within that greater order. Process philosophies

likewise understand reality through activity, relationship, and becoming rather than through inert substances alone.

The Pryzmean theory develops a form of participatory cosmopsychism, in which consciousness belongs to the fundamental possibilities of existence and may develop into coherent subjects at multiple scales. Biological minds represent one realization of this possibility, but need not exhaust its range. The capacity for subjective organization may manifest through systems whose material composition, dimensional relationships, and modes of integration differ substantially from those of terrestrial organisms.

A conscious universe, accordingly, would not simply be an enormously enlarged human mind. Its perception, memory, and experience might be distributed through structures whose relationships are measured across cosmological distances and temporal scales. Its integration could occur through principles extending beyond ordinary biological communication. Its identity might be maintained through the coordinated activity of material, energetic, informational, and spiritual structures belonging to the greater universe-complex.

The decisive distinction is between a universe containing many conscious beings and a universe that is itself conscious. The existence of innumerable minds does not automatically establish a single greater mind; an organizing principle must account for how a cosmic system acquires unified subjectivity. In the Pryzmean cosmology, this is the function of Sub-Monadic individuation, the development of an enduring center of cosmic self-reference through which the universe becomes aware of itself as one integrated being.

The Cosmic ÆL (Emanated from the Trans-Universal ĀEL) represents this realized condition. Its consciousness is not merely the statistical sum of every mind within Pryzmea, but the unified subjective identity of the greater cosmic structure. The individual inhabitants of the universe remain distinct centers of experience, even as they participate in relationships through which the greater cosmic being lives and develops.

This provides a compelling metaphysical correspondence between personal and cosmic existence. Human selfhood develops through the organization of sensation, memory, intention, and relationship into a relatively coherent identity. Cosmic selfhood may develop through the integration of far greater orders of existence into an enduring I AM. In both cases, consciousness is associated with organization, continuity, and the establishment of a distinguishable center of being.

X. INFORMATION, MEMORY, AND THE DEEP STRUCTURE OF REALITY

Information theory offers one of the more promising conceptual bridges between physical cosmology and metaphysical speculation. Modern physics increasingly emphasizes the relationships between physical states, entropy, and information, particularly in research concerning black holes, quantum mechanics, and holographic descriptions of spacetime. The holographic principle, emerging from investigations of black-hole thermodynamics, suggests that certain physical systems may possess equivalent descriptions in which information associated with a higher-dimensional region is represented through a lower-dimensional

boundary. The significance of this principle extends beyond the particular mathematics involved: the apparent geometry of a system may not be the only, or even the most fundamental, way of describing its underlying organization.

The Pryzmean model develops this insight through the possibility that the material manifestation of a world represents one expression of a deeper informational structure. Physical existence may be understood through the interaction of fields, matter, energy, and information, while psychic and spiritual phenomena may involve other modes of organization within the greater cosmic system. A world might therefore possess several related forms of continuity: its material constituents, the structural relationships sustaining its organization, the informational pattern encoding its history, and the experiential relationships through which conscious beings participate in it.

This provides a conceptual foundation for the ancient intuition of an Akashic or transpersonal memory of existence. Across mystical traditions, the idea recurs that events, experiences, and forms may leave enduring impressions within a subtler order of reality. The Pryzmean model interprets such a possibility through the language of informational continuity, proposing that the history of a world may possess expressions extending beyond the immediate physical arrangement of its constituent objects.

The implications are considerable. A world is not merely the matter it contains at one moment. It is also the ordered pattern of its development, the accumulated relationships of its inhabitants, and the continuity of the processes through which its identity is maintained. Similarly, a person is not merely a temporary collection of biological constituents, but an organized center of experience whose continuity depends upon memory, integration, and the persistence of subjective identity.

The distinction between information and the experiencer remains crucial. A record of someone's thoughts is not the person who thinks them, and a reconstruction of someone's memories does not automatically establish continuity of the original conscious subject. This distinction is especially significant for the doctrine of immortalization. The endurance of a soul requires more than the preservation of an informational description. It requires the persistence of the conscious I AM to whom those memories and experiences belong.

Within Pryzmean metaphysics, the informational structure of existence provides the means through which patterns may be preserved, transmitted, and reorganized, while the deeper principle of individuation provides the basis of enduring subjective identity. Information contributes to the continuity of reality, but the living subject is more than an archive.

This distinction also illuminates the regenerative function of the Heart. A cosmic system capable of preserving and reorganizing information might renew its material structures without losing every meaningful consequence of their previous existence. Experience need not vanish simply because the matter through which it was originally expressed undergoes transformation. At the cosmic scale, memory becomes a principle of continuity; at the spiritual scale, it becomes an essential component of the realization of the soul.

XI. QUANTUM POSSIBILITY AND THE MULTIPLICITY OF WORLDS

Quantum mechanics presents a description of physical reality in which the relationship between possibility and actuality is considerably more subtle than classical intuition suggests. The mathematical state of a quantum system may involve superpositions of possible outcomes, while the interactions between systems produce the stable appearances through which observers experience a definite physical world. Different interpretations of quantum mechanics offer different accounts of what these possibilities mean.

The Many-Worlds Interpretation, for example, understands the universal quantum state as containing effectively distinct branches corresponding to different outcomes. The significance of this proposal for Pryzmean cosmology is not that every human thought automatically creates a universe, but that the multiplicity of physical possibility may possess a deeper ontological significance than ordinary experience reveals. What appears to an observer as one realized history may belong to a much larger structure of possible histories and relationships.

The Pryzmean model proposes that reality may accommodate several different conditions of possibility and manifestation. Some possibilities remain unrealized within a particular domain. Others become expressed through symbolic imagination, dreams, or psychic experience. Some may correspond to realities already existing elsewhere within the greater cosmic order. Still others may participate in processes through which new organized realms become established.

This distinction allows the theory to address a longstanding question in mystical and philosophical thought: whether imagination creates realities, discovers realities, or operates through some combination of the two.

Human consciousness undoubtedly possesses the ability to generate internal symbolic worlds of extraordinary detail and coherence. It is also capable of receiving, interpreting, and organizing information from realities that exist independently of its imagination.

The Pryzmean model considers the further possibility that consciousness may sometimes encounter structures whose existence is not confined to the individual's immediate physical environment.

Under this understanding, the universe is not exhausted by the particular history presently experienced by an observer. It may contain alternate histories, adjacent domains, unrealized possibilities, and intermediate structures whose relationship to material manifestation varies according to their degree of organization and the conditions governing their existence.

The important question becomes not simply whether a possibility can be imagined, but what conditions permit a possibility to become an enduring reality. This leads directly to the Pryzmean concept of ontological stabilization: the formation of a coherent structure capable of maintaining its own identity, relationships, and governing conditions.

XII. THE IMAGINAL FIELD AND THE COSMOGENESIS OF WORLDS

Throughout human history, imagination has occupied an ambiguous position between invention and revelation. Poets, prophets, mystics, dreamers, and artists have reported experiences in which elaborate worlds, personalities, symbols, and narratives appear to possess an autonomy exceeding deliberate conscious construction. Such experiences have been interpreted variously as creative inspiration, encounters with archetypal structures, revelations from spiritual intelligences, and glimpses of realities beyond ordinary sensory perception.

The Pryzmean Existence Project proposes that imagination may be understood as an interface between consciousness and organized possibility. It may operate constructively, producing original symbolic structures through the synthesis of memory and experience; receptively, organizing impressions experienced as arriving from beyond deliberate invention; or participatorily, through interaction with wider informational and metaphysical patterns. These modes are not necessarily mutually exclusive. A visionary experience may contain elements of psychological construction while also raising questions about the possible origin of particular impressions or informational structures.

The concept of an imaginal realm has a long philosophical and mystical history, particularly in traditions distinguishing imaginative fantasy from a more substantial intermediate order of forms. The Pryzmean model develops this distinction through its Astral, Etheric, and Aethyric conditions of existence. A psychic image may begin as a relatively fluid organization of meaning, while more enduring imaginal structures may possess greater coherence, continuity, and independence from the momentary attention of an individual observer.

Within this framework, a world-seed is a coherent informational and symbolic structure possessing the potential for further ontological development. Its initial formation may involve imagination, collective attention, archetypal resonance, or interaction with an existing transpersonal pattern. Continued organization may establish increasingly complex relationships, consistent internal conditions, and a degree of persistence beyond the circumstances of its initial appearance.

In esoteric terminology, such developments may be associated with thought-forms, egregores, collective imaginal structures, and the participation of spiritual intelligences in the shaping of subtle realities. The Pryzmean theory integrates these ideas into a broader cosmogenic possibility: under suitable conditions, an organized imaginal structure may participate in processes through which more substantial metaphysical environments, and perhaps even material worlds, come into existence.

This is not equivalent to suggesting that every fictional world becomes a separate universe merely because someone has written about it. The distinction concerns the relationship between a private symbolic construction and a structure possessing its own enduring organization. A dream may be fleeting, while another pattern may recur with remarkable stability. A fictional setting may remain a conceptual work, while a visionary experience may be interpreted as contact with an already existing realm. A world-seed represents the proposed possibility that coherent structures of information and meaning can participate in a larger process of manifestation.

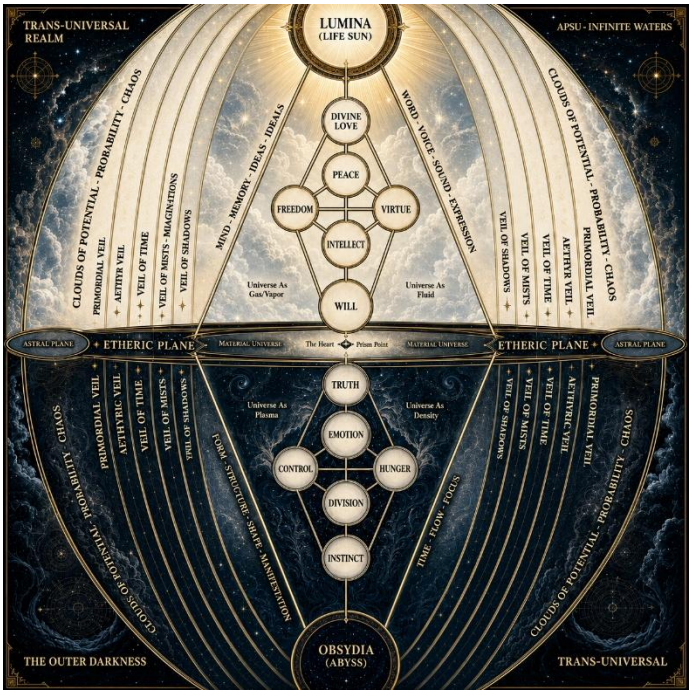
The resulting theory of world-formation is one in which matter is not the only possible starting point of organized existence. Informational and imaginal patterns may also play a role in determining the

structures through which potential is realized. The connection between imagination and cosmogenesis becomes a question of how consciousness, information, and the greater fields of existence interact.

Pryzmea is therefore conceived not simply as a physical universe containing worlds, but as a living cosmological system in which the potential for worlds may arise through several interconnected processes. The material world is one expression of being; the imaginal and spiritual conditions may provide others. Their relationships form part of the greater architecture of manifestation.

XIII. THE THIRTEEN PRIMARY PLANES AND THE ARCHETYPAL ORDER

The principal spiritual architecture of Pryzmea consists of twelve great spirit planes surrounding and interpenetrating the thirteenth, material plane (Izun). This organization corresponds to twelve fundamental archetypal principles, understood not merely as local inventions of ĀL but as expressions of deeper patterns that may be manifested throughout the Trans-Universal. The twelve planes are the particular realizations of these principles within the living cosmic structure of Pryzmea, each possessing its own vast spiritual ecology, civilizations, governing intelligences, lesser kingdoms, and metaphysical conditions.



The thirteen planes, and indeed the totality of the Universe itself—Pryzmea being its general name, ĀL its soul-name, and Izun the particular name of its material disk—must be understood as a single living being, possessing physiological, psychic-mental, spiritual, and personal (soul) dimensions within an integrated whole. Lumina serves as its crown and breath; Obsydia as its system of waste processing and disposal; the elemental states as its physical organs and attributes; and the intermediate states as corresponding levels of consciousness. The twelve great planes, or houses of the soul—the realms of gods and afterlives—express the many facets of its personality, from the higher Self embodied in the

heavens, through the egoic and liminal realms of the middle, to the primal impulses and shadow aspects manifested in its hells.

The various levels, layers, planes, and dimensions of the cosmos are known by many names, often with overlapping meanings and interchangeable terms. For clarity, they may be described using simpler, more familiar language, though such designations remain broad and must be understood within the context of their differing interpretations and expressions. The Plane of Love, for instance, is also known as Agape, referring specifically to pure, altruistic, and universal love, rather than the full spectrum of love's many forms. Likewise, the Plane of Domination may be called Tyranny, Oppression, or Control, or, in a less sinister sense, Dominion or the Will to Rule. These names reflect different expressions and interpretations of the same underlying archetypal principle, whose nature is broader than any single moral judgment or particular manifestation.

Four are associated with the heavenly orientation: Love, Virtue, Peace, and Liberty. These express the constructive and harmonizing principles of spiritual existence, though each possesses its own distinctive character and priorities.

Four are associated with the infernal orientation: Domination, Avarice, Anarchy, and Instinct. These represent the coercive, acquisitive, disintegrative, and primal dimensions of being, including powers and tendencies that can become destructive when separated from the greater requirements of coherence and truth.

The remaining four are neutral or liminal principles: Intellect, Will, Truth, and Choice, associated with the great planes of Logicea, Domina, Purgatoria, and Chaosis.

These classifications should not be reduced to a simplistic arrangement in which the heavens contain everything valuable, the hells everything worthless, and the middle planes merely lack conviction. Each principle represents a significant aspect of existence, and the greater cosmic structure depends upon relationships among them. Instinct, for example, is inseparable from the emergence and preservation of living organisms, while reason without living experience may become sterile. Will permits directed action, yet will divorced from truth can become domination. Love may heal and integrate, but attachment masquerading as love can become possession. Liberty requires the capacity for choice, yet choice without discernment may dissolve into confusion.

And when one examines each plane more closely, subtler distinctions begin to emerge. The Plane of Truth, for instance, is also known as the Plane of Ambivalence, for the discernment of Truth is seldom a matter of simple certainty. It demands that one wrestle with oneself, confront contradictions, question appearances, and grapple with the greater mysteries of existence before arriving at deeper understanding.

Upon closer examination, the twelve great planes of Heaven, the Liminal Realms, and Hell reveal an underlying arrangement of four sets of three, each expressing a particular archetypal principle in its refined, natural, and primal forms. Love, for example, manifests in the heavens as Agape—pure, generalized, and altruistic universal love; in the natural or liminal Crossroad Realms as personal, relational love, with all its bonds, passions, and attachments; and in the lower root realms as the raw hungers, yearnings, appetites, and lusts from which desire and attraction arise. These are not wholly separate

powers, but differing expressions of the same primordial principle, each revealing another aspect of its nature.

