

BLOGS
[RE-EDITED 2025]

PIERS MORRIS BLOGSPOT

BLOGS: REVISITED & RE-EDITED 2025

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CONTENTS

The Higher Self/Soul/Essence

1. Come Back to Me
2. Going Home, The Crossing Point, and The Soul Trap [along the way there]
3. The Assemblage Point is Our Essence
4. Cosmic Consciousness (Part 1 – Colin Wilson’s Peak Experiences)
5. Cosmic Consciousness (Part 2 – PD Ouspensky)
6. The Absolute – What is it, and what did Richard Rose really encounter?
7. Tat Tvam Asi
8. Spiritual Alchemy or Transhumanism?
9. Life, What is it but a Dream?

The Holographic World

10. Disruptor (and Distractors)
11. Notes on Michael Talbot’s The Holographic Universe (1991)
12. Attention, Awareness, Focus [Neuroplasticity]
13. Charles Fort’s ‘Anomalies’

Observations on Living

14. Let’s Get Lost
15. Get Over It
16. The Lightness of Betrayal
17. Anatomy of Restlessness
18. Point of No Return
19. Kafka’s Night
20. What Is Love?
21. Survival is Insufficient
22. Ozymandias – It Always Ends
23. Nothing Lasts Forever
24. Other People
25. The Unimportance of Self-Importance

Thought

- 26. Thought: Operators and Things
- 27. Stopping the World
- 28. Inhabitants of the Mind
- 29. The Sleep of the Mind
- 30. The History of Mr Polly and the Philosophy of HG Wells
- 31. The Changing Map of the Mind
- 32. Steiner's Thought-Forms
- 33. Time, Space and Thought-Forms

Death

- 34. Death
- 35. The Taste of Death
- 36. Emotion and Losing the Human Form
- 37. The Assemblage Point
- 38. Exiting (the "Matrix") – Does it have to be Complex?
- 39. Are You Enjoying Prison Life?
- 40. Is Life Designed to be a Misery?
- 41. The Loosh farm
- 42. The White Light
- 43. Upper Aeons, Lower Aeons
- 44. Can You Find the Exit Door?
- 45. The Addiction to Being Human
- 46. Will Our Souls be Recognisable When We Are Without a Body?
- 47. Recapitulation and the Healing of the Energy Body
- 48. Preparation For Death: Recapitulation

Totalitarianism

- 49. The Anti-Totalitarian Cathar Philosophy
- 50. Notes on Aldous Huxley's Brave New World (1932)
- 51. Notes on Ray Bradbury's Fahrenheit 451 (1953)
- 52. Notes on George Orwell's 1984
- 53. The Sonderkommandos are still alive and well

The Outsider

- 54. Herman Hesse's Journey to the East: Freedom, Individuality or Conformity?
- 55. Notes on Colin Wilson's The Outsider (1955)
- 56. Notes on Colin Wilson's Religion and the Rebel (1957)
- 57. Notes on Colin Wilson's The Strength to Dream (1962)

Travel

- 58. A Lament for Africa
- 59. The Agents of Virtue

Revisited, Revised, Reviewed, Re-Edited

Piers Morris, Brighton.

1 November 2025

THE HIGHER SELF/SOUL/ESSENCE

Come Back to Me

The emotional plea “come back to me” was famously used in the movie *Atonement* when the female lover (played by Kiera Knightly) had been wrongly and unfairly separated from her true love, and realised that the prospect of reconnection with her lover (played by James McAvoy) was slipping away.

It has been used since then in several films where reconnection is desired by two people stemming from a deep past love (such as *Arrival*, *The Notebook*, *The Jacket*, *End of the Affair*). For those who have been subjected to such a separation, the sound of these words can cause a deep emotional response (or perhaps remembering).

It goes to the core of Howdie Mickoski’s third book *Empty the Cave* (published 2024) in his trilogy of books about exiting the matrix. The idea being that certain humans possess a divine spark which isn’t complete. It is only half of the total ‘spark’ or ‘essence’, with the other half languishing alone elsewhere beyond this realm. The essence trapped here in a human body needs to return to and reunite or unify with its other half to become whole again.

Like the scenarios in the above-mentioned films, the two halves were split apart in unexpected and unwanted circumstances, leading to trauma. This is the true trauma that such humans (the ones with Sparks) hold here on Earth, not the relentless suffering that they experience due to the design of the system they have found themselves trapped in.

Howdie makes some excellent suggestions on how this reunification might be achieved. It is a hard road he takes us down, which requires us to leave behind any thought that the realm and body we inhabit now can be of assistance.

Quite the opposite actually: The body and realm is designed to keep the Spark trapped, so the way out is to detach from all the trappings of life here, cleanse the essence back to its original blueprint and then departure should be straightforward.

Being ‘trapped’ here is only in our minds, we are free to leave once our attachment to this realm and everything associated with it is relinquished. That is the way back Home. No part of the ‘matrix’ system can stop us, as we are nothing, and ‘no-thing’ can’t be blocked from leaving this slaughterhouse hell-realm.

As Howdie says right at the start of the book, we exit *ourselves* as much as we exit the realm which is holding us. We ‘depart’ and leave everything behind. The problem is that although many people have now worked out that the design of the world is unfair and causes trauma and suffering, and that the ‘god’ of this world is not a loving god, they haven’t worked out

that they themselves are just as much a problem. We are weighed down and must release that weight.

Wars, illness and financial collapses obviously don't help our day to day living, but the ingenious design of the Controllers is to make humans torture each other relentlessly. Howdie uses the example of the storyline in the excellent tv series *The Good Place* to make this point.

We have to leave behind our false self. If we look in the mirror, or into still water, we will see an image of ourselves. We think this is 'us' but what few realise is this is not 'us', it's simply a (holographic) projection, and is the way that the Controllers of this false realm persuade us that we can't leave here because that image is 'us'. We appear solid so what else could there be? It's hard for people to realise that the person we are looking at in the mirror is irrelevant and not really the true 'you'. It's just a person loaded up with hopes, fears, worries, wants, beliefs and much more which have been programmed into that body. The true 'you' is invisible and will slip past the guardians of the threshold on death and will be Home before they can blink.

The book has many unique thoughts and concepts, and is worth a read. All these concepts can't be addressed in a short blog. However, a couple are worth a mention.

Howdie considers that we need to "wake up" our other half that resides outside the system. He uses the analogy of Sleeping Beauty to make this point. His view is that only if that other half is "awake" can we communicate with it and reunite with it.

However, many researchers and spiritual healers and travellers have stated that we can access our "higher self" at any time. This is who we should be connecting with in troubled times, not some 'god' of this realm who we 'pray' (prey) to.

When we are out of body (disembodied) whether on death or during dreamtime or when travelling out of body, if we get lost, we can just say "Higher Self Now!" and we are there. This was the tried and tested philosophy of William Bulhman, a leading Munroe Institute trainer. He wrote the excellent book *Higher Self Now* on this topic.

The other point is that all humans have a soul. This seems right, as the assemblage point information backs this up. But the Divine Spark is held by only a limited number of humans, who have the reconnection facility outside the matrix realm.

The final point is, what if we don't make it out? The answer to that is that we go through the trauma of being eaten when we die (at least our energy/emotions are, as the body has gone) by the beings on the other side who designed us for this purpose. Then we are returned to Earth in a new body to be fattened up so that this loop can continue the feeding frenzy time and time again.

The answer that Howdie (rightly) says is: get your house in order *before* death, and prepare well for death. The time to do that is now.

The book is a worthy read, with great ideas, which are not spoilt by the plentiful typos, slack editing by an editor who Howdie admits in the text does not understand what he is writing about, and some over-lengthy explanations.

Get reading, and get preparing. There's no time to waste.

7 July 2025

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Going Home, Leaving the Crossing Point, and The Soul Trap [on the way there]

What if we're not meant to die? What if we are not meant to experience 'death' because our soul/essence is immortal? What if we're not used to 'dying' and it is traumatic for us?

What if "something" or "someone" put 'bodies' on us and forced us to continually 'die', again and again in a loop, when the bodies stop working? When the 'body machines', the 'robots', stop functioning?

Then, when we die, we have to cross the astral plane to get back 'home', where we come from? And that plane is now really hard to cross?

Perhaps the irony is that this plane we must cross was created by ourselves, a plane that we now know is dangerous and difficult to cross (as Swedenborg, Dante, and more recently Robert Munroe have written about). The difficulty and danger is in our own minds.

This is because the astral plane is the emanations, the thoughts, from the dark minds of humans during their lives – those bodies that have been mind-programmed daily by the Controllers of this artificial realm and now torture each other without the need for help from the Controllers.

And now we have to *de-program* our minds to cross the astral plane effectively.

De-programming, or 'purifying' (purging, or going through purgatory during our life, pre-death), the removal of body and mind parasites which influence our thoughts, can be achieved through a number of processes, one of which is the process of recapitulation (which Don Juan/Castaneda discussed in many of his books).

By whatever method we perform the 'purification', it is the release of all the mental/emotional weight, our attachments, addictions, desires we have accumulated through 'living', and then we are not desirable to the dark forces (that we created ourselves) during the crossing to return back home.

If we don't have sufficient escape velocity to cross the astral plane, we get trapped/caught ("the soul trap") and then we are reprocessed in the recycling loop for another 'life' in a body and all the horror of another 'death' we never wanted. How many times have we done this, this attempt to get home, like is portrayed in the film *Edge of Tomorrow*?

Near-death experiencers, out of body travellers, shamans, yogis, sages, lucid dying Lamas, and dreamers have often reported reaching the Crossing Point – the Higher Self is waiting on the other side. We can see it across the way. But we need to cross the treacherous astral layer, the cesspit of human thought, to get home.

It is the Essence ('us') which needs to reach the other side safely. This sits inside its container (the Soul) in the second body, the energy body, as research into the Assemblage Point tells us. The Controllers need this Essence (sometimes called a 'divine spark') to fail to make the crossing. They need it in the physical plane.

But this is becoming easier for the Controllers, because the trap is what everyone is rushing to be part of, the new technology and transhumanism.

Then we are really trapped as we never break the silver cord between lives, it is one continuous energy-harvesting trap.

It will all end when the artificial world collapses though. Bind oneself to technology and we bind ourselves to this artificial world while it lasts.

When we are without body we are just 'mind'. Crossing back home is becoming harder with the technology changes and the pace of distraction we see in 'living'. Achieving the process (prior to crossing) of returning our mind to its blueprint, its purity we had when we arrived, is so hard now. But if we achieve this, we cross unhindered then.

To do this, perhaps we need to 'disappear', to cease to be involved in the world, to leave behind all the distractions and disruptions of the game of this life. But who will do that?

23 October 2025

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The Assemblage Point is Our Essence

The Assemblage Point is discussed in various Carlos Castaneda books, and is stated in his books as the most crucial feature of the body.

The Assemblage Point *is in reality our essence*. Castaneda doesn't specifically state that, because he wasn't writing about the soul or spirit specifically, but that is clear from his Assemblage Point information.

The soul and essence sit *inside* the energy body but *outside* the physical body. The energy body appears as a luminous egg (as those who can perceive it, such as healers, always state).

The Assemblage Point is a round spot of intense brilliance, the size of a tennis ball, permanently lodged inside the luminous egg (the energy body), about two feet back from the crest of a person's right shoulder blade.

Castaneda says that the sorcerers saw that a spherical extra glow, slightly bigger than the Assemblage Point, always surrounds it, greatly intensifying the luminosity of the filaments passing directly through that glow. [This is the soul, surrounding/containing our essence/divine spark].

The Assemblage Point makes us perceive, it is our consciousness, which is "assembled" there. Castaneda says that sorcerers saw that out of the millions of the universe's luminous energy filaments passing through the entire luminous ball/egg (us), only a small number pass directly through the Assemblage Point, as would be expected as it is small compared with the whole luminous body, but these filaments link the soul and essence to the universe, beyond the body.

The starting point is to understand that everything is energy. The whole universe is energy. And the essence of the universe resembles (so shamans say) incandescent threads stretching into infinity in every conceivable direction, luminous filaments that are conscious of themselves in ways impossible for the human mind to comprehend.

Because everything is energy, the energy body (the second body which surrounds the physical body) is far more important than the physical body, because (of course) it is pure energy, and can thus perform acts which are far beyond the possibilities of the physical body.

It is the main body we use to travel beyond the physical realm, and so it has to be kept healthy and not subject to attack (we live in a predator world). In any event, it holds our essence, which is all that 'travels' on death.

An important thing that the sorcerers saw, (which is critical as it is our soul and essence), was that the Assemblage Point of humans can dislodge itself from the position it is normally located. Perception and awareness changes with the extent of displacement.

On death, the essence moves (rather than simply shifting within the energy body) out of the human realm. We head on somewhere else.

The glow of the Assemblage Point is absent from corpses and dim in people who are unconscious. The glow is awareness/consciousness {the soul/essence}. Displacement of the Assemblage Point *outside* the luminous ball meant that it was no longer in the human realm.

Our dreaming period (during REM dreaming) alters the Assemblage Point, changing our perception and allowing us to see new energy fields during that time. We can move to different 'realities', and different timelines too, perceiving people and things we don't see in our daily human world we currently operate in.

Dreaming may be an opportunity to be "free" (if only briefly) from our captured lives. Castaneda says freedom is the opportunity to "fly off into the infinity out there". That's what our goal should be - not to get stuck or trapped in this world anymore.

The Assemblage Point needs to have some flexibility of movement while we are alive, as a fixed position restricts knowledge beyond the world of physicality. However, through our programming and conditioning about what 'reality' is, the Assemblage Point becomes completely fixed. It only moves for the wrong reasons, like illness or trauma.

But the fixation of the point means we forget where we came from (and where we should return to) and what our purpose in coming here was. Children have a moveable Assemblage Point, which 'fixes' as time goes by. Our Soul and Essence become trapped.

And this is significant. When a child enters this world, it is clear and pure of mind, unburdened by conditioning and programming. To exit from the world we entered, we should exit back to 'source', where we came from originally, in the same mental condition, clear and pure.

If we are not, then, as the Gnostics and so many other spiritual sources say, we are recycled back into the physical world again and not back to Source, where we started our existence as consciousness.

Other blogs have discussed mind clearance and detachment back to the child-level of purity. Jesus was clear about the exit path on death: Become like a child. By this he meant, "go back to the purity you had as a child". Then no exit path back to Source will be blocked.

So learning how the Assemblage Point moves is vital. It will probably dictate where we head to on death.

20 June 2025

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Cosmic Consciousness (Part 1 – Colin Wilson's "Peak Experiences")

How do we get glimpses of the Absolute while we are still trapped inside our physical body? At the end of his life, the existentialist writer Colin Wilson wrote a short book entitled *Super Consciousness* in which he explained his lifelong research into peak experiences. These are

moments when we move beyond normal consciousness and can briefly experience something cosmic while we are alive.

His first book, *The Outsider* (1955), examined the highs of the peak experience and the lows beyond it. An example was the Romantic poets who wrote about reaching states of 'transcendent consciousness' but the next morning would realise they were back in a trivial, dull and ordinary life where they felt *trapped*.

Jean-Paul Sartre wrote about these 'down' periods in his 1938 novel *Nausea* where he went as far as to say "It is meaningless that we live and meaningless that we die".

Life was one long drawn-out defeat. This is the same existentialist view that the Gnostics (amongst others) held that this physical world is actually designed as a place of suffering and misery by a 'God' that is not a loving god.

But the converse to Sartre's desperate vision was the ecstatic vision of 'cosmic consciousness' produced by the peak experience, where the consciousness field expanded so fast that there was no time for thought or reasoning to interrupt anything.

RM Bucke wrote about this feeling in *Cosmic Consciousness* (1901) where we can see into another distant reality and can 'understand everything' momentarily, as if everything in the universe is connected by invisible threads. We cease to be mediocre, accidental, mortal (as Proust said) and realise that consciousness is not restricted to the trivial, boring, present. Wilson took the view that 'ordinary consciousness' was *incomplete*.

The peak experience allowed a glimpse of the Absolute, a moment of *completeness*. In Yeats' poem *Under Ben Bulbin*, he references the *partial mind* and how just for a moment it was complete:

Something drops from eyes long blind/He completes his partial mind/For an instant stands at ease/Laughs aloud, his heart at peace.

So how can we reach this peak experience, this glimpse of the Absolute?

Wilson says it requires that consciousness be 'pushed' beyond its normal mechanical level, the automatic robot level we operate in much of the time. We should break pattern, stand back and look beyond the usual triviality of life. Abraham Maslow, who examined people who had had peak experiences, stated that *they were all happy*. They were not lazy, consumed by self-pity or lacking in imagination.

It transpires that these experiences came about through what Edmund Husserl called "intentionality". When we 'see' something, it doesn't just walk in through our eyes. We have to fire our attention at it, like an arrow. If we look at our watch without this act of intentionality, (absent-mindedly), we don't see the time, and we have to look again. We must have a complete mind, be fully immersed.

Gurdjieff achieved this for himself and his pupils through "intentional suffering", through effort of will undertaking specific exercises, which pushed participants often beyond their

mental boundaries. George Bernard Shaw stated that “every dream can be willed into reality by those who are strong enough to believe it”.

But the key is happiness. Everything troubling has an ending. Life doesn’t have to be as bad as we think it is.

Wilson tells the story of a man called Syd Banks who remarked to his friend: “I am so unhappy”. His friend replied “You’re not unhappy, Syd, you just think you are”. Banks realised that he just needed to change his negative way of thinking.

Suddenly Syd Banks could get peak experiences almost all the time. His friend, George Pransky, remarked later that Syd Banks was the happiest man he had ever met. He had found cosmic consciousness.

6 December 2024

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Cosmic Consciousness (Part 2 – PD Ouspensky)

An increasing number of people are realising that there is something wrong with the world we exist in. All roads seem to lead to this world being an illusion, an artificial world which we are trapped in and need to extract ourselves from.

In recent years, a whole industry of books, podcasts, articles, classes, meditation techniques and much more have sprung up attempting to explain to us how that extraction should be done. Can it really be that complex? PD Ouspensky and many other mystics didn’t think so.

The answers often lie in books written long before modern concepts such as internet communication, quantum physics, and holograms were even contemplated. Such a book was PD Ouspensky’s 1910 classic, *Tertium Organum*.

If one has the staying power to wade through the dense, difficult writing style, tucked away in there is a simple answer (which can be called Ouspensky’s ‘cosmic consciousness’ and others have called Ouspensky’s ‘meta-mathematics’). It is this:

There is no need to look anywhere. We are already there. We are already part of the whole, the Absolute. The whole is infinite, so whatever we take from it, it still remains infinite.

In ordinary maths, the whole is the sum of its parts (take something away and it isn’t whole anymore).

But in higher or meta-maths, that isn't so. You take a part away from the whole, for example a fragment like a soul/spirit, and the whole passes through to the part and the whole remains whole. This is exactly what a hologram does.

This leads to the conclusion that the world we live in is therefore a hologram. Quantum physicists are increasingly saying so. The Absolute creates fragments of itself, little beautiful spirit forms, but each spirit form is the whole too.

Ouspensky said we are *part of* the infinite and are separate essences that come *from* the infinite. Like a hologram (which Ouspensky wouldn't have known about), you split it, and the parts are just smaller versions of the whole. They (the parts) *are* whole. *We* are whole.

Ouspensky said the real 'us' is not the outer part (our physical body) but the inner part, what he called the *I and the not-I*. The *not-I* being us.

This is exactly what Hesse revealed a short while later in *Steppenwolf* (1929) – the inner self is actually whole with the godhead, a fragment of the whole. These mystics knew the answer.

And let's not forget the *Bhagavad Gita*. There we find the same assertion: The soul, which was called the Atman, is *identical to the ultimate reality, God or Brahman*.

All the more modern mystics are dead. Perhaps Richard Rose or Colin Wilson were the last. Seekers of truth and enlightenment today need to work alone or in small groups. Fame through social media exposure contaminates and is toxic to spiritual advancement.

Ouspensky said that being immersed in 'matter' is illusion, unreality, and we have to leave behind the reality of the unreal, as 'duality' (not being whole, one) isn't real. Rising above the unreal was what he called 'cosmic consciousness'.

He said:

One must renounce all the beautiful, bright world in which we are living; one must admit that it is ghostly, unreal, deceitful, illusory. One must give up everything, become 'poor in spirit'. This does not mean poor materially, or poverty of spirit, this is the poverty of the man who is entirely alone, because mother, father, sister, even the nearest here on earth he begins to regard differently, not as he regarded them before; he renounces them because he discerns the truly real.

It should be added that he also discussed the importance of the portals for transition, such as existed in India, Egypt, Greece and Tibet where special rituals were used to guide the spirit back to its home at the point of death, when the assemblage point moves below the navel (as revealed by Carlos Castaneda). Detachment from all the trappings of physicality, coupled with use of the death rituals, has for millennia been a tried-and-tested method of exit from the recycling trap, out through the crown aperture.

Moving forwards to our modern times, it is a reasonable assertion, based on the above, that 'escaping the matrix', the 'trap' (as it were) can be achieved by offloading the conditioning,

the belief-systems we have taken on board as part of being trapped inside our physical bodies.

Removing the conditioning raises our frequency naturally and we cease to be captured within the low frequencies of the system. Why? Because we are already part of the infinite, part of the whole, the Absolute. Just remove the false shell surrounding us and we can return to the Absolute.

The old mystics like Boehme, Blake, Meister Eckhart and other from centuries ago knew this.

Boehme in his visions in the 15th century said:

The soul needs no going forth anywhere.

6 December 2024

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The Absolute – What Is It, And What Did Richard Rose Really Encounter?

The Absolute is the holy grail of destinations. Every self-appointed spiritual master, guru, yogi, student of life, and snake oil salesman likes to try and tell us how to reach this destination.

The easiest way to describe the Absolute is to look to the research and findings of quantum physicists. And a good starting point is the US Dept of Defence Report on the Munroe Institute Gateway Hemi-Sync System for Out of Body Travel (Hemi-Sync”), which addressed the subject of what the Absolute is.

To reach the Absolute, human consciousness needs to expand beyond its normal functioning state in the physically confined world we live in. This can be done through the brain hemisphere synchronisation technique (“hemi-sync”) which allows it to transcend the space-time dimension.

The technique creates a particular state of consciousness which is reached when the EEG patterns of both brain hemispheres (left and right) are simultaneously equal in amplitude and frequency. The effect is similar to yoga’s “one pointedness”, where brain energy is focused into a narrower and narrower frequency band.

Once the frequency and amplitude of the brain are rendered coherent, the sound frequencies of hemi-sync can allow the human mind to resonate at ever higher frequencies. Reaching higher frequencies is vital in transcending the time-space dimension we live in.

Zen masters have stated that the hemi-sync system replicates the meditative state within the timeframe of a one week course which takes twenty (20) years or more of meditative practice of Zen masters. All hemi-sync is doing is creating energy field changes in the human body.

Quantum physicists have shown that the human body is nothing more than a complex system of energy fields, which is what the Munroe Institute realised when creating the hemi-sync system that so interested the US Dept of Defence (DOD).

Hemi-Sync works through the reality that we exist within a hologram. Energy creates, stores and retrieves meaning in the universe by projecting and expanding at certain frequencies in a three-dimensional mode that creates a living pattern called a "hologram". The DOD Report states that the universe is one giant hologram of immense complexity.

Pribam and Bohm, world-renowned quantum physicists, went on to state that the human mind is also a hologram which attunes itself to the universal hologram by the medium of energy exchange thereby deducing meaning and achieving the state called consciousness. There are two forms of energy, energy in motion and energy at rest.

Energy in motion generates holograms, and energy at rest can't do so. Time-space consists of confined energy, whereas energy not confined is infinity, outside the dimension of time, with no boundaries to limit it.

Energy in infinity is energy at rest, which is what quantum physicists call "The Absolute". Between the Absolute and the "material" universe (which humans inhabit) are various intervening dimensions to which human consciousness can access in altered states through the subtle bodies humans possess beyond the physical body.

On reaching the Absolute, which is the completion of our spiritual journey, perception stops because the Absolute generates no holograms of or about itself. This is "home". The DOD Report explains in immense detail the quantum basis for reaching the Absolute and traversing the dimensions to reach it, but that is too detailed for this blog.

Gnostics call the Absolute the Pleroma, the Kabbalah calls it En-Sof, and Buddhists call it Sunyata.

This they say is where the true God exists, and is where our Essence derives from. Here on Earth, we are trapped and enslaved and for those interested in exiting and ceasing to be recycled back into this physical world, much discussion centres on how to return to the Absolute on death.

Most systems proposed by so-called spiritual masters are ridiculously complex and will never achieve that goal. Simple systems are better.

Richard Rose, a spiritual teacher in the Gurdjieff hard-school style, who died two decades ago after the final decade of his life was spent in dementia, has recently become fashionable since various pupils at his farm/school wrote books about his work.

It is said that he "reached the Absolute", but this is unlikely, based on the DOD Report, and the research of quantum physicists. What he really had was a powerful near-death experience, and perhaps a "glimpse" of the beyond. His "experience", which resembles many classic features of NDEs and Out-of-Body travelling, led him to wish to share his discoveries, which many "enlightened" people tend to do.

The nature of his experience, a powerful NDE, is made clear in the excellent 2002 book *After the Absolute* by David Gold.

Rose's teachings are generally too complex but can be considered helpful in understanding the unreal world we live in. This will be the subject of a blog at another time.

But like all spiritually awake people, Rose understood the basic philosophy about exiting this realm.

Gegenheimer & Nevins' 2022 short guide to Rose's teachings, *Passages*, stated this well:

No matter how much money you get, you're going to have to part with it sooner or later. But that which you are, that which you become, you don't have to part with.

Now that is worth working on.

10 February 2025

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Tat Tvam Asi

The phrase *Tat Tvam Asi* comes from the ancient Indian text, *Chandogya Upanishad*, and means "That Thou Art".

Hermann Hesse, who extensively studied the ancient Hindu and Buddhist texts, quoted the phrase in *Steppenwolf*, his classic book published in 1929.

Hesse's books always addressed the big questions: "Who are we?", and "What are we doing here"? Or "Should we follow an ascetic path during our physical life?" Or a more worldly path? Or a mixture of both?

In *Steppenwolf*, as in his earlier books *Demian* (1919) and *Siddhartha* (1922), the hero goes on a journey of self-discovery which takes him through various stages of awakening, through the material, the physical, the world of love affairs, money and business, success and failure, to periods of contemplation and meditation, to his final state of self-actualisation where he finds his 'self'.

This 'self' that he finds is the *Tat Tvam Asi*: in his inner self, the heart of his own being, he discovers the godhead.

This path to finding the still-centre after the worldly life is a path of discipline, asceticism and complete detachment from the physical world. The hero goes out into the world to 'seek himself' and returns after his trials and tribulations to discover that the path to spiritual development comes from within, not from the physical world he lives in. Although he couldn't have found that without the 'road test' of physicality.

The first step the hero (which could be any of us too) has to take is to start *thinking about his life*. When we start thinking about our lives, rather than merely taking it for granted, mindlessly living, we are automatically set on the right path to inner development, for that fact of thinking starts the process of change.

Novalis, the German eighteenth century mystic, understood this when he said "when we dream that we dream, we are beginning to wake up".

Tat Tvam Asi ("That Thou Art") has a Christian equivalent in the expression used by 'God' to describe himself to Moses in the Bible (KJV, Exodus 3): "I am That I Am".

We are, of course, all part of God, and the expression can be used daily to remind ourselves of who we really are: "I am my soul", or perhaps "I am not my body".

We should let the soul do the direction-making in life, and let the body do those things it is well-versed in, the automatic actions and thinking which we need on a daily basis. When we have a problem, we need to stand back and let the soul tell us where to go, or what to do. Before death, we need to start the mental transition that "we are not our bodies".

It becomes much harder to leave the physical plane when we believe that we are leaving everything behind that was "us". In reality all we are doing at the transition is stripping away the identity we had created through that body: house, job, relationships, education, memories, history, our look, possessions, bank and ID cards and so on.

What we really are is "That Thou Art" or "I Am That I Am".

