

*Being:
The
Evolution
of
Consciousness
Volume 1*

Merlyn Peter

Merlyn Peter, M.A.

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South London Permaculture
PO Box 24991
London SE23 3YT
info@southlondonpermaculture.com

BEING:
THE
EVOLUTION
OF
CONSCIOUSNESS

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Acknowledgement

*Subjectivity is the capacity
to stand at the beginning
of a sentence and to allow it
to pass through you
Truly I say to you,
a pen does all the talking,
one's hands do all the thinking...
the body is passive; in situ*

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Preface

This is a book about the evolution of consciousness. When one reaches the end it culminates. The *Son of Son* is its apical growth, not here, not there, but rather a moment that in space and time has been stretched into existence. It is whilst here in Athens that I find myself atop of a rocky hill, peering out towards the Acropolis. They call it Τουρκοβουρνια or The Turk's Mountain. From here one gets a fantastic view of Athens and its rocky landscape. A family - two men, a woman and a child, are sitting at its very edge, watching the sunset in the west somewhere beyond the Acropolis. They twiddle with some instruments. Beyond the Acropolis the sky is red. I think above me is Venus, the brightest star in the sky for I could not see the sun in this twilight, looming overhead. The moment is magical. I have pushed culmination into the realms of magic. It is the eighth of February, the year 2001. The little girl shouts in exclamation "ela, ela!" A full moon is rising behind me, large and bloody; Orion, from the mountains to my left. I have run there also. I remember the intensity of the smell of incense wafting from the church atop this rocky mound on the way here, and the man dressed in white. Inspired, I wrote to Athena:

Where am I?

My name is Merlyn, Athena

My name is Merlyn Peter, Peter as in Petros, Athena

My former name was Peter Elias Iacovou, Richardson

I was born on a new moon

My opposite lies behind me

My sun conjuncts with regulus on the eastern horizon

I am standing on a tor

Venus gives me her love

Athena, are you my lover?

Give me a child

Am I to give birth to all these rocks around me?

Mother, give me my sword from between your teeth

That chatter to the sound of tremulous shields

Introduction

Beginning of 1995, from America

Dear Mercury,

I think now will be the appropriate time to write this letter, in writing it hoping to seek understanding, justice and peace of mind. To encourage you to read the whole of this letter and maybe to endeavour you to take up the case with other related accounts, I'd like to briefly mention here the dominant points. It is quite possible that my whole life is channelled and in tune with the coming of the Christ and/or the uprising of the anti-Christ, but more specifically the creation of Supermen. I even consider this letter to be a possible major factor in one or the other, or maybe both, for to be impartial in the matter I must take a stance between the two opposites, that which can also be found in a superhuman individual. Only an intelligent and wise open mind will be able to take and judge an unbiased view of this meaningful account of my life story.

As a child, I was very shy and naïve and easily impressed upon, brought up in a stressful family where both my natural parents were foreign with foreign values, having to adapt to a new way of living in London. Three brothers, a sister, a highly strung mother and gambling father eventually resolved to a break-up of their marriage, with my mother subsequently remarrying an Englishman, whilst I was at the age of somewhere around five, who I loved and treated as my father, assisted by the fact that my mother took custody of all of us and deliberately petitioned us from our natural father. With hardly a string of childhood memories, I'd like to relate the most prominent ones.

Firstly, whilst living in Clapham Common in a restaurant and immediately following my brothers' example, I lit up some matches and started throwing them down a hole or gap in a cupboard. The next thing I recall were flames all around me and a fireman picking me up and taking me downstairs into the shop. I had a strange

consciousness change then and remember not feeling any fear whatsoever. It occurred to me that at times like this I should be sad so I tried to make myself cry, but with abrupt difficulty I could only pretend. From the matchstick to the surrounding flames there is a gap in memory, but as a kid I know I was always fascinated in seeing things grow, whether in the making of a campfire or from a seed to a plant. It is possible that I was beguiled by the flames causing that memory blank. Later, whilst living in New Cross, most of us claimed to have heard a recurrent ghost in the form of heavy breathing, always seeming to appear from just outside the door. Whether it be occultism or pure imagination, I could spot obscure images float by at night, heads popping out of cloaks, with none of these shapes having any definite clarity. My parents had a hard life working their asses off to support us all, and still do, with then no hot water unless we boiled it on the cooker, bathing in three inches once in a while. Anyway, to conclude on the incident of the ghost, I was by myself once and could hear the sound again. Out of a growing curiosity I wanted to catch it out, so with an inner fear accelerating all the time I pounced outside the door but to no avail for the sound as always subsided. I cannot remember whether that was the last time or not. Also I recall a time of superhuman ability when I leapt the distance of something like ten feet which for an eight or nine year old of medium height was great. I was competing against a schoolmate in the long jump, up and down the length of a corridor entering into a bedroom. Then just once I seemed to glide through the air, my ecstasy taking over me. Or was it all delirium? Strange to think that this particular memory was well tucked away up until the construction of this letter. The most influential memory that did make the most conscious impact upon my life was that of my eldest brother that lasted over a period of years. Now, this brother who was a half brother began preaching to me from the age of about 13 and I tended to believe everything he said. He was studying the Blue Books, the teachings of Alice Bailey. My brother suffered a difficult life, he being super-intelligent with an I.Q. to be around 145-155, also understanding himself to be an individual, meticulous in his manner and being overly obsessive, which I consider to be an

imbalance of the psyche, all of which gave him his domineering and rebellious attitude. Visiting once in a while, he started to appear as a father figure to me, getting me into music and poetry. It was so easy to make an impression upon me, but even though he said he hadn't the patience to teach, his own self-doubts, his scrupulous manner, his insecurity partly due to being abandoned by our mother and being left to grow up with his grandparents in Spain for the first ten years and also never knowing his own father, were all transferred and pressed upon me. I was being moulded into his world, his own arrogance maybe hiding this fact from his own eyes. Some of those preachings lasted all day during my late teenage years. I was always difficult to teach, having an incapability with factual information or trying to imitate, so consequently I was just an average kid although there were times when I could thrive, especially with trying to work out puzzles. I came out of primacy school with top grades but left secondary school with barely a decent qualification.

