

**THE COMING OF THE
ANTICHRIST
IN SPIRITUAL SCIENCE,
IN SCRIPTURE,
AND IN PROPHECY**



by
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The Antichrist

The coming of the antichrist in spiritual science, Scripture and prophecy.

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CONTENTS

<i>Foreword – to be read!</i>	5
SECTION 1: THE COMING OF THE ANTICHRIST IN SPIRITUAL SCIENCE	6
<i>1: Introduction</i>	<i>6</i>
<i>2: The birth of evil</i>	<i>7</i>
2.1 Lucifer	7
2.2 Ahriman.....	9
2.3 The Asura	11
<i>3: from the Garden of Eden to the New Jerusalem</i>	<i>14</i>
<i>4: Man as the religion of the gods</i>	<i>15</i>
<i>5: The history of the elect or of the chosen people</i>	<i>16</i>
<i>6: Historic cycles of good and evil</i>	<i>19</i>
<i>7: The cycle of 543.....</i>	<i>21</i>
<i>8: The cycle of 33.3.....</i>	<i>23</i>
<i>9: The seven tools of Ahriman.....</i>	<i>26</i>
<i>10: 1998.....</i>	<i>27</i>
<i>11: The meaning of love</i>	<i>28</i>
<i>12: An example of love</i>	<i>29</i>
SECTION 2: THE EIGHTH SPHERE	31
<i>1: Human consciousness</i>	<i>31</i>
<i>2: Imaginative consciousness, Mary-Sophia and Lucifer</i>	<i>32</i>
<i>3: The eighth sphere and Ahriman</i>	<i>34</i>
<i>4: The influence of Lucifer and Ahriman to support the eighth sphere.....</i>	<i>36</i>
<i>5: The eighth sphere and the three forces of evil: a false paradise.....</i>	<i>37</i>
<i>6: The Antichrist and the inner layers of the Earth</i>	<i>39</i>
6.1) The fallen hierarchies.....	39
6.2) The Chthonic gods	40
6.3) Meteorology	41
6.4) The role of the Hierarchies	42
6.5) The risen Christ as the archetype of the new man and antichristic immortality	47
<i>7: The antichrist and the reign of fear.....</i>	<i>48</i>
7.1) The invocations of Michael	48
7.2) The Incarnation of Ahriman, his deviations and fears	50
7.3) The responses of Love	52

SECTION 3: THE COMING OF THE ANTICHRIST IN SACRED SCRIPTURE	54
<i>1: The Great Tribulation</i>	<i>54</i>
<i>2: The antichrist in the apocalypse of St John.....</i>	<i>60</i>
<i>3: John's epistles</i>	<i>65</i>
<i>4: The epistles of Paul</i>	<i>66</i>
SECTION 4: THE ARCHAI MICHAEL	67
SECTION 5: THE BAPTISM OF WATER AND THE BAPTISM OF FIRE	69
<i>1: Two baptisms</i>	<i>69</i>
<i>2: Faith</i>	<i>70</i>
SECTION 6: THE ANTICHRIST IN PROPHECY	73
The letters of John:	73
John Paul II:	74
Maria Valtorta:	75
Anna Maria Taigi:	76
From the secret of Fatima:	76
Sister Clarissa, Fougères:	76
Sister Benedicta of Laus:	77
St. Hildegard:	77
Maria Valtorta:	77
Philippe de Lyon:	78
Ursula O'Rourke:	78
Padre Pio:	78
Giorgio Bongiovanni:	80
The third secret of Fatima:	84
SECTION 7: THE HELLISH THREESOME: SATAN, THE ANTICHRIST (THE FALSE PROPHET) AND THE GREAT DICTATOR.....	88
Judas and the Antichrist.....	88
The false Prophet	88
The writings of Vladimir Soloviev	93
Prophecy of M. Aumont.....	94
Prophecy of Enzo Alocco.....	94
Prophecies of Jeane Dixon	94
<i>A brief note on Adolf Hitler, the Precursor of the Antichrist.....</i>	<i>94</i>
SECTION 8: CONCLUSION	96
BIBLIOGRAPHY	97
English Titles from Eureka	98
<i>Agriculture</i>	<i>98</i>
<i>Spiritual-Scientific Studies</i>	<i>99</i>
<i>Architecture.....</i>	<i>100</i>
<i>Nutrition</i>	<i>100</i>
<i>Research</i>	<i>100</i>

Foreword – to be read!

The information in this booklet is to be considered at various levels. To a "literal" reading one must add a "considered" reading because many of quotations cited (prophecies, and various sacred writings, visions, etc.) have, by their intrinsic nature, different levels of meaning.

For example, Padre Pio talks of the three and a half days of darkness in which only the blessed candlemas candles shine. This should be interpreted as the days of initiation, inner days in which we are left free (and therefore "alone") by the spiritual world. In these times one should develop increased self-awareness. The reference to the blessed candles should not spur us to buy candles from an ecclesiastical supplier, but recognise that only insofar as we transform our lower soul (the "sentient" soul) with the purifying forces of Mary, can we shine light on our inner journey.

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SECTION 1: THE COMING OF THE ANTICHRIST IN SPIRITUAL SCIENCE

1: Introduction

During each of our lives and development we will be tempted by evil, because of our role in the Earth and the Universe; becoming the bearers of freedom and love. To learn more about Good will help us understand the mystery of Evil.

