

Auxiliary forces

Introduction

Auxiliary or intermediary forces is a technical term for the two [life-forces](#) that are essential tools in the process of [creation](#). They are the tools of [God](#) or the Creator, to guide his creation according His will.

The two [auxiliary forces](#) are normally referred as the '[holy spirit](#)' and second the force or [sphere of the angels](#). According [Pakh Subuh](#), this two forces are Gods tools to communicate with his creation.

Holy Spirit In the Bibles

"The Hebrew Bible contains the term "spirit of God" (ruach hakodesh) in the sense of the might of a unitary God. This meaning is different from the Christian concept of "Holy Spirit" as one personality of God in the Trinity.^[1]

The Christian concept tends to emphasize the moral aspect of the Holy Spirit more than Judaism, evident in the epithet Holy Spirit that appeared in Jewish religious writings only relatively late but was a common expression in the Christian New Testament.^[2]

According to theologian Rudolf Bultmann, there are two ways to think about the Holy Spirit: "animistic" and "dynamistic". In animistic thinking, it is "an independent agent, a personal power which like a demon can fall upon a man and take possession of him, enabling him or compelling him to perform manifestations of power" while in dynamistic thought it "appears as an impersonal force which fills a man like a fluid".^[3] Both kinds of thought appear in Jewish and Christian scripture, but animistic is more typical of the Old Testament whereas dynamistic is more common in the New Testament.^[4] The distinction coincides with the Holy Spirit as either a temporary or permanent gift. In the Old Testament and Jewish thought, it is primarily temporary with a specific situation or task in mind, whereas in the Christian concept the gift resides in man permanently.^[5] (Source Wikipedia)

In Islam

"The Holy Spirit (Arabic: روح القدس *Ruh al-Qudus*, "the holy spirit") is mentioned four times in the Qur'an,^[6] where it acts as an agent of divine action or communication. While there are similarities to the Holy Spirit mentioned in Christian and Jewish sources, it is unclear if these four references refer to the same Holy Spirit. The Muslim interpretation of the Holy Spirit is generally consistent with other interpretations based upon the Old and the New Testaments. On the basis of narrations in certain Hadith most Muslims identify it with the angel Gabriel (Arabic *Jibrā'īl*).^[7] The Spirit (الروح *al-Ruh*, without the adjective "holy" or "exalted") is described, among other things, as the creative spirit from God by which God enlivened Adam, and which inspired in various ways God's messengers and prophets, including Jesus and Abraham. The belief in a "Holy Trinity", according to the Qur'an, is forbidden and deemed to be blasphemy. The same prohibition applies to any idea of the duality of God (Allah).^{[8][33]}" (Source Wikipedia)

Sphere of the angels

In the Bibles

"An **angel** is generally a **supernatural** being found in various **religions** and **mythologies**. **Abrahamic religions** often depict angels as benevolent celestial beings who act as intermediaries between **God** (or **Heaven**) and **humanity**.^{[8][9]} Other roles of angels include protecting and guiding human beings, and carrying out tasks on behalf of God.^[10] Abrahamic religions often organize angels into **hierarchies**, although such rankings may vary between sects in each **religion**. Such angels may receive specific names (such as **Gabriel** or **Michael**) or **titles** (such as **seraph** or **archangel**). People have also extended the use of the term "angel" to various notions of spirits or figures found in other religious traditions. The **theological** study of angels is known as "**angelology**". Angels expelled from Heaven are referred to as **fallen angels** as distinct from the **heavenly host**." (Source **Wikipedia**)

In Islam

"In Islam, **angels** (**Arabic**: ملك *malak*; plural: ملائكة *malā'ikah*)^[11] are believed to be celestial beings, created from a luminous origin by **God**. They have different functions, including praising God in heavens, interacting with humans ordinary life, and carrying laws of nature. Islam acknowledges the concept of angels both as **anthropomorphic** and abstract.^[12] Belief in angels is one of the six **articles of faith in Islam**.^[13] The Quran is the principal source for the Islamic concept of angels, but more extensive features of angels appear in **hadiths**, **Mi'raj literature**, **Islamic theology** and **Islamic philosophy**.^[14] The angels differ from other spiritual creatures in their attitude as creatures of virtue in contrast to impure **demons** and morally ambivalent **jinn**.^[15]" (Source **Wikipedia**)

References

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8. The Free Dictionary [1] retrieved 1 September 2012
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10. [2]Augustine of Hippo's *Enarrationes in Psalmos*, 103, l, 15, *augustinus.it* (in Latin)
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15. Amira El-Zein *Islam, Arabs, and Intelligent World of the Jinn* Syracuse University Press 2009 ISBN 9780815650706 page 20

See also

1. Patterns of Human Evolution (OSL Wiki)
2. Psychic forces, Life-forces (OSL Wiki)