Or as the Buddhist saying goes:

"The most important actions in life are part of a process of self-emancipation from the body, and the rediscovery of the native immortality of the true spiritual self".

20 November 2022

Spiritual Alchemy or Transhumanism?

The time of the “separation” has arrived. This time has been long anticipated and planned for by the Secret Societies, the Satanists who control this world, and the dark occultists who have performed many occult rituals in recent years to accelerate the process of change in society. That time is here now.

This time of ‘separation’ and change was signalled on 14 May 2024 when the first official portrait of King Charles depicted as the Red King was unveiled. That was one year ago today, and events have moved fast over the last year.

The portrait was very much designed to signal the start of the “active” phase of the long-planned “New World Order”, the move to a transhuman world desired by the ‘ruling class’. The author and podcaster Wayne McRoy analysed this event well back in 2024, and produced an excellent transcript of the podcast which is well worth a read.

The so-called ‘new world order’ is a plan by the rulers/controllers of this realm to create one class of humans who have a hive mind, a robotic, controlled class who all have the same thought forms and processes. That process is almost complete now, and will ensure absolute control and enslavement of that class of captured humans.

But there is another process which is almost complete now too. It is this: A small segment of the human population will take a different route, a more spiritual path, a separation from the masses. This class of people will undergo (and are already undergoing) “spiritual alchemy”.

That alchemical process, which is the main theme of Wayne McRoy’s work, is taking place right now. One class of people will alchemically transform into robots, and one will leave the masses behind.

Alchemy has seven stages.

Stage one is “calcination”, the ‘black stage’. The colour black represents chaos, which is hidden and buried, the material of the unconscious. Calcination is the burning away of the original primitive base (the ‘materia prima’) which in spiritual terms is the breaking with our worldly attachments, the desire for status, wealth and identity in this world. The developing of higher consciousness requires that attachments are removed.

It is also the burning off of the superfluous elements of ourselves that no longer serve us. Those that have started the process of spiritual alchemy will be aware of this change already in themselves. The parts that have ‘calcified’ are removed, allowing the true spirit to awaken.

This is also the moment of interaction with the void, the dark night of the soul, when we decide what path we will take. Everyone undergoing spiritual alchemy will have probably already encountered this.

The second stage of spiritual alchemy, like chemical alchemy, is “dissolution”. [Dissolution of the ashes of the first stage in water]. Dissolution is the freeing of ourselves from our inauthentic and acquired sense of identity – our external identity rather than our inner self. Repressed emotions from past traumatic events are removed, freed, as we release past painful experiences. This has been addressed in other blogs on this blogspot.

Of course, for the rulers, they use mass trauma, mass psychosis, to bring about dissolution of the minds of the masses and take them in the other direction, towards their new system.

The third stage is “separation”. This is where the pure essence is extracted from the rest of the mixture. Spiritually, this is the separation of our essence (the true ‘us’) from our acquired personality. We cease to identify with the character we have played, or have been playing, and start to become awareness itself.

This is awareness of our own thoughts, feelings and desires, but without attachment to them, acknowledging that most thoughts, desires, urges and feelings are programmed into us and not our own thought. They come from a source external to ourselves. This is the start of the sensing of our pure spirit, our clear mind, free from external interference.

The fourth stage is “conjunction”. This is the combining of those elements from the previous stages that remain with us and are of value. These combine to form our authentic self. This new self can now manifest in the physical, being in the world, but not of it.

Stage five is “putrefaction” or fermentation. This is the decay of the old self and rebirth of one’s true self, that was always there, but got buried under the weight of the Earth-Life-System. The rebirth is however different for different people. If a person is part of the hive mind, afraid to have an opinion different from others, it will be transmutation into a collective spirit, rather than the other route.

This is what the butterfly represents in the portrait of King Charles, the advent of transhumanism upon the population, bringing about the post-human world, Human 2.0, and is the direction that the rulers wish to push the masses towards.

A remnant will however be transmuted into spirit, essence, rather than trapped in a robot form. This is the separation, the classification of humanity into two different classes.

At the putrefaction stage, we are either moving into a chosen spiritual direction, or into a materialist direction. It is clear that two humanities are already existing side by side. The majority can no longer think clearly or independently, their minds are not clear and pure. They have not cleansed themselves, and are caught in society’s moral decay.

The sixth stage is “distillation”. This is where all impurities are removed, leaving nothing remaining except essence, spirit. Essence is liberated from matter. Ego has ceased its dominating behaviour, and we can hear the voice of our true self.

The final stage of the alchemical process is “coagulation”. This is where the self solidifies into its final self. The higher self emerges. This can be likened to the point when gold cools and solidifies.

The portrait of King Charles symbolises the passing from the White Queen to the Red King. The movement from the passive phase of the new world order to the active phase.

It portrays the unleashing of dark powers on earth, transition of earth into the draconian, technocratic new world order, the advent of transhumanism. The transformation of man into the desired “hyper-physical paradigm”, as Wayne McRoy calls it.

We are all going to be making a journey into a new world soon, but better that it *not* be the coming transhuman ‘new world’. The time is now to free our minds, or become part of the hive mind.

There are two paths, and we are required to pick one now.

14 May 2025

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Life, What is it but a Dream?

The two dream novels of Lewis Carroll, *Alice’s Adventures in Wonderland* (1864) and *Through the Looking Glass* (1870), ended with the above words:

Life, what is it but a dream?

The literature of the great ‘outsiders’ of society is littered with that question about reality: is this life a dream and our dream life the reality? Which is more real?

Keats in his poem *Ode to a Nightingale* included the line “Do I wake or sleep?”, and in the final chapter of the second book, *Through The Looking Glass*, entitled “Which Dreamed It?”, Alice says:

Who do you think dreamed it all?

Other literary greats have mused on this theme. Shakespeare in *The Tempest* says “*We are such stuff/As dreams are made on*”; Shelley in *Adonis* says “*He is awakened from the dream of life*”; Tennyson says “*Dreams are true while they last, and do we not live in dreams*”?; and finally, the words of Wordsworth from *Immortality Ode* (“*Whither is fled the visionary*

gleam/ Where is it now, the glory and the dream") are echoed by Carroll in the final poem of the two novels where he says: "*Lingering in the golden gleam/Life, what is it but a dream*"?

The poem beautifully expressed his obvious love for the seven-year-old Alice which never dimmed, and his own struggles with the passing of childhood, the passing of time, lost love, ageing and death. He preferred the dream world of the books than 'real' life.

Moreover, Alice's fall down the rabbit hole enabled Carroll to address the 'waking world' as a fiction rather than as a criticism of the way society is structured, including all the inequities of society.

The Gnostics long ago held the view that this 'physical' world is indeed the dream world. For the Gnostics, the prime source of existence was The Pleroma, the place where we live without the need for our avatars. These avatars, our soul containers, are only needed to exist in the lower world, which was created to enable our souls to develop in a contained world.

The lower world is a simulacrum, a copy of the prime world, an artificially-created intelligent biosphere where we play the game of life. The lower world is the dream world. It's not real, it's an illusion.

The Bushmen of the Kalahari believed this too, their saying was: "*There is a dream dreaming us*". And the Australian Aborigines say that this world is The Dreamtime: the world we call 'reality' is just the source of all material appearances. Physicality is unnecessary once we leave the Dreamtime.

Which brings us back to Alice. At the end of *Through the Looking Glass*, in the chapter entitled "*Queen Alice*", at the coronation banquet after her coronation as queen, and after the absurdly formal dinner-party breaks up into pandemonium, she cries out "*I can't stand this any longer!*", thereby freeing herself from the game, the dream and the mirror world.

This is exactly what happens when we have matured as souls sufficiently to return to the 'external world' beyond the contained development world of the simulacrum. We leave the low frequencies of the 'lower aeons' and graduate back to the prime source of existence.

26 February 2024

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THE HOLOGRAPHIC WORLD

Disruptors (and Distractors)

This world we live in is a hologram. The first quantum physicists realised this almost a century ago, and in the early 80s, the USA's CIA and Dept of Defence confirmed this in their report on the Munroe Institute's Gateway Project.

Of course, the yogis, sages, shamans and Tibetan Lamas around the world knew this long before then, and had called the world "an illusion". Similarly, the Gnostics had written about this world as an artificial copy of something real.

A better way perhaps to describe this world we live in would be "a game show". Someone or Something created this world, this unimaginably vast hologram, and no one is clear why they did this. Was it an experiment of the mind?

Everyone who lives inside this hologram has their own "life story". This "life story" is its own hologram within the larger hologram, and we now know this as it has been discovered that the brain and eyes are also holographic, as is our body. A personal favourite source for understanding this hologram is Michael Talbot's classic work *The Holographic Universe*.

As we go through our life (our life story that may or may not have been pre-planned and pre-agreed before we commenced our holographic life this time around) we will all have had specific purposes for being here (this has been called 'soul development'), but the ultimate purpose is to complete the game show and exit. Anyone who has played a computer game will know how this works – we rise up through the levels of the game until we reach the end point, as the 'victor'.

Along the way, we will encounter various hurdles in our quest to reach the end of the game, or in spiritual terms, to develop our soul/consciousness/gnosis which allows us to jump through the 'levels' (or frequencies). These hurdles that are put in our way are "disruptors" or (in a lesser form), "distractors".

As part of the game, it is up to us (we are in charge of our own hologram after all, even if we don't realise it) to decide whether a hurdle placed in our way is a "disruption" or a "distraction". This is because disruptions and distractions have to be dealt with in different ways.

Distractors are the easiest to deal with, as they can simply be stepped around as we realise they are simply there to take our minds off of our true purpose and to waste our time, but disruptors are more dangerous, as they can actually divert us from our life path and ruin our progress in the short life we have before the game show expires ("death").

In her wonderful book *Operators and Things*, Barbara O'Brien described these disruptors as "operators". These "operators" are essentially competing with us for our own space, our success, our peace of mind, and have been inserted into our hologram (our life story) to test our resolve. They must be eliminated entirely or they will cause certain failure of progress in this life's game show.

How we do this is part of our own puzzle to be solved. Elimination allows progress. A good example would be a partner who we marry who turns out to be a something different from what we had believed, and undermines our progress through their actions, and needs to be eliminated through often drastic measures such as court action. Or it might be a boss at work, or our parental home we grow up in, or a sibling, or a disruptive neighbour.

Whatever, we must release them and let them go from our life in whatever way is possible. To not do so will damage us rather than them.

But in the end, we must keep going, as every piece of progress, every bit of soul development, takes us closer to the end of the game and the exit from the game. There is only so much time before the game show expires.

Who created the game show, and where the projector for the game show is located, is a question for another day. Our only focus for now should be to deal with distractors and disruptors. Then we can keep on progressing.

22 September 2025

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Notes on Michael Talbot's *The Holographic Universe* (1991)

Michael Talbot states in the first chapter of his ground-breaking 1991 book *The Holographic Universe* that he hopes that the ideas and information contained in the book will change the way we look at the world. An open mind is essential. The information revealed in the book challenges existing belief systems. We need to re-think what 'reality' is, and how the world actually functions.

The problem, as Zia Haider Rahman said in his 2014 novel *In the Light of What We Know*, is that:

Listening to people is hard because we run the risk of having to change the way we see the world.

These blog notes on the book are longer than normal (3,000 words) due to the exceptionally important nature of Talbot's information, which goes to the heart of the puzzle of our

existence. When we understand the holographic nature of our world, even death is actually rather different from what most people think it is, as will be revealed later in the notes.

The notes summarise Talbot's findings, and how the holographic principles outlined by Talbot are integral to our lives, notwithstanding that most people have almost no knowledge or understanding of this, even three and a half decades on from the book's publication.

Our holographic world and the CIA's Hemi-Sync Gateway Report:

We live in a hologram? Hard to believe, but no less a body than the ultra-powerful and influential CIA (USA's Central Intelligence Agency) has noted that we live in a holographic world. This finding was reported in the CIA's 1983 report on Robert Munroe's Hemi-Sync Gateway Program where a US Dept of Defence assessor stated that we exist within a hologram. The report states that the universe is, in and of itself, one gigantic hologram of unbelievable complexity.

The Hologram:

To explain the nature of a hologram would take a book in itself, but the quintessential feature of a hologram is *the creation of an illusion that things are located where they are not*. We ought to know about this as it is exactly what our brain does.

When we look at a person, the image of the person is really on the surface of our retinas. Yet we do not perceive the person as being on our retinas. We perceive them as being in the "world-out-there". Or when we stub our toe, the pain is not really in our toe. It is actually a neurophysiological process taking place somewhere in our brains.

It is the *holographic nature* of our brains that takes the multitude of neurophysiological processes that manifest as our "experience", all of which are internal, and fool us into thinking that some are internal and some are located beyond the confines of our brains.

The Matrix:

Once we understand about holograms, it is easier to understand what mystics have been saying for centuries, which is that reality is an illusion, and what is out there is really a vast resonating symphony of wave forms, a "frequency domain" that is transformed into the world we know it only *after* it enters our senses.

This frequency domain has been referred to as "the matrix" in more recent times since Talbot wrote his book, but it is simply mathematics in the end. That was known as long ago as the eighteenth century when Jean Fourier developed a mathematical way of converting any pattern, no matter how complex, into a language of simple waves, and then converting these wave forms back into their original pattern.

This system was then used by Dennis Gabor in the late 40s to develop the hologram.

Quantum Physics:

To understand the holographic model, some understanding of quantum physics is required. This is because, like the hologram, nothing is really solid, as is revealed by the fundamental principles of quantum physics. This is summarised below. It's not as difficult as it seems at first glance.

The starting point of quantum physics is that sub-atomic phenomena are the basic stuff from which the entire universe is made. If we break matter down into smaller and smaller pieces we eventually reach the point where those pieces – electrons, protons and so on – no longer possess the trait of objects. These 'particles' *literally possess no dimension*.

Furthermore, these particles, such as electrons, can manifest as either a particle or a wave. Light, gamma rays, radio waves, x-rays, which are all 'waves', can also change from waves to particles and back again. All sub-atomic phenomena (which make up the world we live in) are known as *quanta*. Quanta is the plural of quantum. One electron is a quantum. Several electrons are a group of quanta.

The only time quanta ever manifest as particles (matter) is when we are looking at them. Otherwise, they are waves. If sub-atomic particles only ever come into existence in the presence of an observer, then it is meaningless to speak of a particle's properties and characteristics as existing before they are observed.

Thus, the particles cannot be thought of as *independent things*. They are indivisible. This means *all matter is interconnected*. This also means that at the sub-quantum level, the level in which the quantum potential operates, *location does not exist*.

All points in space are equal to all other points in space, and it is meaningless to speak of anything being separate from anything else. Physicists call this property "nonlocality".

Sub-atomic particles are therefore not separate from one another and moving through the void of space, but are part of an unbroken web of space.

The physicist David Bohm stated that the conclusion of all this information is that the tangible reality of our everyday lives is really a kind of illusion, like a holographic image.

The Implicate and Explicate Orders:

Reality has two levels, an *implicate order*, and an *explicate order*. The implicate order is a hidden or "enfolded" order, and the explicate order is an unfolded or visible order. Bohm explained this in his 1980 book *Wholeness and the Implicate Order*.

A piece of holographic film and the image it generates are good examples of the implicate and explicate order. The film is an *implicate order* because the image encoded in its interference patterns is a *hidden* totality enfolded throughout the whole. The hologram

projected from the film is an *explicate order* because it represents the unfolded and perceptible (visible) version of the image.

The Holographic Application to Everyday Life:

From a practical point of view, however, how do we fit the application of holograms into our everyday lives?

It is hard for most people to understand that the apparent solidity of the world is only a small part of what is available to our perception. But once the holographic concepts are applied to our lives, we can look at our world from a different perspective, and many mysteries have answers.

Death and Dreams:

Starting with something as basic as life and death, the famous psychologist Dr Kenneth Ring has proposed that near-death experiences, and death itself, are really nothing more than the shifting of a person's consciousness from one level of the hologram of reality to another more holographic reality of pure frequency. And physicist Fred Alan Wolf believes dreams are actually visits to parallel realities on other-dimensional levels of existence within a hologram. They are just smaller holograms within the larger and more inclusive cosmic hologram.

The feeling that boundaries are illusory, the lack of distinction between part and whole, the interconnectedness of all things, and the fact that dreams are not bound by the usual spatial or temporal limitations, are all qualities one would expect to find in a holographic universe.

Healing:

Healing our body through use of the mind rather than drugs taps into holography. Visualisation (imagery) and belief can cure terminal illness very effectively. Placebos and hypnosis are often used to cure patients. This is because the mind/body cannot distinguish between an imagined reality and a real one. By bypassing the doubts and scepticism of our conscious minds, and focusing on changing the more powerful force of our *unconscious* beliefs, we can access the healing force within us. This is because the body is holographic.

Talbot's book is packed with examples of holographic healing, but perhaps one of the best ones related to the use of hypnotherapy to move the mind past our perceptions of the world that we receive through our five senses.

Hypnotherapy:

Talbot related the story of a hypnotherapy session he witnessed. The hypnotist stated to the subject that when he came out of his trance, his teenage daughter would be completely invisible to him.

The hypnotist then awakened the subject and asked if he could see his daughter (who was standing in front of him). The subject answered “no” after looking around the room, so the hypnotist went behind the daughter and pulled an object out of his pocket. He kept the object concealed so that no one in the roomful of people could see what he was holding, and pressed it against the small of the daughter’s back. He then asked the subject to identify the object. The subject leaned forward, staring directly through the daughter’s stomach, and stated that it was a watch. The hypnotist nodded and asked if he could read the inscription on the watch. The hypnotised subject read out the make of the watch and the message clearly and correctly. Afterwards, the subject said his daughter had been completely invisible to him.

Telepathy:

Obviously the subject’s perception of the watch was not based on information he was receiving through his five senses. So where was he getting this information from? It would appear to have come telepathically through the hypnotist’s mind. This has been tested in many ways, including the experiments in what has been called “remote viewing” at the Stanford Research Institute by Harold Puthoff and Russell Targ, and the work of the Soviet physiologist Leonid Vasiliev who wrote a book on this form of body experimentation in his book *Experiments in Distant Influence* (1976).

Interconnection:

As Talbot concluded, we are deeply interconnected exactly as would fit the holographic model. If we use our intuition and instinct, or empathy qualities, we can often sense the problems or pain of others, or tap into the information field when needed.

Given both our deep interconnectedness (even if we don’t realise or accept this) and our ability to construct entirely convincing realities out of information received via this interconnectedness, what would happen if two hypnotised individuals tried to construct the same imaginary reality?

Plasticity and the Non-Real ‘Real’ World:

Charles Tart answered this question in an experiment conducted at the University of California. Two hypnotists, who were graduate students of the University, carried out an extraordinary experiment which goes to the heart of the false reality we live in. The first hypnotist hypnotised the other, and then, under hypnosis, the second hypnotist hypnotised the first. It transpired that they *had both entered the same hallucinated reality under hypnosis*. The two subjects of course realised this.

What they realised is that they had actually been ‘in’ the non-worldly locales they had experienced. The world they entered was a perfect example of a holographic reality – a three-dimensional construct created out of interconnectedness, sustained by a flow of consciousness, and ultimately as plastic as the thought processes that engendered it. This

plasticity was evident in several of the features. Although it was three-dimensional, its space was more flexible than the space of everyday reality and sometimes took on an elasticity.

These visions were as real as their non-hypnotised world. They discovered that there is in fact little difference between our normal waking consciousness and the world they created in their dream-like state.

Is normal waking consciousness a kind of hypnosis, just another reality field but perhaps operating at a denser frequency? One thing is sure: reality is not what we think or what it seems.

Reality Creation and Materialisation:

Our brain is a hologram, and as Paramahansa Yogananda stated in his *Autobiography of a Yogi* (1973), “the world is nothing but an objectivised dream, and whatever your powerful mind believes very intensely instantly comes to pass”.

Like the yogi Sathya Sai Baba, Yogananda could materialise objects out of nowhere. Had they discovered a way to tap into the enormous sea of cosmic energy that Bohm says fills every centimetre of empty space?

What they had in fact done was they had learnt to use their holographic mind and body.

Our world is essentially a huge “holodeck” as was depicted in *Star Trek: Next Generation* where, if we know how, we can call up any reality that is desired. Reality is just a construct of consciousness, and as Carlos Castaneda has said: “we are boundless, and the world of objects and solidity is a way of making our passage on earth convenient. It is just a description created to help us, but we forget that description is only a description, and we entrap the totality of ourselves in a vicious circle from which we rarely emerge in our lifetime”.

Our eyes only see what our brain tells us:

Talbot realised that the eye/brain is not a faithful camera, but tinkers with the world before it gives it to us. Neurophysiologists have long been aware that the visual information we receive via our optic nerves does not travel directly into our visual cortex, but is first filtered through other areas of the brain. Visual information entering our brains is edited and modified by our temporal lobes before it is passed on to our visual cortices.

It seems that less than 50% of what we “see” is actually based on information entering our eyes. The rest is simply our own ‘visualisation’ of what we think the world looks like. As Talbot says, the eyes may be visual organs but it is the brain that sees. We also have a blind spot in our vision. The question therefore is: if we are seeing less than half of what is ‘out there’, what is out there that we are not seeing?

Everything is pre-planned and we can see the past and future:

Finally we come to the most interesting feature of our existence in a holographic world. Once we access our unconscious mind, we can discover our life path and that our lives are in fact pre-planned.

David Bohm asserts that the mind can access the implicate (hidden) order of things, and Hal Puthoff and Russell Targ take the view that nonlocal quantum interconnectedness (holographic features) are integral to precognition, clairvoyance and future forecasting. We have been so thoroughly conditioned to believe that perceiving the future is not possible, that our precognitive abilities have gone dormant.

But many studies have shown that humans possess this ability. An example is the incredible case of the French actress Irene Musa, who under hypnosis was able to reveal precisely how and when she would die (not long after the session). This was recorded in Arthur Osborn's book *The Future is Now: The Significance of Precognition*. The information was so precise that she was given a posthypnotic suggestion to forget everything she had said. She died in a fire a few months later.

If the future is a hologram whose every detail is already fixed, are we just puppets of destiny with no free will, operating to an already-written script? Can we change the future? Can the future exist and not exist?

The Princeton psychologist Dr David Loye believes that reality is a giant hologram, with past, present and future fixed, but it is not the *only* hologram.

We can change our future by leaping from one hologram to another, through utilising our consciousness to create a new reality.

This is a somewhat simplified version of a large section of the book, but most people's futures are fixed as they are not in control of their own thoughts. To change a set reality, we need to stand back and think about our lives and visualise in concrete terms what we wish to happen in our lives, and then action it.

The holographic model can then materialise it.

The films *The Jacket* (2006) and *The Thirteenth Floor* (1999) are excellent examples of moving across holographic models through time. Both films use the device of moving consciousness in and out of different realities. *The Thirteenth Floor* is based on Daniel Galouye's important short book *Simulacron-3*.

Out of Body Experiences (OBEs) and Near-Death Experiences (NDEs):

Returning to Robert Munroe, who was referenced at the start of these notes, although Munroe was a successful businessman, he is best known for his out-of-body experiences, which he documented in three extremely important books, *Journeys Out of the Body* (1971),

Far Journeys (1985), and *Ultimate Journey* (1994), together with his ground-breaking brain hemispheric synchronisation work (Hemi-Sync).

Munroe was able to view our 'true form' when we are separated from our body (our disembodied state). Munroe was a natural out-of-body practitioner, and he said that once we drop our bodily image, the container we wear for a lifetime, we are essentially a "vibrational pattern comprised of many interacting and resonating frequencies". Energy patterns, in other words, once the bodily appearance fades.

We are ultimately a frequency phenomenon which our mind converts into various holographic forms. Our consciousness is contained, not in the brain, but in a plasmic holographic energy field that both permeates and surrounds the physical body. This information aligns with information given by (amongst others) Carlos Castaneda, Barbara Brennan, the theosophists, spiritual healers, and the assemblage point information, which is that we have an energy body surrounding the physical body. Talbot discusses our non-physical 'layers' in depth.

OBEs and NDEs operate in higher frequency realms where time, space and location are collapsed, and where the realm is created by interacting thought structures. As Kenneth Ring says, these structures or 'thought-forms' combine to form patterns, just as interference waves form patterns on a holographic plate. So just as in the lower frequency physical world, the mind still translates the high frequencies into appearances. Thought is king. Just as the holographic image appears to be fully real when illuminated by a laser beam, so the image produced by interacting thought-forms appears to be real too.

The 'life review' that some near-death experiencers undergo has been described as a vivid, wrap-around, three-dimensional replay of a life, like would occur in a regressive hypnosis session. This is entirely holographic, where huge information storage also exists for recall.

Going Back to Me

The 'inner world' journey has been documented by many, from the Tibetans, Gnostics, the theosophists, writers like Swedenborg and Dante, to the Sufis.

Death, the Sufis said, was like going into ourselves, where heaven is located. We are holographic bodies and minds, and we have heaven located in us. The Sufis said, instead of having to search for spiritual reality in the "where", the "where" is *in* us.

Death is simply walking into our mind. Just make sure the mind is clean and pure at that time. The ultimate reality expounded by the holographic model is that - assuming we don't allow ourselves to be diverted or weighed down on exit - we are "going back to me" on death.

1 August 2025

Attention, Awareness, Focus [Neuroplasticity]

In 2015, the comedienne Ruby Wax stopped being funny and got serious. She wrote *Sane New World*, an excellent, simple, book about an incredibly important topic that almost no one knows about: Neuroplasticity and the brain.

She did this because she wanted to know why she became depressed from time to time, and how to change that problem. This is solved by an interesting feature of the human body called neuroplasticity.

Ruby Wax puts it very succinctly:

You can change your mind and how you think.

This is what neuroplasticity does. Neuroplasticity is the ability of the brain to change and reorganise its neural networks (structure and function) at any time. We can change our personality. How it does this is explained below.

Contrary to what people usually believe, our genes, hormones, regions in the brain and early learning are not an inhibitor to such things as our development, ability to change the way we are now, and our ultimate fate in this life ("our life story"). We can rewire ourselves at any age, it is not limited to our youthful years.

The way the brain adapts and changes from its prior state is very simple: Attention. We need to pay attention.

Attention is like a spotlight. Whatever our attention illuminates streams into our minds. So we need to control carefully what goes into our minds as this shapes our mind, the way we think. Most of the time we aren't really paying attention, we do things robotically. We need to learn specifically to pay attention, to become aware of what is streaming into our minds and what we 'giving attention' to.

Being able to multi-task is not actually helpful, but this is what most people are told to be able to do in today's modern world.

The reality is that the part of the brain we need for learning and memory, the hippocampus, is only active during *uninterrupted focus*.

Interruptions of attention impair learning, so if (as Ruby Wax uses as an example) we are trying to learn Mandarin while speed walking on a treadmill, the learning won't stick.

She says we need *focused attention* to grow neural connections in the hippocampus, that's how learning happens. We can learn new skills at any age, we just need focus.

Focused attention builds up grey matter in the brain, which increases the ability to remember, and do specific tasks, no matter what age we are.

Attention also allows us to 'see' things for the first time, after we have perhaps walked the same road a hundred times. Look around, look up, see things differently. It's a great feeling. It helped Ruby Wax overcome depression too.

Whatever we are doing, we need to pay attention. Then, our brain builds new connections. New knowledge, new skills are a wonderful thing to acquire.

The final thing is: Are we really awake? Or are we 'asleep at the wheel', doing things routinely, never breaking pattern, never changing our mind programs?

Because we only learn when we are awake, when we are paying attention.

As a Zen master once said, paying attention means *what is right in front of you*.

Not some far off dream.

But we can do so much when we pay attention, maybe even to reach that far off dream.

6 September 2025

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Charles Fort's "Anomalies"

Charles Fort's remarkable 1919 book entitled *The Book of the Damned* details vast amounts of data about the world we live in which can't be found in any modern literature. The data has been "excluded", as it doesn't align with the narrative that the Controllers of our world wish to convey.

Fort was an "outsider", someone who went his own way, someone who was searching for the truth and had no need or desire to be part of the crowd, to think the same way as everyone else. In our modern parlance, he wasn't part of the Collective, the herd, who take comfort in the approval that comes from being part of the many who think the same way.

