



# THE GRAY



# WELCOME TO THE GRAY

Summer is often seen as a time of clarity—of light, heat, and long days that leave little room for shadow. But beneath the surface brightness, the strange persists. It ripens. The veil does not lift, it shimmers. And in that shimmer, we catch glimpses of things that perhaps logic says should not be, but somehow are.

True to our mission, we don't seek to render definitive truths. Let your questions stay with you long after the sun has set. Truth lives in the margins. You hold the map. As always, we do not promise answers. We provide information. We offer patterns and possibilities. We honor the spaces where certainty is thin—where folklore lingers not as echo, but as evidence. Whether you come to these pages as skeptic or seeker, know that you are in good company. Curiosity is the only compass required.

Welcome to the solstice of the strange. Welcome to THE GRAY.

***Erika L. Block***

CEO of Gray House Publishing  
Editor-in-Chief of THE GRAY

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# HANDLE WITH CARE: GARDENING WITH POISONOUS PLANTS

CHRISTINA WILKE-BURBACH, PhD

You may be unaware that many common plants in your garden are poisonous, toxic, and harmful to pets, humans, and the environment. Or, you may intentionally create and curate a poisonous garden as many of the poisonous plants are unique, gorgeous, and prized garden specimens. These flowers may be beautiful, but they can be deadly. Poisonous plants are known as Baneful plants, “The Banes,” or Veneficium. They can cause death or severe illness in the hands of one with malicious intentions, and also simply by accident. Some of these are so dangerous that they should only be handled with gloves as the toxin can enter your system through your skin while others are only dangerous if certain parts are ingested. They can be poisonous, toxic, make you “high” narcotic, or entheogens (shift consciousness).

On the other hand, healing plants are called Worts or Balms. Balms refer to something that has a comforting, soothing, or restorative effect. Many Balm are plants in the mint family. For example, Lemon Balm and Bee Balm. A word with the suffix -Wort is often very old. The Old English word was *wyrt*. It was often used in the names of herbs and plants that had medicinal uses, the first part of the word denoting the complaint against which it might be especially efficacious (ex-lungwort helped with lung ailments). By the middle of the 17th-century -wort was beginning to fade from everyday use. St. John’s Wort and Mugwort are common Worts.

What makes a Bane poisonous? It's chemistry! Anthraquinones are organic compounds found in some plants. Anthraquinones are potent laxatives and can be irritating to both the upper and lower parts of the gastrointestinal tract. Cardioactive glycosides such as digitoxin and convallotoxin have a strong, direct action on the heart. This chemical constituent is found in *Digitalis purpurea* (Foxglove) and *Convallaria majalis* (Lily of the

Valley). Alkaloids vary widely from one plant to another in their components and their actions but are all compounds that contain nitrogen. Most either sedate or stimulate. Alkaloids end in the suffix –INE. Examples: Caffeine, Ephedrine, Morphine, Berberine, Reserpine, Nicotine. They tend to have potent effects and in some cases are toxic in large amounts - they are often unsuitable for home use. They include morphine from the opium poppy, nicotine in tobacco, atrophine in deadly nightshade, caffeine and thobromide in coffee, black tea and cocoa. Select Alkaloid-Rich Plants include Banisteriopsis spp (ayahuasca), Tabernanthe iboga (iboga), Papaver somniferum (opium), Camellia sinensis (tea), Coffea arabica (coffee), and Nicotiana tabacum (tobacco).

Symptoms of poisoning include delirium, elevated body temperature, increased heart rate, abnormal behavior, dilated pupils, painful sensitivity to light, visual disturbances including halos and abnormal color vision (seeing yellow), drooling, weakness, tremors, severe abdominal pain, diarrhea, nausea, and seizures as well as heart arrhythmia and abnormal heart rate, hallucinations (particularly the sensation of flight), restlessness, a flushed appearance, vomiting, nausea and diarrhea, tingling sensation and numbness in the mouth and throat and a burning sensation of the abdomen. The numbness and tingling spread through the body accompanied by weakness of the limb, sweating, dizziness, headache, confusion and difficulty breathing, arrhythmia, a drop in blood pressure and finally paralysis of the heart and respiratory system. Survival is possible with supportive care, particularly if charcoal is administered within the first hour.

Other plants are baneful when the skin is exposed to the plant in sunlight. Phytophotodermatitis (PPD) is a cutaneous phototoxic inflammatory eruption resulting

Photo Courtesy of Christina Wilke-Burbach



from contact with light-sensitizing botanical substances and long-wave ultraviolet radiation. The eruption usually begins approximately 24 hours after exposure and peaks at 48-72 hours. The phototoxic result may be intensified by wet skin, sweating, and heat. In other words, your skin erupts with blisters and itchy, burning red areas because you were in contact with plant chemicals (in this case, parsnip and carrot sap) and exposed to sunlight. You don’t realize you’re in trouble until several days after exposure.

**Plants that may cause phytophotodermatitis include (but are not limited to):**

- Parsnips (*Pastinaca sativa*)
- Carrots (*Daucus carota* subsp. *sativus*)
- Celery (*Apium graveolens*)
- Parsley (*Petroselinum crispum*)
- Wild Parsnip (*Pastinaca sativa*)
- Queen Anne’s Lace (Wild Carrot) (*Daucus carota*)
- Giant Hogweed (*Heracleum mantegazzianum*)

If you are exposed to a phototoxic plant, seek medical attention. Like a standard burn, you can apply cool compresses to relieve the pain and try to keep blisters intact as long as possible to protect the tender skin underneath. Over-the-counter itch cream like those for poison ivy may also help, along with anesthetic creams like Aspercreme and hydrocortisone. Benadryl can be helpful as well as calamine lotion. You can also used fresh plantain and yarrow leaves, mashed and applied as a poultice. As more blisters show up, you can coat the blisters with manuka honey to promote healing and fight infection.

**The most common baneful plants:**

- Hellebore (*Helleborus* spp)
- Hemlock is the common name given to a number of plants in the carrot family including the aptly named Poison Hemlock *Conium maculatum*, the water hemlocks *Cicuta* spp and the water dropworts

- Belladonna *Atropa belladonna*, also known as Deadly Nightshade or simply Nightshade
- Daturas (*Datura* spp) aka Moonflowers, Jimsonweed
- Foxglove (*Digitalis* spp). *Digitalis purpurea*
- Henbane (*Hyoscyamus niger*, also black henbane and stinking nightshade)
- Aconitum spp. Aconitum, also known as aconite, monkshood, wolfsbane, leopard's bane, devil's helmet, or blue rocket
- Elder *Sambucus* spp. Elderberry plants including the berry are poisonous! The berry becomes edible once processed (cooked or with alcohol, as in a tincture)
- Mandrake
- Mistletoe
- Wormwood
- Yew
- Morning glory
- Ricin/Castor
- Delphinium spp. Delphinium is also called Larkspur
- Mayapple
- Nicotiana (aka Tobacco)
- Lily of the Valley
- Bitter Nightshade
- Dogbane
- Fleabane
- Witchbane
- Easter Lilies/True Lilies
- Jessamine(aka Woodbine and Evening Trumpet)
- Oleander
- Gloriosa
- Angel’s Trumpet/*Brugmansia* spp
- Pokeweed
- Narcissus (Daffodils)
- False Hellebore
- Autumn Crocus
- Lantana (*Lantana camara*)

- Mountain Laurel (*Kalmia latifolia*)
- Chinese Lanterns (*Physalis alkekengi*)
- Stinging Nettle
- Giant Hogweed
- Yellow Dock
- Rosary Pea
- Rhubarb Leaves
- Wisteria
- Dieffenbachia (aka Dumb Cane and Elephant Ear)
- Hydrangea
- Rhododendron
- Azalea
- Poppy

**Precautions and Considerations:**

Please take these seriously. I am an experienced Poisoner, and I accidentally poisoned myself while gardening both this year and last year. Here are my tips and suggestions to be safe.