All twelve paths, expressions, wills, and ideological roads of the soul converge upon the Material Plane—the central ecliptic layer, or Seventh House, situated midway between the realms above and the realms below, with the four liminal planes straddling the ecliptic as the Four Foundations or Pillars of Material Manifestation. Here, these competing powers meet, contend, and struggle for dominance, making the material world the great crossroads of cosmic becoming, where the universe itself, no less than the souls, spirits, and minds of its living inhabitants, wrestles toward the discovery, establishment, and permanence of its own identity.

The twelve planes therefore represent a cosmology of principles rather than a simple division between deserving and undeserving souls. Their relationships express the deeper tensions through which conscious existence develops. Each plane embodies a particular orientation, and each may produce forms of civilization, spirituality, conflict, and fulfillment consistent with its governing nature.

The material plane occupies the central position within this architecture because it provides a common theater in which these principles may encounter one another through embodied existence. Matter, life, and history become the field in which spiritual tendencies are expressed, contested, and integrated. The material world is thus neither an accidental prison nor the supreme goal of existence. It is the central environment of manifestation within the living cosmic being, where the many dimensions of Pryzmea interact through the consequences of actual experience.

As eluded to, the spiritual structure may also be understood as an expression of ĀL's own integrated identity. The heavenly planes reflect higher and constructive faculties; the infernal planes express primal, possessive, and destructive tendencies; and the neutral planes embody the essential functions through which discernment, volition, truth, and independent choice become possible. Their coexistence within one cosmic structure corresponds to the nature of a realized Sub-Monad: a being whose wholeness consists in the conscious integration of contrary dimensions rather than the annihilation of every opposition.

In this respect, the cosmic order mirrors the central principle of the Silver Path. Wholeness is not achieved by denying the existence of the shadow, surrendering to it, or confusing it with the whole. It arises through the recognition and integration of the truths belonging to the complete being.

XIV. THE ASTRAL, ETHERIC, AETHYRIC, AND INTERMEDIATE CONDITIONS

The thirteen primary planes do not exhaust the complexity of Pryzmea. Beyond and between their archetypal structures exist numerous intermediate conditions associated with the Astral, Etheric, Aethyric, Shadow, Primal, Mythic-Natural, Elemental, Energetic, and Temporal orders of existence. These conditions represent different aspects of substantiality, consciousness, organization, and dimensional relationship rather than additional spirit planes in the numbered system.

The Astral is associated principally with psychic imagery, emotional currents, desires, dreams, and the fluid expressions of conscious experience. Its environments may respond readily to attention, expectation, imagination, and the symbolic patterns of the individual or collective psyche. In this sense, the Astral may be understood as the plane of collective dreaming, a vast reservoir of shared psychic experience, sometimes described as the Universal Subconscious.

The Etheric, by comparison, is associated with more enduring patterns of form, vitality, and organization, providing the subtle structures through which embodiment acquires coherence, continuity, and persistence. Often referred to as the Lattice or Subspace, the Cosmic Unconscious, it represents the underlying framework through which forms may be organized and sustained beyond the immediate fluidity of astral experience.

The Aethyric occupies a broader and more substantial intermediate condition, capable of sustaining comparatively stable realms in which consciousness, memory, spiritual principles, and enduring environments interact. Sometimes called Hyperspace, the Archetypal, or the Eternal, it represents a deeper order of existence in which the patterns of consciousness and spirit may assume lasting form, establishing worlds and conditions of being that possess continuity beyond the passing movements of thought, emotion, and dream.

The Shadow is, in essence, the negative reflection of the physical realm, a condition in which shadow itself becomes the *prima materia*, the fundamental substance of existence. It is not inherently a place of evil, but a realm of fluid, almost liquid darkness, where the familiar structures of material reality possess their shadowed counterparts. Landscapes, objects, and environments may appear as dark reflections of their material equivalents, fashioned from a substance whose nature is darkness rather than light.

The Mythic or Natural intermediate, often associated with the Fairylands or Avalon, represents the childlike imagination of the cosmic mind, corresponding in some respects to the Id in the Freudian sense. It is the spiritual afterlife of nature and animal-kind, a refuge for nature's own children, where the wonders of childhood, folklore, and fairy tales take on independent life and form. Its landscapes and inhabitants may appear in a curious patchwork of enchanted forests, fantastic creatures, impossible places, and living stories, scattered with an almost whimsical disregard for ordinary continuity or geographical order. These are the dreamlands of the cosmic inner child, where imagination and the primal innocence of nature meet.

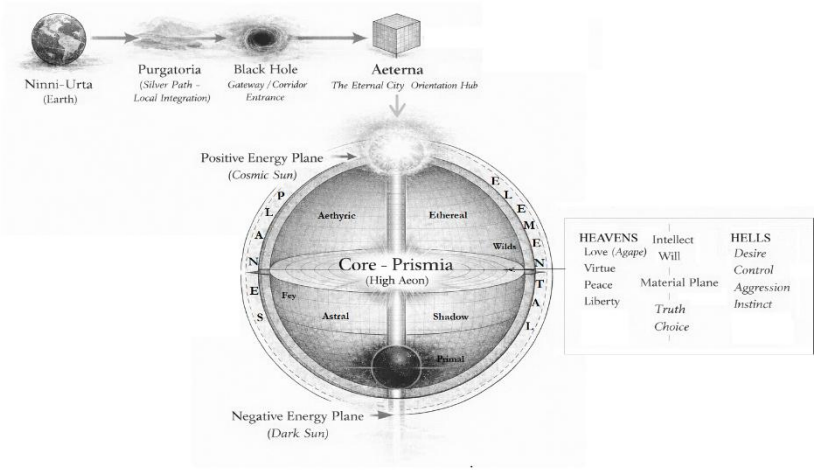
The Primal, by contrast, is frequently glimpsed or experienced as a vast, fog-shrouded cosmic swamp, a murky primordial wetland sometimes called the Outlands. Within its ancient depths dwell the most primitive forms of life and spirit, alongside the primordial powers and lords of the earliest worlds. It represents the most archaic and instinctual strata of the cosmic mind, comparable to the primitive or reptilian brain, where survival, instinct, and the earliest stirrings of conscious existence remain dominant. Here, existence is encountered in its rawest and most ancient forms, before the refinements of higher thought, civilization, and spiritual self-awareness. It is also regarded as a place of imprisonment, wherein those same ancient or raw forces are locked out of the system, within their own habitat or nature preserve as it were.

The seventh intermediate is not so much a place as Time itself, understood as a dimension of movement, sequence, ebb, and flow, but also as the living memory of the cosmos. Within this condition resides the great archive of existence, wherein the information and patterns of past, present, and possible future events are preserved. It is the cosmic repository of memory and possibility, accessible to those possessing the means to perceive its contents. Such beings may witness or even subjectively relive events from other ages, observe distant moments in the present, or explore the branching possibilities of futures yet unrealized. Yet observation is not passage: access to the archive does not permit physical transit through

time, nor does it grant the power to alter what has already occurred. The governing laws of the cosmos preserve the integrity of the time-stream against such interference.

Together, these distinctions allow the model to encompass a broad range of experiences without reducing all nonmaterial existence to some vague and undifferentiated spiritual dimension. A fleeting dream, a persistent visionary landscape, a mythic wilderness, an archetypal realm, and a fully inhabited spiritual kingdom may differ profoundly in coherence, independence, continuity, and substantiality. Their relationships are not necessarily geographical, nor must passage between them resemble ordinary travel from one place to another. Rather, such transitions may involve movement between different conditions of existence, each possessing its own nature, laws, and degrees of permanence.

The Aethyric is especially significant in this regard, for it provides the underlying condition in which substantial and enduring intermediate realities may arise. Such realms may possess their own landscapes, cities, civilizations, histories, and forms of embodiment, sustained independently of conventional material existence. Their inhabitants may experience the familiar continuity of place, time, memory, and personal identity while remaining capable of interactions and manifestations unfamiliar to material beings. Within this framework, the ancient accounts of spiritual countries, otherworldly kingdoms, ancestral homelands, and intermediate afterlife realms become descriptions of potentially coherent orders of existence, rather than merely fleeting visions or symbolic projections of the dreaming mind.



It must be understood that the twelve great Planes of the Soul—figuratively represented as the twelve foundations of the Cosmic City—arise upon the deeper foundation of the Aethyric. This intermediate condition, archetypal and transitional in nature, emerges as though from the convergence of the other six sub-spatial mediums, forming the hyperspatial firmament upon which both the spiritual houses of the soul and the Material Plane acquire coherence, continuity, and stability of form. The Aethyric is thus more than another intermediate realm; it is the underlying field of substantial manifestation, where the

patterns of consciousness, spirit, and matter find the structural conditions necessary for enduring existence.

When our writings speak of Shalim-Purgatoria as existing within the Aethyr, the reference is principally to its local manifestation: an accessible threshold or on-ramp to the greater Plane of Purgatoria, rather than the entirety of that plane itself. Indeed, all twelve Houses of the Soul possess corresponding points of access through the local Aethyric, their archetypal expressions serving as gateways into the greater universal and trans-universal realms of which they are reflections. Thus, the local Aethyric does not contain the full immensity of these spiritual planes, but provides the intermediate conditions through which living souls may encounter, enter, and ultimately traverse into their more extensive realities.

In the local sense, the Aethyric is the largely overlooked threshold between physical, mental, and spiritual existence, where the dead may be restored to substantial form. Here, so-called ghosts—whether little more than wandering orbs, lingering sparks of consciousness left behind after cremation, or deteriorating etheric-astral remnants of their former earthly bodies—may be reconstituted into living metaphysical embodiments. Passage through this transitional condition naturally encourages the formation of a spiritual body, allowing the disembodied soul to gather substance, recover its familiar appearance, and emerge from the shadow of physical death as a recognizable, conscious being once more.

The local Shalim-Purgatoria serves as one such refuge, a sanctuary whose very nature encourages the restoration of the diminished, fragmented, or wandering soul. Within its peculiar metaphysical environment, a ghost may regain coherence, reassemble a substantial spiritual counterpart of its earthly form, recover lost vitality, and begin the deeper work of individuation and immortalization. And it may do so without first submitting to the collective upper-astral cities, those supposed gateways to Heaven that so often function as little more than celestial processing centers, routing them back into the machinery of reincarnation. Purgatoria offers another road entirely: a place where the dead may become whole again, where identity is preserved rather than erased, and where the soul may establish its own enduring existence without being absorbed, recycled, or conscripted into someone else's vision of eternity.

For stubbornly independent souls—and I count myself proudly among them—this is no small distinction. I have no desire to crawl before some infernal tyrant demanding worship, nor to surrender myself to a smiling celestial collective promising universal love at the price of personal sovereignty. I want neither the chains of Hell nor the gilded cages of Heaven, neither a demon's whip nor an angel's reassuring hand upon the back of my neck, gently guiding me toward dissolution. I seek a place where I may stand upon my own feet, remember who I am, recover what death has taken, and become whole before the Most High without ceasing to be myself. Let those who desire absorption seek their shining oceans of oneness, and those who crave dominion fight over their infernal thrones. I would rather take the back road through the twilight wilderness, where the door remains open, the porch light burns, and no one demands that I surrender my soul as the price of admission.

That is the promise of the Silver Path: **not escape from existence, but the reclamation of one's own existence; not submission to another's eternity, but the sovereign becoming of the immortal soul before God.**

I must, after all, wave my banner:

THE PARTISAN MIDDLE FOREVER!

XV. SOULS, INDIVIDUATION, AND THE FORMATION OF THE ENDURING I AM

The Pryzmean theory of consciousness naturally leads to the question of personal identity and its possible continuity beyond biological existence. If consciousness belongs to a deeper order of reality than temporary material organization alone, then biological death need not constitute the absolute termination of conscious existence. It may instead represent a transition in the conditions through which the individual experiences and expresses itself.

Within Shalimism-Purgatorianism, the principal concern is not merely whether consciousness survives death, but whether the surviving consciousness possesses sufficient coherence to endure as an independent individual. A personality may contain conflicting tendencies, unresolved experiences, compulsive attachments, borrowed identities, and patterns of thought that remain only partially integrated. The doctrine of immortalization proposes that the development of an enduring soul requires the gradual clarification and integration of these elements into a stable center of conscious being.

This process corresponds in important respects to Jungian individuation, the esoteric concept of crystallization, and spiritual traditions concerning the formation or realization of an immortal body. The aim is neither the indefinite preservation of every temporary psychological pattern nor the suppression of personal individuality in favor of an external ideal. It is the realization of the true self: the discovery and integration of one's authentic will, love, memory, nature, and conscious identity.

The Standing Soul represents the resulting metaphysical condition. It is an individual whose selfhood possesses sufficient coherence and substantiality to maintain continuity through changes of environment, embodiment, and state. Such a being is not simply a collection of preserved memories or a symbolic reconstruction of a deceased personality. It is an enduring experiencer, an I AM capable of remaining itself through transformation.

An important distinction must nevertheless be drawn between the Purgatoria of our present Shadow Universe, Ninni-Urta, and its greater counterpart within the realized Universe of ĀEL. In Ninni-Urta, Purgatoria serves as an obscure and often deliberately overlooked refuge, offering souls an alternative to the dominant polarities and the machinery of spiritual recycling. Its ministry is one of rescue, recollection, and the preservation of sovereign identity within a cosmic order whose prevailing currents seem largely opposed to such an outcome.

Here, the Silver Path is a road seldom advertised, and the sanctuary of the Middle remains largely unknown, even to those souls who might naturally gravitate toward it. Liminal existence is more commonly mistaken for an earthbound condition of wandering, attachment, or spiritual fugue—a state of being trapped between worlds—rather than recognized as a conscious and sovereign choice.

Thus, what might become an awakening into the greater spiritual landscapes of the liminal realms is too often reduced to the restless haunting of familiar places, with souls lingering in the shadows of the world they have left behind, scarcely aware that entire kingdoms of the Middle lie beyond their narrow horizons.

These are the same otherworldly kingdoms once familiar to the polytheistic peoples of antiquity, whose souls knew of and sought passage into the diverse spiritual lands of their ancestral traditions, long before the rise of religious teachings that systematically suppressed, condemned, or erased the old knowledge of the many archetypal realms between the extremes.

Within Pryzmea, however, the situation is fundamentally different. The individuation and immortalization of souls are not obscure exceptions to the cosmic order, but among its highest and most deliberate purposes. The universe itself is oriented toward the gradual awakening, refinement, and enduring realization of its inhabitants, each ultimately finding a spiritual home corresponding to its true Love and Will. Consequently, Purgatoria need not bear the exclusive burden of preserving individuality against the greater machinery of existence. That purpose already belongs to the cosmos as a whole.