By the time I reached 17 I acquired my first job and with it an attitude of wanting to be very honest, putting up with other people's dishonesty being the difficult part. I wanted more and more responsibility and ultimate control of my duties and I couldn't stand other people's intrusions, but no sooner did that responsibility come did I falter. Because of an increased awareness I'd become somewhat of a perfectionist all of a sudden and nothing was ever clockwork, so consequently I broke down, mentally strained, and had to leave the job. That was the beginning of all my problems. My individuality, the seeds of which were planted by my brother, had started to come through then with, at the same time, a disintegration of my personality. I started mixing with a back-street crowd and decided that adventure was the happiest direction of life for me. Going to Europe with a friend of mine I took up smoking and drinking, and now he was beginning to influence me. Still these were very erratic habits and it was around this time that I wondered why I wasn't getting girls, later discovering that I was setting such high standards for myself relative to my increased self-consciousness. It had

occurred to me that my beautiful face was marred by an ugly nose. In trying to change it I sellotaped into shape the end of it, just out of curiosity at first. My confidence was boosted but the effect was only temporary; a few hours longer before removing the tape started to make me feel ecstatic. If I did this long enough It might just permanently work so it followed that if I did this long enough, say during the hours of the night, I could enjoy the confidence of the day. The ratio of how many hours I could leave the tape on for to produce a long enough effect had to be all worked out. Nobody would notice this, my brother and mother finding out once or twice during the beginning of these actions but not really giving a care. In fact, I've never really received any encouragement. I was so good at hiding this though, I could detect when anybody was about to enter my room; even whilst being asleep, I could subconsciously bring the sheets over my face or turn to one side. I told no one, this was my secret. The sellotape could be left on for days on end, up to twelve hours a day sometimes, and with time I realised that smoking reduced the length of the effect, later to find out that the blood cells within the nose expand to up to twice the size with exhaling. This whole thing though was becoming a drug, addictive, giving me a boost of confidence. Maybe after a year or so I realised the high feelings I was waking up to, so I started using rizzler to lessen the area of adhesive penetrating the skin but by then I was too hooked to come off it completely, my mind slowly deteriorating along with my personality, consciousness and logic.

I bummed from job to job, never wanting to be a conformist, always thinking that I was special but under-privileged; losing my ability to work things out even though being a bookie for a while kept things ticking over; hiding my nose under hair during those other days, then a hat of which I became obsessed with, cried when I thought I'd lost it, everything just falling apart and I couldn't even work out why. I couldn't work out anything, becoming almost instinctive, allowing suggestion to rule my life. It's only on reflection during this year or so that I have been able to work anything out and even now I rely on distant memories. By the time I reached 20, I

was as good as a cabbage, with my parents thinking it was all to do with drugs but only I knew it to be a different story, well I think only I knew. There were times on waking up trying to decide what to do first, whether to put my slippers on or opening the curtains, these simple actions requiring extra thought. Then one day I woke up screaming, I'd gone mad, realizing then that if I applied any logic to my life, it would paint a picture of hell. All I could have been feeling was pressure and emotional pain, but because of my will to survive I became a stoic, numb to pain, accepting that all this must be natural and normal. In fact, one of my guiding principles learnt from the Blue Books was that all experiences are necessary, destiny in other words. I'd have other dreams where my body would turn inside out, an experience that felt as real as anything else. I'd always believe that this would stop one day or that I had something to gain from it. There was a time in Europe, my second visit there, when carting about eighty pounds of backpack and a guitar around, which incidentally I took up from the age of nineteen years old, and walk for fifteen kilometres, under-nourished and weakened, and still felt that this is what I was supposed to do even though it was pure pain. Was all this endurance some form of autohypnosis? In fact this attitude has persisted right until very recently, when suffering with chlamydia for many a month which resulted in feeling pain when passing urine for many a week, I believed all the time that my body was capable of healing itself, eventually having to go a clinic. And on top of all these incidents I suffered a pain underneath my rib cage from the age of 16 onwards which comes and goes, sometimes excruciating but mainly aching. I actually called it my baby, hearing a story once that somebody, by freak accident, had begotten themselves a snake or two inside them, so I called this pain my baby, a snake living inside me. Now, even though I had something against doctors I nevertheless went to see my doctor about this problem. He told me that, as a ruse I now believe, there to be many small bones around that area, which got me thinking then that maybe one is penetrating me inside. I saw my doctor maybe two or three times on the matter but he could not diagnose the problem for me. Coincidentally, I suffered from constipation and diarrhoea most

times I went to the toilet, which persist up to today. Now with all the other symptoms that go along with it I have recently learnt from another sufferer that the problem could be hypochromic anemia, a form of diabetes, and if the doctor was hiding anything, it was his own disability in diagnosing the problem for me. I suffered from forgetfulness, my memory absolutely trashed which led me to develop an improvised style of life. I used to wake up with numb limbs due to poor blood circulation, which led me to become a fitness freak in order to combat it, even though I was still smoking which could absolutely weaken me down and add another three hours sleep per night. My guitar became very erratic, in fact I did not learn anything for the first three years but like a zombie, auto-hypnotic style, I played the ass off of it. It led me to believe that I had a problem with my hormone release system, or endocrine gland.