- Know your Plants! Be able to correctly identify plants!

- Some Banes are highly toxic and should not be ingested or used without proper knowledge and caution.

- Protective measures, such as long sleeves, pants, socks, close toed boots, gloves (preferably nitrile or latex—to prevent sap or toxins from contacting your skin), goggles and masks, should be taken when handling these herbs.

- Some of these herbs may be regulated or illegal in certain jurisdictions, so know the laws in your area.

- Personal Sensitivity...varying sensitivities or reactions to these herbs, so it’s important to use with caution and in small quantities.

- The toxins can be absorbed through the skin. Always wear gloves!!

- Some plants, like Henbane have “fumes” and narcotic aroma. Wear a mask when handling them!

- Do not plant these where pets or children can access
- Locate baneful plants in isolated beds or raised containers, away from high-traffic areas and play spaces.
- Label each plant using a plant stake and clearly include the plant’s common and scientific names, along with a “poisonous” warning.
- If possible, fence off or add thorny border plants around the perimeter to deter accidental entry by children, neighbors, wildlife, and pets
- Dedicate a set of tools exclusively for use with baneful plants; do not let these tools mingle with those for edible or ornamental beds.
- After each use, decontaminate tools and gloves by rinsing with water, then washing with soap and hot water to remove residual toxins.
- Never handle baneful plants when alone; always have someone nearby who can assist in case of heavy exposure or injury.
- Avoid touching your face, especially eyes and mouth, until you’ve thoroughly washed your hands and forearms.
- Immediately wash any exposed skin with cool water and mild soap; if irritation develops, seek medical advice promptly
- Clean gloves and tools before removing them; wash gloves separately from regular laundry.
- Disinfect work surfaces and buckets with a dilute bleach solution (1 part bleach to 9 parts water) after each session.
- Poison Control Number: 1-800-222-1222
- Keep a first-aid kit stocked with antihistamines, charcoal, and calamine lotion
- If severe ingestion or contact occurs—such as difficulty breathing, swelling of the face/throat, or systemic symptoms—call emergency services immediately. ■



# CRYSTALS FOR SUMMER ADVENTURE: EMBRACING CHANGE AND NEW EXPERIENCES

JESSICA HOCH



Photo Courtesy of Jessica Hoch

Summer—the season that beckons us to embrace the world with open arms, step outside our comfort zones, and dive into new adventures. Whether it’s a spontaneous trip, a creative project, or a personal journey of growth, summer calls us to explore and expand in ways that are unique to this vibrant time of year.

As we feel the warmth of the sun, the pull of freedom, and the stirring of possibility, it’s essential to surround ourselves with energies that support our willingness to explore. Crystals, with their powerful and transformative vibrations, can guide us on these journeys, helping us stay grounded, open-hearted, and energized as we navigate new experiences.

Let’s explore some of the crystals that align perfectly with the adventurous spirit of summer. These stones aren’t just beautiful—they offer the emotional, mental, and spiritual support to help you embrace change, step into the unknown, and welcome all the opportunities this season has to offer.

## **Carnelian: The Stone of Courage and Vitality**

Carnelian is like summer in stone form—a warm, fiery energy that awakens the spirit. Known as the stone of courage, vitality, and action, Carnelian sparks motivation and enthusiasm, making it the perfect companion for any adventure. Whether you’re planning an exciting trip or taking a leap toward something new in your life, Carnelian helps ignite your confidence and push you beyond your boundaries. It’s a stone that encourages you to take action, embrace challenges, and trust that you have the strength to navigate whatever comes your way.

Carry Carnelian with you as a reminder to stay energized, embrace the unknown, and make the most of every summer experience.

## **Sunstone: The Stone of Joy and Freedom**

There’s no stone quite like Sunstone when it comes to embracing the freedom and lightness of summer. Radiating warmth, positivity, and a sense of adventure, Sunstone helps you tap into your innate joy and

creativity. This stone encourages you to live fully and without hesitation, making it ideal for those moments when you’re stepping out of your comfort zone and into a new experience. Sunstone is also known to clear away negative energy and enhance self-worth, reminding you that you are deserving of all the abundance and opportunities that come your way.

Place Sunstone on your altar, wear it as jewelry, or simply keep it close as you venture into your summer adventures, letting its vibrant energy fill you with confidence and positivity.

## **Labradorite: The Stone of Magic and Transformation**

Labradorite is the stone of magic, transformation, and new beginnings, making it the perfect ally for a season filled with fresh experiences. Its energy helps open your intuition and encourages you to trust the path ahead, even if it’s uncertain. Labradorite helps you embrace the adventure of life with open arms, knowing that each step you take is part of a greater unfolding. As you explore new territories, whether external or internal, Labradorite supports you in seeing the magic in every moment.

Wear Labradorite as a reminder to trust in your personal journey, embrace transformation, and open yourself to the wonders of the world around you.

## **Aventurine: The Stone of Luck and Opportunity**

Aventurine is a stone that invites abundance, good luck, and opportunities—just the right energies to have when stepping into the exciting unknown of a summer adventure. Whether you’re taking a leap into a new career, a new relationship, or exploring the world, Aventurine supports you by attracting positive opportunities and helping you see the potential in every situation. It also helps you navigate change with ease, removing obstacles and encouraging a spirit of optimism and growth.

Keep Aventurine in your pocket or as a piece of jewelry to remind you that the universe is full of possibilities, and every new adventure holds the potential for growth and success.



### Amethyst: The Stone of Intuition and Spiritual Clarity

As you step into new adventures, it's important to stay connected to your inner wisdom and intuition. Amethyst, known for its calming and clarifying energy, is a powerful stone to help you navigate both physical and emotional journeys. It enhances spiritual awareness and helps clear away mental clutter, allowing you to make decisions with clarity and confidence. Amethyst also promotes balance and emotional stability, which is especially useful when facing the uncertainty that can come with trying new things.

Wear Amethyst to support your intuition and spiritual clarity as you explore new experiences, trusting that you are always guided by your inner light.

### Turquoise: The Stone of Protection and Communication

Turquoise is a powerful stone for protection, communication, and personal growth, making it an essential ally for any adventure. Whether you're traveling, embarking on a creative journey, or navigating changes in your life, Turquoise helps protect you from negative energy and supports clear, authentic communication. It also encourages a deep connection to the heart and throat chakras, making it easier to express your true self as you embrace new experiences.

Keep Turquoise close, either as jewelry or in your bag, to stay grounded and protected, while ensuring that you communicate your truth with confidence and authenticity during your summer adventures.

### Citrine: The Stone of Abundance and Personal Power

Citrine, with its bright, golden energy, is all about personal empowerment and manifesting abundance. It's a stone that helps you tap into your inner power, boosting confidence and motivation as you take bold steps forward in your life. Whether you're pursuing new opportunities or simply embracing a more adventurous mindset, Citrine reminds you that you have the power to create the life you desire. It also

enhances creativity and encourages positive thinking, which makes it ideal for embarking on fresh endeavors and making the most of every opportunity.

Carry Citrine with you or place it in your space to keep your energy aligned with abundance, personal power, and the excitement of new experiences.

### Embracing the Adventure of Summer with Crystals

Summer is the season of adventure—of stepping into the unknown, embracing new experiences, and creating lasting memories. Crystals are powerful allies on this journey, helping you to stay grounded, confident, and open to the infinite possibilities that await you. Whether you're traveling to new destinations, starting a new chapter in your life, or simply embracing a fresh perspective, these stones provide the support, clarity, and inspiration you need to fully immerse yourself in the adventure of summer.

So, step out into the sunshine, follow your heart, and trust that with these crystals by your side, you're ready for anything the season has to offer. Your adventure awaits. ■



Photo Courtesy of Jessica Hoch

# THE HUMAN FASCINATION: COLLECTIONS

ERIKA L. BLOCK



Photo Courtesy of Peter Herrmann

From artwork to antique coins or rare books, to vintage cameras and vinyl records, collecting things is a universal human behavior. Across time and cultures, people have felt drawn to accumulate and preserve objects that often outlive their practical use. But why do we do it? What lies behind this seemingly simple, yet deeply meaningful, act?