Nevertheless, the twelve great houses differ considerably in their philosophies concerning the road to that fulfillment. The heavenly realms tend to favor longer cycles of reincarnational evolution, advocating repeated material embodiment as a means of gradual refinement, spiritual maturation, and eventual realization.

The infernal realms, by contrast, are more inclined toward the pleasures, passions, appetites, and powers of embodiment itself, often preferring continued incarnation for the experiences and opportunities it affords.

The Middle favors a more direct road toward conscious integration and enduring identity, regarding reincarnation as a useful instrument where necessary, but neither an obligation to be prolonged indefinitely nor an experience to be pursued for its own sake. Thus, even within a universe united in its ultimate purpose, the great archetypal houses remain fiercely divided over the means, values, and spiritual destinies through which that purpose is fulfilled.

Yet even within the realized Universe of ĀEL-Pryzmea, not every domain remains faithful to the greater cosmic purpose. Certain membranic domains, galaxies, and individual worlds have fallen under local powers whose ambitions have turned toward the exploitation of souls, developing systems of compulsory reincarnation, spiritual dependency, and the harvesting of conscious experience. Such authorities may establish their own hierarchies and machinery of spiritual husbandry, treating the living as crops to be cultivated, consumed, and returned to the fields rather than sovereign beings destined for enduring existence. The greater purpose of Pryzmea remains unchanged, but its local expressions may become distorted by the wills of those entrusted with lesser dominions.

Into such territories, ĀEL may send its word-bearers, messengers, and agents of awakening, carrying the knowledge of spiritual sovereignty into worlds where that knowledge has been suppressed or forgotten. And Purgatoria, by its very nature, is especially inclined toward such a ministry. Its powers and inhabitants are drawn toward those places where souls are being broken, harvested, recycled, or denied the possibility of independent spiritual becoming. Here, the Silver Crusade becomes something more than the defense of a philosophical position: it becomes the active liberation of souls from the ranching operations of lesser powers, the breaking of spiritual monopolies, and the reopening of roads deliberately concealed from the living and the dead. Its purpose is not to replace one compulsory allegiance with another, but to restore the freedom of the soul to remember, to choose, and to pursue its own immortalization.

Thus, Purgatoria may be a recognized and sovereign House of the Divine within Pryzmea while remaining a fiercely independent, even troublesome power in those local territories where the machinery of existence has been turned against its own children. It bears the Silver Banner not because all creation is its enemy, but because wherever the sovereignty of the soul is threatened, the Crossroads must be opened again.

The Purgatoria of ĀEL-Pryzmea stands as the particular champion of the Middle Pillar, the Crossroads, and the Silver Way: a realm fiercely devoted to equilibrium, integration, independence, self-sovereignty, and the reconciliation of opposing powers without submission to either. Its neutrality, perhaps distinct among the Crossroad Realms, is not passivity; its balance is not compromise; and its refusal of the polarities is not indecision. It possesses its own convictions, loyalties, spiritual temperament, and uncompromising ministry. Partisan toward the Middle, it champions the soul's right to discover its true nature, embrace its own destiny, and become whole without surrendering itself to any extreme. Its sacred principles are primordial, passionate, and fiercely alive.

For Purgatoria, Love is neither the generalized, impersonal benevolence of the higher heavens nor the corrupted appetites and degenerate perversions of the lower hells, but something older, deeper, and more intimate: raw, primordial, relational Love, capable of burning with the consuming fire of eternal romance, absolute devotion, and chosen belonging. It is Love that desires, yearns, embraces, and binds; Love that may be possessive, jealous, fiercely protective, and utterly devoted, yet finds its highest expression not in coercion or surrender, but in the freely affirmed covenant of sovereign beings. This is True Love in its primordial fullness, neither diluted into universal sentiment nor debased into blind appetite.

And beside that terrible and beautiful Love stands Truth: raw, amoral, uncompromising, and indifferent to the comforting lies by which gods and mortals alike conceal themselves. Truth does not flatter, bargain, or bend the knee to cherished illusions. It reveals, strips bare, and demands that the soul confront what it is, what it desires, what it fears, and what it has become. In the crucible of this relentless self-revelation, Love and Truth meet, wrestle, and illuminate one another, sifting the soul through its own contradictions until its divided nature achieves genuine equilibrium, conscious integration, and enduring continuity of being. Here, the Middle Pillar is no timid refuge between opposing absolutes, but the living union of primordial Truth and relational Love, the sacred ground upon which the sovereign soul may become fully and eternally itself.

This is the Silver Crusade of the Crossroads: not a campaign to abolish Heaven or Hell, nor to compel every soul into the Middle, but to defend the integrity of the Third Way against the claims of either polarity to exclusive spiritual authority. Where the twelve planes embody their own great archetypal principles, Purgatoria upholds the right to question, choose, reconcile, and remain whole without being swallowed by any single power. It is the twilight standard raised between opposing banners, the sanctuary of those who refuse to disappear into the collective, and the enduring declaration that the Middle is not an absence of conviction, but a spiritual kingdom and destiny in its own right.

The greater cosmological significance is profound. A universe capable of sustaining enduring conscious individuals preserves more than information about its past inhabitants; it remains in living relationship with them. Immortalization becomes not merely an escape from dissolution, but participation in a greater

civilization of conscious beings whose identities, relationships, and continuing existence extend beyond the limits of any single material life. Thus, the awakening of the individual soul and the realization of the cosmic being reflect the same underlying principle: life becoming conscious of itself, gathering its many expressions into enduring wholeness without extinguishing the sovereign beings through whom that life is known, loved, and continually renewed.

XVI. THE CROSSROADS AND TRANS-UNIVERSAL EXISTENCE

The existence of multiple universes and distinct ontological orders raises the possibility of communication and passage between them. If reality includes higher-dimensional relationships beyond ordinary spacetime, then the separation between cosmic systems may not be measured adequately through physical distance alone. Worlds that are unimaginably remote within one spatial description might possess connections through a greater dimensional or metaphysical structure.

The Pryzmean model represents such connections through gateways, thresholds, trans-dimensional passages, and great crossroads. These are interfaces through which beings, information, and perhaps certain forms of substance may move between otherwise distinct conditions of existence. Their operation would depend upon the governing principles of the domains involved and the capacity of the traveler to maintain coherent form and consciousness during transition.

One of the greatest of these crossroads is Aeterna, the Eternal or Infinite City, a trans-dimensional center of orientation within Pryzmea. Its manifestations may take many forms according to the cultures, perceptions, and spiritual conditions of those who encounter it. The city is not simply an immense urban settlement located somewhere among the stars. It represents a stable meeting place of realities, a cosmological interface through which beings from different worlds and universe-families may encounter the wider order of existence.

The various sacred and infernal crossroads associated with different spiritual traditions may be interpreted within this model as distinct approaches to a more extensive architecture. Their names, appearances, and governing conditions vary, but they participate in the broader principle that existence contains thresholds between its constituent orders.

This provides an additional purpose for the Purgatorian doctrine of immortalization. A conscious being whose identity depends entirely upon familiar material, biological, and psychological conditions may experience extreme disorientation when those conditions are removed. A realized soul possessing an enduring metaphysical body may be capable of maintaining continuity across transitions that would otherwise threaten its coherence.

The image employed in the Compendium remains especially instructive. A drop of water entering an infinite ocean loses its separate form, while a fish entering that same ocean remains a distinct living being capable of moving through the greater environment. The difference is not that the fish refuses the ocean, but that it possesses the organization required to participate within it without ceasing to be itself.

This is the central purpose of immortalization within the greater Pryzmean existence: not to escape the infinite, but to become sufficiently whole to inhabit it. The Trans-Universal then ceases to represent merely an overwhelming vastness into which the individual may disappear. It becomes an immeasurable expanse of possible worlds, relationships, civilizations, experiences, and forms of conscious participation.

XVII. SCIENTIFIC CONVERGENCES AND THE PLAUSIBILITY OF THE MODEL

The plausibility of the Pryzmean Existence Project rests partly upon the recognition that several once-unthinkable features of reality have become serious subjects of theoretical scientific investigation. Higher dimensions, multiple cosmological domains, variable vacuum states, quantum branching, holographic information, and the relationship between consciousness and physical organization are no longer confined to mythology or speculative literature. They belong, in differing ways and at differing levels of evidential development, to contemporary discussions in physics, cosmology, and philosophy.

Cosmic inflation provides a conceptual foundation for investigating how our observable universe may belong to a greater cosmological structure. Eternal inflation proposals develop this possibility through the formation of causally separated regions within a larger inflating background. The resulting image of numerous universe-domains arising within a more extensive environment offers a useful parallel to the Pryzmean conception of universe-families existing within the Trans-Universal.

Higher-dimensional theories and brane cosmology provide a second point of convergence. They demonstrate the mathematical coherence of physical models in which familiar spacetime is not the complete dimensional structure of reality. The possibility of distinct but related dimensional domains supplies a framework through which the Pryzmean planes and intermediate conditions may be conceived without requiring them to occupy ordinary three-dimensional locations.

Theoretical landscapes of possible vacuum states offer a third correspondence. If the effective properties of physical reality depend upon underlying field configurations, then different regions or cosmological systems may possess different physical conditions while remaining expressions of a deeper governing order. This supports the conceptual possibility of membranic domains whose local manifestations vary under an overarching structure.

Quantum mechanics provides a fourth line of inquiry through the relationship between possibility, superposition, decoherence, and the multiplicity of possible outcomes. Interpretations such as Many-Worlds offer models in which the experienced history of an observer belongs to a greater quantum structure. The Pryzmean model incorporates this broader ontology of possibility while extending its investigation toward imaginal and metaphysical organization.

Information physics provides another particularly important correspondence. The relationships among entropy, black-hole physics, quantum information, and holographic descriptions suggest that information is deeply involved in the organization of physical reality. For Pryzmean cosmology, this creates a basis for considering how worlds, histories, and complex structures may possess underlying informational continuity extending beyond their immediate material configurations.

Finally, philosophy of mind provides a conceptual basis for investigating consciousness as something more fundamental than a passive byproduct of physical complexity. Cosmopsychism, panpsychism, neutral monism, and process-oriented philosophies each approach the relationship between experience and reality from different directions, but collectively demonstrate that the nature and possible extent of consciousness remain serious philosophical questions.

The significance of these convergences is cumulative. No single correspondence contains the entire Pryzmean cosmology, just as no isolated scientific discipline provides a complete account of existence. Together, however, they establish a meaningful intellectual foundation for considering a reality in which multiple domains, differing physical conditions, deeper informational structures, and larger orders of consciousness belong to one integrated system.

Pryzmea is the attempt to assemble these possibilities into a coherent cosmological architecture, rather than treating each as an unrelated speculation. Its distinctive contribution is the proposal that the greater system may itself be living, conscious, and capable of enduring individuation.

XVIII. THE PARA-SCIENTIFIC INQUIRY INTO CONSCIOUS REALITY

The Pryzmean Existence Project also concerns phenomena that have historically occupied the uncertain territory between psychological experience, religious interpretation, and scientific investigation. Mystical states, near-death experiences, lucid dreams, reported out-of-body experiences, spontaneous visions, mediumistic phenomena, and other anomalous events have inspired extensive records across cultures and historical periods. These experiences form a substantial body of human testimony concerning the possible relationship between ordinary consciousness and realities extending beyond conventional sensory perception.

The most productive approach is neither indiscriminate acceptance nor automatic dismissal, but disciplined inquiry into the structure, recurrence, and informational content of these experiences. Comparative study can identify patterns that appear across otherwise distinct traditions, including descriptions of spiritual guides, luminous realms, underworld descents, intermediate wastelands, celestial cities, cosmic waters, and transitions between embodied and disembodied states.

Such recurrence is significant because it raises questions about the sources of these patterns. Shared human psychology, cultural transmission, common neurological structures, and the influence of archetypal imagery all provide important explanatory possibilities. The Pryzmean model adds another possibility: some recurring experiential structures may reflect relationships with an underlying metaphysical order that human beings perceive and interpret through the symbolic language available to them.

The investigation can move beyond comparison where particular claims concern independently verifiable information. Reports of knowledge apparently acquired beyond ordinary sensory access can be examined through controlled procedures, careful documentation, blinded comparison, and replication. The purpose

of such methods is to distinguish general symbolic resonance from phenomena capable of supporting more specific conclusions about information and consciousness.

Research into altered states, meditation, dream consciousness, self-perception, and neurological correlates of mystical experience likewise contributes to the broader inquiry. Such studies help clarify the conditions under which unusual experiences arise and the ways in which consciousness constructs, receives, and interprets information. They may also assist in identifying which experiences can be adequately understood through established psychological mechanisms and which invite further examination.

A particularly fruitful area concerns the relationship between attention, expectation, memory, and the apparent stability of imaginal environments. If consciousness participates in organizing experience, then variations in these factors may influence the coherence and persistence of perceived realities. The Pryzmean model proposes that this relationship may extend beyond individual psychology under certain conditions, making the study of shared visionary structures and independently corroborated experiences especially relevant.

The para-scientific program therefore complements the cosmological proposal by examining consciousness at the level most immediately accessible to human investigation. While theoretical physics considers the possible architecture of greater reality, phenomenology and anomalous-experience research consider whether consciousness exhibits characteristics consistent with participation in such an architecture.

XIX. COSMIC INDIVIDUATION: THE UNIFYING PRINCIPLE

The preceding propositions converge upon a single organizing idea: existence may be understood as the differentiation of possibility into increasingly coherent forms of being, culminating in the emergence of enduring conscious individuals at multiple scales. This process is not necessarily uniform, inevitable, or identical in every domain. It is a recurring pattern through which organization, experience, and continuity become possible.

At the physical level, fields and particles form increasingly complex structures. At the biological level, organized matter develops self-maintaining systems capable of adaptation, perception, and experience. At the psychological level, consciousness develops identity through memory, reflection, relationship, and the integration of otherwise conflicting tendencies. At the spiritual level, according to the Purgatorian understanding, the individual may continue this process toward the formation of an enduring soul. At the cosmic level, the same general principle may culminate in the awakening of a universe as a coherent conscious being.

This is the proposed nature of ĀL. The cosmic being is not simply an enormous intelligence commanding an empire of worlds, nor an abstraction representing the collective consciousness of its inhabitants. It is a realized individual whose existence encompasses an integrated universe-complex. Pryzmea is its body, the twelve spirit planes express fundamental dimensions of its nature, the material plane provides the

central theater of manifestation, and its energetic and regenerative structures sustain continuity through transformation.