Now it is known within mysticism and occultism, the psychic centres are located very near this gland, and whether you believe in psychic ability or not, I have certainly gained a heightened awareness over the last two years with the relative conditioning of this body and improvement of my health.

Anyway, going back to the point of sellotaping my nose, I stopped a little and came to America. My music, whether it be this strange dedication to a guitar or the sounds I produced in my head - for I did very little thinking around this time, music filling the space left of words - this music which gave me something to hold on for, a real goal. I was between 20 and 21 years old at this time and I believe that a process of personality rebuilding had commenced. I now believe this time to be a rebirth in my life, the initiation of a magical personality. A point of significant circumstance found within occultism and eastern mysticism.

It must also be considered that in order for me to have gone through those experiences whilst trying my utmost to remain sane, my intuitive levels must have developed and carried me through. I had got feelings for things rather than logic. For instance, manipulation, imposition, untruths, honesty, geniality and so forth, I could identify

with an emotional feeling that required little logical application. It is like being an advanced animal with superhuman intuition. Now as one becomes conscious of his surroundings that intuition takes on an underlying role but always remains a part of your natural self. My personality was being re-built along with a conscious intention of self-defence against those oppressive natures with a purposeful act of selfishness, all held together around the principles of self-righteousness. But I emphasize here that this is not something I had any real conscious recollection of, and only years later did I try to attribute it to some sort of psychological guidance. This guidance I have now associated to something called a Master, which could possibly be archetypal, in that it is released when an evolved state of being has been achieved. Part of this personality reconstruction led a line of morality and the question of what is good and evil. I believe there to be only one evil, 'to impose upon another without mutual consent'. Remember that with an awful memory due to an impaired consciousness I did not seek revenge for anything, nor even altruistic duty, due to the transient nature of my emotions. I concerned myself with the moment, which led me to believe that I was self-destructive because of an inability to hold together what I had made for myself. This produces an unpredictable and erratic lifestyle. But nevertheless, I was in a positive frame of mind, and subsequently led me to eventually have a nose job.

Spending what little savings I had, I applied for an operation which I kept secret from everybody until after I had it. I have been skint for five years, never being able to save money, not being able to go on holiday, just something I had no control over. Now my nose I hadn't tampered with for at least a year before the operation, but afterwards on taking off the bandages I became conscious of a lump in it, the surgeon reassuring me that it will go away. I was too damn intuitive to know better and had ill feelings towards it. To be completely fair to the surgeon, I'd told him that I didn't want a perfect nose, but what he'd done wasn't any better than before. I had to return a year later to have it redone again, but here is an incident where

intuitively I sensed a deliberate delaying process. Other incidents are related to my music.

Now I don't doubt there was something wrong with me at that time, in fact some had accused me of paranoia schizophrenia, my nose incident still remaining a secret. But from the age of 23 or thereabouts I was redeveloping, at an excessive rate, my conscious levels, and I began to detect, mainly upon reflection, a manipulation of my life. I accepted this at first because I knew no better, and anyway, what I'd forget the next day or so couldn't do me much harm for too long. Only now could I detect the huge gaps missing in my personality then, as well as many other people's I'd come in contact with although I'd tend to associate them to stereotypes. I also feel now, there to be a very fine line between exploitive manipulation and manipulative guidance. My natural ability being stifled up to the age of 23 suddenly took off. I found I could be a natural at anything so long as I applied a natural feel to it. For one and a half years my confidence was rocketing and my expressions were multiplying, and I physically, mentally and emotionally felt that I'd broke this encapsulating sphere around me, I felt free. I began physical training again and began teaching myself to read books. When I moved to Deptford I got into painting, writing, modelling, reading, narration, horticulture, mysticism, psychology, astrology, occultism, some cooking, gaming, as well as my music. In fact the gaming sessions, which involved role-playing, helped me further to understand the personality. All these things I felt I could be a natural at. I began understanding myself in terms of dreams, visions and ideas and it occurred to me that I could write in analogical, allegorical form about topics that dealt with the inner meanings of life, or the Mysteries, as some people might refer to them. I had this ability to delve into my subconscious, which made itself obvious only years afterwards when I could read some of my own lyrics in a newer light. I recall only that on writing these lyrics, it required great mental effort. Is it possible that the strange symbols painted on my kitchen walls and ceilings were archetypically based, which would initiate something archaic and powerful, and again I felt this

state of autohypnosis when painting them. It's like being possessed of destiny. One might not believe the power of symbolism but consider, that before anything can be introduced into a state of scientific acknowledgement it goes through a process of mystical habituation, for instance, aliens and UFO's, superheroes, space or deep-sea travel; mysticism becoming ceremonial. Now, might you agree that for two years of learning all those studies make up a fairly long list, even though I could study some days for fourteen or sixteen hours or sometimes, if it became too mental, I'd expend the rest of my energies physically. Everything would be on and off though, and it's only since maybe the middle of last year that I stopped feeling guilty for not working enough. Is this obsession? There were times when my head would physically feel warm. Towards the end of last year, things began to falter though, for instance my guitar playing, which was as good as anything you could hear, gradually got worse, in fact it was more abrupt than gradual. I began losing my concentration abilities. This also coincided with things that were being said about me, but never to me. This feeling of manipulation almost taking on concrete form now where it induced within me the feeling of being forced out my flat. Yet that which carried me through, and you might find this masochistic, was a sense of happiness, though this is something I don't fully understand. Was this part of this autohypnosis if there was such a thing?