### A History of Holding On

The impulse to collect likely has ancient roots. Early humans gathered and stored resources—seeds, tools, animal hides—not only for survival, but also for security. This instinct to gather and preserve useful items helped ensure stability in uncertain environments. Over time, as societies grew more complex and survival became less of a daily struggle for many, the drive to collect shifted from practical needs to symbolic ones.

Archaeological evidence shows that even prehistoric humans held onto shells, animal bones, and stones that seemed to serve no functional purpose. They may have been drawn to their beauty, rarity, or spiritual significance. As civilizations developed, collecting became increasingly refined. Pharaohs of Egypt were entombed with ornate collections, while the Romans amassed art, coins, and scrolls to display status and culture.

During the Renaissance, European aristocrats created cabinets of curiosities—carefully curated displays of rare and exotic items from around the world. These collections, filled with natural specimens, artifacts, and scientific instruments, were considered both a reflection of personal taste and a pursuit of knowledge. In many ways, they were precursors to the modern museum.



### The Psychology of Collecting

Today, collecting spans every imaginable category. While the objects themselves vary, the psychological motivations behind them often share common threads.

One of the primary reasons people collect is the sense of order and control it provides. In a world that can feel chaotic, organizing and curating a personal collection creates a sense of structure and purpose. Each item has its place and its story, offering a miniature world that the collector can fully understand and shape.

Collecting also plays a role in identity formation. The things we choose to keep and display often say something about who we are, or perhaps who we aspire to be. A collection can reflect a passion for history, a love of nature, a connection to childhood, or a fascination with artistic beauty and design.

There's also the thrill of the hunt. For many, collecting is an ongoing quest. Finding a missing piece or stumbling upon a rare item brings a rush of excitement and accomplishment. It taps into the brain's reward system, releasing dopamine and reinforcing the behavior.

Nostalgia is another powerful driver. Objects from the collector's past, whether it's memorabilia from their youth or postcards from a lifetime of travel, can evoke a comforting sense of continuity and connection. These items serve as tangible links to memories, people, and places we don't want to lose.

### The Meaning in the Things We Keep

Ultimately, collecting is about much more than just accumulating stuff. It's about creating meaning. The objects we choose to preserve can tell stories, mark time, and serve as expressions of who we are. Whether driven by curiosity, beauty, nostalgia, or the joy of completion, collecting is a profoundly human way of making sense of the world—and our place in it.

In a time when everything feels fleeting and digital, the act of physically holding onto something—valuing it enough to keep, protect, and display it—can be quietly powerful. In each collection lies a personal narrative, one we write one object at a time. ■



### PRIMORDIAL SYRUP

by Brian Anderson





# SUPERSTITIONS AND DEATH: HEARSES

CHRISTINA WILKE-BURBACH, PhD



Photo Courtesy of Christina Wilke-Burbach

What do you think of when you see a hearse? Sadness? Fear? Respect and dignity? Are you forced to contemplate your own mortality? Or are you a morbid, macabre babe that gets a slight thrill of excitement? Whether met with dread, reverence, or curiosity, a hearse on the road stirs our deepest contemplations about life and death, the great unknown, and what comes next. A hearse is a visceral reminder that every life has an endpoint. Besides a headstone, there may be no stronger visual depiction of death than a hearse. From the earliest funeral wagons to the modern vehicles that carry loved ones to their final resting place, hearses have been functional, a profound symbol of death, ritual and custom, as well as a representation of anxiety in the collective consciousness. To deal with the intense and conflicting emotions that seeing a hearse evokes, humans have crafted unique superstitions. But, before we get there, let's take a quick journey through the evolution of the hearse.

Five thousand years ago in Egypt, chariots were used to carry mummies toward the pyramids. Ancient Greeks employed a portable support made from wood or metal. It had a flat top surface to hold the coffin or shrouded

body. This support included handles or posts that allowed pallbearers to carry it on their shoulders, along with decorative drapery or cloth coverings to conceal the structure. Roman funerals introduced wheeled carts covered with cloth, with the color chosen based on the deceased's social status. Across these ancient cultures, the transport of the dead involved ritual purification, offerings, spells, and chants meant to ward off malevolent spirits believed to linger near the body.

In the Middle Ages, churchyards became primary burial sites. Families hired local craftsmen to build simple wooden carts for funerals. Known as coffin carts or "death coaches," these early hearses were often open-air platforms draped with cloth and adorned with candles. These carts were usually black or dark brown, as these colors signified mourning. As pallbearers carried the casket on the death cart, they sang and chanted biblical verses. As with the Greeks, Romans, and Egyptians, this was believed to keep evil at bay and protect the corpse until they got to their final resting place.

The Industrial Revolution and the Victorian Era in the 18th and 19th centuries brought significant changes to funeral customs. Wealthier families began commissioning horse-drawn hearses adorned with luxurious velvet curtains, brass fixtures, and lanterns. These carriages often featured glass panels, allowing onlookers to view the coffin inside. The horses were usually grey or black and were decorated with plumes, and their harnesses were embellished with black rosettes. The lead horses wore half-moon-shaped blinders as this was believed to assist them in navigating "the path of souls."

In the early 20th century, the introduction of the automobile provided funeral homes with new opportunities. Motorized hearses could travel faster and farther, reducing reliance on rail or horse-drawn carriages. By the 1920s, custom-built chassis and driver compartments became standard for these vehicles. Hearses now had a distinct appearance compared to other vehicles on the road. We can easily tell the difference between a hearse and a station wagon even though they are shaped similarly.

Recently, we have begun to see innovations like motorcycle hearses with small sidecars for carrying coffins, stretch limousines converted into elongated hearses, and electric hearses designed to reduce environmental impact. As funerary customs continue to evolve and blend tradition with technology, one aspect remains unchanged: the hearse's role as a liminal vehicle, bridging the worlds of the living and the dead. However, as hearses evolved, so did superstitions. The decline of horse-drawn processions and the introduction of motorized hearses led mourners to believe that the sounds of engines disturbed the souls of the deceased. People also began to claim they could hear phantom hoofbeats echoing down empty streets after a motorized hearse had passed.

## Other Superstitions Regarding Hearses:

Superstition held that if a hearse met another hearse on the road or encountered a funeral procession traveling in the opposite direction, the souls within both would be doomed to wander forever.

In some Irish regions, the hearse would pause precisely nine times on the way to the gravesite—nine being a sacred number that opens the gates of the afterlife. Missing one pause risked losing the soul during transit.

Following a hearse is believed to bring bad luck. Tailgating or joining a funeral procession without being invited is thought to disrupt the soul's journey, potentially inviting negative energy or premature death.

Touching the hearse or seeing one's reflection in its window was said to spread bad luck. Contact with the vehicle was believed to transfer death's "energy," while catching one's reflection inside was thought to foretell one's demise.

An empty hearse departing is considered an ominous sign. An empty hearse seen leaving is widely interpreted as a personal death warning for the observer. So don't watch a hearse leave!

In the Philippines, it's customary to toss coins on the ground in front of a moving hearse so the departed will have spending money in the afterlife.

Folk belief suggests that a hearse passing through a cemetery gate precisely at midnight brings a lingering curse to the grounds.