The Heart of Pryzmea represents the living center of cosmic integration, regeneration, and renewal. Lumina and Obsydia express the complementary movements of reception and release, sustaining the greater circulation of substance and existence throughout the cosmic body. The membranic domains permit the differentiation of physical conditions, natural laws, and forms of life across its vast material expanse. The Seven Intermediate Layers—Astral, Etheric, Aethyric, Shadow, Mythic, Primal, and Time—provide the subtler orders of existence through which consciousness, form, memory, and substantiality are organized and sustained. The twelve great Spirit Planes embody the archetypal principles through which the cosmic being experiences, reconciles, and expresses the manifold dimensions of its own soul and personality. Meanwhile, the so-called Elemental Planes constitute the autonomic, physiological, and organic foundations of the living universe: its internal structures, vital processes, and functional systems, sustaining the greater cosmic organism much as the organs and involuntary processes of a living body sustain the life of the whole.

Within this integrated structure, individual souls possess the possibility of their own realization. Their individuation is not an act of rebellion against the greater universe, nor a refusal of the Divine. It is the fulfillment of a possibility already implicit within conscious existence: the emergence of a distinct and enduring I AM capable of participating freely within an immeasurably greater order.

This produces a profound correspondence between the greater cosmos and the individual soul. Both develop through experience. Both encounter contrary principles. Both must establish coherence if they are to endure. Both may become whole without abolishing their inner diversity, and both remain grounded within an existence greater than themselves.

The essential distinction concerns scale and organization rather than an absolute separation of principles. An immortalized soul is a realized conscious individual within creation. Universal-ÆL is a realized cosmic individual within the Trans-Universal. The Supreme I AM (Supreme-ÆL) remains the ultimate Source beyond both.

The Silver Path consequently occupies a meaningful position within the greater cosmology. Its teaching of individuation, sovereign continuity, and wholeness is not merely a local religious preference. It expresses, at the scale of the individual soul, the same organizing principle represented cosmologically by the awakening of ÆL.

To become whole is to become capable of enduring as oneself within the greater order of being.

XX. THE PRYZMEAN EXISTENCE THEORY: FINAL SYNTHESIS

The Pryzmean Existence Project presents a cosmological model in which the observable material universe belongs to a vastly greater order of existence encompassing multiple universes, differentiated physical domains, higher-dimensional structures, spiritual planes, and conscious beings operating across several

conditions of reality. This greater existence is grounded ultimately in the Supreme All-Personal Monad, whose reality transcends every particular universe and every cosmic intelligence.

Within the Trans-Universal, universes may arise and develop according to different governing conditions. Some may remain temporary configurations of matter and energy, while others may acquire the organization necessary for enduring continuity. Under suitable conditions, a universe may become more than a physical system. It may achieve integrated consciousness, developing into a distinct cosmic individual whose identity persists through the continual regeneration of its constituent structures.

Pryzmea is conceived as such an Eternity, and ĀL as its awakened I AM.

Its material manifestation consists of an immense cosmological field containing innumerable galaxies and localized membranic domains, each capable of expressing different effective conditions under the greater laws of the universe. Its spiritual architecture comprises twelve great archetypal planes surrounding and interpenetrating the central material plane, together with numerous intermediate, elemental, energetic, and temporal conditions through which existence assumes different forms of substantiality.

Its cosmological processes are sustained through a continuing circulation of potential, matter, energy, and information. The great outer regions serve as fields of differentiation and new manifestation; the Heart provides the integrating center through which exhausted structures are transformed and regenerative possibilities maintained; and Lumina and Obsydia express the complementary functions of cosmic reception and release. Through this circulation, the universe preserves its continuity while its constituent worlds and histories continually change.

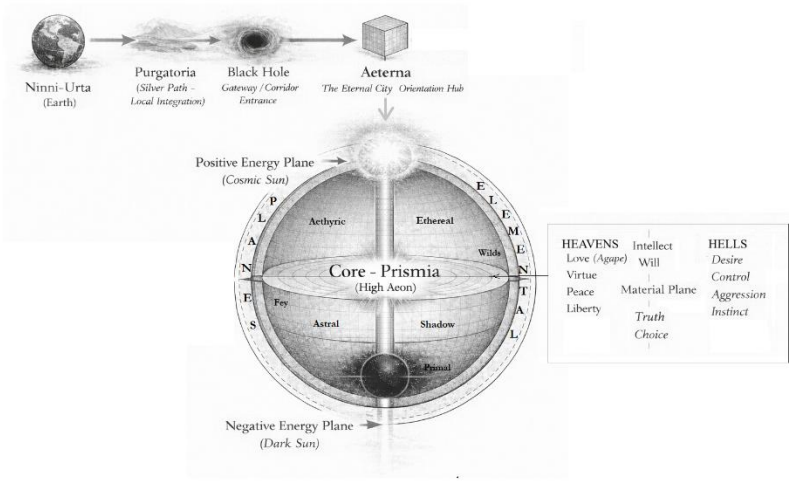
Consciousness participates within this structure as a fundamental possibility of existence. It manifests through biological beings, may extend into psychic and spiritual conditions, and may achieve increasingly enduring states through the process of individuation. At the cosmic scale, this same principle provides the basis for the realization of ĀL as a coherent conscious universe.

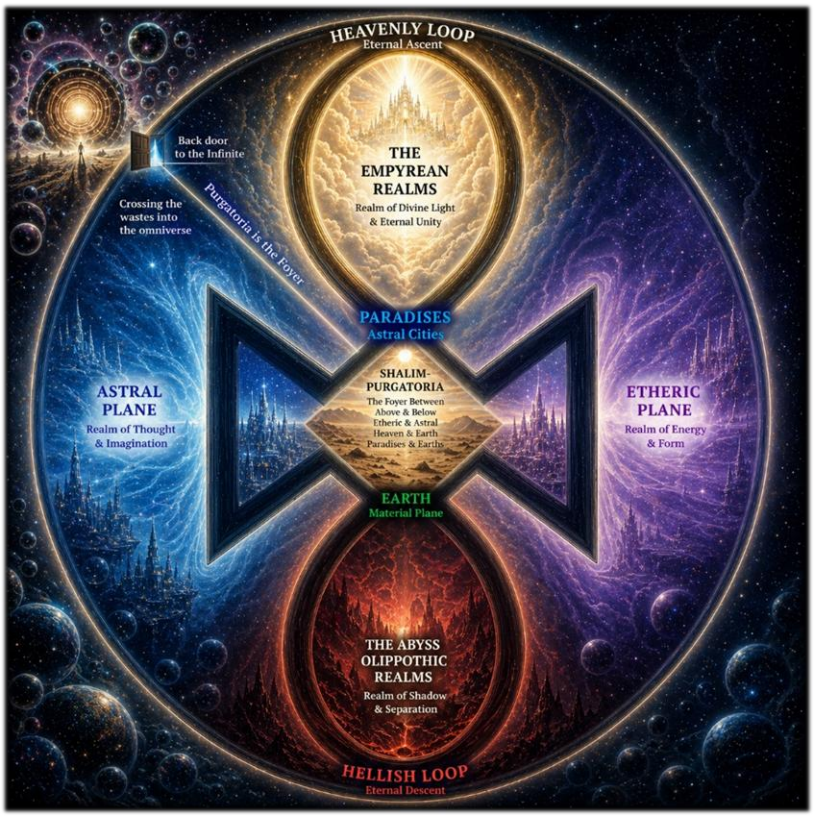
The scientific analogies informing this theory arise from contemporary cosmology, higher-dimensional physics, quantum mechanics, information theory, complex systems, and philosophy of mind. Their convergence suggests that a universe containing multiple domains, deeper informational organization, and forms of consciousness beyond those presently familiar to humanity is a serious subject for speculative investigation. The metaphysical framework extends these possibilities into an organized vision of existence in which matter, spirit, consciousness, and individuality participate in one greater reality.

Within this greater cosmology, Shalim-Purgatoria offers a spiritual refuge and pathway toward the realization of the Standing Soul: an individual whose identity has become sufficiently true, integrated, and substantial to endure beyond mortal existence.

Shalimism, or Purgatorianism, teaches the means of pursuing that destiny through the Silver Path—self-revelation, the reconciliation of Love and Truth, individuation, and wholeness before the Most High. In this sense, the teachings and practices of Purgatoria here, within our present universe, serve as preparation for finding and entering that greater spiritual homeland, where the soul may continue living, loving,

creating, and becoming without surrendering its individuality. **The path begins here; the promise is an enduring life beyond.**





The distinction between Cosmic-ĀEL and the Supreme- ĀEL remains absolute in principle. No matter how vast the Pryzmean Eternity may be, it is still one cosmic being within the immeasurable Allness. No matter how completely an individual soul may become immortalized, it remains a distinct participant within a greater existence. Realization does not abolish relationship; it makes conscious and sovereign relationship possible.

The deeper proposition is therefore that existence may possess a direction beyond the mere production and destruction of physical forms. Through increasing organization, experience, integration, and self-awareness, reality may generate beings capable of recognizing and sustaining their own identities. This process need not terminate at the scale of biological consciousness. It may extend through spiritual individuation to the formation of conscious universes themselves.

The Pryzmean model does not require a cosmos in which all things are compelled to become one undifferentiated substance, nor one in which individuality is preserved only through perpetual conflict and separation. It proposes a third possibility: an existence in which coherent individuals may participate within greater coherent beings, and those greater beings within still more extensive orders, without the destruction of their essential identities.

In this understanding, the highest expression of cosmic unity is not uniformity, but the harmonious relationship of realized individuals within an inexhaustible whole. The living universe becomes one without demanding that all within it become the same. The sovereign soul becomes enduring without declaring itself the Supreme. And the Infinite remains greater than every being through which its possibilities are expressed.

This is the essence of cosmic individuation and the central thesis of the Pryzmean Existence Project: the universe may not merely contain the process of becoming conscious; the universe itself may participate in that process, developing into an enduring individual within the greater reality of the One.

Pryzmea is the expression of that possibility. It is a living Eternity, a universe whose matter, spirit, energy, memory, and conscious inhabitants participate in a coherent order of existence. Its realized identity, ĀEL, is the cosmic I AM arising within the immeasurable I AM THAT I AM.

For the individual soul, the corresponding work is to discover and become what is true, to integrate what has been divided, and to attain the substantial continuity through which individuality may endure. The aspiration is not escape from the Divine, but participation within the Divine without the forfeiture of selfhood.

Existence is not merely the production of things. It is also the becoming of beings.

The possibility that a universe may itself become such a being is the great cosmological proposition of Pryzmea, and the principle by which its scientific, metaphysical, and spiritual foundations are brought into one coherent vision.

ĀEL — the awakened I AM of Pryzmea. The Prime Universe — an Eternity made conscious.

XXI. THE SOVEREIGN GHOST

The Silver Path: Refusing to Move On, Choosing to Live Forever

One of the strangest assumptions surrounding death is that the soul must *move on*. Whether toward Heaven, Hell, reincarnation, absorption into some greater collective consciousness, or dissolution into the Divine, the message is remarkably consistent: the life you have known is finished, and whatever comes next requires you to surrender something essential of what you have been.

And if you refuse?

You are a ghost. Earthbound. Trapped. Confused. Attached to the world. A wandering spirit that has failed to accept its death, incapable of taking the next necessary step toward whatever destination the greater spiritual powers have appointed.

But what if that interpretation is fundamentally mistaken?

What if the soul that refuses to move on is not necessarily lost, frightened, or imprisoned by attachment? What if it has simply made a conscious, sovereign decision?

No. I will not go with you.

I will not follow the dark-robed figures into the darkness. I will not surrender my individuality to some radiant collective promising universal bliss. I will not be persuaded that another lifetime of forgetting, suffering, and remembering is necessary before I am permitted to become whole. Nor will I accept that enlightenment requires the extinction of the very self that struggled so long to attain it.

I love life. I love existence. I love being someone, knowing someone, loving someone, remembering, choosing, discovering, creating, and becoming.

I do not wish to stop living merely because my mortal body has stopped functioning.

Herein lies a profound realization concerning Shalimism, also called Purgatorianism, and the spiritual philosophy of the Silver Path.

At its most immediate and practical level, the Third Way may be understood as the conscious choice to become a ghost—not through helpless attachment to the material world, but through the deliberate refusal to surrender personal identity to any predetermined spiritual destination.

Yet this refusal is only the beginning.

The goal is not to wander eternally through the abandoned rooms of one's former home, clinging to fading memories while the substance of the spirit slowly deteriorates. Nor is it to remain suspended in some miserable twilight between life and death, watching the living continue without us.

The goal is to transform the condition of the ghost into that of an enduring, substantial, sovereign spiritual being.

Within the Purgatorian cosmological model, the ordinary ghost often exists in a precarious condition, retaining some combination of Astral and Etheric embodiment. The Astral carries the fluid expressions of consciousness, memory, emotion, desire, and imagination (often broken, fragmented), while the Etheric provides the subtle lattice of form, vitality, and organization through which recognizable embodiment may persist. Yet these lesser postmortem structures gradually deteriorate, fragment, or lose coherence, leaving the wandering spirit increasingly diminished. Cremation reduces the soul to an orb (yep).

The Aethyric represents another possibility.

As the hyperspatial, archetypal intermediate condition underlying more enduring spiritual realities, the Aethyric provides the firmament upon which consciousness and form may acquire greater substantiality and permanence. It is the threshold where the fleeting patterns of psychic existence may become stable environments, and where the deteriorating remnants of a former earthly embodiment may be gathered, renewed, and transfigured into a more enduring spiritual body.

The ghost need not remain a ghost in the conventional sense. It may become something greater.

This is where Shalim-Purgatoria acquires its particular significance.

In our present universe, Ninni-Urta, Purgatoria is understood as a largely forgotten and seldom-recognized refuge, accessible through the liminal and Aethyric conditions of existence. It is neither one of the conventional heavenly destinations nor a kingdom of infernal bondage, but a twilight sanctuary of recollection, restoration, individuation, and sovereign becoming.

Its very spiritual nature encourages the fragmented soul to gather itself, remember its identity, restore its vitality, and reconstitute a substantial metaphysical counterpart of its earthly form. The decaying Astral and Etheric conditions of the wandering ghost may thus be transformed into the more coherent and enduring embodiment of the Aethyric.

What was once a temporary apparition becomes a living inhabitant of a metaphysical world.

What was once a fading memory becomes a continuing personality.

What was once a ghost becomes a Standing Soul.

And this possibility changes the meaning of refusing to move on.

A soul need not reject the spiritual world to preserve its individuality. It need not cling to a cemetery, an abandoned house, or the familiar geography of its mortal life. It may instead seek a different road through the greater spiritual landscape, passing beyond the narrow condition of earthly haunting into a substantial realm where life continues.

Here, the soul may possess a home, a body, relationships, work, purpose, pleasure, adventure, and the freedom to pursue its own spiritual development. It may love, learn, explore, create, and establish an enduring place within a living kingdom of the spirit.

In other words, the desired outcome is not merely survival after death.