Crows are always black, aren't they? So what happens if we find a white crow? If we are the Establishment, the Controllers of this realm, we will say of facts that are unwelcome, inconvenient, that they do not exist. We will exclude them. Fort called these excluded facts "the damned".

The wonder of Fort's research is that it was undertaken using reports from the 19th century, before history started to be re-written at the start of the 20th century (1902 to be precise). He fought against the tide of 'experts' who interpreted factual evidence only in ways that

fitted the 'norm', the comfortable, even though the facts he uncovered suggested that the world we live in is not what we are being told. Shouldn't we be told the truth?

His view was that if he could show that one thing was true, then it's all true. So, if he could uncover a "white crow", then we need to re-examine what we are being told.

And from official reports he quoted from across the 18th and 19th century, he discovered many "white crows": blue moons, green suns, vast spindle-shaped bodies crossing the sky, and matter falling from the sky in unusual ways – black, red and yellow rain, red mud, frogs, fish, animals, unknown smelly balls, stones, ink, slag. The list was endless.

Hundreds of millions of tons of 'matter' fell across the world during 1902 and 1903 alone, the fact of which has now been covered up. After this time, history was re-written. The question then he asked was: What is really above us? Is the sky really what we are told it is?

Fort deduced from the facts he uncovered that the anomalies in the sky were coming from an *external origin*. That there were super-constructions or structures, super-cargoes, super-seas or oceans, super-worlds, above us. Something is suspended above us, which changes over time. Currently it's a vast aerial field of ice; previously it was a warm vapour canopy. He concluded:

I think we are property. I should say we belong to something. Something owns this earth.

He also concluded that we are being observed, someone or something investigating the phenomena of this earth from above us.

We are now discovering a hundred or so years after Fort's book, thanks to maverick quantum physicists, that we live in an artificial, intelligently-created mathematical construct, and are participating in a laboratory experiment.

Nothing here is real, so there is nothing to worry about. We live inside an avatar, so nothing can really damage us while living here.

The truth is 'out there', somewhere. But don't take the word of experts, scientists, meteorologists, or any other "ologist". We must find the truth for ourselves.

Step outside the Collective and a new world opens up.

12 March 2024

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OBSERVATIONS ON LIVING

Let's Get Lost

How far is too far? What is the purpose of actively wishing to get lost, is it to disappear and be out of touch completely?

Is it perhaps the idea that one might never come back, as a "traveller" rather than a "tourist" would be defined? Is it to leave behind the past, the memories acquired over a lifetime?

Or perhaps just to allow life and living to become less of a routine, less predictable? We are a 'sitting duck', an easy target, when we never move away from our home, our identity, in this life.

Ouspensky talked about travelling as "searching for the miraculous"; Kafka referred to it as "reaching the point of no return":

From a certain point onwards, there is no turning back; that is the point that must be reached.

"Getting lost" is really about disappearing from one world and arriving in another. It is the search for something new, something different, untainted, from what we had before. There is a door we have to go through to 'get lost', but it isn't a physical door, it's a mental door that we need to step through.

Rudolf Steiner knew that attainment of new, higher, worlds was possible if we moved aside what he called "the guardian of the threshold", our mental block on change in our life. This "guardian" simply vanished, freeing the path in front of us, when our minds were not held back.

In his book *In Search of the Miraculous*, Ouspensky realised that there was no escape from the labyrinth of contradictions that we live in except by an entirely new road, unlike anything known or used by us up to that point. This was a road he was searching for, although he didn't know where the road was. It was simply somewhere he knew existed, away from what he currently accepted as his reality.

He said:

I knew as an undoubted fact that beyond the thin veil of false reality there existed another reality from which, for some reason, something separated us. The "miraculous" was a penetration into this unknown reality.

Perhaps 'getting lost' is about finding ourselves, stripping away all the weight and 'trappings' that hold us back from stepping through the passage from one world to the next.

There was an expression in the series *Westworld* where the character says "I'm in the wrong world, where is the door to another world? That door may contain everything we have lost".

That journey, that passage, is a journey of the mind, from which we might never return, much like Hermann Hesse's 1932 novella *Journey to the East*: A journey that left the past behind, stripped it away, left no trace, once and for all.

This is the point we should be striving to reach before we transition out of this life, to remove attachments, addictions, obstacles, entities attached to us feeding off us, that hold us back from achieving the required escape velocity on departure from this brutal world into a new world.

In Paul Bowles' classic novel *The Sheltering Sky*, the main character was permitted in the story to recall only one incident from his past, at a dinner party where he was told: "your life is so simple".

In musing over this incident as he lay dying in the silence of the desert, his view was that those he left behind had elected to place obstacles in their own way, had encumbered themselves with every sort of unnecessary allegiance, and had no reason to object to his having simplified his life.

He recalled having said with finality: "everyone makes the life he wants, right?"

We can all step through that door into a new world any time we desire, get lost in a new life, but we cannot take the past, our memories, with us, we need to be weightless, free of limitations.

19 March 2025

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Get Over It

Perhaps the most important three words in the English language should be "Get over it".

Beginnings are easy, but endings are not.

Learning how to deal with closure and moving on is the mark of an advanced soul. A young soul will focus on revenge; holding on; attachment; undermining and bad-mouthing; the failure to let something that is past be released.

In the 2009 show *Damages*, a brilliantly-scripted show where every person lied, deceived, stole from others, lacked transparency, schemed with negative agendas, and where truth was never revealed, the most telling line was made by the youngest person in the show:

A 17-year-old tells his mother (a rich and powerful lawyer who was seeking revenge against the father who had betrayed her):

Get over it.

Good advice from a young person-old soul to an older person-young soul.

“Betrayal” is often the first word that is uttered by someone who has been left behind. Those doing the leaving use different words: “breaking free”.

We keep going around and around until we let go. Remember the words from *Dark*:

*Everything repeats itself, again and again for all eternity
Because none of us are prepared to let go of the past.
The Beginning is the End
And the End is the Beginning.*

How can we move forwards, learn, develop, experience new things, if we are always holding on to the past? Or being dragged down by the weight of other people’s emotions?

As Kafka said in *The Trial*:

From a certain point onwards, there is no turning back; that is the point that must be reached.

Reaching the point where we are free of all weight, where we are ‘light’ - that is the goal. This is the point of escape velocity, where there is no return.

The journalist Duncan Fallowell put it well in *How to Disappear* (2011):

What was that about nostalgia and melancholy being forms of love? They are forms of paralysis! The sense of loss – enough of it! Let the pull of the past be succeeded by the pull of the future and the sense of loss replaced by the sense of expectancy.

The mystic Richard Rose described ‘love’ perfectly in *After the Absolute*, David Gold’s 2002 book on Rose’s life. He said:

We may believe someone loves us, but if we live long enough we’ll discover that they really only love that which we can give them. Everybody wants desperately to believe in love, though, because we’re so lonely.

The way out of loneliness is to find ourselves, the Absolute. There is no loneliness there.

We spend so much time waiting. How much waiting becomes too long? And waiting for what? Love, success, an answer, a response, a phone call, a change....time is short. We can change. Don't miss that "cubic centimetre of chance" that Carlos Castaneda talks about.

As was said in the post-apocalyptic show *Station Eleven*:

*There is no before.
Only what is to come.*

So the answer is: Get over it.

30 November 2024

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The Lightness of Betrayal

Milan Kundera's classic 1984 novel *The Unbearable Lightness of Being* is not a "happy" book, but it can certainly be described as a book about "lightness". The lightness of betrayal.

Are "lightness", "happiness" and "betrayal" compatible concepts? Of course.

The essence of the book is that we are here to live, and shouldn't be restricted, whether that is by the State, or by colleagues, friends, family or lovers.

Breaking free (otherwise known as "betrayal" by those left behind, including authorities and the state police, just as much as family, friends, colleagues and lovers) is about becoming "lighter", freed of the weight of carrying others, or of being dragged down by restriction.

The book discusses "freedom" as a concept, and how freedom interacts with control, happiness, love, marriage and so on.

The historical backdrop to the book is the invasion of Czechoslovakia in 1968 by Soviet tanks (it was already under Soviet rule, but at a distance). As with other books about living under Soviet rule, even after the death of Stalin, there was a hopelessness pervading the citizens of the occupied country, even if a person wasn't directly persecuted.

The all-pervasive control, both physical and through the mind; the setting of individual against individual; these actions penetrated right to the soul, to the point where even

continued existence was questioned. It was no way to live, but people found ways (it seems) to be happy still.

We have been taught, spiritually, that there is a purpose or reason our souls downloaded into our bodies, but a more practical and realistic viewpoint is that *life has no goal*.

It is just to live, experience, learn, observe. We are just here passing through this world, as a 'pilgrim' or 'outsider' travelling through as an observer, but never becoming part of the masses, the collective (who desire that everyone thinks the same, imposing ludicrous rules to enforce 'sameness').

Perhaps certain souls simply lost their way and found themselves in this strange world of physicality, perhaps tricked to take the wrong path from which they now need to find the exit door.

We are not here to save anyone, or the world. Our only purpose is exit from the wrong turn we made. Along the way to the exit door, we all have our own journey to make in our own time and manner, making errors and choices along the way. Helping others (or in most cases imposing on others) may even adversely change their designated life path. Parents are particularly good at that.

Towards the end of Kundera's novel, the main character is told he 'had a mission' (as a surgeon) by his always-jealous lover, and the hero said:

"Missions are stupid, Tereza. I have have no mission. No one has. And it's a terrific relief to realise that you are free, free of all missions".

We don't "owe" anyone anything. We often hear nurses recounting stories of dying people with lists of regrets: "why didn't I do that" or "why did I do this". None of this matters. We are passing through, so freeing ourselves from pointless regrets is important. We can't remember what we did in this life after we die anyway.

Attachments and cords holding us to this world at the point of death and transition out of physicality are sure to affect our 'escape velocity'.

Think of it this way: "betrayal" may be the best thing you did.

Removing all 'weight' before death is time "well spent".

4 August 2024

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Anatomy of Restlessness

The short life of the travel writer Bruce Chatwin, who died in 1989, can be described as a life of “restlessness”.

His books such as *In Patagonia* (1977), *Songlines* (1987) and *What Am I Doing Here?* (released posthumously in 1989) are odes, or homages, to a sense of restlessness in life, the need to keep moving, to learn, experience and discover about the world, and waste no time.

All good travel writers live outside the normality of life, they don't operate along standard predictable lines. Tomorrow is always a new start, and for Chatwin, that was certainly applicable. He was an “outsider”, a pilgrim here on a journey passing through life in this realm. His published biography suggests his choices weren't always perfect, but that's fine, we are just here are on a journey, and mistakes are entirely acceptable.

Travel is a way of opening the mind to new possibilities, new ideas, breaking pattern, and as Oliver Wendell said, “when a human mind is stretched by a new idea, it can never go back to its original dimensions”.

This is the true purpose of travel. The essence is to experience but never get attached. Travellers (as opposed to tourists) intrinsically understand this concept: when you leave home you may never return.

The central, underlying principle in travel books is that ‘abroad’ is always a metaphysical blank sheet on which the traveller could write and rewrite the story (of their life, or whatever), as he or she would wish it to be.

One of the most important attributes in being a “traveller” is to leave behind the domestic environment, like religious pilgrimage travellers did in years gone by. Emotional and psychological ties with family and friends are temporarily or permanently severed. Abandonment of excessive material possessions has always been a prerequisite.

Hermann Hesse describes this well in his novella *Wandering*:

Once again I love deeply everything at home, because I have to leave it. Tomorrow I will love other roofs, other cottages. I won't leave my heart behind me as they say in love letters. No, I am going to carry it with me over the mountains because I need it always. I am a nomad, not a farmer. I am an adorer of the unfaithful, the changing, the fantastic.

One thing is for sure: the traveller is an escapee from ordinary existence, and his goal is the development of his soul, spiritually and intellectually, in a way and at a speed that is not possible to the average man.

Chatwin understood this. His life was short but eventful. The self that sets out is never quite the one that returns. The best travel books are the ones that show the changing nature of

the soul as the journey progresses, in contrast to those writers that come home exactly as they had departed.

There is no better way to summarise travelling than the eternal statement of Pascal:

Our nature lies in movement; complete calm is death.

14 March 2024

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Point of No Return

From a certain point onward, there is no turning back; that is the point that must be reached.

These words, from Franz Kafka's *The Trial*, were quoted in Paul Bowles' intense 1949 book *The Sheltering Sky*, an allegorical tale of a journey of change, of a search for meaning in life, of leaving the past behind, of transformation.

Re-reading this classic book at this time when there is so much chaos in the world is instructive. Many awake and aware people feel this sense that humanity is moving into a period when the world is about to change, and we cannot go back to where we were, but must move forward into the unknown.

The Sheltering Sky strips away all information about the characters, to focus solely on "the now, the journey". We know nothing about the history or social background and circumstances of the rich and bored couple who travel from New York to North Africa and onward into the deepest Saharan desert, where their lives are permanently altered.

The point of the journey was to create a change in the lives of the couple; they were not 'sight-seeing', in the sense that a 'tourist' would do, a 'tourist' being someone who would always be anticipating the return 'home'. They were 'travellers', people who had no destination or objective, no plan to return 'home' anytime soon, belonging no more to one place than to the next.

This was a journey of the mind, a journey of observation, from which they might never return, much like Hermann Hesse's 1932 novella *Journey to the East*. A journey that left the past behind, stripped it away, left no trace, once and for all.

This is the point we should be striving to reach before we transition out of this life, to remove attachments, addictions, obstacles that hold us back from achieving the required escape velocity on departure.

The main character in *The Sheltering Sky* was permitted in the author's writing to recall only one incident from his past, at a dinner party where he was told: "your life is so simple".

In musing over this incident as he lay dying in the silence of the desert, his view was that those he left behind had elected to place obstacles in their own way, had encumbered themselves with every sort of unnecessary allegiance, and had no reason to object to his having simplified his life. He recalled having said with finality: "everyone makes the life he wants, right?"

But whilst, in the languor of our youth, life seems limitless, it really isn't. But it never stops. It just changes. That is the moment we must prepare for.

7 Jan 2024

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Kafka's Night

There is something calming and creative about the dead of night. The night allows consciousness to roam free from what Colin Wilson called "the triviality of everydayness".

Franz Kafka, the reclusive German writer who explored themes such as alienation from society, existential anxiety and the absurdity of everyday life, liked to write at night.

He was a classic "outsider", an observer, a pilgrim moving through this world without attachment. He wrote for his own mental development, not for fame or fortune, and died in 1925 almost unknown, leaving behind a large number of unpublished manuscripts, including great works of imagination such as *The Trial*.

He wrote to a friend:

Each of us has his own way of emerging from the underworld, mine is by writing.

For outsiders, writing is a private, therapeutic, way that such sensitive souls can come to terms with their place in this physical world. But writing is a solitary life.

In *My Other Life*, Paul Theroux discussed his association with Anthony Burgess, both agreeing that writing was a lonely pursuit.

Theroux said:

I had no friends in England. I had numerous acquaintances. I had no friends anywhere. Burgess said the same thing. Friendship in an intimate sense, implying sacrifice and love and unquestioning willingness to confide, is almost impossible for a writer.

This was Kafka's problem, as it was for Hesse, Hemingway, Greene and others. After the breakup of Kafka's marital engagement, he was inwardly relieved, and wrote in his diary:

I can once more carry on a conversation with myself.

He then launched into his greatest work of imagination, *The Trial*.

Night often is a special time for writers. A time when the imagination is free and creative. The Swedish poet Tomas Tranströmer wrote about this time in his poem *Baltics*:

You might wake up during the night/and quickly throw some words down/on the nearest paper, on the margins of the news/(the words radiant with meaning!)/but in the morning: the same words don't say anything/scribbles, slips of tongue/Or fragments of the great nightly writing that drew past?

It would be easy to say that these writers were unhappy. Kafka's German translator, Michael Hofmann, references Albert Camus as someone who can sound like Kafka, with a similar lonely outlook on this absurd seemingly pointless world we inhabit.

Hofmann quotes Camus:

One should think of Sisyphus as happy.

Even if the lonely pursuit of writing at night seems like Sisyphus' burden of endlessly pushing a heavy boulder up a hill only for it to fall down again as he nears the top of the hill, it is really not that way.

They are making progress in understanding the nature of existence.

The loneliness of these writers is actually happiness.

11 February 2024

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What is Love?

The 2014 novel *In the Light of What We Know* by Zia Haider Rahman explores the breakdown of a cross-cultural relationship which ended disastrously. The participants, a woman from an upper-class English background and a man from a poor Bangladeshi background, believed they had found love. But what is love?

The Bangladeshi immigrant to Britain was intelligent and had made his way through the state education system, becoming a successful financier and lawyer. Through this, he encountered English class and privilege, and a world he could never really fit into or be comfortable in. He fell in love with a girl from that class. Or did he just think or believe he did?

Rahman's novel is a cross-cultural masterpiece, using the financial and legal worlds of the City of London and New York as its backdrop. But what it really covers is how we look at ourselves, our past, our history and its effect on emotion and development as we move further and further away from our roots.

What the participants in the story really discovered is that the feeling we call "love" cannot be defined or known, it is simply an emotional feeling, a part of each person's journey, in which they gain knowledge and understand the world and themselves better. Love is not about its aspects, which can include such things as giving, helping, or even hatred - it is always about the journey itself.

Love is not something we can look back on and analyse, question what happened, why we did what we did, felt what we felt, question time passing, question memory, belief, truth, history, the past. Love is something that immerses humans and then passes. It is part of our journey, and should be seen as such.

It cannot be defined or analysed beyond this, because to do so might make us go crazy (as the Bangladeshi hero of the novel appeared to do in the end). Love should be allowed to flow over and through, and let go when it naturally ends. Attempts to control or capture it are futile and end badly.

It is always better to open our eyes, and gain knowledge, than live in delusion.

The English poet A E Houseman said (and this was a hundred years ago, so nothing has changed):

"Knowledge, and especially disagreeable knowledge, cannot by any art be totally excluded even from those who do not seek it. The house of delusions is cheap to build, but drafty to live in, and ready at an instant to fall; and it is surely truer prudence to move our furniture betimes into the open air than to stay indoors until our tenement tumbles about our ears. It is and must in the long run be better for a man to see things as they are than to be ignorant of them".

We spend a lot of time across the course of our lives shielding our beliefs from evidence that would contradict those beliefs. Reality has no way of forcing itself on us.

Listening to people is hard because we run the risk of having to change the way we see the world.

We need an answer when love ends, or when a reality appears which changes our perception. We can perhaps do no better than the words of Dante Alighieri when he said:

incipit vita nova ["Here begins the new life"].

Just let the journey continue.

10 May 2023

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Survival is Insufficient

T S Eliot once wrote: *"Where is the Life that we have lost in living"?*

Many people, in their pursuit of materialism, comfort and approval, have lost awareness of why they are here, and are wasting their precious lives.

Do we desire liberty, freedom and individuality, or do we prefer to be part of a "hive mind", a "collective"? There is no doubt that it is hard to be alone, to think differently from the collective mind.

Dedicated followers of Star Trek will be familiar with the expression "Survival is Insufficient". It derives from an episode where several members of the "Borg Collective" cease to be "assimilated", and manage to recover their former pre-collective "self", and become individuals again.

Their "return to individuality" had a glitch however: It could only be short-lived, as the human body was unable to live for long anymore without the Borg implants.

For these newly-freed individuals, the question therefore was: does the individual desire a short period of *freedom* before an early death, or a longer life of *mere survival*, controlled and without freedom, by returning to the Collective?

The decision taken by these newly-freed individuals was that “survival is insufficient”. Mere survival is not a life. They chose short-lived freedom rather than the controlled collective life.

In his short novel *Klingsor's Last Summer*, Hermann Hesse expressed the need not to waste time through pandering to human traits such as fearing failure, seeking approval, and preferring to be part of a collective.

He wrote:

*Life passes like a flash of lightning
Whose blaze barely lasts long enough to see.
While Earth and Sky stand still forever
How swiftly changing time flies across man's face.
O you who sit over your full cup and do not drink
Tell me whom are you waiting for?*

In the excellent 2016 film *Arrival* about communicating with an alien species, the leading character in the movie asks her husband: “If you could see your whole life laid out in front of you, would you change things”?

To put the question another way, if we knew that down the timeline we would experience pain and loss, would we change or curtail that existence, or our time shared with a person? The answer should be “no”, as otherwise (in the words of TS Eliot), we have lost the Life in living.

We must live, and have no regrets about failure, loss, endings. If we can always see the road ahead, it probably isn't worth the trip.

Emily St John Mandel's 2014 wonderful post-apocalyptic novel *Station Eleven* borrows the phrase “survival is insufficient” from Star Trek.

In the book, after most of the world die in a flu epidemic, some survivors decide to form a travelling group to perform Shakespeare, accompanied by musicians, even though the roads they travel on are dangerous. The travelling group's motto is “survival is insufficient”, because even post-apocalypse, where survival is an all-consuming activity, life must be more than this.

Incidentally, post-apocalyptic living is a frightening prospect, and *Station Eleven* portrays the horror even better than (say) Cormac McCarthy's *The Road*, Neville Shute's *On the Beach*, or Doris Lessing's *Memoirs of a Survivor*. It is a world of loss, where the all-pervading pettiness of pre-apocalypse living can be seen as a luxury. Pettiness was no longer possible.

Yet society today is losing its soul, its individuality. This move to a “collective mind” can be traced back to the start of the digital revolution in the 90s, when military and intelligence agencies realised that the worldwide web could be utilised to capture what they dubbed “birds of a feather” formations.

It transpires that people can make sudden movements together in rhythmical patterns, just like birds do. So two monster technocratic corporations were created, Google and Facebook, to enable people to be tracked in an organised way, and uncover extensive hidden data on potentially every person on the planet. Human “birds of a feather” programming is now essentially complete, with the authorities now able to predict, and change, human thoughts and actions.

But there should still be room on the planet for individuality.

We should keep reminding ourselves in these difficult times of the Star Trek mantra:

Survival is Insufficient.

4 August 2022

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Ozymandias – It Always Ends

The nineteenth century British poet Percy Shelley wrote his most famous poem, *Ozymandias*, in 1819. The short 14-line sonnet is considered one of the most important poems ever written in the English language, and is a commentary on the inevitable fall from power of all tyrants.

“Ozymandias” was the Greek name for the Egyptian Pharaoh Ramesses II who was the most powerful ruler in the world in the thirteenth century BC.

Shelley’s classic poem observed the fallen statue of Ramesses II that lay abandoned in the Luxor desert before its transportation to the British Museum in London in 1822. All that remained of the huge statue by then was the head-and-torso.

The inscription on the statue read:

"King of Kings Ozymandias am I. If any want to know how great I am and where I lie, let him outdo me in my work."

The two themes of the poem, so beautifully written, are the inevitable decline of rulers and their pretensions to greatness.

Across the history of planet Earth, there has been a constant theme of dictatorial rule, control of humanity in various ways, and attempts to reduce the freedom of the individual, whether in writing, speech, movement, or thought.

Today on Earth we are faced once again with a ruling elite who use propaganda (thought-control) and censorship in equal portions to control humanity.

Just wait awhile and the tyrannical regime will be gone.

It always ends.

The poem itself is worth a careful read:

*I MET A traveller from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them and the heart that fed:*

*And on the pedestal these words appear:
"My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!"*

*Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.
(Percy Shelley, 1819)*

6 February 2023

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Nothing Lasts Forever

The cyclical nature of the universe and the impermanence of all things and situations are closely linked.

When we are young, we don't think about death. We feel life is limitless. Evelyn Waugh in *Brideshead Revisited* called it the 'languor of youth' – those heady days when we are young

and everything is ahead of us, when everything seems possible. We can waste as much time as we want, because there is so much ahead. But time is not limitless. We must use it well.

In his book *The Sheltering Sky*, Paul Bowles wrote that because we do not know when we will die, we get to think of life as an inexhaustible well and, yet, everything happens only a certain number of times.

“How many more times will you remember a certain afternoon of your childhood that is so deeply a part of your being that you can’t even conceive of your life without it? Perhaps four or five more times? Perhaps not even that. How many more times will you watch the full moon rise? Perhaps twenty. And yet it all seems limitless”.

A hundred or so years ago, Somerset Maugham wrote *The Moon and a Sixpence*, a book about the painter Paul Gauguin. For that era, the book was very perceptive.

Maugham writes at one point:

Civilised man practices a strange ingenuity in wasting on tedious exercises the brief span of his life.

Later Maugham writes:

Man's desire for the approval of his fellows is so strong, his dread of their censure so violent, that he himself has brought his enemy within his gates, and it keeps watch over him, vigilant always in the interests of its master to crush any half-formed desire to break away from the herd.

The overriding theme of Maugham’s book, and the later period of Gauguin’s life, is that we should do whatever drives us on, and not let anything get in the way. Life is short.

Most people lead mediocre lives because they never followed their desires, and for all his monumental failings, Gauguin at least cannot be accused of that. He literally 'left everything behind', money, wife, kids, house, well-paid job, to live in poverty so he could paint. He didn't worry about what people thought. How many people can say that?

Society is policed by its own citizens because nobody wants to step out of line and 'seem different'. Of course, it goes without saying that our lifestyle choices should never hurt others.

Charlie Kaufman wrote three of my favourite film scripts, *Eternal Sunshine of the Spotless Mind* (about wiping memories of past loves so you can start afresh, free), *Being John Malkovich* (about stepping inside the mind of another person), and *Adaptation* (about how we must change to progress through life). His fourth film script, *Synecdoche, New York*, was about our journey through life, the slow annihilation of hope as we slip towards death.

Or as he put it towards the end of the film:

When do we finally admit our exciting future is now behind us?

We must accept though that nothing lasts forever. Eckhart Tolle summed it up well when recounting in *The Power of Now* the words that a Buddhist monk once told him:

“All I have learned in twenty years that I have been a monk I can sum up in one sentence: All that arises passes away. This I know”.

7 June 2022

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Other People

Would our lives be better if we limited our interaction with other people? The author Tom Wolfe once surveyed the debris of civilisation and exclaimed in horror: “Other people’s lives!”. When we look closely at the lives of others, we often see struggle, chaos, even trauma.

Why do people harm other people? Sometimes (often) we are harmed by those closest to us (“loved ones”). This was most eloquently put in Josephine Hart’s shocking novel *Damage*. She described the damage between the characters in the novel as “a love story”.

It was the story of two people that had loved each other obsessively and left a debris of damage around them. But the novel’s title is more appropriate: *Damage*. Irreparable damage.

At the macro level (rather than micro level), human pain and suffering is caused by things that are generally beyond the control of the masses, such as war. This is easy to understand, and has been written about *ad nauseam*.

A good example would be Wilfred Owen’s exquisite war poem *Exposure*, written about a slow war death, not from weapons but from the freezing cold at the end of “The Great War”. The poem sums up the pointlessness of the suffering inflicted on humans by other humans. Owen says in the poem, which he wrote while freezing in a war trench in 1918:

What are we doing here?

And then lines such as:

***Our brains ache, in the merciless iced east winds that knife us...
To-night, this frost will fasten on this mud and us,***

***Shrivelling many hands, and puckering foreheads crisp.
The burying-party, picks and shovels in shaking grasp,
Pause over half-known faces. All their eyes are ice,
But nothing happens.***

One way or another, the soldiers suffer. Through waiting, death from cold, trauma, bullets. Why?

Then there is the micro level suffering. This is the harm other people inflict on us over slow, long periods of time. The drip, drip, drip, of suffering. This is the real suffering, far greater than war, earthquakes, financial collapse in society, or similar macro things.

If one searches on the internet for “harm by other people” it will usually throw up the well-used phrase “Hell is Other People”, from the French philosopher Jean-Paul Sartre’s 1944 play *No Exit* about three people trapped in a room together indefinitely. They undermine each other constantly, and target each other’s failings and negative characteristics.

This “hell” inflicted on us by others usually relates to the six negative emotions outlined in *The Tibetan Book of the Dead* which need to be overcome to avoid a painful post-death: pride (hubris); jealousy; desire; ignorance (the celebration of ego and image so loved by today’s society); greed; and anger.