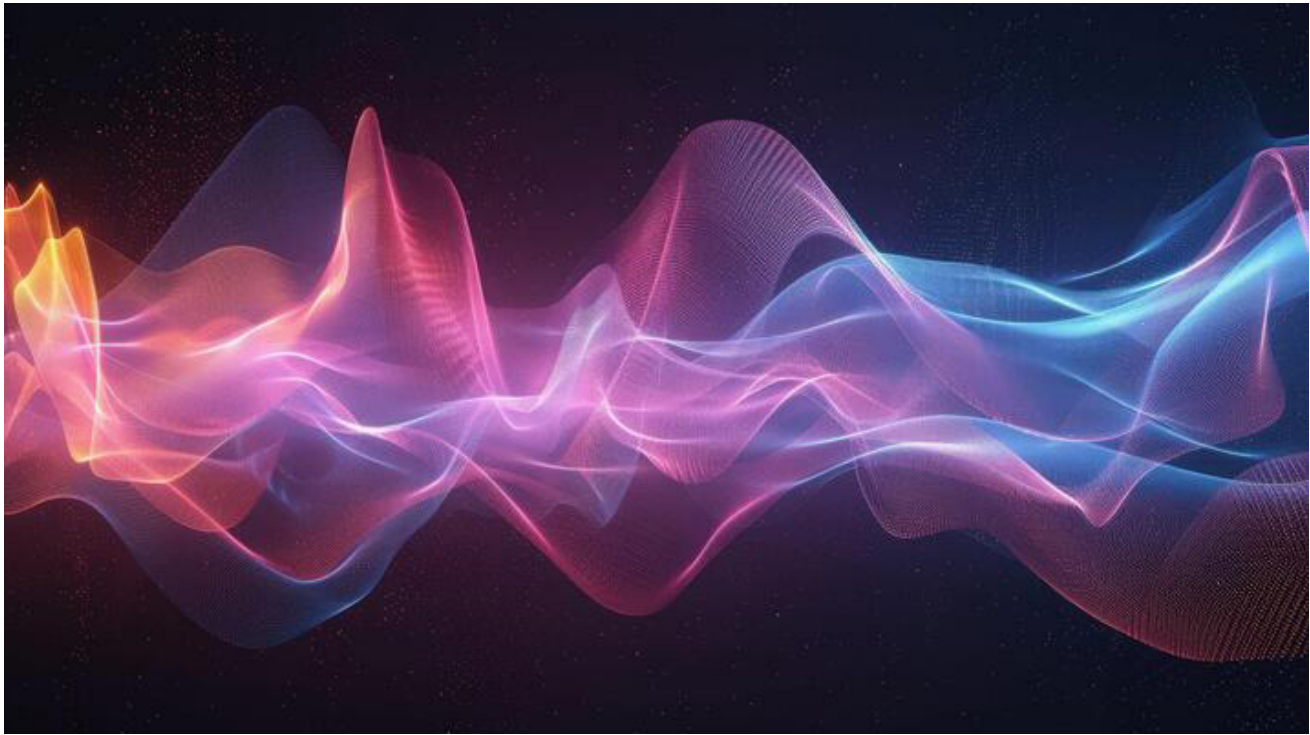
Some of the superstitions might seem silly and you may wonder whether they bring mourners comfort or more fear. Whether taken seriously or not, these superstitions reveal how deeply hearses are woven into our cultural fears and rituals surrounding death. So, the next time you see a hearse, will you look at it a little differently than before? ■



# SOLFEGGIO FREQUENCIES

## Part 3 of 3: The True Story Behind Solfeggio Frequencies

ANDREW DEWEY



Up to this point, we’ve discussed Solfeggio Frequencies: what they are and how their oft-repeated theory and history fits into the backdrop of acoustic theory and music history. We’ve seen that, while there is anecdotal evidence for the benefits of these frequencies in healing and meditation, a fair amount of the story behind it is vague and unverified. We examined a fair amount of the historical details in the last article by learning about Gregorian chants, the monk Guido d’Arezzo, and changes in our tuning techniques. But one part of the story has remained unexplored: that these frequencies were re-discovered by someone named Dr. Joseph Puleo, and that’s how we have them today. This raises two questions: who is Dr. Joseph Puleo, and how did he re-discover these frequencies?

The primary source expounding Dr. Joseph Puleo’s re-discovery is a book called Healing Codes for the Biological Apocalypse, written by Dr. Leonard G. Horowitz and Dr. Joseph Puleo and published in 1999. The book covers a variety of subjects, but the portions pertaining to Solfeggio Frequencies follow Dr. Puleo’s journey to their discovery.

The narrative is that Dr. Puleo was a normal, working man. However, through the ‘70s and ‘80s, he would receive odd messages from spiritual people. These messages had the repeating theme that he had been chosen to do God’s work. The spiritual people include healers in Tijuana, Mexico, a stranger off the street, and a “channeler of Jesus” by the name of Mark Hamer. Dr. Puleo was skeptical and didn’t pursue these messages. But as this happened more often, he started having visions of speaking to Jesus (whom he calls Jeshua). A distinct turning point was when some

Native Americans\* drove up to him and performed a “ceremony.” At this point, he started receiving visitations from Jeshua and angels himself.

Eventually, the visitations included lessons in decrypting the Bible. What follows is the derivation of Solfeggio Frequencies from these visitations. I did my best to record it faithfully and clearly, but it can get a bit thick. I encourage you to follow along, but if you get lost and want to follow through with the journey, feel free to jump to the paragraph that starts with “I believe at this point...”

A core technique in the decryption of Solfeggio Frequencies is the “Pythagorean skein”, something that’s more commonly known today as Numerology. This states that the numbers 1 through 9 are cardinal numbers. All numbers can be reduced down to the cardinal numbers by adding their digits together. For example, the number 396 (our first Solfeggio Frequency) can be reduced like this:

$$3 + 9 + 6 = 18 \rightarrow 1 + 8 = 9$$

A vision from an angel pointed Dr. Puleo to look at Chapter 7, Verse 12 of the book of Numbers. Here, the Bible outlines offerings made by local leaders to the Jewish people’s tabernacle, the meeting place for their tribe. The items offered, and how many of each, is outlined in each verse. Each person offers the same thing on a different day so the lines get fairly repetitive.

12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

14 One spoon of ten shekels of gold, full of incense:

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the

sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten shekels, full of incense:

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten shekels, full of incense:

You can see that each day is 6 verses long and there are 12 days. This means that each day starts on the following verses: 12, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72, and 78. If you reduce these using Numerology, you get 3, 9, 6, 3, 9, 6, 3, 9, 6, 3, 9, and 6. Is this spelling 396? Next, if you look at the verses where the silver is offered, you get verses 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, and 79. These reduce to 4, 1, 7, 4, 1, 7, 4, 1, and 7. This is spelling 417. Now you see the solfeggio frequencies starting to fall out of the Bible. If you continue pursuing this pattern by iterating the verse number list up (the next starts on 14), and reducing them, you’ll get the other 4 frequencies.

How did Dr. Puleo connect these numbers to frequencies? Jeshua pointed him to the Psalms in the Bible, starting with Psalm 120. These Psalms are called, variously, “Song of Degrees,” which are relevant to the Solfeggio Frequencies because Solfege is used with musical scales which are made of “scale degrees” (Ut (Do), Re, Mi, Fa, Sol, and La) Here’s a list of the Psalms.:

Psalm 120 - “A Song of Degrees”

Psalm 121 - “A Song of Degrees”

Psalm 122 - “A Song of Degrees of David”

Psalm 123 - “A Song of Degrees”

Psalm 124 - “A Song of Degrees of David”

Psalm 125 - “A Song of Degrees”

*\*Though Dr. Puleo explicitly states that they were Lakota Sioux in traditional ceremonial attire, it’s worth noting that he was living in the panhandle of Idaho which is home to reservations for Coeur d’Alene and Nez Perce tribes.*



Psalms 126 - “A Song of Degrees”

Psalms 127 - “A Song of Degrees for Solomon”

Psalms 128 - “A Song of Degrees”

Psalms 129 - “A Song of Degrees”

Psalms 130 - “A Song of Degrees”

Psalms 131 - “A Song of Degrees of David”

Psalms 132 - “A Song of Degrees”

Psalms 133 - “A Song of Degrees of David”

Psalms 134 - “A Song of Degrees”

Dr. Horowitz summarizes in *Healing Codes* how the connection from Psalms was made to scale degrees:

Observe that "A Song of degrees" changes to "A Song of degrees of David" in Psalm 122 (or 5 using the Pythagorean skein), 124 (or 7), 131 (or 5) and 133 (or 7). Then in Psalm 127 (or 1), the stanza is broken with a "A Song of degrees of Solomon." This yields seven Psalms before and seven Psalms after the stanza break. If you deduct one "Song of degrees of David" from either side of the break, due to the repeat, then you get six degrees above and six degrees below "A Song of degrees for [King] Solomon."