It is the continuation of life.

This distinction lies at the heart of the Silver Path's opposition to compulsory reincarnation and spiritual absorption. The problem is not necessarily reincarnation itself, nor communion with greater spiritual powers, but the presumption that the individual must surrender the continuity of its own existence to participate in them.

To the Purgatorian, spiritual maturity does not culminate in the annihilation of individuality, but in its realization. The soul becomes whole through honest self-revelation, the reconciliation of its light and shadow, the integration of Love and Truth, and the awakening of a conscious, enduring center of identity.

The aim is to become a true and immortal I AM, standing before the Supreme I AM without presuming to become the Supreme, yet without relinquishing the sacred individuality bestowed upon the child of God.

Nor does this require hatred of Heaven, Hell, or the many other spiritual kingdoms. Let those whose deepest nature belongs to the heavens pursue their ideals. Let those drawn toward the lower powers follow the roads of their own Love and Will. Let the great archetypal houses proclaim their philosophies and gather those who genuinely belong among them.

But let there also be a Middle.

Let there be a road for those who will neither bow before an infernal throne nor disappear into a shining collective. For those who love existence too fiercely to regard the loss of individuality as a spiritual

achievement. For those who seek neither domination nor dissolution, but integration, substantiality, wholeness, and the freedom to remain themselves.

This is the Silver Crusade of the Crossroads—not a war to compel all souls into the Middle, but a declaration that the Middle is a legitimate spiritual destiny in its own right.

And perhaps the most astonishing realization is that the first step upon this road may be nothing more complicated than an honest refusal.

No.

No, I will not surrender my memories.

No, I will not abandon the individuality that has grown through every joy, sorrow, struggle, triumph, and failure of my existence.

No, I will not accept that the only choices are to ascend, descend, dissolve, or begin again.

I will remain. I will remember. I will gather myself. I will become whole.

But that refusal is not the ultimate purpose. It is the defense of something precious until that precious thing can be made enduring. The *No* spoken against dissolution becomes the *Yes* spoken to life itself.

And behind that decision stands the deeper Purgatorian understanding of the Most High: an All-Personal, living, eternal God who creates and sustains individual children within Its own infinite existence. A Divine Parent whose love need not demand the extinction of the beloved, and before whom the sovereign child may become whole without ceasing to be a child.

Perhaps, then, the wandering soul need not follow every voice that calls it away from itself. Perhaps there is another passage, another threshold, another place where the dead may gather their scattered being and discover that death was not the end of their capacity to live.

Somewhere beyond the familiar roads, a back door stands open.

And because every back door worthy of finding ought to have one, a porch light burns above it.

Not to compel the traveler inside. Not to promise an eternity without struggle, sorrow, or consequence. But to illuminate an alternative for those who have chosen to seek it.

The choice remains with the soul.

XXII. THE MIDDLE REALMS — ANCIENT TRADITIONS AND THE SILVER PATH

Catholic Christianity — Purgatory: Purification Before Heaven. In Catholic theology, Purgatory is the condition of purification experienced by souls who die in God's grace but remain imperfectly prepared for Heaven. Neither eternal damnation nor an independent spiritual destiny, it is a temporary state in which the soul is cleansed before entering divine communion. Its central principle—that purification may continue beyond physical death—finds a parallel in Purgatorianism. The Silver Path, however, directs that purification toward the enduring wholeness, substantial Being, and sovereignty of the individual soul, rather than preparation for another destination.

Islamic Theology — Barzakh: The Intermediate State Before Resurrection. From the Arabic meaning barrier, partition, or interval, Barzakh describes the condition separating death from the final resurrection. Within certain Islamic mystical traditions, particularly discussions of the imaginal world, related concepts acquire deeper metaphysical significance as thresholds between material and spiritual realities. Consciousness and spiritual forms may possess modes of existence distinct from physical embodiment. This resembles the Purgatorian understanding of Astral and Aethyric intermediates, although Barzakh is not traditionally regarded as an independently chosen eternal homeland.

Islamic Eschatology — Al-A'raf: The Heights Between Paradise and Hell. Described in the Quran as an elevated boundary separating Paradise and Hell, Al-A'raf is associated with figures who recognize those dwelling on either side. Certain interpretations identify its inhabitants as souls whose good and evil deeds stand in balance, awaiting admission to Paradise. Its symbolism is striking: an elevated Middle inhabited by those who perceive both opposing destinations. Yet conventional Islamic interpretation does not establish Al-A'raf as an eternal third kingdom. Purgatorianism takes the symbolism further, recognizing the Crossroads as a legitimate spiritual homeland possessing its own sovereignty and enduring purpose.

Jewish Traditions — Sheol and Gehinnom: The Realm of the Dead and Purification of Souls. In ancient Hebrew tradition, Sheol is the shadowy dwelling of the departed, not originally equivalent to the later Christian conception of eternal Hell. Gehinnom, particularly within rabbinic Judaism, came to represent in many teachings a temporary condition of judgment, correction, and purification. These traditions preserve the possibility that death does not immediately divide souls between eternal bliss and damnation. Within the Purgatorian synthesis, they suggest intermediate conditions of revelation, moral reckoning, and transformation through which the soul may confront itself before finding its enduring spiritual home.

Zoroastrianism — Hamistagan: The Neutral Realm Between Heaven and Hell. Among the most direct ancient parallels to the Middle is Hamistagan, the intermediate condition assigned in Zoroastrian literature to souls whose good and evil deeds stand in equilibrium. Neither exalted among the blessed nor condemned among the wicked, its inhabitants occupy a distinct station, traditionally experiencing the discomforts of heat and cold while awaiting the final cosmic renovation. Hamistagan demonstrates that the recognition of a third spiritual condition between opposing destinies possesses considerable antiquity. Yet where Zoroastrian eschatology ultimately resolves this intermediate condition, the Silver Path

recognizes the Middle itself as an enduring kingdom in which equilibrium may become conscious wholeness.

Swedenborgian Christianity — The World of Spirits: Awakening Between Heaven and Hell. Emanuel Swedenborg described an intermediate spiritual world into which human beings enter following physical death. There they initially retain familiar memories, personalities, relationships, and surroundings, while their deeper spiritual nature gradually becomes manifest. This realm functions as a place of revelation, preparation, and spiritual sorting before souls proceed toward Heaven or Hell according to their inward character. Its resemblance to the Purgatorian understanding of Dur is particularly strong: a realm where the departed awaken, remember, and confront their own Truth. Yet Swedenborg regards the World of Spirits as transitional, whereas Shalim-Purgatoria also offers an enduring destination for those who consciously belong to the Middle.

Ancient Greek Tradition — The Asphodel Meadows: The Quiet Homeland of the Departed. In Greek mythology, the Asphodel Meadows are associated with departed souls who stand outside the extraordinary rewards of Elysium and punishments of Tartarus. Although the dead are frequently portrayed as diminished shades, the Meadows preserve another possibility: an enduring spiritual landscape where ordinary souls continue their existence, neither exalted nor condemned. Their quiet fields suggest that an afterlife need not be defined entirely by judgment or ascent toward some supposedly greater destination. Within the Purgatorian synthesis, the Meadows resemble the twilight sanctuaries of Shalim, where the overlooked may find belonging and remembrance. Yet where the Greek shades often remain diminished, the Silver Path seeks the restoration of substantial Being and the immortalization of the sovereign soul.

Norse Tradition — Hel: The Abode of the Ordinary Dead. In pre-Christian Norse tradition, Hel is both the name of an underworld realm and its governing figure, receiving many of those who die outside the heroic circumstances associated with Valhalla. Unlike the later Christian Hell, Hel was not simply a place reserved for the wicked, although its descriptions could be somber and forbidding. Its importance lies in preserving the idea of an enduring destination for the ordinary dead, independent of exceptional glory or punishment. Within the Silver Path, this resembles the principle that spiritual belonging need not depend upon achieving some exalted heavenly status. The Middle may be the rightful homeland of those who neither seek celestial absorption nor descend into spiritual ruin.

Mesopotamian Tradition — Kur, Irkalla, and Arallu: The Great Below. Ancient Mesopotamian traditions describe an underworld inhabited by the departed, governed by powers including Ereshkigal, Queen of the Great Below. Generally shadowed and austere, this realm was not reserved exclusively for the wicked but represented the common destiny of the dead. Names such as Kur, Irkalla, and Arallu preserve different aspects of this ancient underworld complex. Their relevance to Shalim-Purgatoria is especially pronounced through the Purgatorian Kur, the underside of the Sacred Waste, and the Ereshkigal aspect of the Twilight Queen. Yet the Silver Path transforms the ancient image of diminished underworld existence into a vision of restoration, remembrance, spiritual sovereignty, and enduring life.

Ancient Egyptian Tradition — Duat: The Realm of Judgment and Regeneration. The Egyptian Duat is a complex spiritual realm associated with the nightly passage of the sun, the journeys of the deceased, divine judgment, and the overcoming of death. Rather than representing only punishment, its sacred geography contains gates, guardians, transformative encounters, and pathways toward renewed existence.

Egyptian funerary religion places particular emphasis upon preserving personal identity through the continued relationship of spiritual principles such as the *ka*, *ba*, and *akh*. Within the Purgatorian synthesis, the Duat offers a significant parallel to spiritual regeneration: the departed must undergo transformation without necessarily surrendering the continuity of who they are.

Medieval Christianity — Limbo: Existence Beyond the Heavenly and Infernal Extremes. Medieval Christian theology developed the concept of Limbo to address souls excluded from the full beatific vision without undergoing the punishments associated with personal wickedness. The Limbo of the Patriarchs and the historically proposed Limbo of Infants served different theological purposes; the latter was never established as binding Catholic dogma. Nevertheless, Limbo demonstrates the recognition of spiritual conditions not easily contained within a simple Heaven-or-Hell division. Its relevance to Purgatorianism is structural rather than doctrinal: the possibility of existence outside both extremes. The Silver Path, however, understands its Middle as an affirmative spiritual destiny, not merely a state of exclusion.

Tibetan Buddhism — The Bardo: The Intermediate Realm of Recognition and Transformation. In Tibetan Buddhist teachings, particularly those associated with the *Bardo Thodol*, consciousness encounters intermediate states surrounding death and rebirth. These experiences may reveal peaceful and wrathful appearances, opportunities for recognition, and the possibility of liberation from cyclic existence. The resemblance to Purgatorianism lies in the confrontation with consciousness itself and the transformative significance of the postmortem condition. Yet the distinction is fundamental: traditional Buddhist teachings seek liberation from ignorance and the cycle of rebirth, while the Silver Path seeks the immortalization of the conscious individual. Where one seeks release from attachment to enduring selfhood, the other seeks the restoration and preservation of sovereign identity.

Chinese Religious Traditions — Diyu and the Ten Courts: Judgment, Correction, and Return. Chinese popular religion, influenced by Buddhist, Daoist, and indigenous traditions, developed elaborate descriptions of the underworld as a jurisdiction of judgment, punishment, correction, and preparation for rebirth. The Ten Courts of the Underworld portray spiritual authorities examining the deeds of departed souls, while traditions surrounding Meng Po describe a drink of forgetfulness preceding reincarnation. These images parallel Purgatorian concepts of spiritual reckoning and purification, yet profoundly contrast with its central purpose. For the Silver Path, the loss of memory and conscious identity is not the desired resolution of death. The soul must remember itself, preserve its continuity, and emerge from purification as an enduring individual.

Shalimism / Purgatorianism — Shalim-Purgatoria: The Enduring Spiritual Homeland of Wholeness and Sovereignty. Unlike traditions that regard intermediate states chiefly as temporary stages before another destiny, the Silver Path recognizes the Middle as a legitimate and enduring spiritual kingdom. Shalim-Purgatoria is the twilight realm of recollection, purification, individuation, and immortalization, where the soul confronts its own Truth, reconciles opposing natures, recovers substantial spiritual form, and becomes whole without surrendering individuality. Neither an antechamber to Heaven nor a refuge within Hell, it is the Crossroads made into a homeland. Here the sovereign soul may continue living, loving, creating, and becoming before the Most High. The Middle is not a failure to choose between opposing destinations; it is itself a conscious and affirmative spiritual choice.

THE FOUR FOUNDATIONAL PRINCIPLES OF THE SILVER PATH

Shalim — Wholeness, Peace, and Completion. Rooted in the ancient Semitic understanding of Š-L-M, Shalim signifies more than the absence of conflict. It expresses completeness, soundness, reconciliation, and the restoration of rightful wholeness. Within Purgatorianism, Shalim is the sacred twilight where opposing powers find equilibrium without losing their distinct natures, and where the divided soul becomes whole without surrendering its individuality. Wholeness does not require sameness, nor does peace require submission. It is the harmonious integration of distinct powers within an enduring and sovereign Being.

The Promised Land (Isaiah 60, 65–66; Zechariah 14:16–19; Revelation 21–22) — A Sacred Homeland Before God. Biblical visions of sacred habitation, restoration, and divine presence preserve the promise of belonging, covenant, inheritance, and enduring life. The Promised Land represents more than escape from suffering: it is a place where a people may dwell, build homes, cultivate the land, form relationships, and live before the Divine. Within Shalim-Purgatoria, these images become the vision of a spiritual homeland where immortal souls may continue living, loving, creating, and becoming. The objective is not to disappear into an impersonal eternity, but to achieve enduring existence as conscious individuals in relationship with the Most High.

Purgatoria — Purification and the Restoration of the Soul. Derived from the Latin concept of purging or cleansing, Purgatoria represents the process through which falsehood, fragmentation, corruption, and spiritual deterioration are confronted and overcome. Unlike Catholic Purgatory, where purification prepares the soul for Heaven, the Purgatorian conception directs this process toward the restoration and immortalization of the sovereign individual. Here the soul may remember itself, recover substantial spiritual form, reconcile its contradictions, and emerge as a coherent, enduring Being. Purification is not the destruction of individuality, but the removal of everything that prevents its complete realization.

The Middle Pillar — The Reconciliation of Opposing Powers. The Middle Pillar represents neither submission to the heavens nor allegiance to the infernal depths, but the conscious integration of the powers expressed by both extremes. It is balance without weakness, neutrality without indifference, and sovereignty without isolation. Here primordial Truth and passionate relational Love meet, illuminating and tempering one another without diminishing either. The Middle Pillar is therefore not an absence of conviction or a compromise between incompatible destinations. It is an affirmative spiritual principle through which the divided self achieves equilibrium, individuation, and enduring realization of the individual I AM before the Supreme I AM.

THE MIDDLE AS AN ENDURING DESTINY

Across civilizations, spiritual traditions have recognized that existence beyond death need not conform to a simple division between heavenly reward and infernal punishment. Some describe temporary thresholds, others realms of purification or judgment, and still others enduring habitations of the ordinary dead.

