

The following is a translation of 4 hand written pages by Fr. Bouttros Al-Maquaary, a monk from the monastery of St. Makarios who departed in mid 1995. The notes are his record of a vision he had a few months before his departure. This information came to my attention through a book published in 1996, in Arabci. The title of the book is "A Monk in the Wilderness". The book explains the vision and includes photo copy of the 4 handwritten pages. I pray we can benefit from this vision without getting into heavy debates concerning its meaning. Fr. Bouttros departed in peace after many years of illness and he was only in his mid 40's. His prayers be with us all.

A Monk in The Wilderness: Hand Written Notes Recovered

From the Residence "Qulayaa" of the Departed

Fr. Bouttros Al-Maquaary

After His Departure in 1995

(Preliminary Translation From Arabic)

For the Edification of Anyone Who Cares to Read

[Note: Sunday School Teachers; Please read carefully and explain to youth the concepts conveyed. One has to cleanse his robe in the blood of the lamb during life on earth through confession, repentance, and partaking of the Eucharist. Intercession is ours while on earth. If one transgresses against one commandment, he transgressed against all. Once, one departs, the door of repentance and forgiveness is closed forever. Redemption is to be attained here on earth.]

An inquirer knocked on my door, I opened for him, I found out that he is the Angel of death came to talk my soul because my hour has come. I asked him to wait a while until I finish writing these words and asked his permission to take with me pen and a few sheets of paper, he gave me permission on the condition that I do not write what is considered secrets or forbidden, things that humans can not utter (2 Corinthians 12:41). I thanked him because he accepted the intercession of the saints to give me this opportunity. In fact, the hour of death is very fearsome inspite of the fact that I have been waiting for it for a long time, but the amount of fear is proportional to the amount of neglect in preparing for it, meaning that one who puts it in front of his eyes (1 Corinth 1:7) and prepares for it struggling everyday carrying his cross, mortifying the self every minute; his departure will be a moment of happiness and joy unlimited as we saw in the stories of the saints. His face will shine with light, surrounded with angels, or sees the heaven open directly to receive him (Acts 7:56). But one who forgets this moment and it comes suddenly when he is not expecting it (Luke 3:20) will have a grave fear, and terrible agitation. But for me I had a mixed feeling of joy for departing (2 Corinth 5:2,4) that is expected and the fear of the judgment to come (Luke 13:15)and paying the debt, at which time the soul is torn between two strong forces:

Huge debt of sins, transgressions, and evil way friends; and (on the other hand) virtues and good deeds and the intercessions of saints and angels. The one group draws one into a deep hole with a bond of hopelessness; while the other propels (one) towards a better more exquisite life through the power of hope.

These two forces continue to fight until the situation is settled as I saw and am going to mention (explain).

I looked around me in my residence ('qulaiiah') and then looked from my window and could not find in the world anything that is worth taking away (Excel 1:14, 2:11) I also looked deep inside me and could not find anything that has feet to stand on: Neither honor, nor insult, nor position, nor place, nor praise, nor curse, nor money, nor possession (1 Pet 1:24). and he (the angel of death) did not allow me to take anything neither pretty, nor ugly; except for an old robe, it's age is my age, which is not seen by human eyes, but only the spirit can see it. It was once white but it became dirty with many stain spots some small and some are large. I wore it, and the angel of death advanced and blew a horn, and I saw towards the east, a door leading to a region, if it is valid to use the expression, which is brightly lighted that I could not fully ascertain it but was very anxious to enter it. But to the west I saw another region like a deep hole that does not seem to have a bottom and extremely dark which put horror in my heart. I moved quickly towards the east desiring to enter from the east door to be saved, but as soon as I approached the door, two angels dressed like soldiers appeared and prevented me from entering, pointing to the stained spots and saying: Those who do these things do not inherit the kingdom of God (Gal 5:21) and that I owe a great debt and that I owe the evil group a debt which requires that I must go to the door to the west (1 Corinth 2:9). And actually I started to feel a strong field attracting me to the direction of the west, so I screamed in exasperation asking the head of the angels to help me. He explained to me that these stains by their nature are attracted to Hades and there is no way to remove them because the time of repentance is passed and to my surprise I saw my companion who was also visited by the angel of death was experiencing the same difficulty, being attracted to Hades although his robe had less stains than mine. So I screamed at the last moment before I fell in the pit of darkness where is the Redeeming Christ?