Six degrees aligns with the number of scale degrees in a musical scale from Guido D’Arezzo’s day. Dr. Puleo argued that each repeated verse in Chapter 7 of Numbers above is a degree above the next, and must correspond to the musical scale degrees of solfege. Thus we have now shown where the numbers of Solfeggio Frequencies come from and how they correspond to music.

I believe at this point, readers will fall into three camps: those who are excited by this emerging pattern, those who are skeptical of and uncomfortable with the derivation, and those who are so lost that I’ll be lucky if they’re still reading this. All three are justified. The human brain is built to recognize patterns and enjoys doing so. This scratches that itch. But we’re also naturally skeptical and if we’re being told there’s a pattern we don’t trust, we won’t enjoy it so much. And some of us just hate numbers, so this doesn’t appeal to those brains.

However, I believe it’s worthwhile to dive into the discomfort this derivation elicits. The first discomfort

is the faith-based argument. This isn’t a matter of if you believe the Bible is a divine document, but rather if you believe in divine visitations. The Bible makes no mention of Jesus, and therefore Jeshua, visiting before the final apocalyptic salvation of souls known commonly as “The Second Coming” (see 1 Thessalonians 4:16). There’s a contradiction in saying the Bible holds secrets when it doesn’t support the claim of visitations.

The next piece of discomfort comes from the arbitrary selection of numbers. While the patterns exist that I summarized above, the first question that should be asked is, “Why these numbers?” Why look at Chapter 7 of Numbers instead of 6? Or 8? *Healing Codes* does address this by saying an angel pointed Dr. Puleo here because it’s the number shared by days in the week, colors in a rainbow and “musical notes” (there are 7 unique notes in a Western major or minor scale). Then why work with the verse numbers of the repeated passages? Why not the text? After all, Numbers 7:13 says:

And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering.

Why not use the number of shekels?  $130 + 70 = 200$ . Or just all of the numbers mentioned:  $1 + 130 + 1 + 70 = 202$ . Or why connect Numbers to Psalms? The tenuous connection is in the word “degrees” which the Psalms have in their title and is a term used in music... And Jeshua pointed Dr. Puleo there.

Why would these numbers be encrypted in this way? That’s the larger argument of *Healing Codes* for the Biological Apocalypse: these numbers had to be encrypted in the Bible because powerful people didn’t want the masses having access to them. Powerful men (yes, only men) have been able to unlock these codes leading to the successes of men like Pythagoras, Beethoven, and Tesla. Even King James was in on it which is why these codes can be deciphered from a King James translation of the Bible.

In fact, the Catholic church is part of the cover up. This is why music fell out of tune with these frequencies.

Dr. Horowitz goes as far as to quote Dr. Willi Apel, a renowned musicologist who did profound work on Gregorian chants. Dr. Horowitz's selected words from Dr. Apel are:

No true admirer of Gregorian chant can help looking with dismay at present trends ... This practice, although ostensibly meant to promote the chant, is actually bound to destroy it.

This quotation is pulled from the preface of Dr. Apel’s book, *Gregorian Chant*. Notably, that ellipsis leaves out some context:

No true admirer of Gregorian chant can help looking with dismay at present trends toward providing organ accompaniments for the liturgical melodies. This practice...

Emphasis added to show what was hiding behind that ellipsis. This isn’t just missing context; it’s a misquotation. One that has set the tone of all Solfeggio Frequency origin stories: that these tones were lost and could only be recovered through divine visitations. One that we spent the entire last article to disprove. All because of a misquote!

This isn’t to say one intentional transgression invalidates the whole argument for Solfeggio Frequencies, but many moments in the argument rely on faith. Not faith in Jesus or God or the Bible, but in Drs. Puleo and Horowitz themselves. Why look at Numbers 7? Why connect it to Psalms 120-134? Why do we know this has to do with musical scale degrees? Because Jeshua or an angel told Dr. Puleo.

If the case for Solfeggio Frequencies is a faith-based argument, then the decision to subscribe to it is also faith-based, and where you place that faith can help guide you in your application of them. Do you place your faith in the Bible and God? Do you place your faith in Dr. Joseph Puleo and Dr. Leonard Horowitz? Do you place your faith in the attestations of bloggers, both from their experiences and their arguments for the validity of Solfeggio Frequencies? Do you place your faith in you and your experiences?

At the end of the day, there’s no harm in trying to use Solfeggio Frequencies for whatever purpose you desire – as a meditation aid, background noise, or a part

of herbal practices. If you feel a positive effect, keep going! The harm comes in the blind evangelization of the idea without understanding the associated claims. It’s ok to recommend Solfeggio Frequencies if they help you. But justifying it using easily disprovable pseudoscience not only spreads misinformation, it demerits your claims for the frequencies’ validity.

Even more harm comes when people start asking for money in order for you to enjoy those benefits. There are hucksters online that sell files of Solfeggio Frequencies. These are unnecessary; many free ones exist and can do the job. The other money-seeker is Dr. Horowitz himself. He has made a market for products that supposedly work well with 528 Hz frequencies. The nature of these products and their validity is not substantiated. I personally encourage extreme caution when it relates to using the above arguments to justify asking for your money and intaking a substance. That takes a lot of faith in Dr. Horowitz directly.

I won’t be subscribing to Solfeggio Frequencies. The derivation is not compelling to me, it’s filled with too many loopholes, and the science doesn’t match with my understanding of acoustics and physics. I have no reason to doubt those who say the frequencies help them. I am skeptical as to why they are helpful. I’m more inclined to think Solfeggio Frequency tracks are considered soothing because of their drone-like nature. It might even be interesting to explore whether the frequencies need to be played precisely at Dr. Puleo’s prescribed values or if the same effects can be found with others. I love some background music when doing certain types of work. Though while writing this article, as with most of my writing, I did so in silence. But I see few benefits to seeking out Solfeggio Frequencies for any specific purpose. ■



# FROM CAVE WALLS TO CARTOGRAPHY: CHARTING OUR PLACE IN THE WORLD

JASON BLOCK

Maps have been a human obsession since the dawning of our primitive consciousness. Our position in the world, and in the cosmos, always looms forefront in our thoughts, and finding ways to record that position and to note the positions of other people, places, and things has preoccupied us since we began writing on cave walls.

Of course, today our location upon the world is better documented than our ancestors could have ever dreamed. Most of us are in possession of a device that can point to us anywhere on the globe and provide us with a detailed map of our surroundings. Every road, alley, trail, and cul-de-sac is carefully and correctly laid out before us. There are few existing paths unknown to us, few areas that still remain a mystery.

This wasn't always the case, though. Even a few decades ago, most of us relied on paper maps or printed directions to find our way beyond familiar environs. Poorly folded highway maps were stuffed into our gloveboxes, and we used hastily drawn diagrams to navigate to the party at a friend of a friend's house. We were completely dependent on pictographs and written words to find our destinations. And this reliance upon these types of navigable maps had been established since the Age of Exploration, a time when the fog of an unknown New World was lifting for western cartographers, and maps became more concrete, accurate, and to scale. These maps were practical tools in the effort to traverse from point A to point B. But before that, they were something entirely different.

Our current navigable maps originated in a different tradition of cartography, one rooted not in a physically accurate depiction of place, but a spiritually accurate depiction of cosmic design. One of the oldest

known maps, the Imago Mundi of 6th Century BC Mesopotamia, places Babylon at the center of the world and the universe, establishing the primacy of Mesopotamian culture in the universe itself. Their world was surrounded by the “bitter river” we know as the ocean. Their world was small and insular, and it was created exclusively for their people by the gods. Over a thousand years later, Mappae Mundi (Latin for “Charts of the World”) began to appear across Europe. These intricate and detailed charts resemble the types of maps we use today in superficial ways, but their purpose was quite different.