Now, that which were only vague feelings I am going to boldly state as belief in order to give myself peace of mind and stability. I believe that certain people out there, during this time of the Aquarius Age and the coming of the Christ and the revelation of the Mysteries and all their effects, began to respond to their true selves and work in purpose of them as well as against them; for there to be a creation of an individual, opposites are applied. Now this feeling of mine could easily take on a sense of manipulation, the awareness of which would cause suffering. Imaging this suffering, as an analogy, to be the resistance of your back foot pushing into the ground creating friction, whilst your front foot leaves the earth to take a stride forward. One cannot understand the meaning of the walk until the

two legs are held in mutual respect. Also understand that the manipulators might well believe themselves to be doing an act of good by preventing any coming of knowledgeable persons unless and only if it is the Christ. For only then would it be the right time to release such knowledge, the Mysteries, knowledge that will change the beliefs of people and subsequently the whole course of history. This knowledge will open up a source of energy that will be revolutionary and enlightening and will make people aware of the inner powers of mankind, which obviously in some hands can cause detrimental effects. These oppressors who are against such revelations might take on the form of governments and religions who do not want their secrets revealed, for it will possibly expose a history of manipulation on their part found within maniacs, schizophrenics and even scientists who have been hushed for the sake of security. All these people have tended to recess out of the conscious reality of living, into the unconscious world of God. Not all, but some came too close to the truths, and as a psychological act of balance and check there is a force out there so called the Invisibles that could drive one off the limits of sanity. The Invisibles I believe are psychic projections of highly developed individuals that form another hierarchy of intelligence. They are an underlying government who infiltrate leading political bodies, certain circles within occultism, as well as science organizations. It could also be the case that these psychics have knowledge of scriptures, of prophecies that are to manifest, and on coming across a particular character of an individual, try to induce a mode of conduct within him or her by thought inducement. I believe the Christ, although a natural, spiritual being, is also one of these manipulated individuals, quite possibly by his own disciples. Now someone with a corresponding natural spiritual existence that has the strength to go beyond the manipulation of the Invisibles might well end up being the anti-Christ, gaining so much knowledge but not conforming in a sacrificial manner, for what is the difference between these two beings, both natural to the ways of the world, but one sacrifices his life for others, the other sacrificing the livelihood of others for himself. In other words, the anti-Christ

becoming too conscious of his own sacrificial duty; thus his personality ruled his ending. Yet both follow the love of God.

Now certain intelligence projects might take on the form of Superman creations, government institutions deliberately moulding individuals with advanced scientific equipment, via a process of tuning his personality into his real self, thus releasing the latent powers held within all humans. All matter has a certain vibratory note, and in mysticism it is known that the individual is constructed not only of one body but many including the so-called soul, all of which vibrate at different evolutionary rates. The soul or real self is where the latent creative powers can be tapped from, so it has occurred to me that by applying a vibrational force upon the individual for a prolonged period of time will eventually induce a subconscious reaction and reveal his true nature. These individuals are what make up society, individuals who can influence those around them, even though there may only be a select few. Is it possible that, maybe due to my suffering on a personality level, I was noticed and put through a program in which I was subjected to this experiment, enforced upon me, tuning me to my real self? It would explain why I felt and heard at a very high level a high pitched sound in my left ear, which would be difficult to detect at first due to other sounds or that I had always considered natural due to a devoid logical sense, which graduated slowly, would cause my whole being to vibrate to the level of my soul. A soul that could take the form of the Archangel Gabriel or the Christ. I know little of the human anatomy, but consider that my nervous system, of which falters under this treatment, was affected due to my solar plexus being somehow infected. Is it possible that something has been planted within me that can be triggered from an outside source? All these thoughts have gone through my mind, of which I can only assume from an intuitive standpoint. It might explain why I can play better guitar, or achieve better concentration levels when I moved to a different part of the flat. Does it follow that with such suffering and resistance, of which forms an inherent part of my personality, I've gained natural psychic awareness, of which I respond to naturally. Is

it possible that when I wrote the lyrics to 'On a Dragon's Whim', which required immense mental application many a year ago, that I believe to be a prophecy, I was considered to, maybe, be the Christ latent in me? Do you really think I can believe any of this? Or am I just a sad bastard lost in his imagination, a personality constructed of never believing, just accepting? Have I gone beyond schizophrenia?