The predominant way of thinking is based on the contrast between good and evil, and considers them within dualistic logic. However, this does not allow us to understand their very essence. The logic of division, inherent in such juxtaposition, is already luciferic. The problem is addressed properly when we rise above the conflict between these forces to try to establish the relationships and connections between them. In so doing we introduce the christic power of thought, a quality of thinking that allows us to lift the veil on world events and understand the roles of the forces of Good and Evil. Only by doing so can we recognise and correct relations with the forces of evil. The best example is the impulse of Christ himself, who, though capable of defeating the forces of evil from outside, has showed us (outwardly) how to "defeat" them with His death on the cross, so that man could freely develop the power of love of which people will increasingly become the bearers.

The logic of evil always sees a clash between two opposites. These "opposites" are the Luciferic and Ahrimanic aspects in the world. The usual concept that modern Man has of Good and Evil can lead him to pit the forces of evil (Lucifer and Ahriman) against each other and attribute various roles to each of these forces, while the true Good - as we shall see - lies in a dynamic balance between these two forces. To find what Good really is, it is essential that we develop a spiritual logic inhospitable to the one-sided concept of the clash of opposites. As an example we can mention the Second World War, where the Nazi, Soviet and American leaders (and those behind them) were actually complicit, keeping their secret meetings hidden behind a clash between two poles (Axis against Allies) whilst all were united in preserving their existence.

It follows that the idea of good and evil acts should not be understood absolutely, because every soul is at a different stage of evolution. What is a good act for one person can be bad for another. That which is good allows the individual to develop and complete, while evil binds him to old states of consciousness, ie those that are of the past (luciferic), or that anticipate future conditions for which the Man is not yet ready (ahrimanic). We can therefore say that an action that is good at one time or place, can be evil in others. This concept can be further developed with an exercise concerning a person's will. Each of us is brave or cowardly to varying degrees depending on the external situation we encounter, a situation that we must evaluate on the basis of our internal situation (strengths, accountability, character, etc). It goes without saying that every choice is the daughter of a practical evaluation. Another person, even in the same external situation, will bring a different internal state, and therefore the choice will be different. These two people may well judge the behaviour of the other as "bad".

In the eyes of God, however, things are different. If each of the two people chose the appropriate "middle way" between recklessness and cowardice, they did "well" and the action is written in the Book of Life accordingly.

To understand the roles of Good and Evil we must know their essence. We understand that there is a Trinity of Good, of divine love: the Holy Spirit, Son and Father. Similarly there is a Trinity of Evil opposing spirits called Lucifer, Ahriman and the Asura.

beings who act only as a channel for the experiences from the divine. One can imagine this by drawing a surface, a veil, a skin, within which one buds off a cavity by "invagination". In doing so the spiritual forces that were acting outside to give man a possibility to evolve, penetrated into the inner world of human beings thus working upside down or in opposition. In the place where the evil of Lucifer acts as seduction and separation, his karma (or law of balance) emerged as Ahriman and, finally, as a result of Ahriman's abuse (violence and death) access develops for the third power of evil represented by the Asura, the forces that are opposed to any form of spiritual evolution. The luciferic rebellion thus brings about the distinction (in humans and the cosmos) between an internal and an external world whose laws are in reversed in relation to each other.

From the above we can understand the range of Lucifer's influence - the formation of all "skin" and therefore of the hollow organs, the creation of national "skins" as borders as Nationalism, the tower of Babel, the formation of clouds as a veil that envelops us, untruths that act like a cage, a skin that stifles freedom, etc. Consequently, we can understand the other forces of evil. Given that the Luciferic "veil" penetrates everything that constitutes the cosmos, ie into that aspect of the manifest Creation that esoteric Christian understands as the Holy Spirit, we cannot say that Lucifer rebelled against either the Father or the Son, but rather against the Holy Spirit. He wished to restore Man early to heaven thus ensuring that Man cannot accomplish his task on Earth and for Earth. This approach to life is characteristic of the mystics.

When Lucifer decided to retain part of the spiritual experience for himself, he developed the sin of pride, and even though it may seem strange, it was thanks to this that the principle of human individuality could arise. By this we mean the spiritual principle that allows Man to be a unique being, a principle which differs from "personality" which is the expression of the soul. The sin of pride¹ can therefore also be considered as a necessary evil so that Man, over time, could develop Love and Freedom by confronting his selfishness. The sins arising from the selfish nature of man are, therefore, forgivable. As stated in the Gospels, the sins of those who do not recognise the Spirit contrast the sins against the Holy Spirit. Suicide is an example - a manifestation of lack of trust in the spiritual world and in its help.

The rebellion of Lucifer occurred during the time of the Earthly Paradise, in the era known as Lemuria (about 70,000 years ago). This introduced egotism into the human soul (the "cavity" of the soul within which we can retain our own experiences). The soul thus assumes predominance over our other bodies thus constricting and weakening the etheric or our vital organisation. In images this is equivalent to the expulsion of man from the Garden of Eden and the consequent 'curse', stemming from the fact that man has incorporated Lucifer. The curses, which are divided into three aspects, become, from another point of view, the three "graces" of the Father for our return to Him:

- "In the sweat of thy face shalt thou eat bread" (Genesis 3:17-19) (evidence of fatigue), ie: you deal with obstructions;
- " Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; " (Genesis 3:16) (the experience the pain), ie: you can redeem your soul;
- "For dust thou art, and unto dust shalt thou return " (Genesis 3:19) (death) ie abandoning the physical body you can return home to God.

In these so-called "curses" is concealed a deep connection between Man and Earth. Only by engaging with the Earth can he encounter redeem or transform the opposing forces and thus return to the divine world as the bearer of Love and Freedom.

¹ In Italian the word "sin" [*peccato*] comes from "foot" [*pie*] and "stumbling" [*incampio*]. To sin is, therefore, to stumble, not negotiating an obstacle. It is linked to influences that spring from the physical body: the instincts.

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