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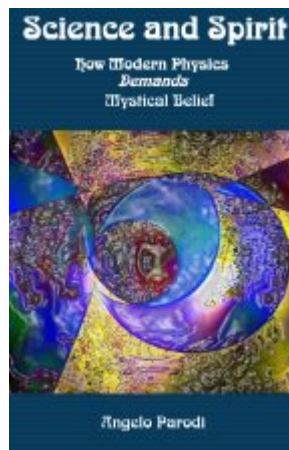
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Science And Spirit



By Angelo Parodi

Eschatology

Armageddon, the final ascension, the end of the world—the visions of many prophets and the forecasts of numerous sects have predicted that some cataclysmic event would change the face of the earth, leaving only the righteous to survive. Nostradamus, Edgar Cayce, and the legends of various Native American tribes concur on the coming of a great upheaval. Why did the ancient Mayans choose December 21st, 2012 A.D., as the last entry in their 2300-year old, and otherwise highly accurate calendar? What can we make of such premises, especially considering how the much-anticipated 'Y2K event' came and passed with hardly a glitch? First of all, it's important to

acknowledge that this refers to an event local to earth, not to the universe as a whole. As we've already seen, the universe really doesn't become anything—it simply is. Similar events may occur on other planets populated by spiritual beings, but the principle, as we will discuss below, would be the same. It is an indisputable fact that many religious and mystical disciplines have anticipated major changes in spiritual and physical conditions on earth somewhere in the timeframe of the millennium. It would be a grave mistake, however, to assume this window has passed, just because our current calendar has declared this arbitrary boundary traversed. As many skeptics have observed, the precise date on our modern calendar would have been largely meaningless to prophets of ancient times. How could their predictions of a millennium cataclysm be accurate or even meaningful? It should not be too difficult to comprehend why any relevant prophesies would be approximate in nature, considering the mechanics we have already proposed. To begin with, we can acknowledge that our particular convention for marking the passage of time is hardly universal (as our previous discussions of time and space have emphasized). Just because we say the millennium has passed doesn't necessarily mean that the 'window of opportunity' is now closed. Our knowledge of the space-time fabric suggests that a likely mechanism for the operation of extra-sensory perception consists of an ability to detect powerful mental emanations through the relativistic folds of the continuum. In the case of simple hauntings, for example, what may actually be happening is that potent emotion penetrates the deceptively thin fabric of time, and is experienced at a distance (through time) by another. Thus, the 'ghost' is not intruding on a particular place in the present, but rather, the observer is peeking into another time through a breach created by the intensity of that spirit's passion. This being the case, we can surmise that the highly charged emotional reaction of the masses of earth's population to any major cataclysm occurring in the vicinity of the millennium would convey the notion of a millennium catastrophe. The concept of the millennium would come through, even though the incident might not necessarily occur at the hour, minute, and second of new year's day in the year two-thousand. If any major cataclysmic event were to occur within, say, fifteen or twenty years before or after the millennium proper, the great emotional trauma of billions of souls would probably be focused on the image of the millennia. The predominant thought on people's minds would be something along the lines of: *Oh my God, the millennium doom prophesies were true!* Consequently, the simultaneous scream at the end of the world represents a trauma that would be noticed by many psychics, and what they would hear is a cry that carried this image; not the calendar or the precise date, but the concept. Thus, the prophesies were stated in these terms, but were not necessarily accurate in detail. This would largely explain the dichotomy between the prophesies and the actual date of such an occurrence. In fact, many predictions place the actual date as 2012, though that too may not be precisely accurate. The important point, however, is that the great majority of prophesies, both ancient and modern, emphasize that for those who are spiritually prepared, this event will represent a beginning, not an end.