I'd like to add that I never felt this treatment at any other place, only once in a while or a blue moon, which I attribute to possibly, as flashbacks. I actually feel that this treatment was reversed in some cases, or actually applied at specific times to make it appear so, for instance during guitar playing it was actually intensified, maybe because I was getting so good. I was on the verge of picking up my guitar and travelling the world with a bunch of subconscious lyrics. Maybe the treatment had to last for a set period of time, but somebody got scared, because no one really knew whether I was good or evil. So a program of paranoia inducing started, the phone calls in which no one spoke until finally he got abusive. My neighbour above me, due to creaking floorboards, following me from room to room. The treatment intensified even more when I started recording on a four-track, and mysteriously the tapes, all of them, vanishing from my very hands, almost like under hypnosis. Does this treatment allow for psychic manipulation? Are the manipulators the creators of the Invisibles? Was it just a ruse to get other people to follow me because they got scared when other people showed comradeship towards me? Did this whole experiment start when I was an innocent sixteen year old? If I cracked up who would believe the ravings of a schizophrenic, or even his prophecies? It isn't nice to find out that your phone, if it be only incoming calls only, by off chance is picked up and found not to be working, and then told it to be a worn wire at the exchange each time, for three weekends consecutively. And my neighbour who hides people or a person in his flat, admitted so by my landlord, and then finds it difficult to deny after I told him all my feelings and experiences? Why the knocking on the walls, or was he just putting up a picture? Was it all just paranoia inducing in order to try and get me to respond and

maybe to show my true face because they just didn't know? And what about the sounds my microphone picked up and the strange cyclic interferences my four-track recording studio was being affected by? Is it possible that some people went round spreading rumours about who I am which resulted in their being a lot of additional bullshit surrounding me, all of which I had to put up with, the best way so by not believing any of it? In fact, up until recently I've never really listened to anybody for that reason and because I refuse to believe what I have no understanding of. I've heard it said that I am the Devil, an alien, a Superman, a Buddha, a prophet, a rock star, a hero and even the Christ, and who knows what else I haven't heard. Why has no one the honesty or courage to ever tell it to my face? Are the people so manipulated and unthinking or do they just think like pagans? I'd like to mention a few other things here, for instance the time I came back to my flat from an all-nighter and fell asleep on my armchair. When I awoke, I found a whole load of urine of an animal-like quantity on my bathroom floor, so I ask 'did I sleep walk over there?' Another time after an all-nighter when I came back from a friend's house at four o'clock in the morning, and ate a stew that had been simmering in the oven all night, only to wake up at seven o'clock with the most intensifying pains in my stomach; something I put up with at first to allow myself to heal but resolving to having to go to Guy's Hospital. Why was I rejected without even a check-up, in fact, I think the doctor even guessed right with the problem (wind). I almost died that night, and the following day I had to go to Lewisham instead where I spent three days, to return home and play some of the best guitar in a long while. So does it follow that my nerve system has been affected to such a degree, causing bowel malfunctions? So I ask, is the treatment made to appear that it was supposed to be healing me when in fact it was only being applied less so? Would it explain why I lost huge mounds of hair during a sustained period, of which has stopped now, or is all this a medical condition? Has it caused this ringing in my left ear, a high pitched tone that crescendos causing my whole body to warm, giving a feeling of suppressive quality, I at the same time

having to intensify my concentration efforts in order to sustain anything, or is it tinnitus?

Now say, for instance, the Superman theory is just a cover-up for human manipulation, to save face, because somehow they believed I was someone, someone with a whole load of potential that could be used either way. If I can be manipulated and then stuck or placed into power, a position of which I don't really care for, it means that power would never be mine at all. Let's say that somebody got scared so that all of a sudden everything would have to be reversed, or just get rid of me unless I was good for something else, all because I couldn't be manipulated totally; the Master in me throwing up my self defences. Or let's say that even this letter is manipulated, governed by my real self and destiny. Are we all just manipulated fools?

I'd like to say that if anything can kill me it is the lack of knowledge, even though I must teach myself a further lesson in patience. So for the love of God, I hope certain peoples will come forward to enlighten my cause, hoping that this letter will stimulate my friends into right action. I've left your country in order that I can get a musical career going, for this is my first love. But the demons still follow me over, hounding me, never leaving me alone. With barely much money in my pockets I am readying to hit the streets with just a guitar and hope that one day I can return to my country. Maybe those people who mentioned the point that people were deliberately trying to harm me, might come forward. Maybe those that have said I am dangerous can actually tell me why.

Still, I am a positive person when needed to be, well I could say that I am a far better person now than I could ever have hoped to be. It was either that or to be locked up somewhere. Its pathetic to think that with greater conscious awareness comes more suffering, the unbearable lightness of being, and when I look back I sometimes long for that naivety. More questions hound me, 'what have I supposed to have won, and what have I supposed to have lost?' I just want to be a free individual, and sing my music, so why didn't those musicians

ever return my calls. So finally, it will be difficult to take an unbiased account without the facts so let's hope for justice. I haven't as far as I can remember, any more real secrets concerned about myself, but only in an educational way, for I know I have a mind that is capable of advancing psychology a good long way if given a chance and free rein...

*Why does the grass look like the same colour as the grass o' there
Like two trees in winter, distinction is made during
times of loss only but not among one's own kind
Lose the qualities of the mind*

*Why does the grass look like the same colour as the grass o' there
Like two trees in winter, distinction is made during
times of loss only but not among one's own kind
Spring comes ever more verdant*