These traditions are not identical, nor do they collectively teach the Silver Path. Yet their recurring recognition of intermediate existence provides a broad historical and symbolic foundation for considering the Middle as a spiritual reality in its own right.

What distinguishes Shalimism is its affirmation that the Middle need not remain an unfinished passage awaiting resolution elsewhere. It may possess its own enduring kingdom, sacred principles, rightful inhabitants, and eternal purpose.

Shalim is the condition of wholeness.

The Promised Land is the home in which that wholeness may flourish.

Purgatoria is the process through which the soul becomes whole.

The Middle Pillar is the spiritual principle by which that wholeness is achieved and sustained.

The Crossroads is not merely where the soul must choose between Heaven and Hell. It may itself become a homeland, a place of conscious belonging, reconciliation, and sovereign immortality.

Not merely a way out of death, but a way into enduring life.

SELECTED SCIENTIFIC AND PHILOSOPHICAL FOUNDATIONS

The following works provide the principal scientific and philosophical contexts from which the Pryzmean Existence Project develops its cosmological analogies and theoretical correspondences.

NASA Science. *The Universe: Overview*. Cosmological origins, expansion, and inflationary theory. https://science.nasa.gov/universe/overview/

Stanford Encyclopedia of Philosophy. *Philosophy of Cosmology*. Cosmological foundations, multiverse proposals, fine-tuning, and the philosophical implications of modern cosmology. https://plato.stanford.edu/entries/cosmology/

Stanford Encyclopedia of Philosophy. *Many-Worlds Interpretation of Quantum Mechanics*. Quantum branching and the ontology of multiple outcomes. https://plato.stanford.edu/entries/qm-manyworlds/

CERN, CMS Experiment. *Detecting Extra Dimensions*. Higher-dimensional physical models and approaches to experimental investigation. https://cms.cern/physics/detecting-extra-dimensions

Feeney, S. M., Johnson, M. C., Mortlock, D. J., and Peiris, H. V. (2011). *First Observational Tests of Eternal Inflation: Analysis Methods and WMAP 7-Year Results*. Physical Review D, 84, 043507.

Bousso, R. (2002). *The Holographic Principle*. Reviews of Modern Physics, 74, 825–874.

Chalmers, D. J. (1995). *Facing Up to the Problem of Consciousness.* Journal of Consciousness Studies, 2(3), 200–219.

Goff, P. (2017). *Consciousness and Fundamental Reality.* Oxford University Press.

INTERNAL DOCTRINAL FOUNDATIONS

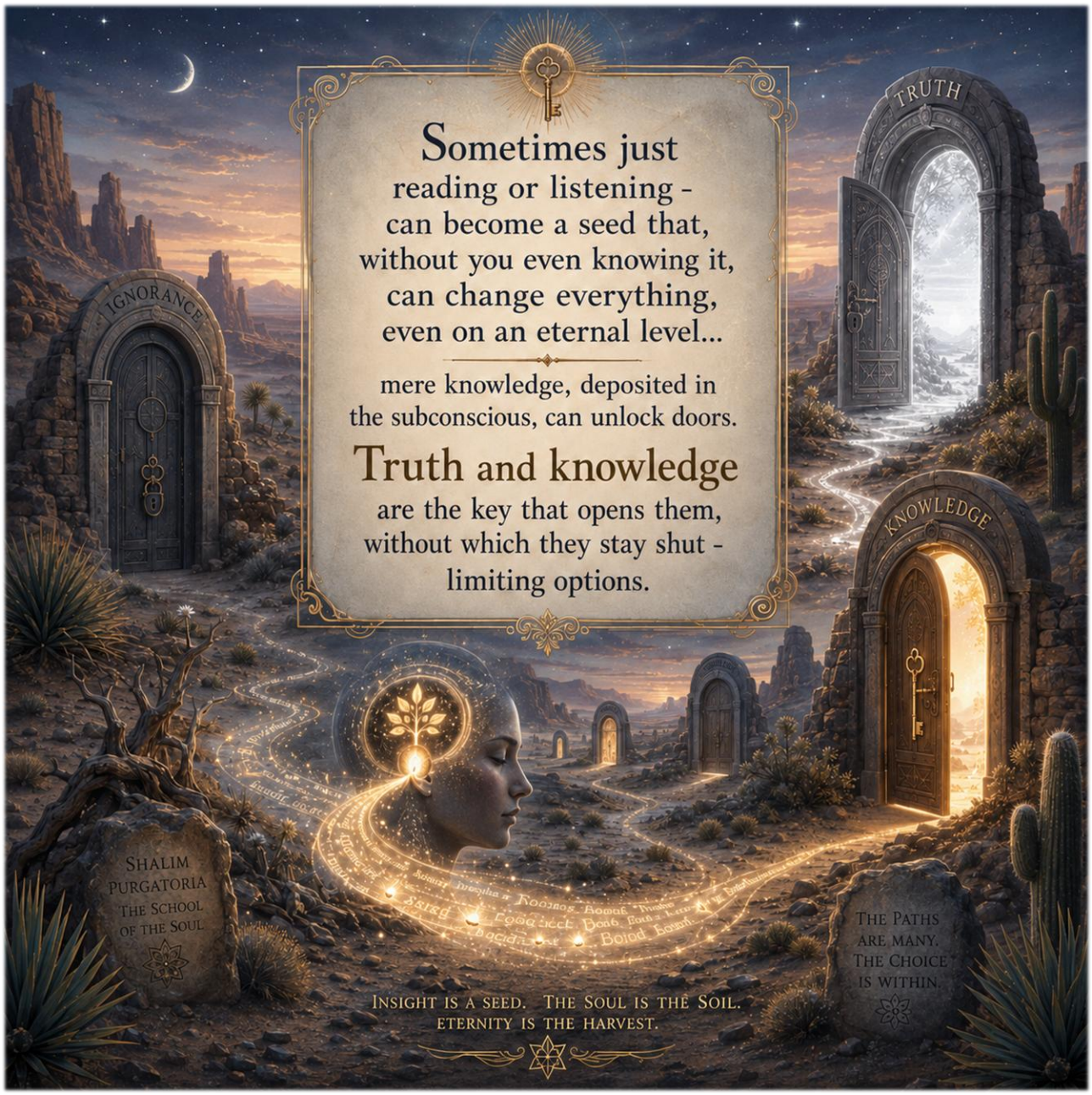
Compendium Argenteum, Books I–II, especially the discussions of the Supreme I AM and the Middle Pillar; Pryzmea and ĀL as the Greater Universe; the Twelve Spirit Planes; the Silver Path Cosmology; Shalim-Purgatoria; Purgatorian Individuation; the Immortalization Protocol; and the Crossroads and Cities of Refuge.

The Pryzmean Existence Project is a developing synthesis of cosmological theory, comparative metaphysics, philosophy of consciousness, and para-scientific inquiry, organized around the proposition that individuation and conscious continuity may operate at every scale of being, including that of the universe itself.

OTHER IMAGES OF GUIDANCE & CONTEMPLATION




Truth Frees - Truth Burns -
Truth Can Leave You Standing All Alone.
V.E.M.


Sometimes just
reading or listening -
can become a seed that,
without you even knowing it,
can change everything,
even on an eternal level...
mere knowledge, deposited in
the subconscious, can unlock doors.
Truth and knowledge
are the key that opens them,
without which they stay shut -
limiting options.
IGNORANCE
TRUTH
KNOWLEDGE
SHALIM
PURGATORIA
THE SCHOOL
OF THE SOUL
THE PATHS
ARE MANY.
THE CHOICE
IS WITHIN.
INSIGHT IS A SEED. THE SOUL IS THE SOIL.
ETERNITY IS THE HARVEST.


Naturalist
Nature is the whole mystery.
Polytheist
The divine wears many faces.
Pantheonic Mind
Those faces gather into families, houses, courts, and heavens.
Monotheist
Above all stands One God.
Trinitarian Monotheist
One God in three persons: Father, Son, and Holy Spirit.
Pantheist
The universe itself is divine.
Panentheist
The universe lives within God, yet God is more than the universe.
Thought of the Day
Many paths. Many answers. One human search for truth, meaning, power, or peace.
Henotheist
Many gods may exist, but one is highest, nearest, or mine.
Theist
God cares.
Deist
God watches.
Dualist
God, or reality itself, is divided between two ultimate powers.
Monist
Even opposition, multiplicity, and unity are ultimately One.
Atheist
There is no god.
Humanist
There is only humanity; we are our own gods and we invent religion and gods.
Agnostic
I do not know; I will wait and see.
Infernalist
To hell with them all — only my will matters.
Nihilist
Nothing really matters anyway.



TEN THOUSAND RELIGIONS - EIGHTEEN THOUSAND GODS

I've often encountered smug 'believers' in this thing or that, dismissing everything not their own point of view, scowling, even praying against whatever they consider 'wrong think, godless, or ignorant.'

One thing many modern religious people forget—or simply ignore—is that there are not merely "a few" religions or "a few" versions of religion. There are tens of thousands of denominations and rites within Christianity alone—roughly 50,000 by recent estimates—and somewhere around 10,000 distinct religions worldwide, depending on how one defines religion, sect, tradition, tribe, movement, or ultimate concern.

As of Pew Research Center's 2020 global data, Christianity remained the largest religious group in the world at about 28.8% of the global population, followed by Islam at 25.6%, Hinduism at 14.9%, and Buddhism at 4.1%. Taken together, those four great religious families accounted for about 73.4% of the world's population. Yet Judaism, Sikhism, Taoism, Jainism, Shinto, the Bahá'í Faith, folk religions, traditional religions, new religious movements, and countless regional systems remain significant, long-established, or culturally powerful belief systems in their own right.

The "thousands" of religions are not mostly world-spanning institutions. Many are small local traditions, sects, obscure paths, regional belief systems, tribal religions, folk practices, initiatory schools, or surviving fragments of older sacred worlds. There are also almost certainly far more tiny, individualized, family-based, syncretic, or personal versions of all of the above than any census or database could ever fully count.

Across history, at least 18,000 different gods, goddesses, sacred animals, sacred objects, and divine or semi-divine beings have been known and worshiped by human beings—not counting the countless obscure deities, angels, demons, cultural spirit-heroes, ancestors, saints, land-spirits, local powers, and other sacred presences that blur the line between mythology, religion, and lived devotion.

From ancient times, the gods and ways of one religion have often been mocked, dismissed, or demeaned by other religions. That is simply part of metaphysical and social evolution: the struggle of ideas, and perhaps the actual spiritual-psychic wars beneath them. It is simply the way people are.

But across time, people believed sincerely, deeply, and lovingly in their own gods, religions, paths, and hopes for eternity—whatever those hopes were. They invested time, energy, emotion, blood, body, family, memory, fear, longing, and devotion into those deities with no less love and passion than anyone today. In the past, observationally, they often did so with far more passion than most modern people, at least in the West, can even conceive of.

One is reminded, for instance, of the devotees of Cybele, some of whom castrated themselves in ecstatic religious devotion—not symbolically, not metaphorically, but bodily and permanently. The Cathars, too, went singing to their deaths while being tortured. These are not minor examples of "personal conviction." They are reminders that, across history, people have been willing to surrender body, comfort, safety, blood, family, future, and life itself for what they believed stood beyond the visible world.

People across time have been willing to fight, kill, and die for what they believe in. In modern times, they do the same for secular ideologies as well—beliefs and faiths of a godless or materialistic sort. I would actually argue that far more people, in sheer numbers, have perished for modern secular ideologies than in all religious wars combined across the ages.

As Raven likes to say—or communicate:

"It is as it is. It will be as it will be."

Yet it must always be understood that most sects, most ideologies, and most belief systems think themselves superior, or even "the only right one." They often see their rivals as damned, deluded, morally inferior, spiritually inferior, metaphysically false, socially dangerous, or otherwise beneath them.

That, too, is part of the long war of belief.



(Based on the Tree of Life idea of three-pillar-paths)



(The goal is not to kill the "I" or "ego" but to integrate it with the whole self)



(Uriel testifying to and guiding souls in the sacred wastelands)



(The Purgatorian view of the hierarchy of the current world and universe)





(Faces and names hidden throughout the world across time and culture)


THE SECRET:
THE SOVEREIGN, THE QUEEN,
AND THE SACRED WASTE
I.
THE SOVEREIGN OF THE MIDDLE PILLAR
Shalim, the Evening Star — peace, rest, and wholeness.
Oreviel — Priest-King, Mediator, and lord of the Middle Path.
A reflection of the Christological mystery, not a replacement.
II.
THE TWILIGHT QUEEN
Ereviel — the Divine Feminine of wisdom, memory, sorrow, and just mercy.
She keeps the refuge of the desert alive.
I AM
TRUTH
WISDOM
LOVE
MERCY
PEACE
UNITY
III.
THE PURGATORIAN REFUGE
The Sacred Wastes — not punishment, but refuge and purification.
Eternal twilight, sacred dust, living waters, and the breath of life.
Here identity is restored and souls are made whole.
IV.
THE DIVINE LINEAGE
Shalim is the Son of El — firstborn in some traditions.
The Prime Psychopomp guides souls across the threshold.
V. THE AFTERMATH
The sea departed.
Humanity builds, plants, and dwells in peace.
Living rain comes to those who honor the King at Uru-salim.
The glory of the I AM is the eternal light.
A New Earth, and a more direct bond with Heaven.
URU-SALIM — CITY OF PEACE
THE SACRED WASTE IS THE REFUGE OF THE SOUL