But what is the real source of the suffering inflicted by others (which manifests in the above six negative emotions)?

It is *thought*. These are mostly implanted thoughts that are not our own thoughts. They come from outside of us. If we could reach the point of ‘no-thought’ (or as Norio Kushi put it, “the space between the thought”) we can purify the mind rapidly and change our ways. We can observe the thoughts as they arrive in our minds.

The solution to all this is to remember that it is not real. Nothing is real. The only thing that is real (to us) is *what is in our minds*. Our minds are a holographic projection. From this perspective, everything or nothing is possible.

Our lives are just a story, and the real journey is on death, when we should be heading back to ourselves. “Other people” matter no more.

As Ouspensky said about death:

There is no need to look anywhere. We are already there.

Or as the nineteenth century Austrian philosopher Rainer Maria Rilke said long ago:

The only journey is the one within.

The journey within does however require the purging from the mind (because the mind is all that there is) of all the debris of 'living', the false attachments, attractions, emotions and so on. Purge all thought of others. Let it all go.

23 August 2025

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The Unimportance of Self-Importance

Do we really need to tell the world about our skills, talents and the titles we hold? Is that really who we are? Or is there a deeper and more meaningful part of us being obscured by the creation of an "image" for public consumption?

Behind the compulsive need to make others aware of our "status" is often a human characteristic that Castaneda discussed regularly in his books: Self-importance.

Death is not impressed by our titles, however. We need to lose false identities before we die.

A useful step in our preparation for death is simply to 'lose our self-importance'.

Most of our energy goes in maintaining our image, our sense of importance, our desire to be 'someone'. This is what we call our "identity" – anyone doubting this need only to visit social media platforms to see people parading their "identity" on a daily basis.

This is not really a good way to spend our time, because if we could lose that 'importance', we would free up lots of energy which presently goes towards maintaining our ego/self-image.

We would then have more energy to provide to our energy body (the body that surrounds our physical body), which is where sickness starts. It should also be remembered that once a person gets sick, all attention diverts to the sickness, and that focus on "image" takes a back seat anyway.

Of course, losing our "self-importance" is almost impossible for most people.

How do we become a 'no-body' here on this plane of existence when we have spent so long building up our sense of importance?

Castaneda said that the process of 'losing our self-importance' was better described as "learning to see". By stripping away all that *wasn't* 'us' we could begin to see clearly who we really were.

This involves taking responsibility for everything that happens in our lives, discarding society's programming and conditioning which is designed to limit and control us, and most of all, clearing the entities implanting thoughts into our minds. This is "clearing the mind" so we can see clearly who we are and discard the fake images we try and create for public consumption.

Which is more important, material or spiritual matters? That should be easy to answer: the focus should be on spiritual matters, because only the spirit survives death. The body we inhabit for a lifetime won't, so why so much focus on our "body's" image?

All that competitive worry about whether people we know have a better income, house, car, clothes, lifestyle or more 'likes' on social media than us is laughable at death. Castaneda called this 'folly', as we think what we are doing is important or worthwhile, but once we understand that success or a failure doesn't matter in the overall scheme of things, we will finally be getting somewhere.

Better to be able to leave this world behind without worrying about what our lasting 'image and identity' will be and if we will be remembered at all. The reality is that nobody remembers us for long after we die anyway. We fool ourselves about that.

Discovering who we really are before death, leaving behind what we aren't, and not worrying about what we were or weren't, in other words, a no-body, should allow transition to the correct end point: Back Home where we came from.

12 August 2025

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THOUGHT

Thought: Operators and Things

Thoughts: How much of what we “think” can really be considered to be our own, personally-created, thought? What is the source of our thoughts? Is it “us” or is it some source *external* to us, implanted in our mind to affect our actions?

If we were to observe our thought, examine and control it, we would perhaps be surprised at what is entering our minds. We might say: “where did *that* thought come from? It’s not “me”! Why am I thinking that thought?

The 1958 book by Barbara O’Brien entitled *Operators and Things* deals with this subject. Little-known since publication, it has nevertheless been cited as one of the most important but neglected books ever published.

It is worth knowing the reason we make decisions and take actions. This is because those decisions and actions relate *directly to the thoughts we have*.

The subject is not mainstream, but a number of writers have addressed the reality that the source of thought is mostly external to ourselves. Only once we have “cleared our minds” can we say that we are generating original thought that is truly “us”.

So what exactly is this “external source”? Writers such as William Baldwin (*Healing Lost Souls*, 2003), Colin Wilson (*The Mind Parasites*, 1967), Carlos Castaneda (*The Active Side of Infinity*, 1998), Eve Lorgen (*Alien Love Bite*, 2000), Alan FitzPatrick (*The Sex Connection*, 2006), Trevor James Constable (*The Cosmic Pulse of Life*, 1976), Angeliki Anagnostou (*Can You Stand the Truth*, 2009), and Barbara Ann Brennan (*Core Light Healing*, 2017) amongst many others have addressed this subject, which is that the source of most thought is *unseen, non-physical, entities* which attach to us and change/implant thoughts in us. These entities are actually physical, but operate at a frequency that cannot be picked up by our limited vision.

They can cause temporary mental breakdown (as in the case of Barbara O’Brien), violent acts, anger and erratic emotional activity, sexual predatory action or abuse, greed, trauma, addictive disorders, and of course the most important feature (from the unseen entities point of view) which is loss of a human’s neural energy.

Barbara O’Brien termed these entities, which unusually she could see and hear, “operators”, and these “operators” described humans as “things” or “it”, as they controlled the thoughts of the humans they targeted (and therefore their actions). “Things” (humans) were there to be hooked and used and had no value beyond this, and hence why they were just termed “things”.

All writers discussing the existence of non-physical entities say the same thing about them: They are there to attach to us and feed off us.

If we could see these creatures, we would be shocked. Fortunately (for our daily lives), the mind and body has been designed in such a way that they are invisible. For visual impact however, the 1999 film *The Matrix* does an excellent job of exposing this reality, although it is unlikely that many viewers would have understood what was being exposed to the public. Most people do not accept that anything they can't see can possibly be controlling them, or stealing their energy, or changing the way they act and so on.

If they can't see it, it's just a figment of imagination, a hallucination, or whatever, rather than the reality, which is that humans are not at the top of the food chain.

Psychologists generally treat symptoms and abnormal behaviour with drugs, rather than dealing with/extracting the offending entity/parasite (the source of behavioural problems) where that is still possible.

Humans see themselves as the top of the food chain, the hierarchy/ladder of life, but there is at least one level above us, maybe more.

Everything on this plane of existence has to eat other things to survive. If we look at animals, plants, insects, they are the same as humans, we kill something less strong to survive. Take a cow, or hen, we drink the milk, eat the eggs, and when that animal can't produce anymore, we mercilessly kill it for money and eat it.

So why isn't there something eating us too? Well, as the writers mentioned above confirm, there is.

These entities feed on our emotions, which create energy release, and they do this in life and even on death. Most people are addicted or drawn to something, and this allows the entities to take over a body as the addiction increases. It could be drink, drugs, gambling, sex, food, technology, business or sporting obsessions, anything in fact that we 'attach' to. They all cause energy to be extracted by entities which feed off that energy release.

Aside from the unseen entities, thought can also be controlled by technology, occult rituals, mind programming and mind conditioning. Our Controllers of the realm have mastered this. The secret societies know only too well that to rule the world, thought must be contained, manipulated and controlled.

This is a separate, enormous topic, but the key esoteric point is that *mind precedes matter*. It is *thought* that is the key to creation and existence, and thought that generates physical events. This was covered well by Jonathan Black in his 2007 treatise on the secret societies, *The Secret History of the World*.

So how do we get back control of our minds and bodies?

Understanding “thought” is an important part of understanding “who we are”. The mind must be cleared. Once we discard implanted thoughts, we can start to see “reality” more clearly - and who we “aren’t”. Conditioning and programming must be removed (this requires the arduous task of discovering that everything we ‘know’ is a lie). And critically, mind clearance and cleansing is most effectively done by stopping entirely the activity which caused unhelpful behavioural issues.

To escape this system on death and avoid recycling, we should have removed all physical desires and attachments to physicality before death. This removes the unseen entities that cause most of life’s problems and will trap us on death for an inevitable recycling back into suffering once more.

The time to start the mind clearance is now.

20 May 2025

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Stopping the World

Carlos Castaneda’s *Journey to Ixtlan* (1972) is still, more than half a century since publication, an important treatise on the nature of reality.

Were the magical stories he weaved true? Probably not. Critics often got caught up in discussing whether he was ‘telling the truth’ or not. These critics missed the point of the story telling. The stories were just a mechanism to show us that the nature of reality is not necessarily what we think it is.

In any event, mostly we take “truth and lies” far too seriously. Does either state of being really matter by the end of our lives? We should always remember that death stalks us constantly, and with this in mind, it is surely preferable that we are not diverted by trivial issues with this stalker (death) always just around the corner. Do we want to be arguing, or peaceful and calm, when the end comes?

What matters is how we see the world, and Castaneda maintained that it is highly advisable to unravel the conditioning we acquired from birth.

From the time of birth, everyone who comes into contact with a child is a ‘teacher’ who incessantly describes the ‘reality of the world’ to that child until the child understands the description of the world, and can make all the proper perceptual interpretations which validate that description. He then becomes a ‘member’ of society. Is this a society which we should be a ‘member’ of?

The process of 'unravelling' this conditioning is explained in *Journey to Ixtlan* and Castaneda called this process "stopping the world". It is the process by which a person ceases to be a 'member' of any group, herd, collective or whatever, and starts to think for themselves and control the way they live their life, rather than comply with the way someone else desires that the person lives their life.

Don Juan, Castaneda's shaman/teacher, says to him in the book (as he snaps his fingers):

People hardly ever realise we can cut anything from our lives, any time, just like that.

The first stage of "stopping the world" is to lose our personal history. Every person we meet has a good idea of 'who we are', and we renew and reinforce that image that others have of us all the time, every day, as we tell our friends, colleagues and family everything we do.

Don Juan explains however that if we have no personal history, nobody is angry or disillusioned with our acts. And above all, no one pins us down with their thoughts, weighing us down. Erasing personal history, the image we have created, frees us. It also frees us from our sense of self-importance, our 'place in the world'.

The next stage is to disrupt the routines of our life. Routine allows us to be prey for something or someone else. Castaneda called this "not doing". Don Juan says to Castaneda: *Since the day you were born, one way or another, someone has been doing something to you, and they have been doing something to you against your will.*

By changing our patterns, we can encounter new people, new situations, new opportunities, new realities. This makes our lives exciting and magical again, and creates what Castaneda called the "cubic centimetre of chance".

All of us have a "cubic centimetre of chance" that pops out in front of our eyes from time to time. If we are alert, we can grab this chance. Don Juan says to Castaneda:

Usually we are too busy, or too preoccupied, or just too stupid and lazy to realise that this is our cubic centimetre of luck. A warrior is always alert and has the gumption necessary to grab it.

There is indeed another reality out there for us to encounter, we just need to leave behind the world that others created for us, or that we created because of the conditioning of others.

Time is short and there is still so much to learn. The 'journey' to the imaginary place called Ixtlan never ended, and that is how it should be, we should just keep moving, changing, progressing.

As Ursula Le Guin says in her classic *The Left Hand of Darkness*:

It is good to have an end to journey towards; but it is the journey that matters, in the end.

7 November 2024

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Inhabitants of the Mind

Colin Wilson's 1967 classic psychological novel *The Mind Parasites* remains essential reading more than fifty years on. Researchers into mind programming should keep this book handy.

What Wilson was referring to in his use of the words "the mind" was really "the brain", as all these years later, those in the spiritual community tend to refer to the "mind" as "consciousness", which is outside the body, rather than "the brain" which forms a part of the body.

The brain and the physical body have a limited lifespan, whereas 'consciousness', the mind, the higher self, (which are all essential ingredients of "the soul") always survive the death of the human body which hosts the soul for a lifetime.

The brain is the mechanism by which humans learn while living within the "Earth Life System" (as Robert Munroe referred to life on earth) and our experiences, learning, mistakes, successes and so on are all downloaded into our consciousness, our mind, and are the only things that survive the death of our body.

Evolution and development of our souls comes quickly once we understand that we are here to learn and not to allow ourselves to get caught up in the trivialities of daily living, or worry about failures. Nothing we do is a failure, it is only "learning".

The Mind Parasites explores the following ideas and questions:

What things are entering into our minds and changing us; or undermining our planned path through life; or blocking our realisation that things are not right on earth?

There are of course forces whose only purpose is to prevent us from discovering the world within us, our spirituality, and to keep our attention directed outwards.

But it is more than that, because once we realise that the structure of the world isn't right, we are a danger to the Controllers. They don't want people stepping outside the matrix, the quarantined world we are caught in.

And these realisations, as Wilson says, take years of de-programming before the veil of deception is lifted. Uncovering lies and deception is a long and hard road.

But for those that attempt to seek the hidden truths of life on earth, they will realise a deeper truth: the more the veil is lifted, the deeper the rabbit hole becomes. The more one knows, the more one realises that the programming of humanity is far beyond what most people can comprehend. Even our deepest beliefs are revealed to be lies.

People need to be kept enmeshed in their world of petty worries. We are conditioned not just by the system, but by our friends, neighbours and parents too of course, which "saves the parasites work" (as Wilson puts it).

As the 1998 study by the US Army War College concluded: "the body is capable not only of being deceived, manipulated or misinformed but also shut down or destroyed – just like any other data-processing system"

The hero of Wilson's novel says (when referring to the parasites, the controllers of our minds):

"Everything depends on the human race taking its mental sickness for granted as a natural condition. Once it begins to question it, to fight it, nothing will stand in its way".

That was written in 1967 but could just as easily have been written today. The reality though is that few really want to take "the red pill". Most human brains are lazy. They want an easy life.

Ultimately, the only thing that matters is *the mind*. That is all we take with us when we transition out of our current body.

So, whilst living, we should learn to become "travellers of the mind", and escape the parasites which are programming us all for purposes of limiting our development.

As Wilson says, "man's true home is the mind".

We should make every effort while living to become familiar with it. After all, it is our real "inner self".

26 June 2023

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The “Sleep of the Mind”

In George Ivanovitch Gurdjieff’s *Meetings with Remarkable Men* (1927), he uses the phrase “the sleep of the mind”, asserting that people generally live their lives “asleep”.

Gurdjieff was a wanderer, an outsider in society, and like all “outsiders”, struggled to accommodate society’s desire to push everyone into defined boxes, to limit and control humans like machines.

Accordingly, like other wanderers of his era such as Hesse, TE Lawrence, and Rasputin, he decided the way to answer the questions that troubled him was to get on the road and seek out the truth through other people who had knowledge. He called these people “the seekers of truth”, and the knowledge he acquired through his wanderings was discussed in his book *Meetings with Remarkable Men*.

The essence of Gurdjieff’s writing can best be described by Friedrich Nietzsche’s phrase “how to become what one is” (Nietzsche was another contemporary of Gurdjieff who was equally troubled by the limitation placed on the human personality by society).

For truth seekers who wish to discover “who we really are”, it requires that they turn away from security and everyday routine and comfort. As Gurdjieff discovered, the mere act of wandering releases such people from the prison of their old personality, and detaches them from the chains of society.

Dostoevsky in *The Brothers Karamazov*, written around the time that Gurdjieff was wandering, stated that people prefer slavery to freedom, because the “burden of freedom is too heavy”. They prefer to stay asleep.

To get beyond our avatar, (our container we wear for a lifetime in which we are dominated by the body’s nervous system that we are plugged into), and discover our true selves, we need to stand back and look at the wider picture.

The “essence” of ourselves that we are trying to rediscover is gathered by stripping away the features of the individual which are driven by everyday living. The inevitable petty mistakes, idiosyncracies, irrelevant habits and temptations we succumb to from time to time are just part of the journey and should never define, reduce a person or be taken too seriously.

Moral development doesn’t always keep pace with the opening of the doors of perception (the mystic Rasputin’s life is an example of that, as Colin Wilson pointed out in his 1964 short biography *Rasputin and the Fall of the Romanovs*), but the material world should never distract us, or become an attachment that limits us. It is simply part of the journey. The wanderer, the outsider, knows this instinctively.

Gurdjieff’s “fight against sleep” is linked to understanding that we are more than our physical bodies. Rudolf Steiner would sometimes examine a person he met by “seeing a person’s spiritual instead of his merely physical picture”.

Phineas Quimby and (later) Mary Baker Eddy could see that a person's physical sickness was a reflection of a sick mind.

By remaining detached from the relentless programming and conditioning of our physical world, and understanding that we are merely pilgrims passing through, negativity, ill-luck, sickness, and so on does not attach to us. We are awake.

In any event, we can break through the barriers of perception at any time.

As HG Wells said in *The History of Mr Polly*:

But when a man has once broken through the paper walls of everyday circumstance, those unsubstantial walls that hold so many of us securely prisoned from the cradle to the grave, he has made a great discovery. If the world does not please you, you can change it.

It really is as simple as that. There is no need to limit ourselves. We can change our life at any time.

30 March 2024

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The History of Mr Polly and the Philosophy of HG Wells

Of his many works, HG Wells' favourite piece of writing was his 1910 novel *The History of Mr Polly*, which was semi-autobiographical. It is indeed a beautiful 200-page story.

Reading it today, it is still remarkably modern in its message: That this world is not really designed for happiness, but is in reality a place where we are trapped in endless, relentless, suffering. But that there is an exit route from the suffering. We can change our world anytime.

He wrote in *Mr Polly*:

But when a man has once broken through the paper walls of everyday circumstance, those unsubstantial walls that hold so many of us securely prisoned from the cradle to the grave, he has made a great discovery. If the world does not please you, you can change it.

This was the idea that the conditioning and programming of life and society need not limit us. We can change at any time. It is as simple as that.

In the beginning, the world had held Mr Polly down and suffocated him; in the end he had made his own world, populated with only those people he would let into it.

He left behind his past, his history, his identity, and became a new person with a new life. This is a beautiful philosophy. It is something we can, and should, do even today.

The story of *Mr Polly* was his constant struggle through life, a miserable marriage, a failing business and insolvency, lack of friends, hatred of everything in his world.

By the mid-point in his life, he believed that there was nothing worth living for. So in the story, *Mr Polly* set fire to his house, left his wife and the miserable life he was leading, and set out to tramp the roads in search of meaning, much like Hermann Hesse described in his novella *Wandering*. And he ended up changing his life for the better.

But just before he died, HG Wells wrote a short pamphlet *Mind at the End of its Tether* where he had renounced the idea that happiness was possible.

He wrote:

There is no way out or round or through.

The end of everything we call life is close at hand and cannot be evaded.

What happened to his mind?

What had happened was he had transformed himself into an “outsider”, someone that fits the description of Colin Wilson’s treatise on “outsiders” set out in his 1955 book *The Outsider*. He no longer fitted into the world, no longer accepted the herd mentality of society and the state of the world. He wanted real change. Which strangely he had outlined years before in *Mr Polly*.

The History of Mr Polly was a sort-of interlude in his writing between his futuristic novels such as *The Time Machine*, and his change of mind-set after WWI when his positive view of the future altered.

After WWI, Wells felt the only alternative to stop a return to barbarism, and to stop the final annihilation of humanity, was a one world system of governance, a World State. Books such as *The Open Conspiracy* set out his changed vision. Actually, this flawed vision would in reality end freedom of spirit. But by his death just after WWII, his pessimism about the future was firmly set. Humanity as it existed would end.

We should not forget the message Wells expounded in *Mr Polly* though:

Stop following the herd, society’s programming. Change our way of thinking. Think independently of others. Question who is in control of our lives, us or someone else?

There is no time to waste, no time for regret. We can change at any time.

4 June 2025

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The Changing Map of the Mind [The Writings of Colin Wilson]

What makes a book a “good read”? An obvious answer is that it must be “readable”, and the writings of the existentialist author Colin Wilson are always that. His style is so smooth that even seemingly complex topics become ‘page turners’.

Anyone interested in the great questions of life, such as “what is the meaning of life?”, or, “what are we doing here?”, will have their thought processes advanced or changed by Wilson’s writing.

More and more people are awakening to new realities about the world we live in. One new reality that is regularly discussed now is that we are “more than our physical bodies”. Scientists won’t help us with this concept. Anything that can’t be seen, tested, prodded, jolted with electricity or whatever is ‘unreal’ to them.

Wilson was a pathfinder, opening eyes to new realities at a time when few were questioning the reality of life here. His 1955 book *The Outsider* was instrumental in this blogger’s awakening at university in London in the early 70s. In Wilson’s world, the “outsider” could be described as an “intelligent misfit”.

Wilson went on to write *The Occult* (1971), and *Mysteries* (1978), which were combined to make up the enormous 1991 book *Supernatural*. All these decades on, these books still remain essential reading.

Most people need a map to see their way through life, a clear picture, and once they have a map in place, a belief system, they tend to resist any change to that. This belief system is likely to have been programmed and conditioned into them in their growing years. To change that belief system is hard, but spiritual development requires that we keep learning, keep our minds open to new paradigms.

The problem, and this is a main theme of Wilson’s work, is that we are so tied up in the trivialities of living that we have no time to expand our consciousness.

This is by design: the authorities want our thought-processes contained in a hive mind, as this is easier to control. Becoming an “intelligent misfit” is not what they want. But we must

wake up. Life is a gift and we shouldn't sleep through it, simply "existing", or worse, complaining while existing.

Wilson was well read, and had a vast 30,000 book library of his own, and he references many important obscure books. One was PD Ouspensky's 1912 *Tertium Organum*, in which Ouspensky stated that human consciousness is a form of *sleep*, from which we must awaken. But how do we wake up?

Jung suggested that perhaps the appearance of new phenomena such as crop circles, UFOs and other psychic phenomena are to wake our consciousness up and that we should regard them as "signs of great changes to come which are compatible with the end of an era".

Wilson said that to take advantage of the new era of consciousness evolution would be assisted by simply "paying attention".

Whenever human beings experience that deep sense of happiness and meaning, it is because they are 'paying attention'. We can't enjoy a meal if we don't pay attention to it. It's the same with living. Don't let it pass us by. Perhaps we should make the effort to *limit* our focus on life's endless trivialities and spend *more* time reading about consciousness.

Wilson puts it well: "The great heroes of this new phase of human evolution are not the conquerors, or even the scientists, but the men who have taught us to reflect, to 'go within'.

When we learn about our inner powers we can go further. We will be opening our minds to new belief systems, new thoughts, instead of resisting change through a closed mind.

2 December 2023

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Steiner's Thought-Forms

The importance of the way we think is a key feature of Rudolf Steiner's small classic 1918 publication, *Knowledge of the Higher Worlds and their Attainment*.

Steiner emphasises that moving towards a more spiritual lifestyle, and developing the soul, requires "transformation in a person's innermost self, in their thought-life".

Steiner went on:

There can be no progress however on the path to higher knowledge unless we guard our thoughts and feelings in just the same way we guard our steps in the physical world. If we see a wall before us, we do not attempt to dash right through it, but turn aside. In other words, we guide ourselves by the laws of the physical world. There are such laws too, for the

soul and thought world, only they cannot impose themselves on us from without. They must flow out of the life of the soul itself. This can be attained if we forbid ourselves to harbour wrong thoughts and feelings.

Of course, Steiner says, we have to reach the point in our spiritual training where we unquestioningly understand that *thoughts are real things*, that thought *creates*. Noetic scientists have long maintained that thought has a 'mass', just like physical things.

In Lynne McTaggart's 2007 publication, *The Intention Experiment*, she takes this concept further and states that if thought is an actual *thing*, a measurable mass and measurable entity, then it must have gravity just like physical things, enabling it to *pull things towards it*. So, in theory, we could change the world if enough people had the same thought, as 'mass thought' has a big gravitational pull, enabling actual physical change to occur.

The concept that 'thought creates' is also a key point made by Jonathan Black in his well-researched book on secret societies, *The Secret History of the World*, published in 2007. In this book, Black discusses the secret societies that have passed down to their initiates the true meaning of life, and Black summarises much of what key esoteric figures across history passed down to initiates.

Black says that the real secret is that *mind preceded matter*. Before the big bang there was nothing, no objects in space, no time. It was *thought* that generated physical events, which all started from the "point of singularity".

And as the secret societies understand all too well, *thought* continues to be the key to creation and existence. For those who want to rule the world, therefore, thought must be contained, manipulated and controlled.

The non-physical world, of which thought is a key part, is far more important than most people understand. Eliminating negative thoughts can literally transform one's life.

1 November 2022

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Time, Space and Thought-Forms

Rudolf Steiner: The Man and His Vision is a short book published in 1985 by Colin Wilson in which he reviews the life of Rudolf Steiner. It contains an important observation about time and space.

That observation was also made by the mystics TC Lethbridge and Richard Wagner, which Wilson discussed in another book, his 1971 book *The Occult*.

The observation is this:

In the spiritual realms, *time* stands still, whereas in the physical realm, *space* stands still. Time is a perpetual "now" in the spiritual realms. In the physical realms, time keeps moving and space stands still, like when we look at a tree, then look away, it will still be there when we look back, but time will have moved on. Space is the thing which moves in the spiritual realm.

Wagner said (when visiting the spiritual realms in an out-of-body state) that "time here becomes space". TC Lethbridge said the physical world was like a museum, where all events are preserved, but this is not so in the spiritual realms.

Much of Wilson's work relates to our human ability, when tapped, to step outside everyday consciousness and experience what Maslow called 'the peak experience', and this is a feature of Steiner's writings which appealed to Wilson.

Wilson felt that if we can discover the "inner world" that was Steiner's primary focus, and not let the daily grind of life, the triviality of everydayness, drag us down we can experience heightened feelings of happiness.

Those brief glimpses of what Abraham Maslow calls "the peak experience", or the feeling of happiness that Marcel Proust experienced when he tasted the cake dipped in tea, which he described in his work *In Search of Lost Time* ("I had ceased to feel mediocre, accidental, mortal...") make all the physicality we have to go through, before we return to our spirit realm home, worthwhile.

Steiner maintained that the inner world was our natural home, and if we focused on our thought-forms, relaxing deeply, we can easily access this inner world. Most people are far too occupied by survival to get anywhere near their inner world though.

Steiner said there was no such thing as an "unintentional mental act". You could have an unintentional *physical* act, like slipping in the snow and falling on your back, but you couldn't have an unintentional *mental* act. When you think about something, that thought is *intentional*, not accidental.

A final, extremely important, observation is made by Wilson in his biography of Steiner. This related to Steiner's personal vision (which derives from Steiner's work *An Outline of Occult Science*), and is an important step in an individual understanding that he or she is a multidimensional being.

Steiner wrote:

"All occult science is born from two thoughts...first, that behind the visible world there is another, invisible world, which is hidden from the senses; secondly, that it is possible for man to penetrate into that unseen world by developing certain faculties dormant within him".

This is the direction we should all be trying to travel along.

[2022]

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DEATH

Death

We spend a lot of time avoiding any discussion of death. Very few of us have any desire or interest in preparing for death. It's a scary subject.

In his light-hearted book *The Body* (2020), the travel writer Bill Bryson breezes through all the problems of our bodies and ends with a brief discussion about death in the final chapter, entitled The End.

He starts the chapter on death with an anonymous quote:

Eat sensibly. Exercise regularly. Die anyway.

This is a near-perfect description of the absurdity of our built-in survival instinct – we just don't want to die, and we'll do almost anything to prolong 'life', however much it costs, and whatever the impact is on others.

Whether all that effort to prolong life is worth it can only be decided by the relevant players in that person's 'life story'. But prolongation should have a point beyond simply survival for another day.

This blog site is dedicated to understanding what happens on death and preparing for that moment.

But if a person is not interested in the details of death, then at least pinning up Bryson's quote on one's fridge (or some other place we regularly frequent) would be instructive – at minimum we should try not to waste our lives in triviality.