For seven centuries, cartographers created Mappae Mundi to show our world's place in the cosmos. They were vaguely representative of Earth's physical space, and gave an overview of the material composition of the world. But more importantly, they were spiritual maps, illustrations of the hierarchical nature of the universe and humankind's role within it. Mappae Mundi split the world in continents or regions and made basic attempts at plotting the course of rivers and the estimated boundaries of nations, and as the centuries passed, the pictures became more recognizable to modern eyes. Cardinal directions and compass roses appeared, but usually the map was oriented with east at the top of the chart (“orient” as a verb, in fact, originates with this practice... Latin’s “orior” means to rise, and orient came to represent the east because of the dawning sun in that direction). Medieval cartographers placed the Garden of Eden in the easternmost part of the world, and thus their maps were oriented with the Biblical birthplace of humankind at the top. Jerusalem, the holiest of cities to three major world religions, was often placed at the map's center, with the world radiating out beyond its walls. Humanity, these maps made clear,



The psalter world map was created around 1200 and 1250 A. D. Artist unknown. This image is public domain in the United States, courtesy of Wikimedia Commons. {PD-US}



was subordinate to the supernatural laws of God and Heaven. Our civilizations and national borders were secondary to the supremacy of the divine.

Moreover, the cartographers behind those medieval world maps were inclusive of folklore, myths, and legends. They illustrated sea monsters in the far-off oceans, Krakens and Sea Serpents and Leviathans surfacing from the depths. In the periphery some added the famous warning, “Here there be Dragons.” Upon distant shores they drew Cyclopes, Centaurs, Gorgons, Giants, and Ogres. Unfamiliar lands were peopled with folk that bounced on a single leg, or headless men with faces in their chests. The populations of barely known nations might have wings or horns or claws, and many of them were Anthropophagi... cannibals. The map often contained descriptions of these monstrous others, the terrifying creatures that plagued the world outside the mapmakers’ safe borders. Information was culled from travelers, traders, historians, and the mapmakers’ own fertile imaginations. The message was clear, though. The unexplored world was full of magic and danger.

Annotations filled these early maps, with stories linking places to their legendary roots, from Biblical stories to classical myths to folk and fairy tales. Mappae Mundi and their similarly themed counterparts created by cartographers across the globe gave the viewer a sense of context, not just in space, but in time. And while they wouldn’t have aided a traveler in finding their way from Rome to Great Britain, the map explained Rome’s importance and its relation to the rest of the known western world, the founding by Aeneas or the twins, Romulus and Remus. Where the Celts dwelt, there may be illustrations of their henges or the Druids who worshipped there. The cartographer, dependent upon bias, may show the Norsemen as fearsome berserkers or as stalwart heroes. Every inch of these early maps told a story of the world as it was, and had been, but seen through the eyes of the individual mapmaker.

Europe, of course, wasn’t the only part of the world engaged in creating these hybrid charts of fantasy and fact. The Muslim world had its own distinct maps, reflecting the traditions of Mohammed the Prophet

and the cultures that venerated him. Hindu mapmakers in India likewise centered the world on their capital’s doorstep, often portraying their colorful pantheon of divine beings along the map’s borders. Cartographers in China made beautifully illustrated maps of their known world, too, with legendary histories presented for every settlement or palace. All of these civilizations set themselves, or an otherwise culturally significant location, at the center of the universe.

Mappae Mundi were created with less frequency by the 15th Century, as exploration became the focus of Western society and sailors needed accurate charts to navigate the unforgiving seas. Slowly, the fantastic elements that had graced maps for centuries disappeared in favor of surveyed coastlines showing ports, bays, and rivers. On the top of European maps, north supplanted east to help integrate the chart with the use of a magnetic compass. National boundaries displayed on published maps now had real-world political implications, and the vague continental shapes of old needed to tighten into shapes that truly matched countries’ borders. Gone were the histories and legendary stories of people and places, with maps rooting themselves more firmly in the moments in which they were drawn.

Humankind’s mystic leanings always tend to dwindle with the passing of time, but fortunately, we still have many extant maps in museums and collections across the globe made during an era of mystery and faith, during a time before we knew that the cosmic order was not centered around our holy cities. We can still see the legends of our ancestors, the fear of Patagonian Giants and trampling African Behemoths, the wonder of cities made of gold, and the promise of an afterlife full of splendors written out on parchments, linen cloths, and stitched animal hides. And no matter how advanced our technology becomes and how pinpoint accurate our place in the universe is known, there is still a part of us that trembles at the thought of dragons at the edge of the world. ■

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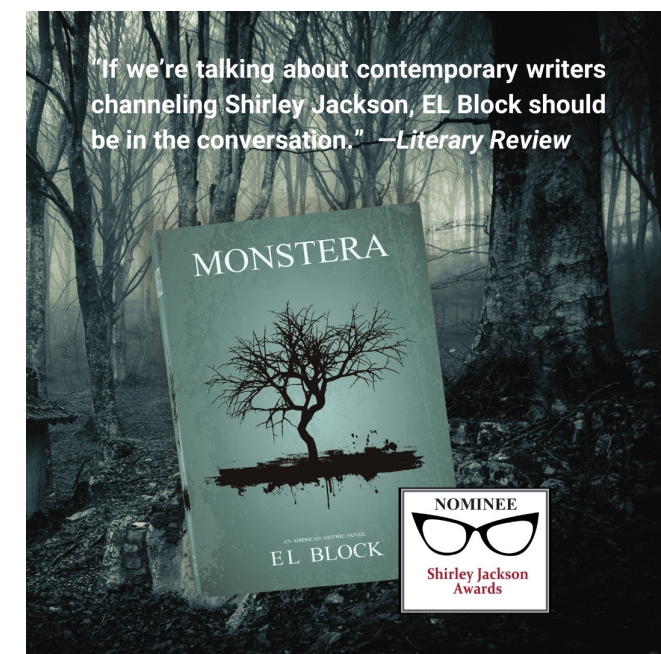






Photo courtesy of Jeff Maki, taken with permission at the Lizzie Borden House.

# THE AXE REMAINS:

## A NIGHT WITH THE SPIRITS OF THE LIZZIE BORDEN HOUSE

JEFF MAKI



Photo Courtesy of Jeff Maki

The infamous Lizzie Borden House, located in Fall River, Massachusetts, had long been a bucket list investigation for me. Our availability never aligning, I was beginning to think it wasn't meant to be. I randomly visited the Lizzie Borden House website one night and found myself in luck. There was an unexpected opening for the very next night, and for the room I most wanted to stay in. I immediately grabbed the open reservation. Located only 90 minutes from my home in central Massachusetts, I would not need an airline ticket, hotel, or rental car. This made it much easier to drop everything and go.

The house, currently operated as a bed and breakfast and museum, was once the home of Lizzie Borden and her family, and the location of the 1892 unsolved double murder of Lizzie's father and stepmother, Andrew and Abby Borden. Lizzie Borden was arrested and tried for the murders, largely due to her inconsistent statements and presence in the home at the time of the murders. Despite motive, widespread suspicion, and sensational media coverage, she was acquitted in 1893 due to a lack of witnesses and physical evidence. Over 130 years later, the Lizzie Borden case remains one of America's most well-known unsolved mysteries, spawning several books and films, and enduring decades of unwavering fascination.



When I pulled up, I recognized the drab olive green house immediately. The large structure was originally built in 1845 as a two-family home, and was later converted into a single-family home. When I went inside, I realized I was the first to arrive for the night. I took advantage of having the whole house to myself and immediately began exploring. I headed straight for the parlor, one of the rooms I was most eager to spend time in, where Andrew Borden was murdered while asleep on the sofa. I was taken aback by a dummy corpse covered in a sheet and drenched in fake blood that was positioned on the antique sofa, with a rubber axe positioned nearby – a mock murder scene. I later discovered the same was done for Abby Borden in the John Morse bedroom, the room where she was murdered, which I had reserved for the night. While I understand the literal staging from a museum standpoint, the residual energy and aura of those tragic events remained in the atmosphere without it.