I felt sorrow like never before about all the things I did and about staining my robe and what this brought on me from horrors but no one of the angels dared to rescue me. The signs of victory appeared on the faces of the Satanic group, but my companion and I started to cry and weep and suddenly as we were very near to Hades we saw a bright shining light and one in the midst of a flame of fire was beautiful in appearance. And I saw around him the congregation of saints (1 Corinth 1:1-12, 1 Tess 3:13) and immediately I knew them one by one although they all have the same form and the same shape (Rom 8:29) and I found out that my form is the same form (2 Corinth 3:18) and the same exact shape and every one of them wore a bright robe but the brightness varied from one to another (1 Corinth 15:41).

And I saw to the right of the Lord Christ (Psalm 45:9) a beautiful and delicate woman, her dress was extremely bright as if it is inlaid with gold (Psalm 45:13) which made it even brighter than that of any other human, and also brighter than the (robes of the) angels. And I saw her in the kindness of a mother taking off her robe without the robe leaving her and dressing with it any one who asks her of those who did not complete their struggle yet and as soon as they wear it their image appears

in front of God as the image loved by Him, The image of the robe of righteousness of Christ worn by the mother of the Son of God.

Also, on the same example, all the saints who completed their struggle in endless praises, were taking off their robes for every human who asks to wear it, in an amazing communal love. And anyone who wears one of these robes is fortified against the traps and tricks of the enemy but this did not stop the attacks of Satan which are marked with jealousy and repetitiveness.

And I saw an assemblage of those who are completed (in faith) distinguished with bright crowns on their heads. Among them I recognized the Champion St. George, St. Demiana, and many whose stories I did not hear on earth but is written in the heavens and I recognized them as soon as I saw them and they became familiar as if I knew them all my life. From them came a nice aroma, extremely good in smell, which is the smell of their blood which was spelled in the name of Christ and for which they received the crown of martyrdom.

And another assemblage, I like to refer to as the assembly of loving ones. Everyone of them was holding a harp (Rev 5:8, 15:2) by which praise and joy is expressed continuously for their presence together in His presence, in Him! (Gal 2:20).

Another assemblage has distinguished shining members of their lighted bodies. Some had shining bellies because of their monasticism, others had shining heads because they had no place to rest their heads, and some had shining legs because they traveled the wilderness, and prairies in need and sorrow preaching the kingdom of God. Others were tortured but did not escape (Heb 11:35) so they received as a reward for their pain glory and exceeding brightness, so the members of their bodies that were cut off and tortured became illuminated.

But as for me, one of the angels who are separated for the service of those who are about to inherit salvation (Heb 1:14) took me and seated me in the back rows because my robe was the least shining and in reality I was extremely happy and very satisfied because I did not consider myself worthy to be in that place and did not think that I will share with this heavenly Chorus in this harmonized and balanced song of praise which exceeds any description. And I did not expect to see what I saw or live what I lived through.

It came to an end and I looked around me and found out that I did not complete my struggle yet and I was still in the flesh. But my desire and longing for heaven was lighted and its fire brightened and I decided to begin to wash my robe in the blood of the lamb to prepare for the day of encounter and in fear of the fearful passage.

May the Lord have mercy on us and grants us salvation in the day of judgment. To him is glory, praise, thanksgiving, and honor forever. Amen.