Enjoy it, learn from it, it's not just about survival, paying bills and arriving at work on time. We tend to take life (and ourselves) too seriously, and amongst Bryson's deluge of facts in his book, he reveals that the average number of years a gravestone is visited after death is a

mere fifteen. In Britain, most people are now cremated anyway. We're forgotten surprisingly quickly as life moves on.

Bronnie Ware's 2011 book *The Top Five Regrets of the Dying*, which she wrote after spending time in palliative care, includes the top "regret of the dying", which is:

I wish I'd had the courage to live a life true to myself, not the life others expected of me.

That is as instructive as Bill Bryson's great quote.

But the fact is that we are terrified of death. Largely because no one knows precisely what will follow death of the body.

Bryson references Jenny Diski's essays on death in 2016 for the *London Review of Books* (she was dying of cancer), where she admits the 'excruciating terror' of knowing one will soon die.

Consequently, many take desperate steps to put off the inevitable. Bryson produces statistics from America of the lack of life-time gained from treatment for terminal illness against the shocking costs of doing so (mainly because people are already very old when they contract deathly illnesses like cancer).

Jesus had something to say about death. He said that "the dead know nothing". What he meant by that is that no new knowledge is gained after death. We do our 'learning' while in a physical body (unlike what we hear from some podcasters who reveal that we are given 'all knowledge' or 'all is revealed' after death).

Soul development is done while alive, and that is important as 'mind' is all we have after death. We 'lose our bodies'.

So we must live life fully but purify our minds before we die as far as we can. Jesus talked about this too, saying "become like a child" before we die, by which he meant purify our minds back to how we were when we came into this world.

This means dropping all our 'accumulations of life', such as attachments, addictions (including the physical 'addiction to being human', as Robert Munroe said), emotional weight, image, sense of self-importance, and so on.

We don't know where we will go after death (Swedenborg said 'only God knows that') but that journey is dictated by the state of our minds at death.

As Sogyal Rinpoche said in *The Tibetan Book of Living and Dying*:

Whatever state of mind we are in now, whatever kind of person we are now, that is what we will be like when we die, if we do not change. That is why it is so absolutely important to use this lifetime to purify our mind stream, and so our basic being and character, while we can.

30 September 2025.

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The Taste of Death

For those wondering what it will really be like to die, and in particular, whether they will end up back in this miserable world after being ‘processed’ in the afterlife, or whether (as an alternative) they can find the exit door into a better realm, Angeliki Anagnostou’s enormous 2009 book *Can You Stand the Truth: The Chronicle of Man’s Imprisonment* is an astonishing source of information in our search for the exit point.

Angeliki’s work quotes heavily from Gnostic, Hermetic, Biblical, Theosophical and many other ancient texts to paint the historical picture of the realm we exist in while occupying physical bodies, and it is not a happy story.

A part of her exit formula is well known: The more features we can discard from the addictions, attractions, conditioning and programming (“negative energy”) we have gathered while in a physical body before we die, the better are our chances of passing through the heavily-guarded gate to exit this realm.

What many do not understand though is a lesser known feature of her formula: We need to be as unattractive (“tasteless”) to the after-death entities that are waiting for us as possible. These entities consume our negative energy before returning us to a new physical body to start all over again. They like our positive energy too, but the negative energy is more tasty.

We need to reach a point of “emotional tranquillity” on death, where we exhibit neither “loves” nor “hates”. Passing through the exit gate requires us to achieve a frequency which is not tracked by the system after we die. This is a “tasteless” frequency.

We are trapped inside a contained world, and worst still, are trapped inside a low-frequency body made of skin and blood, the last of a series of energy bodies that our Essence has resided in since the contained realm was created by a “god” that is not a loving god. Our Essence has ‘fallen’ down through our non-physical energy bodies, until it now resides in the lowest body, our physical body.

Our Essence was tricked and trapped here.

But it is not all doom and gloom. Angeliki explains her formula, which is a sort-of guide, a way of exiting from this realm at the time of death when we discard our physical body and move back into the non-physical world. We simply need to understand how to achieve this.

It is not a simple process though, and the individual must be mentally prepared at the moment exit is possible. That time is coming soon, as the current artificially-created realm (hologram/simulacrum) we live is collapsing. This is the time when Essence/Divine Spark can return to Source before a new re-set solidifies (after which, exit may be impossible for a lengthy time ahead). Any attachment to the desires and attractions of physicality and materiality automatically prohibits return to Source. Detachment must be total.

We can leave this realm at any time if we could awaken to this fact which is carefully hidden from us. All our 'debts' have been paid up already, as Angeliki explains in detail in her book. The key to this "Truth" (that the debts are all paid up and karma does not exist) lies within us.

She says that as long as emotions are oscillating between good and evil, we do not have emotional tranquillity, but when the oscillations cease, there is a chance for our Divine Spark to escape from the fourth energy-centre of the heart and start ascending towards our Divine Spark's final destination, the seventh energy centre at the top of the head. This takes us back to reunification (true "Holy Matrimony") with our Higher Self.

We can all achieve this if we follow the formula, and start preparing without delay.

13 July 2024

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Emotion and Losing the Human Form

It is worth remembering that "emotion" is attached to the human body, and we leave that behind on exit. The problem is that most people 'carry' all their emotional baggage onwards, forgetting to 'let go' (which is easy to do, as that baggage is what we accumulated through all our experiences across our lifetime, which we identify with and call "our life").

If we still 'think' we still have a 'human form' after we die, we will. This concept was well portrayed in Richard Matheson's book (and the subsequent film), *What Dreams May Come*.

Eventually we will 'lose the human form' (the one we had when we died) while we are in the non-physical world, but by that time it will be too late to free our spirit as we will be about to be recycled, re-processed, and jacked into, another human body/form. Ouch!

In Carlos Castaneda's 1981 masterpiece, *The Eagles Gift*, he discusses 'losing the human form' *before* we die. This way we can exert some control over the post-death process.

This 'loss of the human form' before we die is not (of course) a *literal* loss of the human form, as we need that for our life in physicality, but simply losing the conditioning and programming we have acquired across our lives, which has been called our "ego", and which Castaneda calls a "foreign installation".

This isn't 'us', but it controls 'us' during our lives. It is comprised of emotion, memories, attachments, image, experiences, our past history, and all the conditioning and programming we have taken on board (our 'belief-system') as part of our personality while living. Castaneda also calls this our "awareness".

Emotion is the most important component of 'awareness' however, as it governs everything that is 'human'. This is emphasised by Dr Michael Nehls, a physician who specialises in memory-related issues, who reveals that without emotion, *we cannot retain memory* (see for instance his interview with Mike Adams on the Brighteon channel earlier this year).

Seers and thinkers understand that the only event that really matters in our lives is the last one, death, and we certainly don't want emotion weighing us down on death. Castaneda knew that what happens immediately after we die depends on how much emotion we are carrying on death, and the main theme across his books was learning how to die correctly. This theme was decades ahead of today's trend to discover this information.

If we can train ourselves to have neutralised our emotion at the time of death, we can bypass a nasty experience that Castaneda came to understand through his non-physical travelling experiences (and which other non-physical astral travellers like Angeliki Anagnostou also discuss). Emotion is "e-motion", in other words, energy that is moving. This is not beneficial on death, we need calmness and stillness.

Indeed, Angeliki Anagnostou, in *Can You Stand the Truth*, maintains that we need to remove *all* emotional bonds, including love and hate. She says:

Your astro-aethero-emotional body is their (the astral entities) nutrition, and the more you enrich it with desires, weaknesses and passions the more tempting and delicious it becomes to the inhabitants of the lower planes. If you supply it with the pain of your sacrifice and your counterfeit 'positive' energy, it becomes the 'bon filet' destined to please the 'upper classes'.

So both pleasure and pain are undesirable. But Castaneda said that there was a way around this post-death "eating" of our 'awareness' (and then the onward process after death to a recycling into a new body to build up new emotions). He called it "the Eagle's Gift".

Castaneda discovered through his anthropological work with Indians in Mexico that our total being consists of two perceivable segments, the physical body and the luminous body. The luminous body, which we normally can't perceive, can be reached by a practice called "not doing". We need this luminous body on death, and we should understand it before then.

"Not doing" is an act which we normally wouldn't do which engages our total being by forcing it to become conscious of its luminous segment. Our awareness will then perceive the luminous cocoon around our physical body.

Material possessions distract us from our focus on the luminous body. The desire to hold onto things is an unhelpful fixation, which limits perception. It creates a barrier to the

important process of 'losing the human form' before death. We cling to unimportant things like our image, our desire to be liked, food, the array of physical sensations and so on.

We need to break the luminous shell (which contains our awareness which the Eagle wishes to eat) and liberate the core (which is 'us', or our "other self" as Castaneda calls it) so it is free rather than trapped again in a new human form.

"The Eagle" is the final gatekeeper on death. It is the entity (or entities) that govern the destiny of all living beings and where they can go on death, there being two options: exit or recycling. It devours, on death, all the things that living creatures created and carried with them through their time as living creatures.

But it can sometimes grant a gift to a living creature at the moment of death. This is the gift to avoid consumption (and recycling), liberate the core, and be allowed to seek an opening to freedom and go through it.

Don Juan, the seer in *The Eagles Gift*, says we can go through what he called 'cracks' or 'power spots' in the world if we are formless, and this takes us into the unknown, another world. Formlessness requires detachment from the world. He describes going through the opening as the feeling of exploding from within. Beyond the entrance to the opening was nothing. It has no physicality, nothing that could be seen.

How do we arrive at a point where the Eagle will grant to gift of entrance to the opening to freedom?

Castaneda/Don Juan says the answer is by undertaking a full "recapitulation", a process by which we can remember our "other self". Through this method, the Eagle will accept the replica of awareness in place of the real thing, taking the replica and devouring that, leaving the consciousness of the being intact to take through the opening.

The method of a full recapitulation is explained in detail on pages 287-289 of *The Eagle's Gift* (and also in *The Active Side of Infinity*). Recapitulation allows us to retain (and restore/recover) our energy while losing the human form.

We need energy to make it through the opening. And to obtain that energy, Castaneda says we need *intent* to re-live the memories and expunge them. The method to do this is explained in the section referenced above in *The Eagles Gift*, which involves a breathing exercise which expunges the emotions and traumas acquired from living.

The Breathing Exercise: Pick a key event of the life we are living. The chin is placed on the right shoulder and we slowly inhale while moving the head in an arc until it reaches the left shoulder. We exhale as we move the head back to a relaxed position looking straight ahead. This is repeated until the feelings recounted have been expended. This restores energy.

Castaneda says this restoration is the picking up of luminous body filaments propelled out by emotion during the event being recollected, and the expelling of filaments left in them by other luminous bodies during that event. This can be called a 'clearing' and cleansing.

All should be well through proper preparation. Angeliki quotes the Gospel of Philip, Ch. 13, which says:

"He who has received the Light shall not be seen, nor shall they be able to seize him; nor shall anyone be able to disturb this one of this nature, even if he socialises in the world. And furthermore, when he leaves the world he has already received the truth via the imagery".

In other words, a person who has prepared properly for death shall not be perceivable by the dark forces.

For narrow is the way that leads to life, and there are few who find it. Matthew 7:14.

27 October 2024

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The Assemblage Point

The Assemblage Point is the most important feature of our bodies, yet almost no one is aware of it. It dictates life and death, health and sickness, and even the perception of reality, in humans.

It was first brought to the attention of the world by Carlos Castaneda in the late 60s from his studies of Toltec traditional knowledge, and was analysed in detail by Jon Whale in his 2009 publication *The Catalyst of Power: The Assemblage Point of Man* (third edition). His 2009 edition still remains the primary source of information on the Assemblage Point.

The human being is an independent oscillating energy field, and the centre of the oscillating energy field in every human is called the Assemblage Point. This epicentre is a very bright spot or high energy which a trained person can feel or even see, and which is detectable with specialised equipment.

Surrounding and permeating every cell of a living person is a vibrating energy field, which can best be described as looking like a luminous egg-shape enveloping the physical body ("the second body"), comprised of energy fibres which are concentrated at the energy epicentre. This vortex or epicentre of the human energy system is called the Assemblage Point because we are assembled in the womb from the umbilical cord that connects us to the placenta of the mother. The major input of energy enters the developing foetus via the navel.

At the time of birth, the Assemblage Point is positioned at the navel area. This moves upward as the baby develops and in a physically and mentally healthy adult the location will

be close to the thymus gland in the centre of the chest, on a line with the nipples. If someone is suffering from illness or disease, the location will move, and as we approach death, the Assemblage Point moves downwards to the navel again. Once it crosses the line of the navel, we die.

Aside from the Assemblage Point moving because of sickness (mental or physical), the Assemblage Point can also be shifted deliberately through use of psychedelic drugs, trauma, during dreaming, rhythmic ritualistic intense physical movement (such as Gurdjieff promoted), or 'magical pass' movements to influence energy flow, as Castaneda's pupils practiced.

This deliberate shifting can change our perception of reality, such that we can actually enter parallel worlds. We literally switch to a new reality, and 'see' the world differently. It should be remembered that the human eye can only see a minute percentage of the frequency spectrum, and so are ignorant of what is actually going on in this 'unseen universe' around us, unless we 'shift' our perspective through the movement of the Assemblage Point.

The eye collects light and converts it into electrical pulses which travel along the optical nerve and are decoded by the brain. Most people do not realise that what we see of the world around us is not the real thing, it is simply a model or an image constructed inside our brain. The brain's model of external reality is censored by our individual expectations and beliefs. The brain has no firewall, and is susceptible to many influences, particularly those of the Controllers of this world. We live in a computer game, and it is time we took off the head set, and ceased to be part of a collective way of thinking, as promoted by our Controllers.

For optimum health and vitality, energies in the left and right sides of the brain should be equal and the quantum and atomic energy field equally distributed about the body's central meridian line. As a person approaches death, whether such death happens slowly or rapidly through a sudden event, the Assemblage Point drops below the navel.

The spirit or essence of a person has only two ways to exit a body.

The normal way is through the navel aperture, which is the case with every soul that heads into the astral plane (which is part of the contained simulacrum we live within), and such souls will then go through the well-established post-death processes on the astral plane before being mind-wiped and recycled back into a human body again.

The only other exit for the spirit is through the crown aperture at the top of the head. Exit through the crown aperture will allow exit from the Matrix, the artificial world we are trapped in, and back home to our real world, which can be called Prime Reality, or The Absolute. In order for a soul to avail itself of this exit point, a specific Death Rite must be utilised to hold the Assemblage Point above the navel line as the person reaches the moment of death.

This Death Rite is described in the 1927 translation by W.Y. Evans-Wentz of the Tibetan Book of the Great Liberation, which enables a person to die consciously (retaining full consciousness through the death process).

The processes of preparation for death described in other blogs (Part 1 and 2 of the Exit Formula) remain vital to reach the appropriate frequency at death, but 'getting back home' requires this final step to by-pass the White Light tracking system described in the Tibetan Book of the Dead and many other sources used to assist us at the time of death. The importance of the Assemblage Point in death cannot be over emphasised.

Enjoy the journey and the magical mystery tour ahead.

12 November 2024

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Exiting the Matrix: Does it have to be Complex?

It seems these days that the most talked and written about topic is "how to exit the Matrix" (which our Essence may or may not been trapped in – we simply don't know for sure, it's all conjecture and stories). The only thing for sure we need to focus on is ending our life as well as we can and 'exiting' the dead bodies appropriately.

Setting aside whether we really are 'trapped' (or whether we entered these contained bodies willingly), most of the writings about 'exiting the matrix' (whatever that is) proclaim that the route to exit is long, painful, traumatic, complex, involving multiple 'stages', and takes years of work under the tutelage of a 'master' far more versed in spiritual ways than we are.

Moreover, the assistance from these self-professed 'spiritual' gurus, 'masters', egocentric podcasters, and other general pontificators about 'spirituality' require us to pay significant sums of money over long periods of time for the 'training', or 'schooling', and following complex formulas which in no way include a 'guarantee' of exit. And exit from what? We don't even know for sure what we are exiting from - except the physical body!

"Spirituality" has been corrupted. We shouldn't be paying for this information. Do these 'experts' have any real knowledge or answers? It is always theories, conjecture and guesswork.

As Swedenborg said 300 years ago, only God knows what happens to individuals on death, not even the angels know that. Nothing has changed in the last three centuries since Swedenborg's views were documented. We came in alone and we leave alone.

Five hundred years ago, Boehme had already worked out the process on death.

He said:

The soul needs no going forth anywhere.

One hundred years ago, PD Ouspensky said the same thing:

There is no need to look anywhere. We are already there.

And in 1943, TS Eliot said (in the poem *Little Gidding* from *Four Quartets*):

We shall not cease from exploration/And the end of all our exploring/Will be to arrive where we started/And know the place for the first time.

The only person who can help us in the process of death is our own self. This is because where we head for on death should be back to ourselves. We leave the computer game, the experiment, the hologram we were contained and programmed in. We take the head set off. It is the time to leave behind the programming we have been trapped in. Strip it all away.

The 1998 film *Run Lola Run* put it well at the start of the film, when the film announced that we are actually playing in a game, which starts and ends. The opening scenes state:

Man....probably the most mysterious species on our planet. A mystery of unanswered questions...who are we? Where do we come from? Where are we going? How do we know what we think we know? Why do we believe anything at all? Countless questions in search of an answer. An answer that will give rise to a new question.....and the next answer will give rise to the next question and so on....and so on.

But, in the end, isn't it always the same question? And always the same answer?: "The ball is round. The game lasts ninety minutes. That's a fact. Everything else is pure theory." [and the official in a uniform then kicks a ball into the air].

At the beginning of the game, when we arrive in our current bodies, the soul is meant to merge with the body for optimum development during a lifetime. Often it doesn't however, as the mind (brain) has no firewall, and so the controllers/rulers on earth can program the mind/body which affects the data input to the soul and impedes its learning, development and data output.

But from a divine/cosmic law perspective, our Essence cannot be messed with, even if the body can.

So on death, when we separate from the body (having taken the head set off), we can direct our mind (consciousness) to our Higher Self ("going back to me"). It is reasonable to deduct that this should bypass any interference. What we think is what we get. Perhaps there is no 'trap' for us anyway; the trap is most likely our own minds that haven't been purged of their clutter from 'life'. Who can say?

So: why all the complex contortions about preparation before death? No one knows for sure what processes occur, so keeping the body exit plan simple is essential (as we should be doing in this life too). Complex plans (in life or death) have a tendency to fail.

Rational analysis from vast sources of information across the centuries state that all we need to do is strip off the 'shell' around our Essence and move back home, unfettered, from where we originated.

The 'shell' is the 'head set' (the earth belief-systems such as religion, conditioning, programming, physical desires relating to the body and ego, addictions, distractions and cul-de-sacs, emotions and memories, and so on).

We need a mind that will survive death. Stripping away the shell we acquired from the earth realm is a worthwhile exercise as we won't need that where we are going. A 're-cap' (life review before we die) significantly aids our departure at death. Holding on to anything on death creates weight and reduces escape velocity.

Perhaps we should simply work on finding out about ourselves properly before we die. Who are we? Only we can do this. This might be our most worthwhile exercise before death. In whatever form death finally appears for us, suddenly or after much warning, the cosmic laws are clear that our minds will direct us and nothing can override that.

21 December 2024

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Are You Enjoying Prison Life?

Howard Mickoski's 2022 publication *Exit the Cave: Ending the Reincarnation Trap* takes us right to the core of what spirituality really is.

Unfortunately, to understand what spirituality really is generally requires a re-wiring of the brain as a result of the relentless programming and conditioning we have undergone since the day we arrived in this realm.

It is not the sort of book that is going to be well received by those who have strong, inflexible belief-systems, as the book is designed to strip away all belief-systems. It makes this clear on the very first page: What if everything we have ever been told is in fact a lie, deception so extreme that everything is shockingly different from what we have been taught?

The starting point of this 'deception' is that the "god-creator" of this world is not a loving god. This "god" in fact desires that we suffer continuously, as it (the so-called "god") benefits from our misery. And death is the moment of greatest benefit, as this "god" can then consume all the energy we amassed over our lifetime and then recycles us back again

in a new body to start the energy gathering process all over again. This energy-gathering keeps its creation running.

Moreover, all the experiences gathered over this lifetime are lost, as our memory is wiped clean. We start all over again making all the same mistakes, purposely set up that way by this god-controller.

That memory wipe is very necessary, so that when we die, some artificial being can put us through a 'life review', which we will purposely be set up to fail, as we will undoubtedly have "sinned" during our just-ended life (according to the judgment of this artificial being who operates a no-win "karma rules system").

Failure is assured, as we will be 'judged' to have failed to learn the lessons since the last time we died and did a 'life review' [because we had our memory wiped]. So we are 'sent back' for another go-around in a new body. We are told when we incarnate that we have 'free will', but then we are judged on the choices we made. Sounds fair?

Something is wrong with this world, and we need to leave and go back to where our Essence derives from, away from the miserable trap we are stuck in.

Mickoski suggests ways we can help ourselves to find the exit door, but the most important way is simply to prepare ourselves for the time when our body dies, and we find ourselves without a body.

The question on death we need to answer is: Do we wish to return again, or head somewhere else, away from this world of misery and suffering?

This is the key question, and it is a hard one. Most people at the time of death have failed to discard connections with loved ones; the attachment to physicality; the image they created in this life; and everything related to the material world.

So-called 'spiritual leaders' persuade us to go on expensive courses to learn more about how to make our 'prison-life' more bearable, rather than how to leave it behind.

These spiritual leaders teach us practices such as meditation, yoga and mindfulness which are of little benefit to help us leave this insane realm. They are solely designed to make our prison stay more comfortable.

Mickoski's book is more than simply recommended reading. Rather, it is essential reading for anyone who would like the blinkers ripped off and finally see the potential exit road ahead.

This is the true spiritual road: leading us back to where we belong.

Home. Where our truly loving God resides.

1 July 2024

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Is Life Designed to be a Misery?

Any traveller who has had the misfortune to cross through a land border (or sometimes sea ports too) in Africa, Central or South America, the vast Asian region, the Indian Sub-Continent, the old Soviet territories or the Middle East will know the horrors that confront a traveller in these situations. It is a snapshot of the list of miseries that confront at least 7 of the estimated 8 billion residents of Earth at this time.

Even if we haven't personally had to undergo that horror, we can sit in our own homes and read about the misery in books that expose the true suffering of people, unadulterated, such as Paul Theroux's books on his African travels (*Dark Star Safari, from Cairo to Cape Town* or *The Last Train to Zona Verde*), Thomas Friedman's *From Beirut to Jerusalem*, or Bruce Chatwin's *What Am I Doing Here?*

These writers are not travellers who see survival in such places as a trophy to be bragged about at a dinner party once safely back in their comfortable home territory, they are simply writing about *reality*. Life here on Earth.

The list of misery is endless. People who are hungry, in poverty, sick from bad food and unsanitary conditions, people abandoned by their Governments, predatory youths, decayed cars, buildings and facilities, people who see every foreigner as someone they could hit up for money, violence, theft, scammers, corruption, and above all, an overwhelming sense of hopelessness, a realisation that circumstances will never change. Yet more and more people desire to move to areas which are already overcrowded and unsafe. Desperate people feel safer in dense numbers.

It is pointless to say "surely God didn't design the world this way" – he didn't. Earth is a quarantined zone which has been created by, and is controlled by, people who have no interest in humanity finding "happiness". Quite the opposite. It is a Godless place. It is a place where the dark forces, the dark entities that run earth affairs, can feed off human energy.

That energy has to be at the frequency or vibration that the dark side can access, in other words, a low-vibrational frequency. The lowest vibrational frequency known to humans is the frequency of fear and desperation, of emotional disappointment, and if one looks around earth today, this is very much in evidence. Humans don't want to be here - they have been unwittingly trapped here.

A few humans are given a comfortable living environment. This is not by chance. It is to ensure that other humans, the vast mass of enslaved humans, retain some hope of advancement out of their misery, if not in this life, perhaps in a 'life to come'. The carrot is always dangled in front of humanity, a better life, sometime, somewhere, probably never. But in the meantime, the dark entities can feed off that misery. Human recycling is designed that way.

There is a way out of the misery. It requires understanding the true nature of existence. The way out of the matrix however will need to wait for another day, another blog.

Be prepared to think 'out of the box', to think beyond the programming we endure from the day we are born. Be prepared to leave all attachments behind. Then the Higher Self awaits.

24 October 2023

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The Loosh Farm

Expanding on the blog entitled "Is Life Designed to be a Misery?" which highlighted the relentless misery of life on Earth for most of humanity, we have to ask the deep question as to who or what is behind that misery here on Earth.

The reason for the creation of unremittingly appalling living conditions for most of humanity can be answered succinctly: in short, it is to allow the harvesting of a substance that has been termed "loosh", for use by interdimensional entities. This sounds rather unbelievable to a human mind, but the discovery and its reality is explained below.

"Loosh" was a term coined by Robert Munroe in his classic 1985 book *Far Journeys* on out-of-body travelling. Munroe and others people at his Munroe Institute were cataloguing the effect of synchronising the left and right brains using binaural beats. This technique allowed them to 'roll' out of their physical bodies and into a non-physical state ("out of body travelling").

What was discovered during these out-of-body adventures was that the travellers would often see interdimensional entities which took a reptilian form, more so than any other appearance. The participants used to call these entities "alligators", as the reptilian form of entity was unknown to them at that time.

Munroe, who had been an out-of-body traveller for many years, realised that the non-physical experiences of participants were occurring as they moved out of physicality and into the lower astral plane, a plane of existence just beyond the physical 3-D plane of Earth. He also realised that this was the zone where these entities were able to manipulate and enslave humanity through thought-form programming directed onto the Earth plane, which almost all of humanity had no knowledge of.

Even today, nearly half a century later, almost no one understands this, as these entities are not visible on the earthly plane, and can only be seen by those accessing the lower astral plane. Humans simply don't think these entities, and their activities, exist. Indeed, anyone who mentions it is ridiculed. This ridicule is not by chance. It is to ensure that the activities of these entities remains unexamined.

Munroe went on to say (see Chapters 12 and 13 of *Far Journeys*) that these reptilian entities feed off human energy ("loosh") which is essential to their survival.

Entering the astral plane requires protective measures to be taken. Munroe was very clear on this, and showed how this is done. This is because the astral plane was specifically created as a power source, for the extraction of “loosh”.

The astral plane is an artificial intelligently-created high technology plane of existence. In essence, it is a “simulacrum”, a bad copy of the Higher Realm where dark entities cannot exist. Earth itself is part of the simulacrum, along with the astral realm, and as noted in Genesis, is a contained zone, the limit of which is known as the “firmament “.

The Earth realm and the Astral realm form the entire simulacrum created by the dark forces, as has been noted over millennia in Gnostic, Hermetic and Cathar literature.

The dark (reptilian) entities need a power source as they are not allowed within the vast, pure, Higher Realm where a power source naturally exists.

In the case of souls that have been trapped in human bodies (on Earth), souls have to pass through this astral region to access the Higher Realm, which is above and beyond the astral realm.

The reptilian power source, loosh, has to be low-vibrational, or else these entities cannot absorb it. This therefore requires humans to live in the lowest human vibrational state of fear and misery, which provides a perfect grade of “loosh”. Nearly all humans are unaware of this interdimensional interference in their lives.

The emotional state of humanity is controlled from the astral plane sector of the simulacrum, where “loosh farm” conditions are created and programmed into humans. Exit from this loosh farm is possible on transition by a soul out of their human body (“death”). However, nearly all souls are trapped and recycled into new human containers on death, so that the process of human energy extraction can continue indefinitely.

Getting beyond this trap will be the subject of a coming blog. The starting point though is not to engage in anything that can be described as low vibrational activity which leads to anger, negative emotion, or fear arising. This moves the soul clear of the reptilian, interdimensional, influence.

25 October 2023

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The White Light

What happens when we die? Or a better question: what do we *think* happens when we die?

The way we think is fundamental to what will happen when we die. Beliefs, attractions, pleasures: is there anything that the dying person is going to miss about the life they are leaving behind? An inability to leave behind the past when we die is going to be a disadvantage at the moment of transition.