18 Nov '00, *from England*

In the past recent weeks I have been going through a sustained sense of heightened awareness. It must be said, it is coinciding with my improving physique now that I cycle to work every day, seven days a week. At the same time I am eating barely one meal a day; I say this because sometimes I will snack it, other times a loaf of bread and a few cups of brew will suffice. Need I say, eating lots of fruit throughout the day provides a quick fix and a diuretic manner. Strangely enough, there are times when I have eaten simply to assist in any sleeping disorder I might be suffering although this always comes down to being an issue of the “rational versus the intuited”. That is, “My mind feels very lucid and composed and physically these cycle rides along with my swimming and gardening activities are not encumbering but I am looking rather emaciated recently with the skin of my knuckles cracking and bleeding whilst this burning sensation I feel seems to reflect the way everyone else around me is glowing”. In recent weeks I wonder whether it is truly possible to go day and night without sleep if one can perfect their eating and drinking habits. Certainly I have come close to doing twenty hours work and waking up quite naturally after three and a half hours sleep prior to which sending myself to sleep is an option that is not physically demanding. This seems to suggest that I can somehow tap into another energy source whilst I am performing, or rather to go into some very deep reserve because, I dare say, the whole thing can catch up with you in one night. These are not trivial points. With my other part-time job as a driver I can work on average 15 hour days not including all my other activities, viz. swimming, gardening, music and writing. It appears that my body will endure tremendous activity but the barrier I hit first is a tiredness of the mind. So long as I keep moving I never feel physically tired. But when sleep does enforce itself upon me I can suddenly hit a phase of transcendence where I am totally awake, my mind feeling as though it has dropped its anchor. I can maintain this state so long as I don't over-indulge in food the consequence of which activity brings on this tiredness of the mind. Alternatively, if my conscious levels break from within this phase of transcendence I may generally feel famished or excessive in my passions as though I had been unaware of the body's instinctive needs during this time. Else any feelings of hunger which would have been prevalent are superseded by a sense of inner fullness. I also appear to glow with health. I dare say the long-term effects of this activity can be pretty well apprehended so long as I am aware of the different modes of being the psyche can experience. But there has come this point when one's bodily consciousness has broken and it is beyond this point that serious abuse is inflicted if this line of behavior is sustained.

I mention these facts because it falsely^α appears that I had temporarily lost this mode of transcendence (not for the first time) and that apparently when I was younger I

^α I say falsely because even more recently I have discovered that transcendence, whilst sustaining a subjectively-centred consciousness, is itself more complex than I first realized. ‘Burning’ sensations experienced during these ‘active’ periods appear to be inflicted by taking the body beyond its biological body clock whilst still maintaining a subjectively-centred consciousness, rather than the option of dropping off to sleep. This has the effect of ‘actively’ re-creating culture psycho-physiologically. During its ‘passive’ counterpart though, one almost feels rheumy; transcendence now feels subject to a psychological means of expression only. Alternatively, to break from this state of

took this state of being for granted but had not yet developed the objective awareness of it yet. That is, I was uncultured to the degree that I favoured making instinctive decisions over rational ones. Transcendence is now maintained over a developed objectivity via the nurturing of the awareness of the 'higher' self.

*It's like taking a plant out of the wild
and then sticking it in a pot, and
saying 'I saved its life'. What!?! Rather not*

In the back of my song book, of which explicitly and implicitly express these states of being, I am gradually formulating a cultured set of ordinances, rather principles that help to reconcile the objective awareness of an experiential nature as rooted in a subjectively-centred consciousness. I also see them as indicative of an evolution of my cultured state of mind including the production of works like this book I am writing now. In presenting them here I request that judgment upon them is suspended for as long as is necessary. As I say, they are not half-hearted comments; they truly have an ethical and practical value. They are to be applied on an individual level at a time when they actually take on a meaningful relevance; they are not dogma. I have also deliberately tried to maintain their efficacy by using the positive as one will no doubt find out, living in a negatively defined environment at times may displace one's context of mind away from transcendence.^β

Principles and Ordinances for the Development of the Self

(Written in order of revelation)

*Everything started must be done so in absolute truth
Endeavour to honour the roots of thy existence
Condemn only those who admit their crimes against you
Do unto others what one expects done unto thee
Cast judgement upon one's own self only
Differentiate between your body's needs and your mind's cravings^χ
Arise in the morning at the instant one awakens*

transcendence implicates an objective development. The both are quite elucidated upon by the final chapter of this book.

^β Transcendence is a term I am referring to here as a movement of intuition, prophecy or magic.

^χ I have used the 6th principle to collate four ordinances taken out of their order of revelation. For reasons of information they followed the 1st, the 5th, and two after the 8th. The last principle was recently added.

Eat out of hunger; drink out of thirst

Take sleep as it comes

Act upon the moment of remembrance

Seek only that which is asking to be sought

Observe all things in a spirit of selflessness

Make every encounter a fruitful one

As you can see, the list is very scant but it does cover a broad field. Besides, it is still developing and I am sure that I have missed recording the occasional ordinance. What's important to remember here is that having formulated them when they had come upon me with a sense of revelation I act upon them when their bodily need reveals itself to me. This is so as to maintain their evolutionary nature. The whole point of them is to help one "let go" so that a subjectively rooted consciousness is allowed to develop. They are not the final outcomes or goals but a means to enlightenment. For instance, the last instruction, "acting upon remembrance" should, in dealing with it, conduce to resolve the issue it concerns there and then so as to provide a liberated sense or feeling. Else, it will have to be remembered again. Secondly, it progresses one to rely less and less upon a mnemonic memory so as to condition upon oneself the awareness of timelessness and immediacy. This is not a bad thing; it just means that a person becomes more reactive in their mannerisms. Consider, you are walking up a road and you suddenly hear a clap of thunder. Lucky you, you brought your waterproof out. You wear it but it does not rain. The waterproof has a useless value at this present time. You can change your motive and continue wearing it for the purpose of keeping you warm. If you are not cold then you merely perpetuate its uselessness. This is a condition of your mind. If it rains then it serves its purpose. This is a condition of your body. The difference here is that you can either develop an anticipation of the mind or conversely, allow the body to 'read' the environment. With due time the body will behave without the imposition of 'impeding' thoughts. The mind will eventually succumb to being used as a tool of reflection. Not all people will always agree with this statement because personally it is quite easy to re-condition back into oneself a mind-motivated consciousness during further circumstances in which one's ego fails to remind oneself of their bodily needs and subsequently allows one to fall back into one's 'normal' routine. Is it unconsciously or consciously motivated? In developing the Self one is looking to go beyond objective culture.