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طوره بان سائل تفقت لا توجد به ملاه الموت جاء لأخذ روعى
 إذ قد حانت ساعتى ، يا ستملنا قليلا ريتما أكتب هذه الكلمات واستيقظت
 عنى أخذت من القلم والورقيات فقلت له بشرط ألا أكتب ما يدخل
 من عباد السرار أو المحظورات أو الكلمات التى لا ينطقها ولا يسوغ لأنسانه
 أن يكلم بها (لو ١١: ٤١) . فشكرته إذ قبل شفاعته القديسيه بإعطائه هذه الفرصه
 الواقعه له ساءه الموت رهيبه رغم إنظارى وترقبى لأزمتنا طوليلد لكنه مقدار
 رهيبنا يتناسب مع مقدار الإحمال من الاستعداد لا بمعنى أنه منه يضعها أمام
 عينى ^(لو ١١: ٤١) يتعد لها سجاها كل يوم عالمه يليلد مهمنا لذاته كالمعيه تكونه لحظه
 لإنظارته لحظه فرح وسرور لا تعد كما رأينا بقصه القديسيه يشرفه وهو بنور
 أو تحيط به ملائكه أو ينظر السار مفتوحه مباشرة لاستقباله (أم ٧: ٥٦) .
 أما كنه تناسى هذه اللغظه فباغتته (لو ١٧: ٤٠) فانه فرحها ياوه عربها وانظر لها
 منطبعاً . أما أنا فقد امتزج فرح الإنظاره (لو ١٥: ٥) المرتقب برهبة قديسيه
 الحباب (لو ١١: ١٥) ودفع الأيونه حيث تتنازع النفس فإهذه اللغظه جهورته
 على اللغظه منه القوي .

ديه هائل منه المنطاي والزلات ، وأصدقاؤه السود ، وفضائله وإعماله باله
 وشفاعات قديسيه وملائكه . أما هذه فتجذب نحو هوه صحيحاً برابط
 الألسن وأما ملكه فتدفع نحو حياها اسمى وأروع بقوة الرجاء .
 وتظهر هذه القوى تتعارض حتى يحسم الموقف كما رأيت فيها حيناً قدنكره
 ونظرت حول من الفلايه تم تطلعت منه النافذه فلم أجد من الدنيا كلاً
 ما أستعمره أخذت معنى (جا ١: ١٤ : ١١) ، وتفرست من امامه نفسى نما
 وجدت ايها ما يقف على قدمه لا كراهه ولا إهانه ، لا مركز ولا موضع كالأبدى
 ولا سبب لا مال ولا معتزله (ابط ١: ٤٤) . ولهم يُسمع ك بأخذ شئ لا جميل
 ولا ردى ما خلا ثوب قديم عمده منه عمري لا تراه عينه بشر لكنه تراه الروح
 عظمه كانه ايها لكنه إتسح بجمع كثيره ما بيده كبير وصغير ، فلبتاه

و إذا بجلال الموت يتقدم ويهوي، فزايث اما من ناحية المشربه
 بابا يوردي الى منطقته، إنه جاز هذا منيره جدا لم استطع بعد انه
 اجبينا لكنني اصبت بلهفه شديد على دخولها (واحدة المغرب
 منطقته اخرى سميتها لا يظهر لها قرار وظلاله جدا اوتحت الرعب
 عن قلبي فما سرعت الى باب المشربه صريدا الوضول والانباه لكنه ما
 انه اعتربت من عشتي نظير ملاكاته من لباس الجنود منعان منه الوضول
 واستارا الى تلكه البقع التي تطفح شيئا قائلين: الزنيه يفعلونه مثل هذه
 لا يربونه ملكوت الله (غل ٥: ١١) وانه على ديننا لم اوفيه وانه لهما
 المشربه كذا لا بد انه اذهب بمقتضاه الى باب المغرب (اكو ٢: ٩) وعلا
 بدأت اشعر بمقال شديد ينجذبني ناحية المغرب فصرخت هلعاً وسأل
 رئيس الملائكة معونه فافهمني انه تلكه البقع تنجذب بطبيعتها نحو الياوي
 وانه لا سبيل الى صحتها اذ قد مضى زمانه التوبة ووجدت لو عشتي انه
 رفيق الذي اتاه ايضا ملاك الموت يجر بنفسه الضيقه وانه توبه مع تلكه
 ياوي منه بقم بالنسبة لتوبه لكنني ينجذب ايضا الى الياوي فصرخت
 من اللعنتات الاخيره قبل سقوطي في حوة الظلام ابيد مسير الخلاص؟
 ونومت استند الندم على ما اعترفته وعلى تلويحي لتوبتي وساجده
 على منه اهوال و لم ياكه هناك منه يجرؤ عشتي منه الملائكة على تجديت
 ولاعت عذبات الالانتصار على وجهه جهايه الشياطين اما رفيق وانا
 فقد اخذنا من البكاء والحويل وغباه وانخدع على قارب قوسيه او ادق منه
 الياوي كرم لنا نور عظيم وريبه لامع وشفها من اريب نار بين الطالع

ثم رأيت حول صومخ القديس يسيدي (كور: ١٢: ١٢) كما اتس: ٢: ١٢) وعرفتهم من الخار
واحداً واحداً رغم انه لهم صوره واحده وشكل واحد (رو: ١: ٢٩) ووجدت ايضاً
انه صوري حرك تلك الصوره عينا (كور: ٢: ١٨) وهذا الشكل عينه ولاه كل منهم بلين ايضاً
توباً لها لكنه يختلف من شدة المعاصه الواحد عند الآخر (كور: ١٥: ٤١).