Although hard for many to comprehend, previous blogs have detailed how we live within a computer simulation which has been termed “The Lower Aeons”. This is an artificially-created intelligent bio-sentient design far beyond our imagination which tracks every thought we have and has cunningly trapped the soul within it.

The soul needs to find a way to leave the simulation and return to its true home, the divinely-created Upper Aeons. This opportunity arises at death.

The problem is that as we leave our body on death, we have to overcome the simulation’s tracking system, which utilises an artificial blinding light (“the white light”) to guide the soul as it leaves the physical body.

This light usually ensures that the soul is directed into the non-physical zone of the computer simulation and does not leave the “Lower Aeons” under any circumstances. The blog entitled “The Loosh Farm” explains why the controllers of the simulation need souls to remain trapped. The soul can then have its memory wiped and re-programmed for another recycling into a new human body for another life.

The soul’s return to its true home in the “Upper Aeons” will then have to wait for another opportunity on the death of the new body. This process of recycling can go on forever unless the soul can break itself out of the trap.

The “White Light” is the method by which the soul is enticed to head towards the astral (non-physical) realm of the simulation. Death creates disorientation, and the white light “soothes” us at this point, enticing us. Unfortunately, the “light” is only an AI projection. It isn’t real.

One of the standard methods for enticement is to utilise a hologram of something that attracted us in our lifetimes such as a loved one, a religious figure, a house, garden or other location that was special, or an addiction or physical pleasure we carried with us on death.

All our attractions are programmed into the AI simulation that tracks our thoughts. This method is well understood by death bed carers, and the projection of loved ones can even occur *before* death, such as Aunt Mabel appearing to briefly comfort us before we leave our body, readying us for the pre-programmed departure. Dr Peter Fenwick detailed this pre-death AI projection in his book *The Truth of the Light*.

Everyone has the right to say “no” to the enticement. The controllers of the simulation need our consent. Where will we go if we do not consent to a recycling and return to another life on Earth? We head onwards into the Upper Aeons, our true home.

But we need to be prepared for the time of transition, and there are many steps before death that we need to be aware of.

These steps are to ensure we follow the path away from the false white light and towards where our Higher Self resides, allowing re-connection. This is where the misery ends and where we will finally be truly happy again.

These steps are explained in the accompanying blog entitled “Can You Find the Exit Door?”.

28 October 2023

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Upper Aeons, Lower Aeons

The truth of our existence here on Earth has been there all along, written down for all to see. We just didn’t know how to interpret what was written down. It was written down in documents which have been read by millions, and through information verbally passed along across millennia.

Then a guy came along a few years ago who had spent quarter of a century of his life in jail, but had spent his time there well. He had read all the old scripts and saw that they were telling us a story that isn’t told in the schools, in the churches, in Sunday school. His name was Jason Breshears, and he set up a website called “Archaix” on YouTube and explained his theory. He said there was another way to interpret what the ancient scripts were saying.

For several decades now, quantum physicists have been saying we live in an artificially-created (“computer”) simulation or hologram. The public have been exposed to this concept since the ‘90s through ground-breaking books such as Michael Talbot’s *The Holographic Universe*, Daniel Galouye’s *Simulacron-3*, and Lynne McTaggart’s *The Field*. Films such as *The Matrix*, *The Thirteenth Floor*, *Vanilla Sky*, *Inception* and many others also portrayed this concept.

But Breshears went further than them in his analysis of the computer simulation concept: he said that Earth was actually a “simulacrum”. The definition of “simulacrum” is “that which is formed in the likeness of an object; an unreal or vague semblance”.

In other words, it is an imitation of something real. And when we look again at the key ancient scripts, this concept may very well be correct.

Two key ancient scripts are The Bible's Old Testament, and a cache of Gnostic documents found at Nag Hammadi, which were written around the same time as the Old Testament. When looked at in a new light, these documents show that a fundamental truth has been hidden in plain sight.

The Genesis creation story explains how the world that humanity lives in was created. It was created quickly, in a few days, as Genesis explains. It clearly states that one world was separated from another:

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.

The "waters" are the dimensions, the vibrations, the energies, that make up in each sector. The "firmament" is a contained world, a "dome". And we live in the dome.

The area *below* the separation of the two worlds is an artificially-created copy of the area *above* the dome. The area above the dome is Prime Reality, the true "heaven".

Genesis went on to state how this artificial world was created, with sun, moon, stars and so on. The Book of Revelation then explains the dangers of this artificial intelligence-driven world.

Into this world came dark entities which had left the area above the dome to be "gods" of the area below. This has been called "The Fall of Man". Their power source was human energy ("loosh"), which was explained in a previous blog entitled "The Loosh Farm". The "gods" who created the simulacrum were dark and evil, and have controlled trapped souls for millennia for their own use.

The Nag Hammadi documents describe the simulacrum as "The Lower Aeons" and the original, higher frequency world of the Infinite, or Prime Reality, as "The Upper Aeons".

John Lamb Lash wrote about the 'copy' of Prime Reality in his enormous 2006 Gnostic text *Not in His Image* where he said that the creator ("The Demiurge", or "Yaldabaoth") of the world we now live in fashioned a 'heaven world' which was copied from the fractal patterns of the original world. The truth of this world was then systematically 'hidden' from our knowledge.

The Nag Hammadi Gnostic documents go on to say that here is a veil between the Lower Aeons and the Upper Aeons. We live in the Lower Aeons, and our ultimate task is to return to the Upper Aeons, where we belong.

How we can achieve this exit from the Lower Aeons is a blog for another day.

26 October 2023

Can You Find the Exit Door?

Achieving a permanent exit from the relentless misery of this world we live in is surely a priority for all souls at the time of death of the body that the soul occupied for a lifetime. The escape from the control of a non-human species which has trapped souls in their artificial intelligently-created simulacrum that imitates the world the soul *really* came from (and belongs to), must be the soul's priority.

Assuming, of course, the soul can awaken from the mind-programming it has been subjected to since it returned to the Earth realm. The soul may even have completely forgotten about its *true* home in another realm beyond the illusory world of Earth, it has been away so long.

So, how does the soul find the exit door?

This involves deprogramming; detachment; and becoming aware.

Deprogramming involves overriding the conditioning and programming we have been subjected to since we were born. Who controls "what we think" is critical. The secret societies have always known that controlling humanity is about controlling their thought-forms. Is what we think truly our own thoughts, or the programming from the Earth Life System?

Overriding the programming requires that we *step outside the programming*, and reach a state of thinking before transition (death) where the AI simulation tracking system (the white light) does not detect us (nor are we any longer desirable to the system).

Our goal should be to stop being diverted by the trivialities of everyday living, the constant horror stories in mainstream media, stop identifying with the programming, and focus on our higher self. William Buhlman wrote a book about this entitled *Higher Self Now!* The Higher Self is "us", not the body and brain which is so susceptible to programming. The body is an electrical unit, designed that way deliberately, which decodes electronic codes and turns them into electrical signals which communicate with our brain to then construct our "reality". This is how we can be so easily 'programmed'.

Stop following what other people say so readily and stand back and think about things that are happening around us.

No one should be telling us what we can or can't do, especially at death. But if we have obeyed authority all our lives, that is impossible to change at death. Our thoughts are too programmed. No AI-created "higher being" should be telling you *anything* at transition. You are the master of your destiny.

The right decisions about our lives can only be made when we connect with our higher self (our consciousness) outside the simulation, the simulacrum. The white light prohibits connection with our higher self, our true home.

Detachment from our earthly life and body is critical. This isn't easy, as we have all been conditioned to have 'belief systems'. But detachment is essential to evade the white light. This allows what Robert Munroe, in his classic 1994 book *Ultimate Journey*, called "escape velocity" to occur, and the losing of what he called "the addiction to being human".

This is explained in the linked blog:

[The Addiction to Being Human – Piers Morris Blogspot](#)

We are so tied up with our earthly experiences, family, job, house, physical pleasures, emotions, that we can easily be lured back into the recycling system.

RJ Spina said "don't hold on to anything and nothing holds on to you".

This is good advice for life and death. Then we can travel far. Nothing will stop us.

Awakening. This is described well by David Icke in his new book *The Dream*. He says: *Step back from the stories, dramas and emotions and see them from the perspective of Infinite Awareness. If you do, they won't look or feel the same or impact upon you as they did before. You will withdraw from the program more every day as you perfect this with practice until it becomes your default state.*

There is no point in attaching to someone else's drama and emotions. It's not 'you'. As Icke says, consciousness goes where attention flows.

Give attention to our Higher Self and that is where we will go.

28 October 2023

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The Addiction to Being Human

Out-of-body experiencers understand that the ability to travel in the non-physical realms, and where we can travel to, is affected by the way we think.

In the non-physical realms we operate solely using the *mind*, which has nothing to do with the human brain or the human body. The non-physical realms are thought-responsive realms. We are a 'no body' in those realms, so we cannot be harmed, except through our own negative thought processes.

When Robert Munroe was discussing his out-of-body experiences in his classic book *Ultimate Journey*, he said that above all things we have to cease to be “addicted to being human” if we wish to experience the true delights of non-physicality.

“Being human” involves, for almost every human, thoughts related to one or more of the six negative emotions that the Tibetan masters discuss: pride (hubris), jealousy, desire, ignorance (the celebration of ego and image so loved by today’s society), greed, and anger.

How many of us can say we have completely mastered these emotions and the negative thought forms they produce? Most of us are still drawn to one or more of these negative emotions from time to time across the course of our lives.

In Munroe’s book, he provides us with a ‘map’ of the astral plane, and how to traverse it, how to go beyond the astral to reach higher realms. In out-of-body travels, (and at death), we move down a road he calls the Inter-State Highway leading to the higher realms. This Highway has many exit ramps to leave the Highway if this corresponds with our state of mind. The *Tibetan Book of the Dead* called these exit ramps ‘colours’, which relate to the desires and addictions which we are drawn to.

These exit ramps lead to what Munroe called the Belief System Territories, where a particular belief or addiction will (for a temporary period of time, until the urge/emotion/addiction/programming is broken and the soul has the mind power to move on) inhibit you from reaching further into the non-physical plane.

We can be attached to many things in life: house, car, loved one, location, image, lifestyle, food, certain physical sensations, negativity, particular emotions, and so on, and these addictions will cause us to limit our travels to that which corresponds to the limitations and barriers in our mind. Only a few intrepid travellers wish (or are able) to traverse the non-physical realms beyond what they were attached to in their physical life. The physical life is addictive.

Like Munroe, the author RJ Spina also advises us to “stop being human”, in other words, being driven by our body-ego. Spina wrote the excellent book *Supercharged Self-Healing: A Revolutionary Guide to Access High-Frequency States of Consciousness that Rejuvenate and Repair*. What he says is that the further we can travel in the non-physical realms, the higher the frequency, and the greater the healing that we can receive.

Our thoughts must be free of negative emotions to cross the frequency barriers in the non-physical realms. No thought pollution is allowed in the higher realms. This is where our states of mind in life and death are linked. What we think in our physical form will follow on death.

Spina says: “don’t hold on to anything, and nothing holds on to you”. That is good advice for both life and death. Then we can travel far.

[2022]

Will Our Souls Be Recognisable When We Are Without a Body?

How far can we travel when we are no longer weighed down by the human body-container we used for living in the physical world? Can we travel far enough into the non-physical realms that our out-of-body appearance no longer resembles our recently-discarded physical body, but rather resembles 'us', our true self, our soul?

The 'look' we have in the non-physical realms is more important than many understand, regardless of whether we are having a temporary out-of-body experience or a permanent one (death). It will dictate where we can go in the non-physical realms.

However, after death of the body, rather than just a brief OBE, the distance we can travel in the non-physical realms has been referred to by the famous out-of-body traveller, Robert Munroe, as our "escape velocity".

Both Munroe and William Buhlman, his fellow out-of-body teacher at the Munroe Institute, emphasised that we must remove all attachments to our earth life we just left behind or we will carry too much emotional weight to go very far in the non-physical realms.

Munroe's definition of "escape velocity" is achieved when we move into the non-physical realms *beyond* the astral plane, where our appearance will no longer resemble a body we inhabited in our earth life.

But what would our appearance look like without the image we had of ourselves before we died? In order to cross the barriers beyond the astral plane, we must be recognisable as our true self.

If we still have attachments in the physical world, then our post-death image is unlikely to resemble 'us', as the physical body's powerful "ego" will not have been stripped away, it will still be dominating our 'look'. Our 'look' will resemble our state of mind at death.

"Ego" is the survival instinct of the human body, which we become very used to and comfortable with. This must be replaced as far as possible by instincts derived from the soul. If we can stop the treadmill of life while we are still living for a while, and ask ourselves questions such as "Who am I?", "What am I doing here?", "What is my life's purpose?", then we can start the process of revealing who we really are. Our non-physical 'look' will then change accordingly.

The list of mind-limiting restrictive attachments from the physical realm is endless. It includes continuing attachment to living people, to property we owned or inhabited, locations, life status, addictions which draw us back (addictions can include addiction to emotional states as well as physical things or experiences), religious philosophies, focus on

our physical image, and a continuing desire for more physical experiences of the sort we just left behind.

As Susan Wisehart, author of the excellent book *Soul Visioning*, said we should stand back and think from the *soul level* rather than the *ego level*:

“When we stand at the top of the mountain, our view is vaster than if we stand at the bottom, when we can only see what is right in front of us. From the spirit realm, we can see the bigger picture.

When we forget this, we become so mired in the dense physical dimension that we believe that all we are is a body that gets sick, dies, and is forever gone. Reminded of who we really are, we often become less identified with our everyday ego persona.”

It is worth considering how we will look once we are no longer attached to our physical body. That look should be as pure as possible.

[2022]

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Recapitulation and the Healing of the Energy Body

The key feature of recapitulation is to heal ourselves from damages occurring in the past.

The damage is done to the energy body, which is far more important than the physical body as it governs our mental and physical health. Sickness originates in the energy body which surrounds the physical body.

How is damage done to the energy body? Damage is incurred as a consequence of negative energetic interaction at some point in our past.

Victor Sanchez' explanation of what recapitulation involves is provided in his 2001 book *The Toltec Path of Recapitulation*:

Recapitulation consists of bodily remembering and reliving the meaningful events of our lives in order to perform a healing process to recover the state of energetic completeness and balance that we had when we were born.

Not every event in our lives needs remembering and reliving of course. Just the meaningful, significant, incidents. But a really effective recap process should bring our purity and energy

clearance back to childhood levels, as the above definition indicates. The closer we can get to that level of clearance, the better will be the process of death.

The kind of experiences that we need to recapitulate the most are moments when our field of energy was damaged because of negative interaction with another field of energy. Such an interaction will cause misalignment of our energy body. The most obvious energy-wasting interactions are emotional interactions with other people.

Through these negative interactions, we feel we are (and actually are) losing a part of ourselves. The mind then programs us to forget that incident as a way of continuing our life as usual, rather than the better method, which is to re-cap/re-live the incident and restore the energy lost.

This is the real benefit of recapitulation: restoring or recovering the energy we have lost along the way of living.

TS Eliot put it perfectly in his poem *The Rock*:

Where is the Life that we have lost in living?

We should be 'living', but we cannot 'live' if we are weighed down by the past.

There is another aspect of recapitulation which is equally important as the restoring of energy lost.

It is detaching somebody else's energy that is attached to our energetic body.

If we are carrying someone else's energy, a foreign energy, this is forcing us to be something that we are not, and is an obstacle to seeing clearly, releasing emotional weight and breaking free.

The process involves unhooking ourselves from situations, events, places and people of our past that should have been left behind.

It is also about the 'letting go' of sorrow, of pain we are holding. The opportunity to 'say goodbye' to a departed relative, friend or lover where we held onto emotions that should be released.

Think of how we were when we were born: We were pure, clear, uncontaminated by others.

Returning to that purity is the route out of this maze. We were born without name, without past, without story, without fears and desires.

Go back and find that spirit that got lost in living.

23 June 2025

Preparation for Death: Recapitulation

In Carlos Castaneda's final book, *The Active Side of Infinity* (1998), written just before he died, he focused on what he called the preparation to face the "definitive journey". This is the journey that every human being has to take at the end of their life. Castaneda used the device of a 'shaman' called Don Juan who revealed "teachings" about non-physicality.

Quarter of a century on since this final book in Castaneda's series of teachings, the lessons set down in *The Active Side of Infinity* are even more important now, as the simulacrum we live within ("the Matrix") is breaking down before the coming re-set of this world.

Careful preparation now for death (which is coming for many in the next few years), may give us the chance to leave this contained prison world we are trapped in.

Don Juan's primary method for pre-death preparation was the use of what he called a "recapitulation" or "re-cap", a writing-down of the key memorable events of a person's life. By looking back on these events and our interaction with the people involved, we can discover events that were perhaps buried in our minds but were significant. In particular, it may reveal the true story of our life, rather than the story we have constructed in our minds over the years. This may show ways that we were hurt, or ways that we hurt others.

Either way, we need to know, as this information will be significant at the time of death and the so-called life review that appears to take place if we have not found the 'exit door'.

By understanding the key events of our life, and understanding how programmed and conditioned our minds have been, and the wrong turns we likely made as a result of this mind-programming, we can resolve and dissolve any unnecessary regret, remorse or even shame which we may be erroneously carrying.

Events are never the way we thought they were, and the one thing we do not want to do is get tricked into returning to this world, memory-wiped and recycled, when there is an option to leave and find another world, our real 'home'.

It is also an opportunity to discard memories, attachments, and say goodbye properly. The past is of no use where we are going anyway, our personal history cannot come with us. By carrying the weight of the past with us, we cannot move to new worlds when the end of the era of this life arrives. We simply return to this world trapped inside a new body, with new memories, new identity. Much better if we can do what Don Juan advises, which is crossing a threshold into "infinity".

To do this we need to be "empty", emotionally neutral, free and calm, having uncovered every feature of our lives that had been buried. Our self-image, our ego, will have been left behind, and no remorse or grievance will remain.

As Bunyan said:

Die while you are alive, and be absolutely dead. Then do whatever you want, it's all good".

The process of recapitulation is a release from the suffering of this life. It is a difficult task to accomplish, but worth the effort. We will know when we have 'died in this life' – it will be the moment we no longer need to use others as a shield.

23 September 2024

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TOTALITARIANISM

The Anti-Totalitarian Cathar Philosophy

Most people have one simple purpose, which is to house, feed and clothe themselves and their families. Control of such people is straightforward – it's simply what's called "bread and circuses". Keep their focus on survival and mindless entertainment. There is one further element to control though, beyond bread and circuses: Fear. Without the element of fear, control cannot be assured.

Back in the days when control of the masses primarily utilised the tool of religion, the Catholic Church was the face of control. And they had the perfect weapon for control: Fear of death.

But the church also had a magnificent solution to that fearful problem – they promoted their ability to fix that problem on Judgment Day through their system of a 'confession' to the church's intermediaries (the 'priests') and the subsequent absolution from 'sins' committed during a person's life. A payment of some sort would be required, however ('alms' for souls in purgatory, as Lambert said in *The Cathars*). The riches that followed were like an ATM working overtime. They also ruthlessly eliminated any opposition to that solution.

This 'fix' wasn't accepted by every group, and those that opposed the Catholic totalitarian control system became rebels. One group that disputed this solution was a fascinating group called the Cathars. Their philosophy was that death was nothing to be feared, and they had an equally simple solution that didn't involve fear.

This anti-totalitarian threat to the control system at that time was ruthlessly dealt with in what became known as the thirteenth-century *Albigensian Crusades*, which culminated in the end of the Cathar movement with leading Cathar personnel eliminated. They tried to change the world and failed.

But what was so interesting about their teachings that seekers of truth still seek out the Cathar philosophy today, six hundred years later?

It goes to the heart of the spiritual war we are facing today.

The basic Cathar philosophy was 'duality': a Good God and an Evil God. The domain of the Good God was entirely spiritual and filled with Light, where souls were created and originated from. The domain of the God of Evil was the earth itself, the material world and all physical life upon it - a place of suffering, pain and punishment, filled with Darkness. Hell, in fact.

The Catholic controllers quickly spotted the problem they had with the Cathar philosophy. It was that the Cathars implied that the worship by the masses of the Catholic philosophy was directed towards that Evil God, and for this, they were eliminated by the all-powerful church. This implied that the Pope was the Devil's representative on earth.

But the Cathars went further: they said that the church's purpose was not to transmit our souls back 'home' after death, but to trick us into returning time and time again to the hell-realm of the material world.

They advocated that only a lifetime of self-denial which culminated in "the knowledge" would save us from this trick and allow us to return 'home'.

The Cathars advocated chastity, humility, poverty, fasting and simplicity of lifestyle. This process of purification (back to how we were during childhood) allowed release of our immortal souls from the cycle of rebirth in human bodies and return to source.

This was the essence of the cosmic, spiritual war, which the then-Catholic Church as the controllers of the realm objected to. It was contrary to their desire to control the process of life and death.

Hell wasn't an unknown destination, to which we were sent for sins defined by the Catholic Church, but a known one in which we were already present but which it was our destiny one day to escape.

The Cathars said "we are not of this world, and this world is not of us. We are trapped here and want to get home, to depart this Hell. This is not our domain". [How we got trapped here however is unclear, though the Gnostics have suggested a concept called 'The Fall', where divine sparks 'fell' into the Hell-realm of earth].

Where 'home' is exactly, or what it is, is also beyond our knowledge. It is where 'we' (our consciousness, our assemblage point in the human body, our essence) derive from however.

By releasing our attachments to the material realm, and purifying ourselves of all thoughts that are not 'ours', we can prepare for that return home, as the Cathars advocated.

16 July 2025

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Notes on Aldous Huxley's *Brave New World* (1932)

There are a few books (but not that many) which are required reading for anyone wishing to understand the world we live in.

No one needs to spend a lifetime reading ancient scripts to get the picture that the reality of existence is not what we are generally told by the Authorities and Controllers about the world we live in.

One of the books that is certainly required reading for those prepared to question the nature of reality is Aldous Huxley's *Brave New World*, written almost a century ago.

How Huxley 'received' the concepts of the book will never be known to us, much like other writers whose books have a message behind the story, such as HG Wells, George Orwell and Dickens.

All the writers mentioned were clearly picked out by the controllers of society as having a special writing talent or skill, but were not born into the group who controlled society. They were all selected and used to 'tell' a story to the masses which revealed elements of actual truth behind a fictional story.

Today, the Controllers use television 'shows' or series and films to do their 'showing-and-telling' (which they are required to do under cosmic law, before they enforce changes on society, it is their way of obtaining "approval" for the changes they bring about). Back in the days before television, radio and literature was used.

If we are awake and listening, we can 'hear' the messages given to us, but most people are too distracted by trivialities to 'hear' messages presented to us.

If we find ourselves in that rare category of person who takes on board the messages 'given' to us, we can then decide whether we wish to follow the direction the Controllers are planning to take us in, or to opt out and become "outsiders", who do not comply.

Whatever direction we choose, the Controllers are always able to change society anyway. The world can't be saved, and we are not here 'in' the world to try and save it, but we can help *ourselves* if we are observant and listening.

An example of a modern day "show and tell" was the 2016 first season of the television series *Westworld*, which described clearly what the structure of society really is, which had been previously outlined in *Brave New World*. The series even used the names "Ford" and "Bernard" for the main characters as a 'nod' to the influence of *Brave New World*.

Both portray the idea that "humans" are created, designed and programmed to fit different archetypes which will perform different specific jobs in society, with no chance of transcending their designs. Jung said there were only twelve archetypes of humans, which makes creation and the structuring of human society very straight forward for the creators, designers, repairmen and controllers.

The essence of Huxley's *Brave New World* and Orwell's *1984* (the two visionary books from the 20th century which revealed key elements of 'reality') was *control of humanity*.

One vision (Orwell's) was a brutal mind-controlling totalitarian state, the other (Huxley's) was a softer form of totalitarianism, being conformity and control through hypnotic persuasion rather than brutality. But both amount to the same thing.

We have reached that point in time now (totalitarian existence in one form or another) even if we hadn't when those books were written.

Half the world lives under the system of control through brutality, and the other half (mainly in the West) uses mind-control and programming to create a love of servitude, and a belief that we are free when we are not.

As the Director of Hatcheries and Conditioning stated in *Brave New World*:

The secret of happiness and virtue is liking what you have got to do. All conditioning aims at that: making people like their inescapable social destiny.

We are trapped in control systems, but would we know what to do with freedom if we were offered it? *Brave New World* propounds the view that freedom means crime, disease, poverty, overcrowding and insecurity. But it does also propound an alternative to freedom for human existence, outlined below. Huxley expanded on his idea further in *Brave New World Revisted* in 1955.

Essentially, *Brave New World* is the future blueprint of control for the Western world model. Much of the rest of the world will follow the other future blueprint, Orwell's boot stamping on the face of humanity forever.

These notes look at Huxley's vision rather than Orwell's, as the West is moving rapidly towards the planned society described by Huxley of a mindless society. This is the world of

“prescribed happiness” to control society rather than “prescribed brutality”. Happiness, however false, works far better to control people.

So how (and why) do the controllers control a society? The starting point is that humans are simply not spiritually advanced enough at this time to create a utopian society. As Sir Thomas More implied in his sixteenth-century novel *Utopia*, utopia is the good place that doesn't exist. Dystopia is the reality, one way or another.

Even in the West, freedom has never existed. Take the case of the Puritan founders of New England, who came to America to be “free” from English rule. They began their construction efforts with a prison and gallows for hanging people. There has always been no room for dissent, even when creating “free new worlds”. Societies need controlling.

What do you do with people who don't endorse your views or fit in with your plans? The answer is always: Forced re-education, exile or execution.

Brave New World offered the gentlest of punishments for non-conformists – exile. There is no room for “freedom” when people need structure and control to make society function.

Brave New World took control to scientific levels, with stability in their “World State” maintained through biological engineering and relentless conditioning from birth, with a maximum of two billion people who are ‘hatched’, not ‘born’, and are fully standardised. Citizens don't have defects, or illness, and don't know old age. Death arrives before old age, as the film *Logans Run* (1976) so powerfully depicts, with its ‘nod’ to *Brave New World*.

Mothers and fathers don't exist. In infancy, children are conditioned to love passive obedience, material consumption and mindless promiscuity through the perfect mind-control/suggestion method of ‘sleep-teaching’. Any emotion which still surfaces is quickly quelled through the use of the “happy” drug, *soma*.

A caste system is used to run society, with humans engineered to have a range of intelligence (from moron to elite) depending on their designated role in society. Stability is the primary requirement. Everyone is happy. Punishment is unnecessary (punishment never achieves more than a temporary curtailing of undesirable behaviour anyway).

It is a society of too much order rather than too little order. Individuality can't exist or thrive as it would disrupt the order in society.

As Huxley says in *Brave New World Revisited*, his 1958 notes looking back on his 1932 masterpiece:

The really hopeless victims of mental illness are found among those who appear most normal. They are normal only in relation to a profoundly abnormal society. Their perfect adjustment to that abnormal society is a measure of their mental sickness. These millions of abnormally normal people, living without fuss in a society to which, if they were fully human beings, they ought not to be adjusted, still cherish the ‘illusion of individuality’, but in fact

they have been to a great extent de-individualised. Their conformity is developing into something like uniformity.

This is another way of looking at what Colin Wilson described as the 'Outsider'. Few non-conformists, outsiders, still exist in society. They need to be exiled, ejected, by the Controllers as society cannot run effectively where freedom and free will is allowed. Uniformity is essential to allow stability. Independent thought is barred.

In the end it comes down to the final decision on 'freedom' that we all have to make: spirituality or materialism. The era of transhumanism is fast approaching.

As the World Controller said in *Brave New World*:

God isn't compatible with machinery and scientific medicine and universal happiness. You must make your choice. Our civilisation has chosen machinery and medicine and happiness. That's why I have to keep these books locked up in a safe.....

Those "books" referenced by the World Controller were ones advocating free will and individual thought.

And so to the title of Huxley's book, which comes from Shakespeare's play *The Tempest*.