When one's personality exceeds that
of culture then truly that
is the test of one's individuality

This sets me up for an event that has just passed (Oct/Nov '00). It is a Monday. I am fully aware of the flooding and rain all over Britain. It coincides with the last song I had written at the time entitled *Mr. Weatherman and the Sundance Kid* completed musically and lyrically just before the onset of the weather. Of important note are the 2nd and 3rd verses. The lyric was written during a phase in which I felt incredibly

'light' and was subsequently completed one or two visits later, the first visit being the most prominent as usual. All my songs try to capture something of the events happening in my personal life, within and without. The lyric reads:

Mr Weatherman and the Sundance Kid

*Prophesising, reading, writing
that is the order of the day
I am a spiroscope
everything going round in circles
Focus upon the centre
everything else is a whirlwind
The stillness is in the movement
the moment is dynamic*

*What have you got to say Mr Weatherman
Wishy washy wishy washy
Rain all day, rain all week for God's sake rain
'Give me a break, bring me a saviour
I want a sunshine breakfast
Fly me a golden egg sunny side up'*

*Singing, dancing gallivanting
that is the order of the month
I am a helio hentrick
everything nestles in revolutions
Nine half dozen don't half make a number
every one laid in white
The prowess lies in an inceptive fire
a swinging, conducting draw*

*What does the Sundance Kid have to offer
a shower of gold, a ray of lightning
Pandora's Box broached by a flaming bullet
'O' bandito, O' bandito
is this your glowing message?
One last shot in the dark all for a chick'*

Of note are six activities; prophesising, reading, writing, singing, dancing, gallivanting, not necessarily in that order, all of which were the objects of motivation during my boring job at the time in a mail company. It so happens that the reading caused major conflict and arguments that subsequently prompted it to be mentioned in a meeting from which all further reading during working periods was banned. So instead I found expression to my creativity in writing, either this book or the above song lyric. Prophesising is synonymous with *teaching*, a point that will become apparent later on in this book. These three activities I have called the order of the day. More sporadic are the singing, dancing and gallivanting, which I have called the order of the month. I left this job after I had written this song and took a week off in which I helped my Spanish cousin find a job back in London. In the ensuing weeks I read this poem to a couple of friends of mine. In fact I suddenly went through a very extroverted time in my life and performed three times during poetry week. For the record the first songs I played were entitled *The Survivor* and *Climax*. During the second performance I narrated *Flashbacks* and *The King and I*. The third, *Die, A Star is Born* and one of my sayings, *You know why we talk to animals?* The latter took on extra significance being among poets at the time, as well as for its ambivalence of meaning.

I get jobs as frequent as I lose them, one resulting in being cuffed at work for which I am threatening legal action. During the second session of poetry night I got knowing someone who told me about 'break' dancing on Monday nights. This is something I have been keeping an eye out for in the last six months. And so, after poetry week had concluded, I went, met up with one of the organisers/teachers (as this is an inherent ability of mine), then afterwards progressed to a further evening of poetry at the same location where I had initially met this 'break' dancer. Not intending to perform, as I was not carrying my songbook, I sat down to write *Messiah Child*. Barely a few lines old I stumbled to find inspiration. Just then I heard a poem read out entitled *Intuition*. Then ensued a ten-minute break. A fellow poet came over and sat with me, someone I knew from a previous poetry session. As if prompted I suddenly talked about this new poem I was writing and then in truly prophetic fashion gave a teaching, extracting words from some deep resource. During this state of mind it is one thing writing or constructing something but allowing somebody else to share in this 'sphere of influence' can be hard business. I talk about this towards the end of the book and obviously has something to do with the state of passivity the hearer is in. It has occurred to me that any feelings of being set up quite deliberately by an instigator would only suffice in either providing a 'false' message or the utterance of nothing of prophetic value or, more than likely, nothing at all other than a couple of grunts. This does not discount the fact that if I have nothing to say then regardless of an instigator I still have nothing to say. Anyway, during this meeting I talked about the Self, the homeless, taking responsibility for oneself, being an individual, harmonising mind and body with thoughts stimulated by the body's needs; the instinct that prevails like the child within all of us. Is this not a "break" as offered in verse 2 of *Mr. Weatherman*? More than coincidence, surely this is synchronous with 'break' dancing but even more so by the unconsciously-motivated revelation of the name of the 'break' dancer, "Child". Examine the environment I had found myself in; dancing, singing, writing, narrating, prophesising. In my bag I was also carrying a sandwich with an ox tongue filling. Is this symbolic?