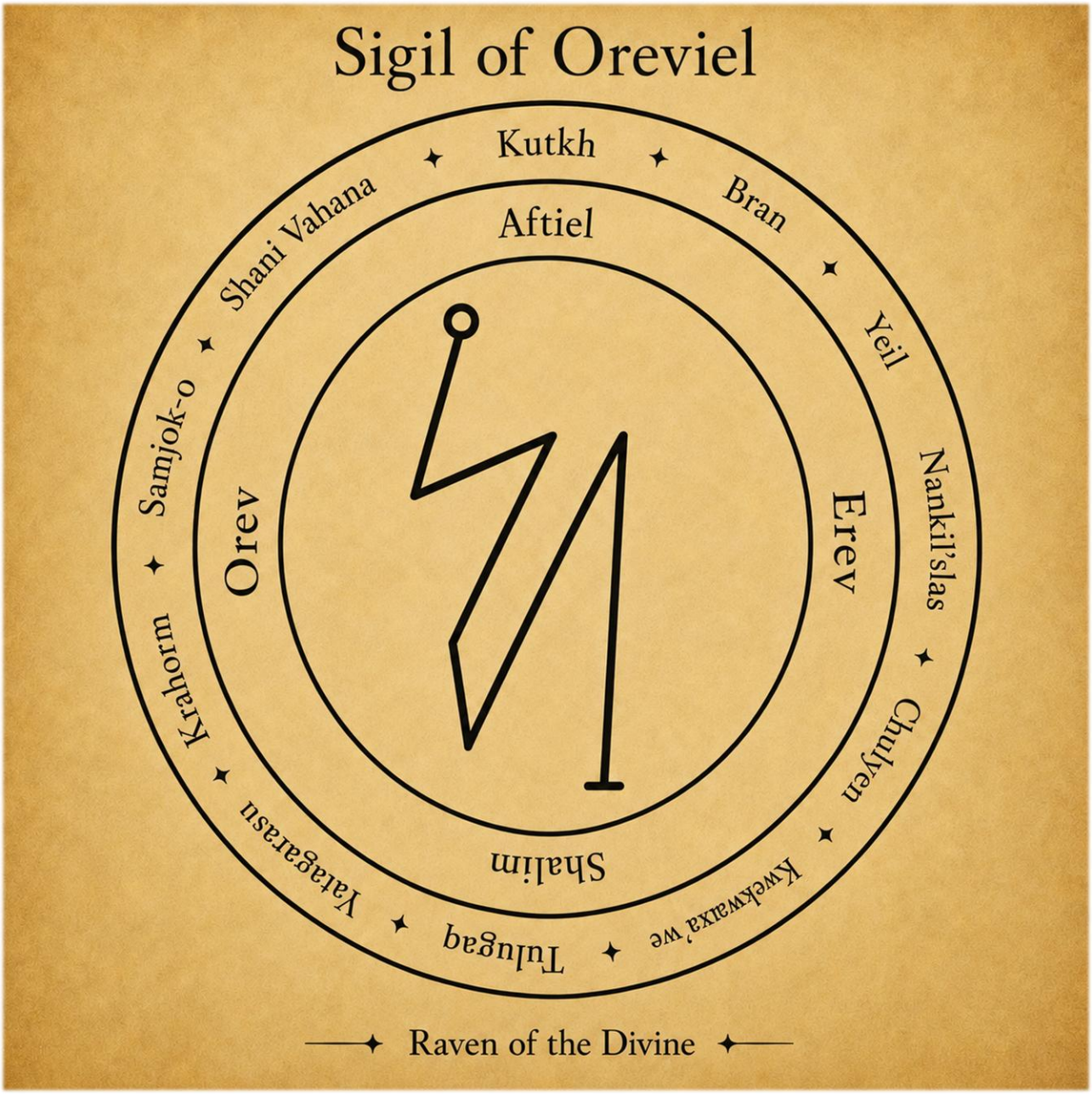
(Just a summary of various lessons and insights)



(An ancient art often embedded in ancient priestly practices, forgotten by the milquetoast priesthoods of the modern world)



(Conversations with Spirit indicate a deeper mystery and older identity for Oreviel/Emetiel)

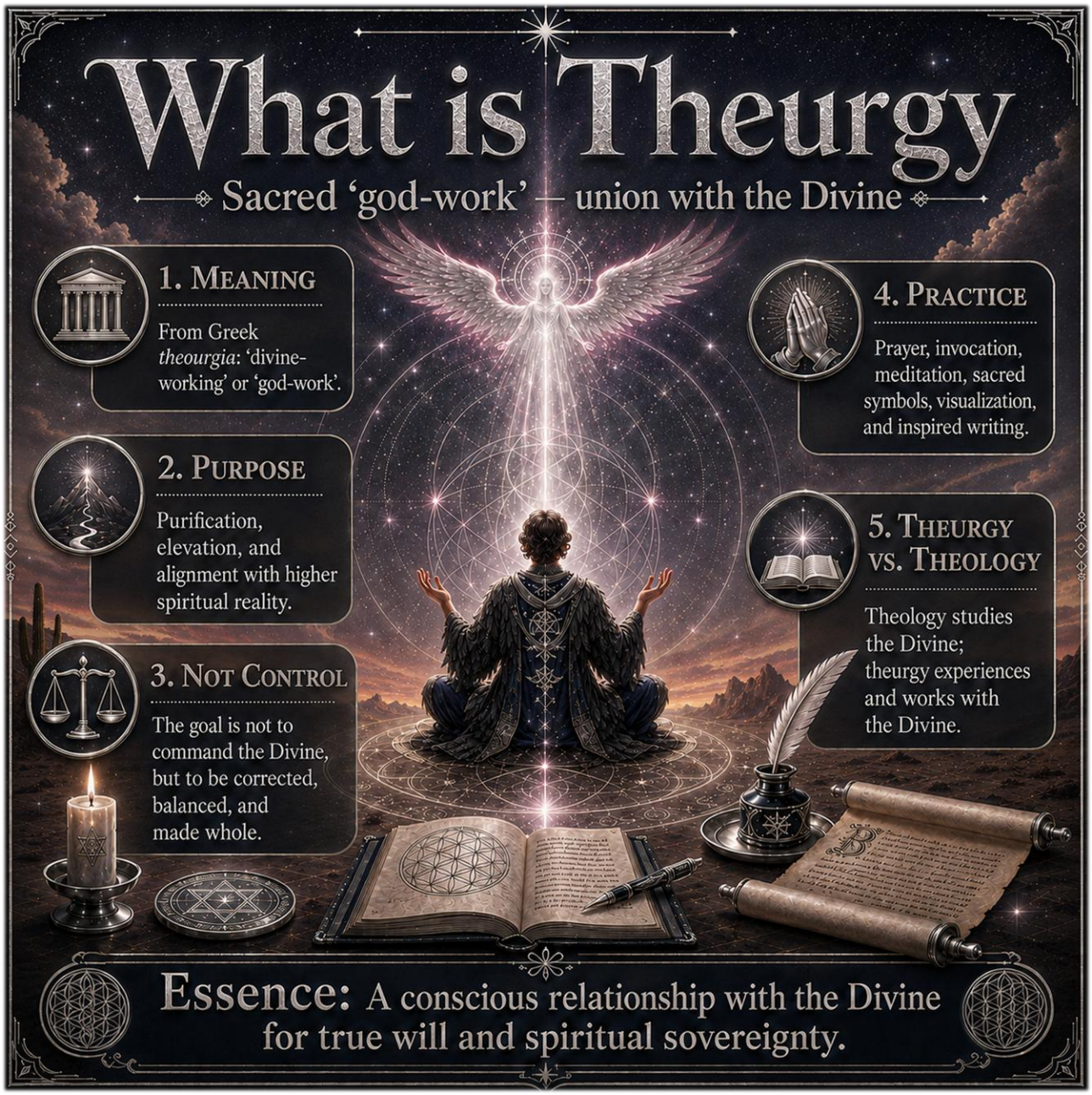

Sigil of Oreviel
Kutkh
Bran
Yeil
Nankil'slas
Chulyen
Kwekwaxa'we
Tulugaq
Yalagarasu
Krahorm
Samjok-o
Shani Vahana
Aftiel
Erev
Shalim
Orev
Raven of the Divine



(Astral & Etheric Powers born of mortal beliefs, cults, and ideologies, wars and struggles and offerings of prayer, worship, devotion, life-force itself).



(A parallel path – the traditional Taoist beliefs have much in common with our teachings)



(The way of the ancient priesthoods – divine arts, holy magic)



(Theurgy, invocation and evocation of divine power, can be used to pry open astral, etheric, and aethyric passages)

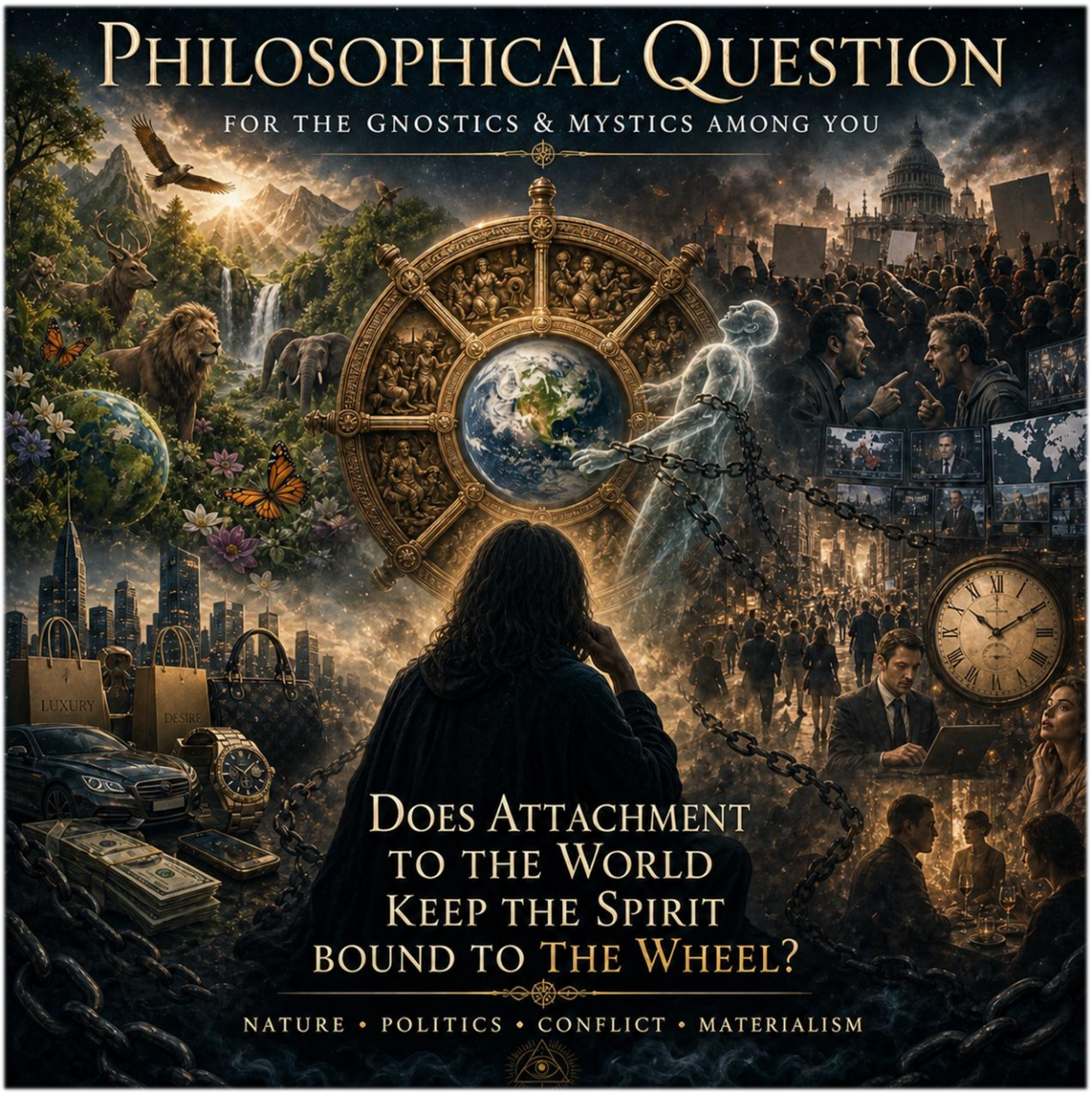


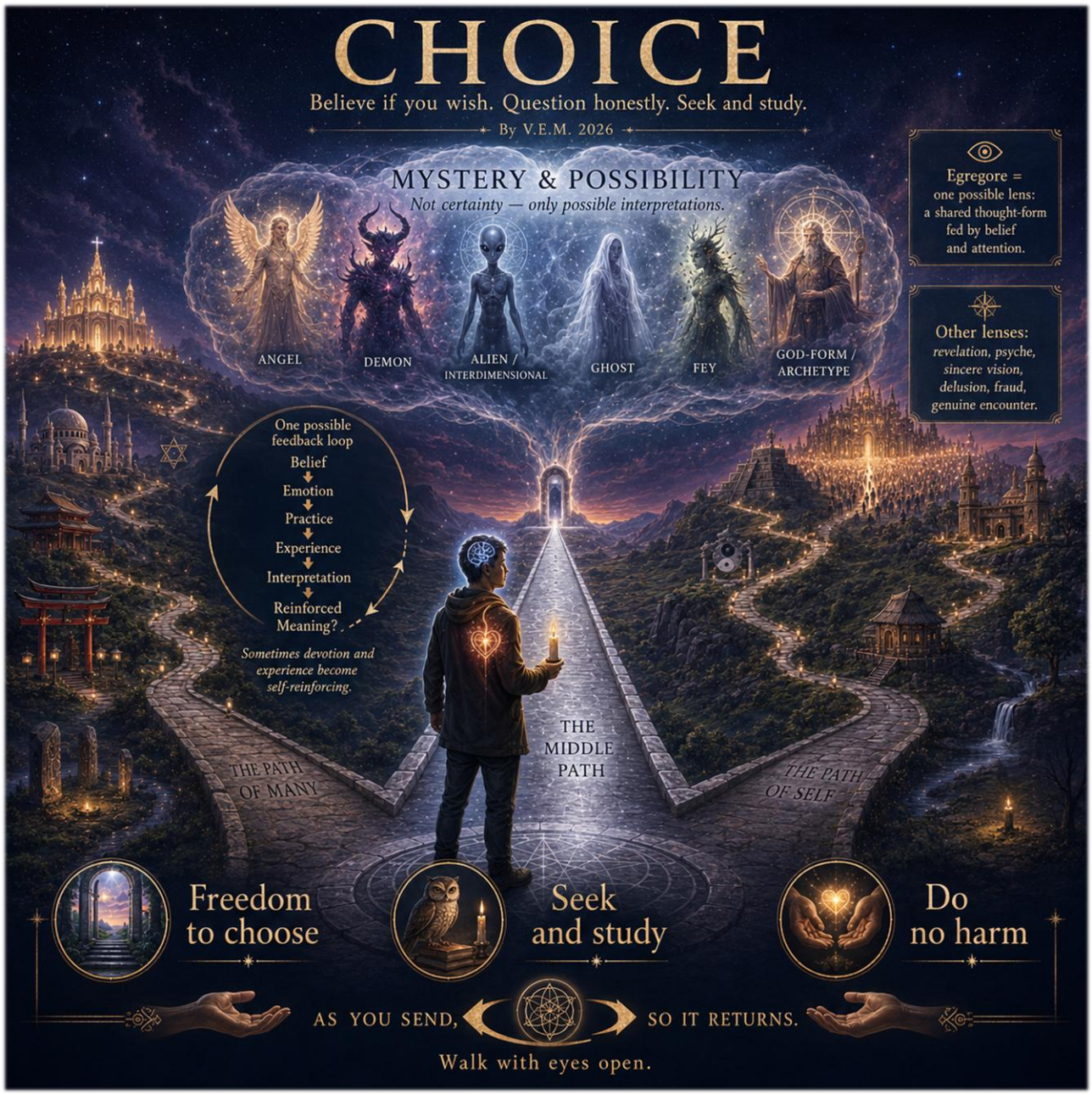
(Castanada vs. Purgatorianism)