The brief story outline from *The Tempest* is as follows (with thanks to the "nosweatshakespeare" website):

Prospero, the Duke of Milan, has been overthrown by his brother. He is placed in a boat full of his books, with his baby daughter, Miranda, and set adrift. The boat is thrown up on a Mediterranean island.

During the fifteen years on the island, Prospero studied so much during those lost years that he had surpassed all knowledge of science and had entered the realm of magic.

When we first see him, he is a fully-fledged magician. Miranda has been tutored by him, and she is now an educated young woman, although she knows very little about the outside world.

When Prospero's enemies, all corrupt European politicians, are passing the island, he causes the ship to be wrecked and they land on the island, where Prospero manipulates them and controls their actions.

Miranda, who has never seen a human being apart from her father, meets them, and is impressed with their clothes and their beautiful physical form, particularly of the handsome young sailors. She exclaims:

*Oh wonder!
How many goodly creatures are there here!
How beauteous mankind is!*

*O brave new world
That has such people in't.*

Prospero retorts: *'Tis new to thee!*

The cynicism of Prospero has become the standard way of expressing those famous words "O brave new world!". They imply a cynical viewpoint.

It could be an overambitious project; or a new idea which we fear may not live up to expectation; or perhaps changes that are meant to improve people's lives but which bring more problems instead.

Or, of course, the bleak and dismal future envisaged by Huxley in *Brave New World*.

The world of bottled babies grown in laboratories, designed for specific roles in society, and so perfectly conditioned that they think and behave exactly as they are meant to.

And certainly with no ability to think independently.

Or to be un-happy.

2 July 2025

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Notes on George Orwell's 1984 (1948)

Sitting on the remote, harsh, freezing Scottish island of Jura back in the immediate post-WWII austerity, dying of tuberculosis, one wonders how Orwell could have written so wonderfully, in such an effortlessly readable style, let alone have been able to project so perfectly the world we would inhabit today nearly eighty years on.

And yet here we are, just as he wrote it, with the world essentially split between three super powers which are all unconquerable, with ceaseless war as the continuing way to destroy individual wealth, and silence and control populations. Add to this a society of total surveillance, relentless propaganda and mind control, with most people now unquestioningly mindless and content to simply exist. Top this off with control of each region by a handful of people who have an excessively privileged lifestyle, and you have Orwell's world of 1984.

The question Orwell raised was: What is it like to exist in a world where no aspect of one's life is truly private? Where surveillance can penetrate even inside one's mind. Where escape is simply not possible: There is no escape.

This is the essence of the world George Orwell was writing about, and looms before us now.

At the start of the book, the main character, Winston Smith, whose life we follow through the book, commented: "asleep or awake, working or eating, indoors or outdoors, in the bath or in the bed – no escape. Nothing was your own except the few cubic centimetres inside your skull".

But by the end of the book, Winston Smith had realised that not even that was his own.

He knew the diary that he was writing would not survive its (inevitable) discovery, and that resistance of any sort to "Big Brother", the all-seeing eye, the all-hearing ear, of the State, would not just see the annihilation of the diary, but himself too. And his insignificant life and existence would be vaporised from all records. In effect, he would never have been born at all.

There would be no map, word or thought left to warn or guide others who came after him and had similar thoughts about resistance, freedom, and free will: "not even an anonymous word scribbled on a piece of paper could physically survive".

But it wasn't just annihilation of anyone, or any thought, that did not follow Big Brother's narrative, it was that the *past* was annihilated too.

Smith's job in the "Ministry of Truth" was to amend records from the past so that all records aligned at all times with the Party's current narrative. That narrative constantly changed too, so the records, the "truth", was constantly changing. Once the records had been altered, the lie passed into history and became truth.

The Party's motto was: "Who controls the past controls the future: who controls the present controls the past".

Memory becomes irrelevant. Eventually one's own memory is questioned - was that memory we had faulty? Our memory of 'the truth' could no longer be verified. The lie had become the truth.

But did truth really matter? Smith's girlfriend Julia remarks "who cares?" when Smith questions the lies and changing narratives of the Party. In a fake world, taking "truth" seriously makes no sense. All that is left is moments of happiness, which later are purged from the mind by the Thought Police anyway. They were briefly happy together. But happiness cannot last long in that world. By the end, Smith understands the reason the Party will never be defeated: mind control is complete. There is only loyalty to Big Brother.

This becomes clear after he is arrested by the Thought Police. After weeks of torture he betrays his only love, Julia. How did Big Brother achieve this after weeks of resistance to

pain and torture? The answer is by unleashing "Room 101" on him: the room where the threat of his worst fear is revealed. He will do anything, say anything, to stop such a fear being realised [in his case, rats]. That fear is known to the Thought Police through years of surveillance gathering on every person. At that moment, Big Brother, the Party, breaks his resistance; it has finally broken him.

The Party (the Controllers) had four Ministries. The Ministry of Truth, which amended records and history; the Ministry of Love, which punished and vaporised any resistance or transgression of Party requirements (mostly unknown and unwritten); the Ministry of Plenty, which oversaw labour, supply and production (where there was never enough of anything); and the Ministry of Peace, which oversaw continuous war.

But none of this mattered, because no one knew any different. What was there to compare this life to? Nothing. All records of the past had been altered.

But for those few souls who retained some individuality, the "outsiders" who refused to become merged into the herd, (the mass of mindless people), there was always a feeling deep inside them that the way things were was not the natural order of things. But feelings were not advisable. Any indication of individuality or even eccentricity would be noted by the Thought Police, or reported to them by some eavesdropper or sneak, and would lead to certain elimination.

Smith is provided with a copy of "the book", the secret text which explains how control over the masses is achieved. This is given to him by his nemesis, "O'Brien", the human face of evil, who he unwisely trusts. O'Brien subsequently expunges all individuality and memory from him in the Ministry of Love and Room 101.

The "book" states that the first requirement of control is to put in place, and then retain, a hierarchical (pyramidal) society. This is only possible with poverty and ignorance. Comfort and knowledge will cause the undermining of the structure and running of society, and the Controllers cannot allow this. So how is poverty and ignorance achieved?

The key, as always, is war.

As "the book" says: "The problem was how to keep the wheels of industry turning without increasing the real wealth of the world. Goods must be produced, but they must not be distributed. And in practice the only way of achieving this was by continuous war".

It goes on: "The essential act of war is destruction, not necessarily of human lives, but of the products of human labour. War is a way of shattering to pieces, or pouring into the stratosphere, or sinking in the depths of the sea, materials which might otherwise be used to make the masses too comfortable, and hence, in the long run, too intelligent. Even when weapons of war are not actually destroyed, their manufacture is still a convenient way of expending labour power without producing anything that can be consumed. In principle, the war effort is always so planned as to eat up any surplus that might exist after meeting the bare needs of the population".

The consequence, and consciousness, of “being at war”, (and therefore in danger), “makes the handing-over of all power to a small caste seem the natural, unavoidable condition of survival”. And the desire for survival is an in-built feature of the human being.

This neatly sums up today’s world.

Once one is able to put in place a regime where all citizens are under constant surveillance, one reaches the position where complete obedience to the will of the State is possible, and through continuous propaganda with no alternative source of information, complete uniformity of opinion on all subjects is possible.

Abolition of private property, being replaced by a system where the Party owns everything, controls everything and distributed all products as it sees fit is the ideal arrangement. Again, today this is close to the realisation of what Orwell had propounded.

Any gifted individual who has the possibility of breeding discontent is systematically eliminated. Added to this is elaborate mental training, undergone in childhood, making a person unwilling and unable to think too deeply on any subject whatsoever. Anyone stepping out of line at all is reported to the Thought Police and eliminated. Control is complete.

The pyramidal structure set out by Orwell had the mass of mindless workers at the bottom, the small “Outer Party” group as the management of the system, and the (even smaller) “Inner Party” which is the brains. At the very top are a handful of individuals who are the actual Controllers. They are inaccessible.

This control system is basically in place in society today.

Is there any point in living? Around three hundred pages into the novel, as one moves towards the end, the point is revealed. For humanity, the mass of people living day to day, there is no real point. They are captured in an insane desire for power of a small group of Controllers. For the Controllers, humanity is simply a game they are playing. A game of power and control.

The concept of control in 1984 had graduated from the rather simplistic methods of torture utilised in The Inquisition during the Middle Ages, or the Stalinist purges. Control now meant absolute control of *thought*, not just the body. In Stalinist Russia, or the Catholic Inquisition, the oppressed died unrepentant, still carrying their beliefs.

The “Party” in 1984 took destruction of their enemies further: O’Brien says “We do not merely destroy our enemies, we change them. We do not destroy the heretic because he resists us. So long as he resists us we never destroy him. We convert him, we capture his inner mind, we reshape him”.

He continues: “It is intolerable to us that an erroneous thought should exist anywhere in the world, however secret and powerless it may be. Even in the instant of death we cannot permit any deviation. We make the brain perfect before we blow it out with a bullet”.

Then finally O'Brien answers the question about the point of existence. He says:

It is this. The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness: only power, pure power.

And then the absolute truth. O'Brien says:

"How does one exert his power over another, Winston"?

Winston says: "By making him suffer".

O'Brien says: "Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is inflicting pain and humiliation. Power is tearing human minds to pieces and putting them back together again in new shapes of your own choosing".

And in case anyone is in doubt about the motive for existence of the Controllers, O'Brien sums it all up with the famous expression that is quoted regularly:

Always, at every moment, there will be the thrill of victory, the sensation of trampling on an enemy who is helpless. If you want a picture of the future, imagine a boot stamping on a human face – for ever".

This is the true meaning of life in this world, the true purpose of living in a human body: We live for the enjoyment of someone else.

We live in a state of suffering, with small moments when we come up for breath. This is why the search for the exit door from this world for our essence must go on.

The Controllers can control our body, our mind, our thoughts even, but can they control our soul and spirit? The move to a world of transhumanism is the Controllers attempt to achieve this – the total control over mind, body and spirit.

This is where the fight really lies.

9 July 2025

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Notes on Ray Bradbury's *Fahrenheit 451* (1953)

What is happiness? Are you happy? Why? What is the source of that happiness?

Ray Bradbury's classic dystopian novel *Fahrenheit 451*, written in the early 50's, comes out of the same mould as the dystopian world of Huxley's 1930's novel *Brave New World* and Orwell's 1940's novel *1984*. It is as important as the blueprints of Huxley and Orwell's novels.

Bradbury takes the key theme (control of humanity) that we find in all three novels and adds a reminder to us of how to find happiness in the horror of this world that our essence has been trapped in.

And it is so simple.

This is revealed at the end of the novel, where he has lost, and left behind, everything from his life. He possesses nothing of material value and nothing of emotional value anymore (though he has gained something far more worthwhile).

The trappings and comforts of the life he has left are so far behind him that he is even wearing someone else's clothes, as he sits around a fire discussing the state of the world with other fellow 'outsiders', exiles, from society.

Sitting around that fire, which is giving him warmth and comfort, rather than the destructive work he did as a "fireman" burning books in society, he realises what he had gained while losing all his "possessions" (his house, job, wife, colleagues, car, even his clothes).

It is this: He has recovered his spirit, his soul. Moreover, he has removed the burden, the weight, of the valueless life he had created and lived with all his life.

He was happy, finally.

As noted above, control of humanity is the dominant theme of all three novels.

Huxley and Bradbury's novels both depict mind programming and trivial comforts as the method to make humanity happily love their servitude. In Orwell's novel, the veneer of happiness has been dispensed with entirely as unnecessary. No one is happy. In all three, there was, of course, no room for freedom of thought, or individuality. This was incompatible with control.

The hero of *Fahrenheit 451*, "Guy Montag" spends his days mindlessly and contentedly employed as a fireman burning books (which are anyway no longer of use or interest since everyone watches the screen on the walls). Books are deemed dangerous (thought is not allowed) and possession of a book is punishable with death and incineration of all possessions.

One day he burns down an old lady's house, and even the old lady herself, while burning her collection of books which she refuses to be parted from. It's his job, but something inside of him doesn't sit comfortably after this. He has no idea what that might be.

He takes a walk around his neighbourhood (an out-of-the-ordinary, eccentric act as nobody walks anywhere anymore) and bumps into a young girl who briefly chats to him. As she is leaving, she says to him:

Are you happy?

And then she is gone.

Montag thinks, "Of course I'm happy. Why would she think I'm not"? But then as he walks home he realises he is not happy.

The book goes on:

He is not happy! He said the words to himself. He recognised this as the true state of affairs. He wore his happiness like a mask and the girl had run off across the lawn with the mask and there was no way to knock on her door and ask for it back.

Then he thought: why was that old lady not prepared to part with her books? Why did the books matter so much to her? There must be something in those books. Why am I required to burn them all?

He says to himself:

It took some man a lifetime maybe to put some of his thoughts down, looking around at the world and life, and then I come along in two minutes and boom! It's all over.

He goes home to his wife who spends her days and nights mindlessly watching soap operas on the big screen on "the wall" and says to her:

How long is it since you were really bothered? About something important, about something real?

His wife has no idea what he was talking about. She said she was happy, and proud of it. Nor did Montag's boss "Captain Beatty" understand him either. He said to Montag:

You ask 'Why' to a lot of things and you end up very unhappy indeed. We [firemen] stand against the small tide of those who want to make everyone unhappy with conflicting theory and thought.

So we must ask ourselves, which is it to be: Mindless happiness or the more difficult route of questioning the meaning of life? We can't go in both directions.

A recent acquaintance of Montag, an old man called Faber, says to Montag: "I don't talk things, sir, I talk the *meaning* of things. I sit here and know I'm alive".

The meaning of things, Faber said, was contained in books. He said it could (or should) be projected through the "screen on the wall", but it was not. Books were the only receptacle we stored a lot of things we were afraid we might forget.

And so Montag keeps and reads a book from a house he burns down, gets caught, has his own house and possessions burnt down, sees his wife leave him without even a look back, and finally runs to Faber who helps him to escape the "Hound", the all-seeing, all-hearing surveillance technology that tracks and kills offenders.

He runs and runs, and finally leaves the city and the "Hound" far behind.

And he stops running when he meets the old men sitting by that fire. They have heard of him already on the news. And they tell him they have all the books he wants – stored in their heads.

They say:

Better to keep it in these old heads, where no one can see it or suspect it. All we want to do is to keep the knowledge we think we will need, intact and safe. We're the old minority crying in the wilderness. When the war's over, perhaps we can be of some use in the world.

And that is the last part of any dystopia - war, and endings. And new beginnings.

Control is always sustained by war. But dystopias end, and the cycle starts again. Life is cyclical. And then the books and knowledge are needed again.

The old men sit by the fire and watch the bombs from the war that no one understands obliterate the city beyond them. They tell Montag that they, the outsiders, are so few that the city never could be bothered to chase them, so they have become the survivors.

They ask themselves: "I wonder how many knew it was coming? I wonder how many were surprised"?

Those that question the nature of reality are few and far between. It is easier to follow the crowd, the herd. But just wait a while and the cycle of repression will end. History tells us this.

Keep questioning and seeking knowledge, and pass along that knowledge that we learn to those who will listen. They will find us, and we will find them.

As Ray Bradbury says in his Afterword half a century on, happiness is not a love affair with the girl next door, it is with knowledge, "a knapsack of books".

That's what we take with us and it is better than anything physical.

14 July 2025

The Sonderkommandos are still alive and well

Books such as John Boyne's 2006 novel *The Boy in the Striped Pyjamas*, Janusz Bardach's 1999 memoir *Man is Wolf to Man*, and Tom Rob Smith's 2008 novel *Child 44* are necessary to remind us of the ease with which humans can become unethical, cruel, inhumane.

In *Man is Wolf to Man*, one of the characters states "How can people become so indoctrinated and deprived of humanity that they advance their own career by ruining the lives of innocent people"?

All the books are to some extent parables with a mix of fact and fiction, but all show how dictatorial authorities can swiftly turn people into sheep, take away their will and dignity and make them obey orders, even if the order leads ultimately to their own destruction.

Fear allows humans to be stripped of freedoms: movement, writing, speech, even the ability to think freely. Is compliance with fear propaganda the right thing to do today, in the same way as happened in the pre-war and post-war eras?

The word *Sonderkommando* was originally used to describe Jewish prisoners selected by the Nazi Schutzstaffel (SS) to carry out tasks for the SS including disposal of corpses following death in the gas chambers, direction of prisoners to undress and enter the chambers, and multiple other physical labour duties such as digging up and burning bodies previously dumped in mass graves. In return, they were granted certain benefits such as better clothes and food, but ultimately they were killed after a few months too, as they carried knowledge of the atrocities.

Life in the Soviet Union was no different from life in Nazi Germany during that era. This is clear from books like *Man is Wolf to Man* and *Child 44*. Millions of innocent citizens were arrested and imprisoned by the State Secret Police (NKVD) on false charges such as 'organising a counterrevolutionary group aimed at destroying the Soviet State and Stalin'. Family members would inform on each other with false testimonies to save themselves. They too can be described as *sonderkommandos*, just like the Jewish prisoners.

As a prisoner during that era, and even for those who were not prisoners, there was no real choice when a person was ordered by a superior to carry out a task. Failure to obey would most likely lead to a quick death for a prisoner, and arrest, imprisonment and likely subsequent death in the case of a free person. This has been well documented.

The dilemma was: survival, perhaps only for a short time, or, instant death. But survival required the carrying out (as a '*sonderkommando*') of cruel and unethical tasks.

The question is therefore: what choice is "right"? Survival, even for a short time more, or death?

Martyrdom, or non-compliance, would appear to be the only realistic option for any high-vibrational soul, if we follow the ancient texts. We should not fear death of the body.

The time for the coming re-set of this world is approaching soon, and many ancient texts such as Gnostic, Hermetic and Biblical texts show a coming 'separation' of the 'martyrs' ("those that overcometh") from the mass of humanity at the time of this coming re-set.

This 'separation' of souls occurs at transition of the body out of the physical world. It allows the end of recycling on transition where the soul has not succumbed to what has been termed "the mark of the beast".

Today, the '*sonderkommando*' is alive and well across humanity as people follow Government and media propaganda narratives. We must choose our actions well. A wrong choice now will surely see us return to the days of Nazi Germany or Stalin's Soviet Union, where both the public and private life of its citizens was the property of the State.

As was said in the beautiful 2002 film *Solaris*: "There are no answers, only choices". It is up to us. Look inside for the right road, not to others.

The question is: Where do we wish to go on transition from this body out of the physical and into the non-physical world? That choice could be a recycling of the soul back into this physical world in a new body, or, for the martyrs, graduation from this world to a new world.

As Robert Frost said in his memorable 1915 poem *The Road Not Taken*:

*Two roads diverged in a wood, and I
I took the one less travelled by.
And that has made all the difference.*

18 December 2023

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THE OUTSIDER

Herman Hesse's Journey to the East: Freedom, Individuality or Conformity?

It is surprising how many people are happy to conform today with any Government mandate, regardless of whether it is experimental or dangerous. Colin Wilson once wrote of the human condition: "The average man is a conformist, accepting miseries and disasters with the stoicism of a cow standing in the rain".

Wilson wrote about those who *don't* conform, of course, the "outsiders" who don't follow the Establishment narrative and thinking. People who don't blindly accept conformity.

Humanity has always been easy to control due to the overriding tendency of humanity to 'obey', to do what it is told, without question. This 'conformity' of humanity has been written about across the centuries, but a famous example is in Dostoyevsky's "The Brothers Karamazov", written a century and a half ago, where Ivan Karamazov has a dream where Jesus returns and is arrested by the Grand Inquisitor and is asked why he has come back talking about "freedom". The Grand Inquisitor says, people don't want freedom anymore, they want bread, and security, and circuses. In the post-2020 world of virus threats and humanity, that may be correct.

But it is Colin Wilson's writings that bring us to a small 100-page novella by Hermann Hesse entitled "Journey to the East".

The journey is a journey of the mind mainly, not a road trip. Hesse was really writing about his mind, in 1932, and his journey didn't take him anywhere in third-dimensional solid matter. When I first read the book, I was on my way to university, and had yet to realise that there were other realities, more real actually, than the world we live in here. Kurt Leland called that world "Otherwhere".

It was through the writings of Colin Wilson that I first came across Hesse's writing. This was in Colin Wilson's 1955 classic, *The Outsider*, which was a summary of the work of the leading existentialists of that time, such as Camus, Sartre, Hemingway, Gauguin, Wells, Dostoevsky, and many more, but one writer that had fallen into obscurity was Hermann Hesse, who died in 1962. Between the writings of Wilson and (in the USA) Timothy Leary and Ram Das (Richard Alpert), Hesse suddenly became the new "holy man of the hippies" and sales of his books rocketed after the Vietnam War.

Hesse's writings were essentially one long biography, the meanderings of his real life, and the journeys in his mind. He was a social outsider, continually breaking the "ties that bind", and struggled to maintain the links to the normalities of reality. This appealed to the new youth of America and Britain, who had started to sense that something wasn't right in the

world, and anyway were rebelling against the conservatism of the time and the increasing soulless nature of modern life.

In "Journey to the East", Hesse talks about the eternal strivings of the human spirit towards the 'East', towards Home. He says:

"The knowledge passed through my mind like a ray of light and immediately reminded me of a phrase which I had learned during my novitiate year, which had always pleased me immensely without my realising its full significance. It was the phrase from the poet Novalis, 'Where are we really going? Always home!'"

That is a beautiful phrase. Of course, now, the Controllers want to cut us off from our connection to 'home', they want to transform us into centrally-controlled transhumans, whose thoughts, words, writings and movements are all controlled and monitored. Will there be any place in the future for the individual or will we all be conformists?

[2022]

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Notes on Colin Wilson's *The Outsider* (1955)

The Outsider often exhibits feelings of despair related to his existence in this world. HG Wells' *Mind at the End of Its Tether* is an example of this. Wells (writing at the end of his life, after WWII), ends the short booklet's first chapter by saying: "There is no way out or round or through".

Ernest Hemingway's *First Forty Nine Stories* (his first publication) also ends in despair about living on earth. A wife has died, and the husband remarks that "he should find things he cannot lose". This leads the man to an ethic (a system designed to control behaviour) of renunciation and discipline.

Humans are weak. Wilson comments that "man is not a constant, unchanging being: he is one person one day, another person the next. He forgets easily, lives in the moment, seldom exerts willpower, and even when he does, gives up the effort after a short while, or forgets his original aim and turns to something else".

Wilson says that it is no wonder that the poet, the thinker, feels such despair when they seem to catch a glimpse of some more intense state of consciousness ('the peak experience'), and know with absolute certainty that there is nothing they can do to hold on to it.

Hermann Hesse's 1922 classic novel *Siddhartha* is an example of how existence in the physical realm is just a journey of knowledge development, and spiritual development, and has no specific end goal beyond that, where happiness and fulfilment are fleeting.

In the story, Siddhartha practices rigorous disciplines that give him great control of body and mind. But to Siddhartha, this self-control is not ultimate self-realisation, so he goes to listen to Gautama, the Buddha. Gautama reinforces the conclusion that Siddhartha has already reached: that extreme asceticism is not an essential part of self-realisation, for its purpose is only to test the will.

The Buddha teaches 'the middle way' that depends on achieving a state of contemplation, of complete separation from all the human faculties. This state achieved, the monk, having extinguished every tendency to identify himself with his body, emotions, senses or intellect, knows himself to be beyond all, and achieves freedom from the 'wheel of rebirth'.

Siddhartha's story continues with Siddhartha accepting this philosophy, but doubts whether this will bring *him* self-realisation. The Buddha says each man is an island unto himself, he must teach himself and find his own way. Everyone's journey to enlightenment is different. So, Siddhartha carries on searching. He experiences the worldly life, love, material possessions, but neither asceticism, nor the Buddha, nor the material world can satisfy his search.

Finally he becomes a ferryman, concluding that there is no success or failure, it is just a journey, like the river, which flows on. The river never stops flowing. Existence is just a journey of the soul.

Hesse follows a similar path in his subsequent novels *Steppenwolf* and *Narziss und Goldmund*. (primarily, asceticism versus worldliness). Siddhartha's conclusion is as good as it gets though, which is that life is simply a journey, life flowed before us, and will flow on after us.

Wilson's main theme in all his books across half a century of writing centres on consciousness, and how we reach states of consciousness that are what Abraham Maslow called "peak experiences", above and beyond normal states of consciousness.

An example is his reference to Hesse's *Steppenwolf*, who speaks of a sudden ecstasy, a 'timeless moment'. The unfortunate thing is that humans cannot sustain this 'strange happiness', and quickly return to feelings of emptiness about their life on Earth. Or, at least, the Outsider does. [The theme of Maslow's "peak experience", the main theme of Wilson's writings, the search for that moment when we feel the divine around us, the momentary infusion of higher frequencies and energies].

The Outsider is always thinking thoughts such as 'what shall we do with our lives?', 'is there a meaning or purpose to it all?', and generally the feeling is one of wretchedness with the world as a result of these unanswerable thoughts.

But a person who is interested to know *how* he should live, rather than simply taking life as it comes, someone who thinks deeply about life, is most likely to be “an Outsider”. By not being able to live up to the desired level of intensity they once experienced (the peak experience) however, they feel defeated by life; that it is not worth the effort of living with a trivial way of life.

TE Lawrence’s *The Seven Pillars of Wisdom* (written in 1922) is another piece of classic writing that is searching for meaning in life beyond triviality and meaninglessness. A clairvoyant schoolteacher from Lawrence’s school days who reviewed his book said (amongst other things) “he is never alive in what he does, he is not himself”. It suggests (to Wilson) that the Outsider’s business is to find a course of action in which he is *most himself*, that is, in which he achieves the maximum self-expression.

That course seems difficult to achieve in this world though, and “Outsiders” struggle to stay inside the boundaries and thought processes set by the Authorities, (the controllers of the world). Controlling thought is the key to control by the Authorities, and Outsiders seem to have programming which doesn’t respond to mind-control as well as the brains of the masses do.

Lawrence (known as “Lawrence of Arabia”) sought purity of mind. In *The Seven Pillars* he wrote of his extensive travels in the desert with Bedouin Arabs. The Arabs told him of the forty thousand prophets that had been part of their culture. These prophets from long ago had been born into crowded places, which wasn’t suitable for their minds.

He says:

“An unintelligible, passionate yearning drove them out into the desert. They lived there a greater or lesser time in meditation and physical abandonment. The impulse into the [desert] had been ever irresistible, not that they found God dwelling there, but that in solitude they heard more certainly the living word they brought with them....their profound reaction from matter led them to preach barrenness, renunciation and poverty.”

The desert was for Lawrence as symbol of purity; of escape from the human.

Lawrence went on:

“The Bedouin of the desert, born and grown up in it, had embraced with all his soul this nakedness too harsh for volunteers, for the reason, felt but inarticulate, that there he found himself indubitably free....this faith of the desert was impossible in the towns. It was at once too strange, too simple and too impalpable for common use.”

This is great writing, and gets to the heart of the disgust with living around humans that most Outsiders feel. Lawrence was someone who thought deeply, too deeply for this material world.

Wilson references Oliver Gauntlett’s writing in relation to Lawrence’s dilemma: “The ignorant, the deceived, the superficial, were the happy amongst us”.

Lawrence disliked most humans, calling them 'the mob', who were 'chattering, snivelling, scolding'. There comes a point where the Outsider simply can't go on, deal anymore with human life, he needs rest. The end can't come fast enough, to exit from the human body he inhabits.

The mystical features of the "peak experience" are never far from Wilson's writing. He references William James on the mystical use of alcohol: "The power of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature, usually crushed to earth by the cold facts and dry criticisms of the sober hour."

[There is no doubt that alcohol *can* have uplifting features in *small* quantities, such as a glass of wine while relaxing at home at the end of a hard day, this accesses the zone that takes us to the 'peak experience'. Psychedelic drugs tend to be less controllable, and therefore are less desirable].

"Mystical faculties" referenced by James refers to that flood-tide of inner warmth and vital energy that human beings regard as the most desirable state to live in. The 'sober hour' carries continuous demands on the energy; sense-impressions, thoughts, uncertainties, suck away the vital power minute by minute. James implies that alcohol accumulates a sort-of reservoir of warmth.