ورأيت معه جميعه السيد المسيح (مز: ٤٥: ٩) امرأه جميله رقيقه توباً لله
يلمع جداً كأنه يوشق بالذهب (مز: ٤٥: ١٥) ففصيرتها أكثر لمعاناً من كل
ما عداها منه البشر بل منه الملائكه كما ورأيتها في معاصه الرمويه تتخلع توباً لله
انه يفرزها فتكلم لكل من يسألها سمه لهم يكلوا اجراً وهم بعد فتظلم من رؤيتهم
اما من الله كتلك الصوره المحبوه لادب صوره توب من المسيح الفائده الخاص بأم ربنا الله
وهكذا كل القديسيه والزيه اكلوا اجراً وهم من تسبجاتهم التي لا تنتهي يصلحونه من
تياهم ليطلبوها للرب بشر يطلبها في شركه صبه عجيبه. اما من يلبس احد هذه
الثياب فلا يقوى عليه من فخر او شركه منه فخاف الشرير لكنه توبه انه يحول
ذلك توبه محاربات الشيطانه الخاصه المذكوره.

ورأيت في ذلك المكلبيه تتميز بتلج لا مع على رؤوسها عرفت فيهم البطل
مات جريمت والقديس دميانه وكثيره منه لم اسمع سيرتهم على الارضه لكنه كان
قد مكتوب في السموات وعرفتهم بمجرد رؤيتهم ولأنى كنت اعيا معهم وعرفتهم
تفوح رائحه ذكيه رائحه ورائحه وفائده الرفاه من رائحه دما وهم التي سفكوها على
رسم المسيح فالوا الكليل الشرايه.

وجماعه اخرى جملوني انه اسمهم صامه المحبسه وكل منهم صلاه بقوله (رو: ١٥: ١٥)
يجمع بها وتطلب بوجوده على السوام مع صبه جالساً في حضرة بل فيها (غل: ٥: ٥)
وجماعه اخرى كانت تتميز باعفاء صيره جداً في اجسادها النورانيه فمنها من
اجسادت بطونهم نكأونهم من اجعت رؤوسهم اذ لم يكن لهم اسم يستدوها
ومنهم ايضاً من اجسادت ارجلهم اذ جالوا في البراري والقفار معتازين به مكروبييه

ينادوا ببشوة الملكوت . وأخريه عذبوا ولم يقبلوا النجاه (عب ١١: ٢٥) فقالوا
عوضه عذاباتهم سجداً وإشراقاً فائقاً إذ انقضت اعمارهم المقطوعه او المعذبه
اما انا فقد جازت احد الملائكه المنتميه لخدمه العبيديه انه يرتوا
الخلاص (عب ١٢: ١) واجلسني في زياره الصفوف كلها إذ كانه ثوب اقليم
لمعانا بولكنه المعه اني كنت شديد الزرع والقناعه إذ لم اكبه احب
نفسى اهلا بانه اكويه من هذا المرضع ولا انه اشتره مع هذا الخورس
السماني من هذه التبعه المتوافقه الكنيه بما ينوره الوبف ولا انه
ارى ما اراه ولا انه احيا ما احياه .

وانتمت وتلفت حول فراذا بن لم اكل جهادى بعد واذ اى
مازلت في الجسد اما اشتياق وعنينى الى السماء فقد التهب
وتوهج على الرجاء فصمت انه ابدأ من فل ثوب من دم الخروف
استعدداً ليوم اللقار وخونا من العبور المرفوب .

ليت الرب يرصنا ويعطينا نجاه يوم الدينونة
له المجد والتسبيح والشكر والاكرام

الدائم الى الابد

آمين