I continued to explore the rest of the house. The historically accurate furnishings and décor made it feel just like stepping back in time to the late 1800s, aside from the modern amenities necessary to the operation of a present-day bed and breakfast. Throughout the house, there were old photographs and artifacts from the original Borden household. Plastic models of Andrew and Abby Borden's crushed skulls were also on display, along with a booklet of actual autopsy photos. I did some spontaneous investigating while I still had the house to myself, and did get a bit of activity before the other guests started to arrive. The guests spent some time in the parlor together, getting to know one another, before heading upstairs to get settled in prior to the scheduled group investigation. I was quite surprised by the distance that some people had traveled to spend a night at the Lizzie Borden House, including two separate couples from England. Once the group dispersed, I went back to the John Morse bedroom to do some more investigating. This bedroom was named after Lizzie Borden's uncle, who was a guest in the home the night before the murders took place, and was also considered a suspect. Abby Borden was making up this bedroom following his stay when she was struck from behind. The Borden family had a live-in maid, a young Irish immigrant named Bridget Sullivan, who was supposedly outside washing the windows at the time of the murders. This was not questioned during the trial, as it was a household norm for the era that the

help be assigned more menial tasks, while the woman of the house cared for rooms that contained valuable, personal items.

At 10:00 pm, I took part in the optional group investigation led by employees of the Lizzie Borden House. We separated into two groups and took turns investigating the two common areas, the basement and the first floor, until the event ended at midnight. We had a great group of people, and I think we had some fun. The employees were all kind, helpful, and very knowledgeable about the house and the Lizzie Borden case. Going into this investigation, I thought I was quite familiar with the case, but after listening to the staff share detailed information, including all of the existing theories and the long list of suspects, I realized I actually knew very little.

Following the group investigation, the other guests headed upstairs to retire for the night. I chose to continue investigating on my own in the common areas of the home, which included the parlor where Andrew Borden was murdered, a surprising 90 minutes or so after his wife. I had some success with the spirit box, and some sporadic EMF hits throughout the night. As I wandered through the house, I focused my attention on the two rooms where the murders had actually taken place. I began my attempt to make contact with the spirit of Abby Borden by asking the question, "Abby, are you willing to communicate?" and almost immediately, a woman's voice responded, "That's the plan." I went on to have a successful spirit box session with whom I believed to be the spirit of Abby Borden, receiving several more intelligent responses. I was even addressed by name.

I went through each empty room of the house one final time before concluding my investigation in the early morning hours. (What you don't always see on televised investigations is how many times the same spaces are gone over, again and again.) I believe I contacted multiple spirits throughout the night. I even documented a disembodied voice calling Lizzie's name. Rather than catching a few hours of sleep before fighting the morning commuter traffic on the way home, I decided to head out. It was a peaceful drive home with barely any other cars on the road, allowing me the opportunity to quietly reflect on an incredible experience at the infamous Lizzie Borden House in Fall River, Massachusetts. ■



Photo courtesy of Jeff Maki, taken with permission at the Lizzie Borden House.





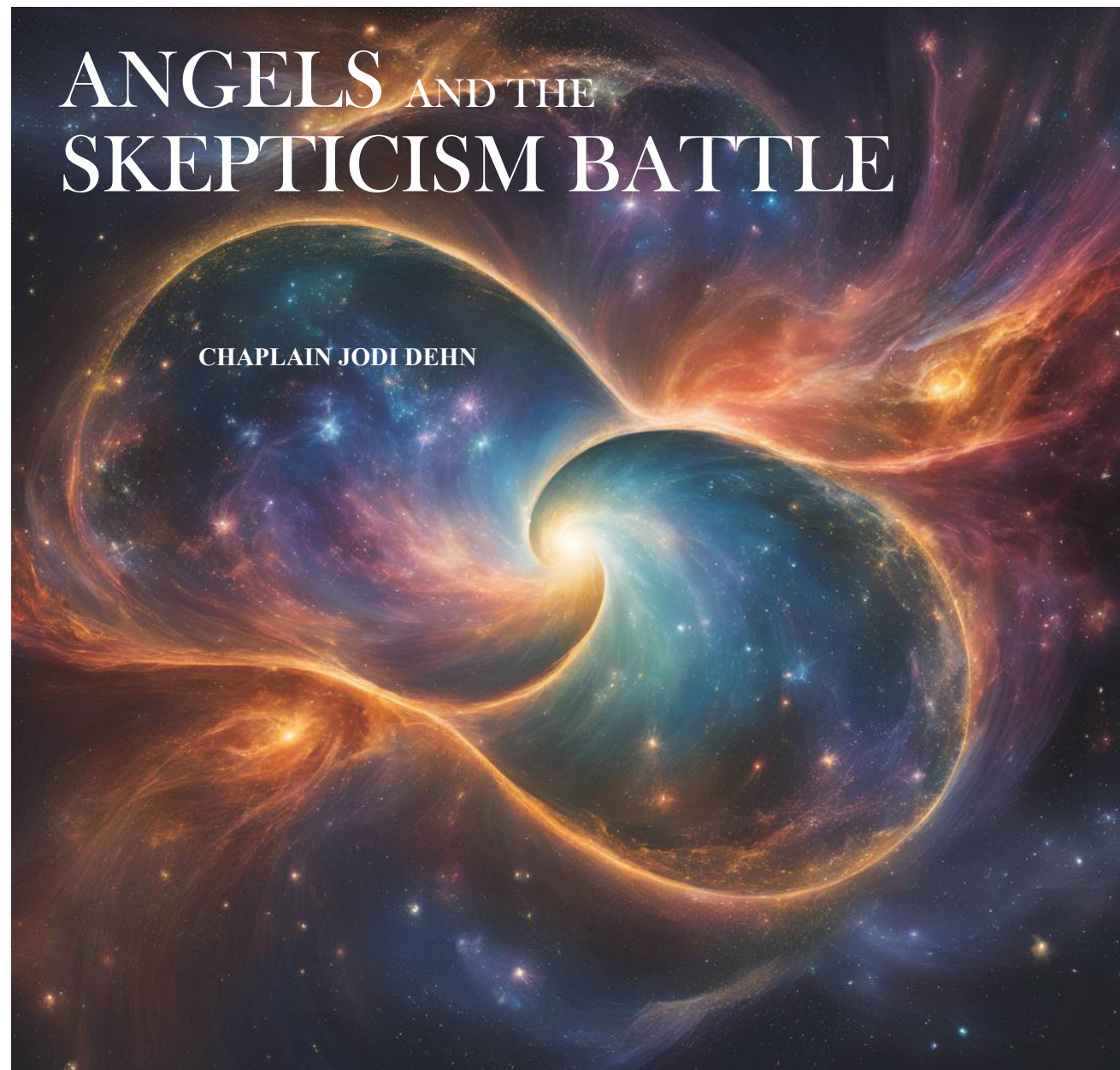


Image Courtesy of Chaplain Jodi Dehn

Angels have long been messengers of mystery—figures suspended between myth, faith, and metaphysics. They are found across ancient texts, oral traditions, esoteric philosophies, and even modern UFO lore. Yet in an age where critical thinking is held up as sacred, belief in angels often invites eye-rolls or dismissals. Are they divine beings sent from a higher realm? Archetypes of the human psyche? Extraterrestrial entities cloaked in spiritual language? Or simply comforting symbols crafted by cultures throughout time?

These questions reveal the ongoing tension between belief and skepticism—a battle playing out in the spiritual community, the scientific world, and even within individuals navigating their own awakenings.