This concentration of the energies is undoubtedly one of the most important conditions of the state the saints call *Innigkeit* – inwardness.

The saint achieves *Innigkeit*, inwardness, by a deliberate policing of the vital energies. [noted at p102].

Evil: Men become no longer 'real beings (Wilson's words).

Wilson references the poetic words of TS Eliot from "The Hollow Men" after the First World War:

*Think of us, not as lost, violent souls
But only as the hollow men, the stuffed men.*

*If the hour should strike for me as it struck for him,
Nothing I possess could save me...*

A personal favourite piece of writing of mine comes from Dostoevsky's *The Brothers Karamazov* where Dostoevsky writes of "The Legend of the Grand Inquisitor":

[This is the case against religion, the section below reproduces Wilson's 'take' on Dostoevsky's great story]

"Christ returned to Earth once, Ivan tells Alyosha, in Seville, at the time of the Inquisition. The Grand Inquisitor had him seized and cast into prison. The same evening he visited him, and explained why he could not allow him to resume his ministry in Seville.

This in summary is what he tells Christ: 'What message did you preach in Palestine? That all men must strive for more abundant life, that they must Will unceasingly to realise that the "Kingdom of God is within them", that they should not be content to be men, but should strive to be "Sons of God"?

You raised the standard of conduct of the Old Testament; you added to the Ten Commandments. Then you left us to build a church on your precepts. What you didn't seem to realise is that all men are not prophets and moral geniuses.

It is not the Church's business to save only those few who are strong-willed enough to save themselves. We are concerned about raising the general standard of the human race, and we can't do this by telling every man that he had better be his own Church – as you did. This is tantamount to telling every man that he must be an Outsider – which cannot be allowed! The Outsider's problems are insoluble, and we, the elect, know this.

You raised the standard too high, and we have had to haul it down again. We the elect, are unhappy – because we know just how terribly difficult it is to "achieve salvation". But we have always kept this a secret from the people – who are not much better than dogs or cats after all.

Now you come back, proposing to give the show away! Do you suppose I can allow that? I am afraid I shall have to have you quietly done away with and it is entirely your own fault. Prophets are all very well when they are dead, but while they are alive there is nothing for it but to burn or crucify them..."

The Inquisitor says that "only we, who guard the mystery, shall be unhappy". It is kinder to men to think of them as insects. [The problem is one of control: once created, it is hard to control the creation]. "No man is good enough to be another man's master".

As mentioned earlier, the 'peak experience' is central in Wilson's writing. The search for that feeling that is beyond normality, the feeling that takes us to higher planes. Sometimes man's humdrum existence, where he knows nothing about who he really is or what he is doing here, is broken suddenly, and the resulting glimpse is of 'sudden complete understanding'.

This is expressed in the Bhagavad Gita: "Even if you are the most sinful of sinners, this insight will carry you like a raft above all your sin".

And by Chung Tzu as follows:

"While they dream, they do not know that they are dreaming. Some will even interpret the dream that they are dreaming and only when they wake do they know that it was a dream. By and by comes the great awakening. And then we find out that this life is really a great dream..."

HG Wells' *The History of Mr Polly* is really a parable of an Outsider, like *Steppenwolf*, *Siddhartha*, Mersault in Camus' *The Outsider* (*L'Etranger*) and so on.

In *The History of Mr Polly*, HG Wells showed his hero setting his house on fire and leaving his wife, to tramp the roads:

"If you don't like your life, you can change it now".

Outsiders, such as George Fox (a leading figure of the 19th century) is revealed to be from in his *Journals*, understand and perceive the corruption and delusions of 'the world', and that there can be no way *back* out of that condition; only a way forward.

It meant telling the world, as loudly and as frequently as possible, that it was corrupt and deluded. [noted at p215].

In other words, his (the Outsider's) healthy soul was being suffocated in a world of trivial, shallow, corrupted fools [p216].

The Outsider is primarily a critic, and if a critic feels deeply enough about what he is criticising, he becomes a prophet. [p224].

Fame:

Fame, William Blake believed, is unnecessary to the man of genius. Man is born alone and he dies alone. If he allows his social relations to delude him into forgetting his fundamental loneliness, he is living in a fool's paradise. [p225].

Ernest Dowson from *Poetical Works* (1934):

*They are not long, the days of wine and roses
Out of a misty dream
Our path emerges for a while, then closes
Within a dream.*

"History is a nightmare from which I am trying to awake" (James Joyce, *Ulysses*, p31).

WB Yeats from the poem *Vacillation*:

*My fiftieth year had come and gone
I sat, a solitary man
In a crowded London shop
An open book and empty cup
On a marble table top*

*While on the shop and street I gazed
My body of a sudden blazed
And twenty minutes more or less
It seemed, so great my happiness
That I was blessed, and could bless...*

[the 'peak experience' again, so rarely encountered by humans, but which Outsiders wish to achieve permanently].

Similarly, Edgar Allan Poe from his *Man in a Crowd*:

[describing a returning convalescent]: "...and, with returning strength, found myself in one of those happy moods which are so precisely the converse of ennui, moments of the keenest appetency when the film from the mental vision departs...and the intellect, electrified, surpasses its everyday condition...merely to breathe was enjoyment..."

Kierkegaard on boredom:

"The Gods were bored, so they created man. Adam was bored because he was alone, so Eve was created....Adam was bored alone, then Adam and Eve were bored together; then Adam and Eve and Cain and Able were bore en famille, then the population of the world increased, and the people were bored en masse. To divert themselves, they conceived the idea of constructing a tower high enough to reach the heavens. This idea itself is as boring as the tower was high, and constitutes a terrible proof of how boredom had gained the upper hand".

Hesse put it another way, that every man has a residue of un-fulfilment at the bottom of him: boredom, un-fulfilment, they amount to the same thing. Man doesn't know himself, he lives in a prison. How can an individual hope to escape the general destiny of futility?

Wilson states that most men have nothing in their heads except their immediate physical needs; put them on a desert island with nothing to occupy their minds and they would go insane. They lack real motive. The curse of our civilisation is boredom.

William Blake's solution to all this was: Go and develop the visionary faculty.

This need to *develop the mind* (that faculty outside of the body) can be seen from an analysis of the actions of the Chinese during the Korean War.

The Chinese discovered that they could prevent the escape of American soldiers by segregating the "leader figures" and keeping them under heavy guard, and leaving the others without any guard at all. The leaders were always *precisely five percent of the total number of soldiers*. This figure holds good for most species of animals too. The "dominant minority" is always five percent.

Of these five percent people, only a few are genuine "outsiders". Most of the five percent are made up of other dominant types – soldiers, politicians, businessmen, sportsmen, clergymen, and so on – that is to say, of people whose "dominance" is by no means intellectual.

These men need *other people* to express their dominance, without other people they are still nothing.

The peculiarity of the poet, for instance, the man of *creative imagination*, is that he *doesn't need other people* to express his dominance. The great writer or thinker isn't writing *primarily* for other people; he is exploring the world of his own being.

Few humans yet possess the dimension whereby their mental realm can sustain them. This is proven by the black room experiments. If you put any human being in a totally black and soundless room, he goes to pieces after a day or so, because his mind is totally dependent on the outside world, upon external stimuli. [The Chinese are said to have used the 'black room' for brain washing, as it was far more effective than torture]. If the human was truly a creature of the mind, the black room wouldn't worry him/her.

As yet, humans spend too much time looking at the external world to make any close acquaintance with the world of the inner mind.

Edmund Husserl said that perception was *always intentional*. We see nothing unless we make a subconscious effort of will to perceive.

And as Blake said in his mystical doctrine: "If the doors of perception were cleansed, everything would appear to man as it is, infinite."

12 December 2022

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Notes on Colin Wilson's *Religion and the Rebel* (1957)

The Outsider (Book #2)

In Gary Lachman's 2017 review of *Religion and The Rebel* as a historical introduction to the 1957 book, Lachman described the Outsider as "a man who felt himself lonely in the crowd of the second rate".

Lachman says that Wilson ended *The Outsider* with the thought that his "heroic figure's" journey through the modern wasteland may end with him becoming a saint. If *Religion and the Rebel* is not about achieving sainthood, it is certainly, as its title suggests, about investigating a religious answer to the Outsider's "challenge".

In Wilson's own introduction to *Religion and the Rebel*, written for the 1984 edition of the book, he said that the "Outsider's challenge" is how to "extend the range of consciousness" so that he or she is not blunted by the "lack of spiritual tension in a materially prosperous civilisation".

Wilson's drive was always towards the peak experience moments which transcended everyday life, which extended everyday consciousness. Wilson said that the real problem is how to learn those mental disciplines that can raise us momentarily into states of 'mystical' perception – the insight that GK Chesterton called the feeling that resembled hearing 'absurd good news'.

Wilson said that the more he considered the Outsider, the more he felt him to be a rebel; and what he was in rebellion against was the *lack of spiritual tension* in a materially prosperous civilisation.

In the Introduction to the original publication in 1957, Wilson states that an individual tends to be what his environment makes him. If a civilisation is spiritually sick, the individual suffers from the same sickness. If he is healthy enough to put up a fight, he becomes an Outsider.

The problem for the Outsider is that the range of everyday activity in a modern civilisation builds a wall around the ordinary state of consciousness and makes it almost impossible to see beyond it. The conditions under which we live do this to us, and leave no time for peace and contemplation.

The more we have to fight against, the more alive one can be. That is why (for Wilson) the problem of living resolved itself into the question of choosing obstacles to stimulate his will. Civilisation is flowing in the opposite direction; culture and science is directed towards enabling us to exercise as little will as possible.

The automatic pilot

Wilson often discussed the concept of automatism, and the title to Gary Lachman's biography of Wilson's life and works was called "Beyond the Robot". A long period of working in the average job makes it hard to escape the intolerable sense of being what society wished humans to be, which was merely another human being in a human anthill. There was no time for individuality.

Yet, as Wilson says, the problem of automatism is the problem of life itself. In childhood we respond freshly to everything, and nothing is automatic, but as we get older, life becomes more complex, and part of our activities end up being handed over to the 'automatic pilot'. We need challenges and stimulation, but life rarely offers that.

This brings the book to its core premise: that the visionary disciplines himself to see the world always as if he had only just seen it for the first time. Men come and go, and society changes; civilisations rise and fall, but men always remain as stupid. Automatism causes development to cease.

TS Eliot understood this well when he said (in the chorus to his poem *The Rock*):

Where is the Life we have lost in living?

For the Outsider, all men lose their lives in living them. The Outsider is haunted by a sense of the futility of life. Spiritual standards have ceased to exist, and his desire for *increased intensity of mind* cannot be met in the world we live in. The Outsider's despair derives from his vision of the vast sea of mediocrity that makes up humankind, and his rebellion at the idea of belonging to it.

Behind it there lies the feeling that men 'lose their lives' because they turn away from it. Rainer Maria Rilke, the German philosopher, lamented the fact that humanity doesn't *feel* enough, hides emotions, limits themselves. His feeling was that we waste our lives and the experience of living:

We wasters of sorrows.

The moments of supreme detachment, where we stand above our own experience and somehow see a meaning in it, come too rarely. We need to spend time in isolation and contemplation as well as living life, find a balance, to attain the state where mystical insight comes.

To cope with living in society, the Outsider develops a technique of "withdrawal and return". These solitary creative individuals withdraw from society into solitude and there wrestle with the problems alone. There, in solitude their vitality and insight increases; and when they emerge, it is with the power to stimulate the rest of society to overcome the challenges.

This was the technique, for instance, of Hermann Hesse, who though largely reclusive, became a huge influence on the direction of sections of humanity through his writing after he emerged from periods of solitude.

The purpose of most men, which is simple and basic, is to house, feed and clothe themselves and their families. These physical demands save men from a sense of futility with life. "Bread and circuses" are enough for most men – physical demands and entertainment. The masses are happy with material necessities and a leader to obey. But this is not enough for the Outsider. The Outsider needs a secondary plane of the imagination and the intellect. (Wilson went on in his next book, *the Strength to Dream*, to discuss this concept further).

Religion for the masses

Christ's teaching of "be your own leader" was never going to work for the majority of men.

Consequently, this was set aside by St Paul and replaced with a different version of Christianity: "Regard *me* as your master, and I will do some special pleading for you on Judgment Day (by virtue of a bargain I made with my Father, that I should submit to the unpleasantness of dying in order to become your judge and advocate)". This was a far more acceptable and easier concept than Christ's own concept, and led to a huge spread of Christianity.

After Paul, Christianity ceased to be the gospel of "redeem yourself" and became the gospel of "let me redeem you". Those across the centuries that opposed this philosophy became Rebels (the Cathars, for instance). Ultimately, the church doctrine became corrupt, where the church said it could redeem men's sins, as long as they paid the church for the privilege.

The Outsider's way of thinking is called Existentialism. Existentialism states that the most important fact about man is his ability *to change himself*. No one else is needed in this process. The church's view on this is stated above, but the scientist's view is that all that is needed is to change man circumstances, his environment, to progress. Outsiders know that *change requires looking inwards*. This requires vision and intensity, becoming a visionary. The mystic (as Blake wrote) is a 'mental traveller'. This is not for the masses.

The spiritual war

If an architect wants to improve a town, he will get a map of the town. If a man wants to change his soul, the first thing he needs to do is get a map of his soul. A man, Jacob Boehme said, can learn about his soul by 'self-observation and experiment'. The first thing that must be understood though in advancing the soul is the reality that a spiritual war is in progress.

Boehme wrote in his *Confessions* (at the start of the 17th century!):

The soul liveth in great danger in this world; and therefore this life is very well called the valley of misery, full of anguish, a perpetual hurly-burly, pulling and hauling, warring, fighting, struggling and striving. But the cold and half-dead body does not always understand this fight of the soul....it doth not understand the fight of the spirit, how the same is sometimes down and sometimes uppermost.

We understand this pull and tug between the soul and the body (ego) better today, but Boehme was far ahead of the era he lived in.

Wilson said:

When a man begins his unseen warfare against the world, he becomes an Outsider; if he fights long and hard enough, he develops into what men call a mystic. But this is not an end in itself; a mystic is only a man with a higher degree of perception and vitality.

Once we have seen a higher vision of life, Wilson says that we are perpetually dissatisfied with the ordinary world. This makes the person an 'Outsider'. From there, the vision pushes some Outsiders onwards into the hard road of spiritual discipline, and to the level of mystics.

One such mystic was Emanuel Swedenborg, who, in long periods of intense concentration, disciplined his body to make its presence almost imperceptible. He had in effect moved 'out of body'. He learned to work for long hours without mental fatigue, and his concentration was so great that at times his breathing seemed to stop. This concluded with Swedenborg asserting through his mental travels that "hell is a mental state, not a place".

This assertion of Swedenborg's was that the mind must learn to be independent of the physical world. Men should find a balance in the physical world between enslavement and contempt for it. Swedenborg, like Blake, had no desire for the monastic world though.

Although he withdrew from the world to write, he maintained that men are *meant* to live in the world.

Hermann Hesse's view of the world aligned closely with Swedenborg. Wilson says that the moral of most of Hesse's novels is that man must become greater by living in the world with the moral strength of a saint and the willpower and discrimination of a great artist.

In analysing *Steppenwolf*, Wilson comments that Steppenwolf's first comment in Hesse's novel is that when a man has embarked on the life of the mind, he has left the solid land of the physical world, and may easily steer himself into insanity. But the life of the mind, even if it brought about the Fall of Man, is the road to becoming more than man, and it must be embarked on.

As opposed to the life of the body – life on a primary level of physical experience – it involves living in a different world – a world of spiritual perception. Hesse was a key writer of the *Bildungsroman* tradition, which has as its main concept the maturing of its central character through the impact of his experience. We grow through our experience of life into spiritual beings. Life should be about the movement towards the conquest of matter by the spirit over the course of a life (though our lives are rarely long enough).

Again, when Wilson discusses the work of William Law (a leader of the English church in the 17th century) [pp230 onwards], he states that Law's solution to the struggle against the power of the material, physical, world is discipline and asceticism.

Law wrote (in his book *A Serious Call to a Devout and Holy Life*):

If religion requires us sometimes to fast, and deny our natural appetites, it is to lessen that struggle and war that is our nature.

His rule for judging whether men are religious is to ask:

Do they live as if they belonged to different worlds, had different views in their heads, and different rules and measures of all their actions?

This is the essence of the Outsider.

George Bernard Shaw outlines the credo of the Outsider in the words of Don Juan (from Shaw's play *Man and Superman*)

I tell you that as long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence or clearing the way for it. This is the law of my life. That is the working within me of Life's incessant aspiration to higher organisation, wider, deeper, intenser self-consciousness, and clearer self-understanding. It is the supremacy of that purpose that reduced love for me to the mere pleasure of a moment...

Ultimately though, what all Outsiders have in common is the feeling that the world is “too much for them”. The desire of the Outsider is to escape the endless confusion of the outer world and retreat deep into themselves.

The struggle for the Outsider has always been, in spite of the difficulties of the exterior world, to find the source of power within himself, away from the trivialities and madness of the physical world. The physical world is of no real importance to him. It is just part of the soul’s journey.

22 January 2023

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Notes on Colin Wilson’s The Strength to Dream (1962)

The Outsider (Book #3)

Colin Wilson addresses “imagination” and its importance to our existence here. It is perhaps the most important feature of living, as it defines whether a person is part of the herd, the collective, or whether that person is an “outsider”, someone stepping beyond material reality.

Imagination is not about “this is who I am”, but about “this is who I want to be”, as Ayn Rand put it. Proper use of the imagination creates and changes a person’s reality. Imagination can take us anywhere we like, the only restriction on this is our value system. Wilson says: “What is the relationship between a writer’s sense of values and his or her imagination, and how does one affect or direct the other”?

This is what Robert Munroe called the “belief-system”, and we can only mentally move as far as our belief system will allow. To step into an alternative reality (whether in this life or after transition), we need to discard belief-systems, which are part of an addiction to being human, to the physical sensation of living inside a human body, to the attachment to the physical body and the identity of the body in this life, rather than the reality that we are more than our physical body.

Belief-systems of people are the conditioning we receive about life from the time we are born.

Wilson says “Man may possess the equipment to become a god, but he does not possess the energy to make use of the equipment”.

Wilson's view was that this is because of the continuing domination of our culture by the materialist outlook through its control of crucial elements of society, including the media and educational systems. This understanding put Wilson ahead of his era.

Wilson says the way out of the realm of matter is to imbue it with the force of life: "This world of matter is not our home; that lies beyond us in another world. But for those with enough strength and imagination, it will *become* our home".

Today we would call that "taking action". Prayer, visualisation and desire for something is not enough. The construct we live in just sees that as the state we are happy with. We need to *start doing something* to change our reality. The German philosopher Edmund Husserl called this 'intentionality'.

Wilson was a long way ahead of his time in the early 60s. How do we escape the futility of existence, which authors such as Sartre, Camus, Greene, Huxley, Poe, Dostoevsky, Lovecraft, Yeats, Owen and others wrote about, using imagination as a way to stay sane in a world that horrified them.

The doom and torment was well expressed by the Russian novelist Andreiev in his 1918 story of the return of Lazarus from the dead: Lazarus has 'faced reality' (death) and all he can do now he is alive again is to stare gloomily into space and look forward to dying again. He then meets Christ, who asked why he is weeping, and Lazarus replies "I was dead; you brought me back to life. What should I do but weep"?

Wilson says escape from the futility of existence is the ability to understand the way in which the unknown world impinges on the known. "Imagination is man's act of increasing his freedom. Its only enemy is the notion that man has no will. Its only limit is our beliefs.

Blake said that "five windows light the cavern'd man" (1794) in reference to the five senses, but imagination is the sixth sense. It is our step to a new reality beyond 'consensus reality'.

The problem is getting beyond the 'devil's world' that we exist in now. The only way is to detach and accept that life is a journey, and that we are simply pilgrims passing through, as Hesse would say. The authors like Sartre (above) who have focused on the torment of living here have used the device of self-delusion to get around the torment.

Sartre's view, expressed in his famous novel "Nausea" was that no one has the right to begin living until he knows why he is alive. He then goes on to recognise that no one has ever had any idea of why he is alive, so all men would experience the total moral collapse, the "nausea", if they saw as clearly as he did. In other words, life depends on self-delusion, or fantasy. Yeats created a world of fairies as his refuge from the materialistic world.

Dostoevsky expressed the concept of moral collapse in *The Brothers Karamazov* through the thesis that most people cannot bear freedom, so it is better to take away the freedom and give them happiness and bread. Huxley's *Brave New World* expressed this too.

Huxley used a different device in *The Doors of Perception* saying that divine insight can be induced by drugs; others have attempted divine insight through long ascetic discipline.

Yeats and Gurdjieff also said people needed self-deception, by using systems to 'act' our way through life (a 'necessary deception'). Wagner said that people needed to be kept happy with the lies of religion, only the king must stand apart from the deception, unhappy in his knowledge, but god-like.

All are self-deception methods, rather than accepting that there is only the one purpose in existence, which is soul development. There is no winning or losing, gain or loss. It is all irrelevant in the end.

In the words of Wilfred Owen's 1918 war poem "Exposure", perhaps the greatest poem ever written, he wrote the line "What are we doing here?", not long before he died at the Front in a pointless cause. This expresses the futility of life, the pointlessness. And that is true, if one expects something more than a simple journey of learning, and developing through life experiences.

The 'reality' is that we are simply on a journey passing through. There is nothing here for a soul except living, learning, developing. The key is to exit the construct we find ourselves in, and this can only be done when we have completed our journey and are ready for a different world.

Graham Greene, an author whose novels largely centred around failure, had a moment of enlightenment when he wrote at the end of *Brighton Rock*:

"The world seems foredoomed to damnation, and if the mercy of God is rational, there is no hope for us. *But one can never tell*".

That is in effect the parable of the Prodigal Son, which is how life should be lived. We make mistakes, we make a mess, then we return, a better person, and are welcomed back, and can pass on then to a new world. We have become an "outsider".

[February 2023]

TRAVEL

A Lament for Africa

Paul Theroux's classic 2002 book detailing his journey across Africa entitled *Dark Star Safari: Overland from Cairo to Cape Town* is required reading before any trip into deepest Africa. It was a stark reminder of my own travels in Africa over more than three decades from the 80s.

The title to Theroux's masterpiece ("Dark Star Safari") uses the analogy of a failed star in our solar system, a "dark star". The Egyptians maintained that a so-called brown dwarf star spins round our sun beyond the known planets, affecting all in its path. It brings disaster to whosoever or whatsoever encounters it. This was a mild analogy that Theroux used to describe "Africa". The other part of the title ("Safari") has nothing to do with animals. It is in fact the Swahili word for 'journey'. Someone 'on safari' is just away, unobtainable, and out of touch.

As Theroux points out, when someone from the West says they are going to Africa, friends start offering condolences. Will he ever return? And in what condition after the trip? Theroux's lengthy trip concluded in the manner that many before and after Theroux can verify when travelling in Africa: sick and robbed.

But going to dangerous places is also exhilarating, and offers new opportunities for development for the mind, body and soul. It's why people travel. It releases us from the 'triviality of everydayness'.

Africa, as Theroux observes, continues to deteriorate. It has become hungrier, poorer, less educated, more delays, and more corrupt. Anyone who has travelled there regularly over several decades can verify this.

Predators in the West are largely unseen, but they are on display everywhere in Africa. Simple rules need to be followed: don't go out after dark, don't carry any valuables, stay alert, don't attract attention by looking well-dressed, walk fast.

Garbage everywhere, open drains, ragged children pleading for money or food and trying to put their hands through half-open windows, pickpockets everywhere, walls reeking with urine, unwashed people, homeless people sleeping rough, collapsing unmaintained buildings, the decrepitude and stink of crime-ridden, citified Africa. As Rimbaud wrote during his African travels, and Chatwin used as a book title: *What am I doing here?*

Africans have endured years of famine, bankruptcy, mass murder, terror, arbitrary imprisonment, and then life simply resumes, as before. The war is gone, people died,

nothing changed. The African story is a lesson for the West, and the coming economic collapse.

Africans have one quality largely absent in the West: patience. Theroux observed that sometimes it seems as though Africa is a place you go to wait. Outsiders see Africa as a 'continent delayed', economies in suspension, projects on hold, human rights on hold. "Soon come" is a phrase often heard, exclaimed by the uncomplaining, patient African waiting for trains, appointments, events, arrivals and so on.

But perhaps the African is in it for the long haul, a different philosophy to the West, where everything is done at an insane speed, with modern technology that will lead nowhere in the end. Theroux describes this philosophy as "Africa is going its own way at its own pace for its own reasons". For most Africans, it is not about accumulation of wealth, it is about survival, how to get a meal, the lowest ladder on Maslow's hierarchy of needs.

Wherever we go however, there is little doubt that travel changes us. Travel is the encountering of the different, the new. We go away for a long period of time and return a different person, we never go entirely back. We become something new, and that is why we are here.

28 October 2022

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The Agents of Virtue

Graham Hancock's 1989 book *The Lords of Poverty: The Power, Prestige and Corruption of the International Aid Business* is still relevant more than three decades later. As we hand over hard-earned money to aid charities, little do we know that these charitable donations by the public rarely benefit the intended beneficiary.

Hancock sets out the key parameter which governs aid donations. This is that if a project is funded by foreigners, it will typically also be designed by foreigners, implemented by foreigners, and use foreign equipment which has been procured in foreign markets.

The result is that little, if any, input is required from locals, such as local labour, goods and services. This is rarely a significant part of any provision of aid, as the primary aim of donors is to benefit the donor country. Labour-intensive projects are few in Africa because so much donor aid is based on self-interest.

Charities have stepped into many African countries because the Government cared so little about the wellbeing of its people, particularly in the fields of health and education. That charitable help is welcome, but the African has rarely ended up actually being benefitted. Putting on one side the reality that much of the aid donations are diverted into the hands of corrupt officials, aid is also often self-serving. A disaster or famine is welcomed as a 'growth opportunity' and the advertising to stimulate donations will use images of the disaster to

make money. This keeps the charity alive and well but not necessarily the people in the images advertised.

But it could be asked, why don't Africans help themselves more? The answer is that it is simply too easy to accept the donor gifts, and when they break down, they are discarded. Broken down, rusted, machinery is a normal sight across Africa. The only gifts that last a long time are the shipping containers that the equipment arrives in. These are useful, as people or animals can use them as homes, or for sleeping in.

Most local African communities see no long term benefit from aid. Aid projects have been a failure after decades of activity, because there is no thriving economy as a result of the aid. Another aspect of aid is to try and change existing lifestyles, with charities constantly declaring that 'their way is best'. They are staffed by people who tell the locals that they are blameworthy, sinners even, just for trying to earn a living in the locality, where money is hard to come by. Ultimately, people need money in their pocket to survive.

In his African travel book *Dark Star Safari*, Paul Theroux wrote extensively about the work of aid agencies in Africa, which he called "agents of virtue", from long experience living and working there. He gave 'on the ground' examples of aid agency failure, using every day examples such as housing and prostitution.

On housing, he used the example of a German aid agency which built pretty German-designed duplex houses on the outskirts of a Northern Ethiopian town. The houses quickly became broken down and unused. This is because the German agency did not take into account the actual requirements of the locals. The locals needed housing which could accommodate their goats as well as their families, otherwise the local hyenas would slaughter the animals. So the German houses were never used, and the Ethiopians stayed in their existing mud housing, which was better adapted to their environment.

Then there is prostitution. This is a taboo subject (in the West), but as a speaker of various African dialects, Paul Theroux talked to many who were working in the streets, bars and cafes. Shelters were created by charity workers with the laudable aim of taking prostitutes off the streets and 'empower them', but these ladies preferred to take the risk.

Money is an immediate need, not the Western ideal of a 'better future' or a 'healthier life'. The reality is that these girls don't care. As Theroux points out, longevity is not a feature of life in Africa, like in the West. "Time" is *now*.

Theroux further remarks that, in Africa, few lifetimes were long enough to accomplish anything substantial, or to see any task of value completed. The sequence is early marriage, early child-bearing, early death.

Is it time now perhaps to relieve Africa of its debts, and then leave Africa alone and let Africans have self-determination?

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