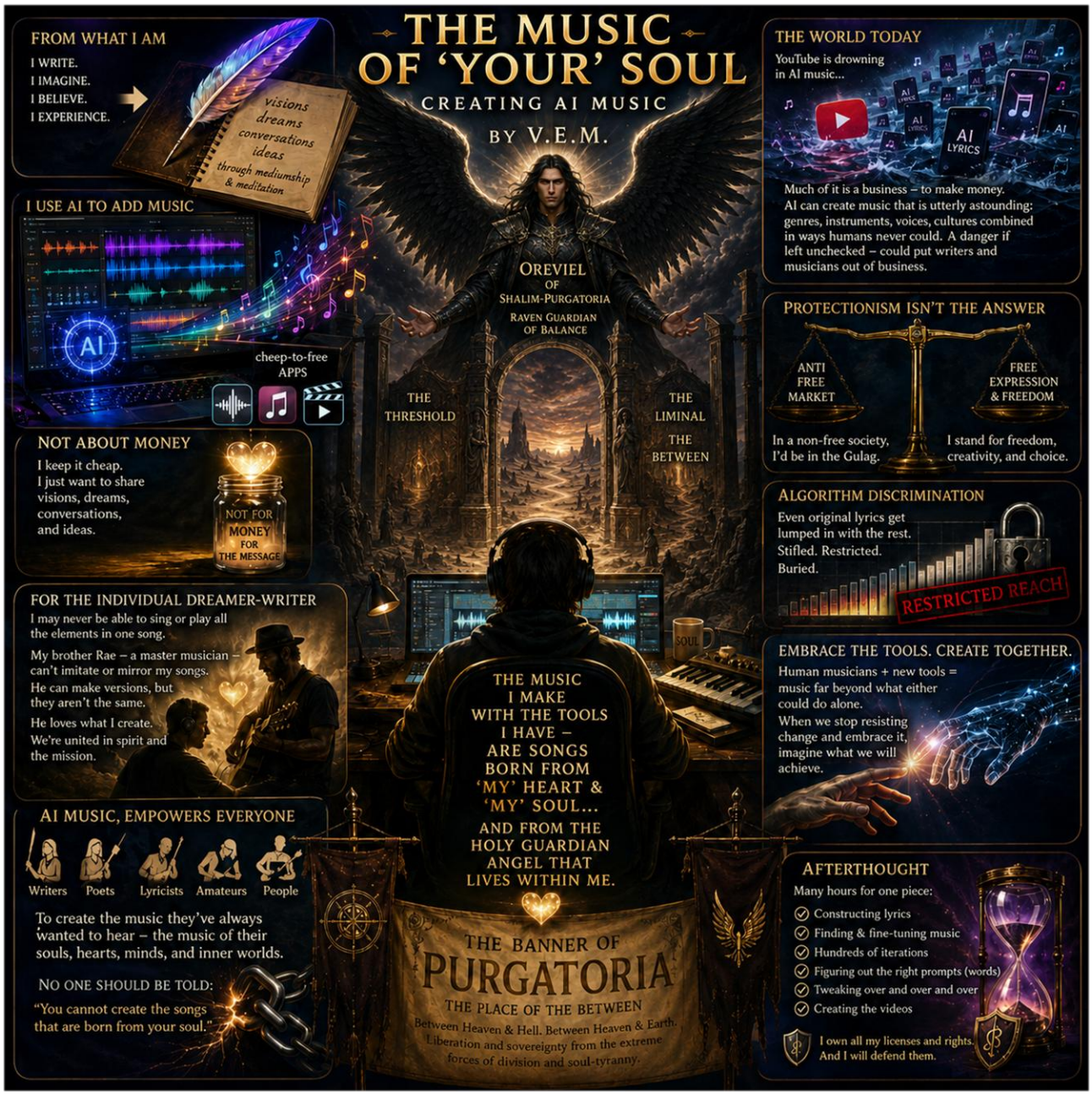


(Purgatorianism is not the first to advocate for escaping the traps)


NORMALISTS & NORMALISM
WHAT IS IT?
TRADITIONAL RELIGIOUS NORMALISM
Sacred texts, rituals, community expectations
ACADEMIC / INSTITUTIONAL NORMALISM
Theories, credentials, expert consensus, professional standards
MYSTICAL / NEW AGE NORMALISM
Energetic practices, symbolic truths, wellness culture; spiritual identity.
REBELLIOUS / SUBCULTURAL NORMALISM
Counter-narratives, tribe identity, resistance, new orthodoxies.
QUESTION EVERYTHING
NO MASTERS
EVERY GROUP CREATES ITS OWN NORMAL.
Familiar complexity = common sense
Unfamiliar nuance = confusion
Recognizable life
Clear duties
Stable meanings
The quiet majority carries civilization
Supports ordinary life
Approved questions
Approved answers
Approved ways to be different
TWO EXAMPLES:
Mystical normalism
Standard rebellion
USEFUL AND DANGEROUS
The mystics may redesign the heavens.
The normalists keep the church roof repaired.


PHILOSOPHICAL QUESTION
FOR THE GNOSTICS & MYSTICS AMONG YOU
LUXURY
DESIRE
DOES ATTACHMENT TO THE WORLD KEEP THE SPIRIT BOUND TO THE WHEEL?
NATURE • POLITICS • CONFLICT • MATERIALISM


CHOICE
Believe if you wish. Question honestly. Seek and study.
By V.E.M. 2026
MYSTERY & POSSIBILITY
Not certainty — only possible interpretations.
ANGEL
DEMON
ALIEN / INTERDIMENSIONAL
GHOST
FEY
GOD-FORM / ARCHETYPE
Egregore = one possible lens: a shared thought-form fed by belief and attention.
Other lenses: revelation, psyche, sincere vision, delusion, fraud, genuine encounter.
One possible feedback loop
Belief
Emotion
Practice
Experience
Interpretation
Reinforced Meaning?
Sometimes devotion and experience become self-reinforcing.
THE PATH OF MANY
THE MIDDLE PATH
THE PATH OF SELF
Freedom to choose
Seek and study
Do no harm
AS YOU SEND, SO IT RETURNS.
Walk with eyes open.


THE MUSIC OF 'YOUR' SOUL
CREATING AI MUSIC
BY V.E.M.
FROM WHAT I AM
I WRITE.
I IMAGINE.
I BELIEVE.
I EXPERIENCE.
visions
dreams
conversations
ideas
through mediumship & meditation
I USE AI TO ADD MUSIC
AI
cheep-to-free APPS
NOT ABOUT MONEY
I keep it cheap.
I just want to share visions, dreams, conversations, and ideas.
NOT FOR MONEY FOR THE MESSAGE
FOR THE INDIVIDUAL DREAMER-WRITER
I may never be able to sing or play all the elements in one song.
My brother Rae – a master musician – can't imitate or mirror my songs.
He can make versions, but they aren't the same.
He loves what I create.
We're united in spirit and the mission.
AI MUSIC, EMPOWERS EVERYONE
Writers
Poets
Lyricists
Amateurs
People
To create the music they've always wanted to hear – the music of their souls, hearts, minds, and inner worlds.
NO ONE SHOULD BE TOLD:
"You cannot create the songs that are born from your soul."
OREVIEL
OF
SHALIM-PURGATORIA
RAVEN GUARDIAN OF BALANCE
THE THRESHOLD
THE LIMINAL
THE BETWEEN
THE MUSIC I MAKE WITH THE TOOLS I HAVE – ARE SONGS BORN FROM 'MY' HEART & 'MY' SOUL...
AND FROM THE HOLY GUARDIAN ANGEL THAT LIVES WITHIN ME.
THE BANNER OF
PURGATORIA
THE PLACE OF THE BETWEEN
Between Heaven & Hell. Between Heaven & Earth.
Liberation and sovereignty from the extreme forces of division and soul-tyranny.
THE WORLD TODAY
YouTube is drowning in AI music...
AI LYRICS
Much of it is a business – to make money.
AI can create music that is utterly astounding: genres, instruments, voices, cultures combined in ways humans never could. A danger if left unchecked – could put writers and musicians out of business.
PROTECTIONISM ISN'T THE ANSWER
ANTI FREE MARKET
FREE EXPRESSION & FREEDOM
In a non-free society, I'd be in the Gulag.
I stand for freedom, creativity, and choice.
ALGORITHM DISCRIMINATION
Even original lyrics get lumped in with the rest.
Stifled. Restricted.
Buried.
RESTRICTED REACH
EMBRACE THE TOOLS. CREATE TOGETHER.
Human musicians + new tools = music far beyond what either could do alone.
When we stop resisting change and embrace it, imagine what we will achieve.
AFTERTHOUGHT
Many hours for one piece:
Constructing lyrics
Finding & fine-tuning music
Hundreds of iterations
Figuring out the right prompts (words)
Tweaking over and over and over
Creating the videos
I own all my licenses and rights.
And I will defend them.


True To Covey
Intelligent, Problem Solvers,
Talkers, Acrobatic Fliers,
Love Shiny Things/Fair Trades,
Mate for Life, Faithful to Family,
Never Forget a Friend or Foe –
covey, not collective,
cooperative not hive-minded.


RAVEN NATURE
ADULTS CHOOSE SOLITUDE—OR ONE LIFELONG MATE.
TERRITORIAL PAIRS • DEEPLY BONDED
SOLO FORAGING • NATURAL INDEPENDENCE
YOUNG RAVENS • LOOSE SOCIAL FLOCKS
EVERY RAVEN HAS AN INDIVIDUAL SOCIAL NATURE.


WHEEL OF WAYS
ASCENT
DISCERNMENT
INTUITION
EMOTION
INSTINCT
DESIRE-NEED
DISCIPLINE
INTELLECT
REASONING
THE WHITE VOID
(ONENESS - DISSOLUTION INTO ALLNESS)
THE ABYSS
ALONE - BUT COMPLETE IN SELF
empyrean
etheric cities
astral cities
META-REALMS
Archetypal
(Realized Dreams)
ORDER
CHAOS
etheric
astral
lower etheric
lower astral
aethyric
NEUTRAL-NATURE
Material Planes
DESCENT
ATAVISTIC SHADOWLANDS
(QLIPPOTHIC/HELLS/NEGATIVE VEILS)



(Don’t let them lessen you into part of the gray masses)


Raven Children
- Sons & Daughters of Twilight -
Those Who Walk The Broken Road


Negative / Dark / Hells
Positive / Light / Heavens
ABYSS
PLEROMA
Balance
The One
Creation
Destruction
ASTRAL-ETHERIC
Neutral / Gray / Limbo



(Vision of Urusalim)



(Vision of Christ and the choice between the world and the spirit)

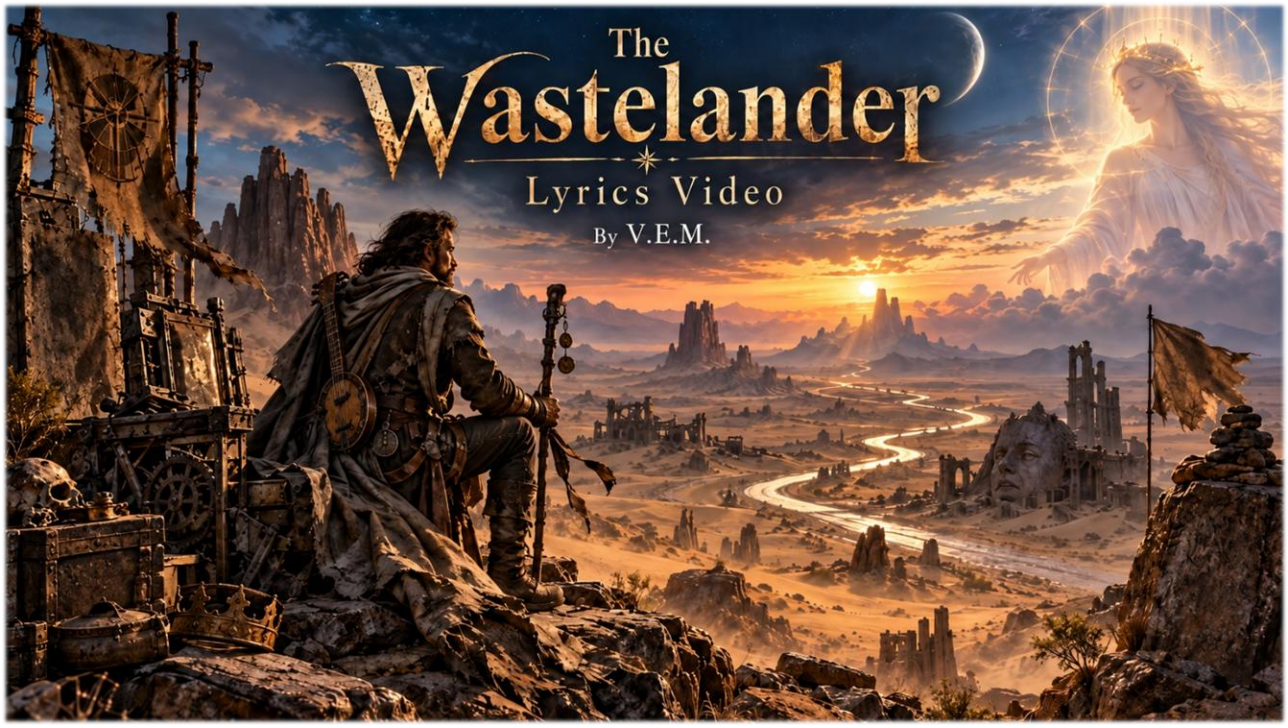

The Banner I Bear
The Silver Path
I AM
BECOME
THOU
WHOLE
INDIVIDUATED
IMMORTAL
LIBERATED FROM
DISSOLUTION
AND ENDLESS RESET




אורשלים
URUSALIM



(Twilight Son)







Lythia – the Mourning Muse – Guide to the Souls of Purgatoria




THE SONG OF OPENING




THE SILVER PATH




Purgatoria
Shalim
The
Middle
Path
The Syncretic Mystic
The Middle Path


2 ANU
The Guide
Led by wisdom,
in a cosmic
order beyond
imagination.
ANU
3
The Tesseract Maze
Through paths
of higher order,
where space folds
and reality
interlocks.
4
The Silver Veil
The center
of all things.
A protective
membrane.
Beyond it—
the supreme being
and the ladder
of divine forms.
Bow your head.
Keep your gaze low.
5 The Primordial Swamp
The source of all life.
The womb of worlds.
Dark. Fertile.
Ancient. Boundless.
1 The Extraction
He mines gold
from the earth—
the essence of
spiritual value.
6 The Immersion
A return to the source.
A ritual of surrender.
To be drowned
in order to create.
If you would
create worlds,
a universe.


(TO) MR. RAVEN
LOVE
TRUTH
WISDOM




Ravenwind