#### **Angels Across Time and Culture**

Long before angels adorned holiday cards or were reduced to charming pop culture references, they appeared as fierce, complex beings across religious and mystical traditions. In ancient Judaism, angels were divine agents of fire and judgment. Islamic teachings describe them as beings of light, each with unique

duties from recording deeds to blowing the trumpet of the Last Day. In Christianity, archangels like Michael and Gabriel serve as warrior and messenger, protectors and heralds of divine will.

But the reach of angelic beings is not limited to Abrahamic traditions. Zoroastrianism speaks of angel-like spirits known as Amesha Spentas. Hinduism presents celestial messengers called Devas. Indigenous traditions around the world describe star beings and sky spirits that echo the presence and guidance attributed to angels.

Throughout time, these messengers have represented more than comfort—they’ve symbolized intervention, guidance, cosmic justice, and initiation. Whether seen in visions, dreams, or the quiet space between thoughts, angels have always been boundary-crossers between the seen and unseen worlds.

#### **Modern Skepticism and the Rise of Rationalism**

In today’s secular and science-driven culture, many find themselves walking a tightrope between intuitive experience and analytical doubt. The Enlightenment era ushered in a new paradigm—one that prized logic, evidence, and material reality above mystical knowing. The spiritual was demoted to superstition, the supernatural explained away as psychological projection or cultural mythology.

In this context, angels were often dismissed as archaic relics, too entangled with religion or sentimentality to hold relevance. Mainstream academia seldom explored angelic phenomena outside literary or theological critique. Meanwhile, psychology interpreted angelic visions as hallucinations or coping mechanisms, especially in times of trauma or grief.

And yet—belief in angels never disappeared. In fact, in recent years, it has quietly surged.

Polls consistently show that a significant percentage of people—across religious, spiritual, and even nonreligious demographics—believe in angels. The rise of New Age spirituality, the accessibility of metaphysical content, and the collective hunger for meaning in uncertain times have all contributed to a cultural shift. People are once again talking

about divine messengers, star beings, light codes, and multidimensional guides—not just in church basements, but in podcasts, support groups, and healing circles.

#### **Are Angels Evolving—or Are We Catching Up?**

The modern metaphysical movement has reframed angelic presence not as hierarchical figures of dogma, but as conscious beings existing on higher vibrational planes—entities that transcend human definitions of good and evil. These beings are often described as non-physical intelligences who interface with humanity to assist in our collective evolution.

Some see them as guardians or guides. Others describe encounters that blur the line between angel and extraterrestrial, linking them with galactic councils or advanced civilizations. In these perspectives, angels are not limited to one cosmology but are part of a vast interdimensional ecosystem.

For some, this opens exciting portals of possibility. For others—particularly those grounded in materialist science or skeptical inquiry—it raises red flags.

#### **The Role of Healthy Skepticism**

It’s important to distinguish between toxic cynicism and healthy skepticism. The former mocks and dismisses, often out of fear or ego. The latter questions, probes, and demands clarity—qualities essential for any seeker navigating spiritual landscapes.

Skepticism becomes a problem only when it calcifies into rigid disbelief, closing the door to all that lies outside measurable proof. Angels, by their very nature, exist beyond empirical testing. They don’t submit to laboratory conditions or peer-reviewed studies. But that doesn’t mean they are figments of fantasy.

Consciousness itself still evades full scientific understanding. Experiences of intuition, synchronicity, or presence often defy logic, yet remain deeply real to those who encounter them. Dismissing these phenomena outright reveals more about the limitations of current frameworks than the truth of the phenomena themselves.



### Science and the Supernatural: A Meeting Point

Interestingly, science and metaphysics are no longer as far apart as they once seemed. Quantum physics has opened conceptual doors that mystics have spoken of for centuries: non-locality, entanglement, multiple dimensions, time as nonlinear. These are no longer esoteric daydreams but emerging scientific curiosities.

The study of consciousness is also undergoing transformation. Researchers are exploring the possibility that consciousness is not produced by the brain but accessed through it—an idea that aligns with ancient spiritual teachings and suggests the presence of an interconnected field where nonphysical entities could reside.

While mainstream science hasn't declared the existence of angels, it has begun to accept that reality may be far stranger than previously thought. The universe, it seems, is filled with hidden dimensions, invisible forces, and unknown intelligences.

That doesn't prove angels exist. But it certainly makes space for the possibility.

### Angels as Archetype, Energy, and Entity

One way to bridge belief and skepticism is to explore angels through multiple lenses:

**As Archetypes:** Angels represent higher aspects of ourselves—courage, wisdom, mercy, justice. Calling on an angel may be a way of activating latent inner powers or aligning with divine order.

**As Energy Beings:** From a metaphysical standpoint, angels are high-frequency beings. They are not bound by time or form and communicate through symbols, sensations, dreams, and vibration.

**As Literal Entities:** For many, angels are real, autonomous intelligences with purpose, personalities, and missions. Whether they are viewed as emissaries of Source, evolved extraterrestrials, or guides from another dimension, the experience of their presence is deeply transformative.

Each interpretation offers insight. None cancel the others out.

### The Real Battle: Openness vs. Fear

At its core, the skepticism battle isn't about angels. It's about the discomfort of the unknown.

Humans crave certainty. Angels, by their very existence, disrupt that. They suggest we are not alone. That something greater is at play. That guidance is available—but not always provable. That can be terrifying to a mind trained to control and measure everything.

But openness is not the same as gullibility. To be open to angels is not to abandon reason, but to admit that reason is not the sole gatekeeper of truth.

This openness asks for discernment, humility, and trust—not in dogma, but in inner knowing. And that is the path of the modern mystic: to walk between worlds, balancing what is seen and unseen, known and felt.

### Beyond Belief

You don't have to "believe" in angels to engage with the mystery they represent. You don't need to subscribe to any one definition or tradition. What matters is the invitation they offer—to connect, to listen, to awaken.

The angelic is not just about wings or halos. It's about energy that uplifts, messages that align, and moments of unexplainable grace. Whether you see them as divine emissaries or metaphysical metaphors, their presence continues to challenge the status quo and whisper of something more.

So let the skeptic ask questions. Let science keep exploring. Let belief evolve.

And in the quiet moments, when the veil feels thin, let yourself wonder:

What if the messengers have always been here—waiting not for proof, but for permission to be heard? ■



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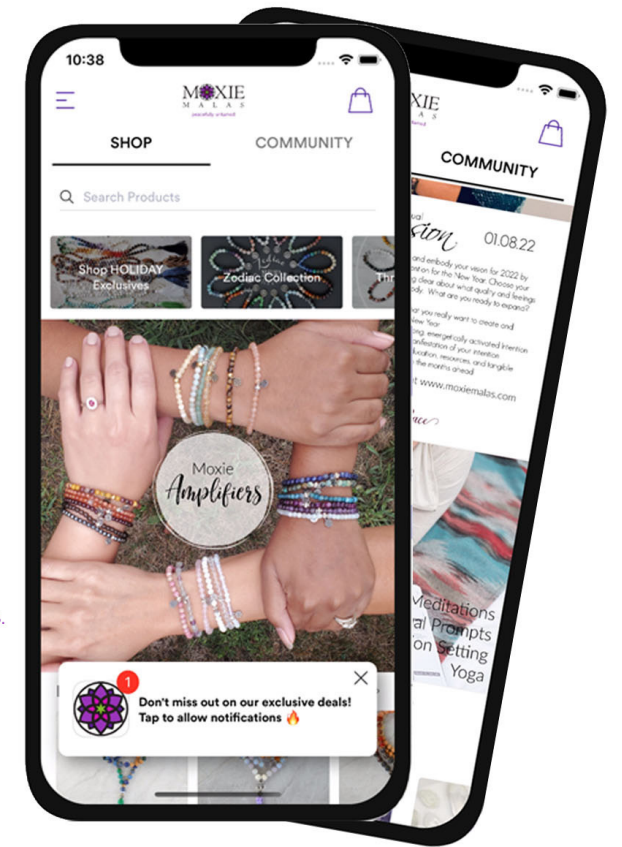


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