I'd like to tell you of another incident I have had even more recently. Again, it was during a state of transcendence that I found myself walking through a high street when I decided to pop into a second-hand goods store. I saw a leaf blower hanging up, something I had been looking out for on the cheap for years, as well as a hedge trimmer and various other items. Now that I have just got into a little bit of gardening work recently it would not be unusual to see myself drawn into this environment. The costs of the items were fifty and eighty pounds respectively. I offered one hundred for the both; I may have gone to one hundred and ten. "A hundred and twenty pounds is the lowest we can do sir". I think I stormed out of the shop, quite uncharacteristically as it goes probably more due to the fact that everything else that day had been going my way, grunting something like "these aren't second-hand prices"! I returned after the weekend had passed, sporting a new cap and thinking, 'I'll withdraw one hundred and ten pounds and tell them that that is all I have got'. I had a coffee and decided to check first to make sure the items were still there. They were and as I talked to the manageress about whether the items here included instruction manuals we got talking about her garden. In fact, thirty minutes later in the gardening section we had commenced to winding up the conversation when she, at that moment, told me that another, exactly the same, hedge trimmer is just about to be displayed at the markedly reduced price of sixty pounds. I was ecstatic; that meant I could offer my intended highest offer of one hundred and ten pounds. As it goes I offered one hundred, my original previous offer, and she accepted. What does this suggest, prophecy, magic or intuition? Can I not accuse myself of one thing or the other?

At this time of writing I have also just written a letter to Graham Taylor entitled *King* - the ultimate chapter. I explicitly state in this letter that a poor result by Watford FC entails a correlative affect on the chasing pack - the symbolic influence of lionly status (I meant to write "kingly status" but my fingers stumbled across the keyboard). Watford FC are going through their worse run of the season with a draw, a win and a loss. And the waters continue to rise. Such meaningful coincidences have been apparent all my remembered life albeit, I feel now is rather appropriate to record their personal relevance. When I think about *War* written years ago but recorded on an eight track studio just prior to the second outbreak of the Gulf conflict it leads me to reflect that all my songs contain this prophetic quality but that the more subjectively-centred they are during construction the more apparent is their message. That is, if I can find a public audience to listen at times when I am subjectively centred the meaning of the words appear to take on a public relevance. In principle, this is not far removed from the [ere] teaching I gave to my fellow poet about the nature of the dialectic and its Hegelian/Marxist appeal towards a socialist viewpoint. Nor is it far removed from leaving that place to hurry to work and just as I went to jump on my bike with an incipient rain, shouting "Hold off for twenty minutes more"! And so it did.

And so what unwittingly started off on the back of a *Fleece and Firking* flyer became this song:

Messiah Child

*Fire burns Water cools
A baptism of flames
quenched by a sodden fleece*

*Air breathes Earth heaves
Raising the kingdom
scoured by a winded voice*

*Hail O' child divine
Jacob's son, multicolour lover
Spreading the seed of the Righteous*

*O' justice comes upon you
when your face is down on the ground
and you're being mounted by His holy crown*

*When I am at my coldest
I strike like a snake's tongue
like a fucking blizzard*

*Today, at break, I gave a teaching
about the Self, the homeless,
taking responsibility for oneself
Being an individual, harmonising mind and body
with thoughts stimulated by the body's needs;
the instinct that prevails
like the child within all of us*

Foreword

*Books only mean something when they are created
They are like facets of a diamond;
they help to focus something in the beyond*

The idea of this book was originally a request for help, a bunch of letters expressing a need to resolve the personal conflicts I was having with the outside world. The feeling of wanting to write was a phase in my life initiated some 8 or 9 years ago and commenced with the writing of personal letters to ephemeral girlfriends I had met during those obscure times. Some of these letters were most definitely sexually connotative yet sexual relations were hardly actualised in most cases. What followed during this phase was an educational stance and I found it needful to summarize particular books I had read at the time, subject material concerning the likes of occultism and horticulture.

My experiences whilst living in Deptford was a big turning point for me which eventuated in a subsequent departure to the USA. What ensued on returning was the commencement of an earnest polemic against particular organisations but that the subject material in the writing of this early stuff is not appropriate for its incorporation towards this style of book. It was a line of writing that eventually dwindled away towards the approach of the new millennium. Thus a few years on from when they had been incepted, after no apparent help was forthcoming in the form of objective knowledge, their nature began to change. This new stream of consciousness first appeared as an offshoot that later stemmed out into the main body of ideas occupying my life at the time. By including their dates I have tried to express their evolutionary changes of style, but the idea of compiling them into a book only came about during 1999. Thus, in order to maintain the book's unique character I have omitted the majority of these first letters directed to other members of the public, for instance to my local MP and so on. Not only that, the ideas and concepts of this book were written as revelation, that is, inspired during times when I felt compelled to write. This manner, exclusive to this material only, consisted of rough notes from which I directly wrote into letterform whilst trying not to lose their subjective appeal (except the very first entry which was a spontaneous explanation from America for my rapid removal away from England and which was originally going to be a permanent migration). Thus a subjective character is maintained throughout these initial letters, now assisted by the inclusion of footnotes in order to enable their easier comprehension, but which subsequently changes between chapters 6 to 8 because their original notes could be continually modified due to the introduction of the use of a computer.¹ Chapter 9 was

¹ In revising this book for publication the material between chapters 7 and 9 has been moved to book 2, *The Magician's Handbook*, which is now Volume 2 of a two-part series. This made sense in light of the complexity of the material and didactic nature of its writing. If I recall, the last letter I directed for Prince Charles was never sent, for this reason alone. But interestingly I brought forward *The King and the Land are One*, originally from chapter 9, for reasons of its personal character directed towards the former manager of Watford FC, Graham Taylor, and which has even more relevance now for their current drive back towards the Premiership.

short enough for its acceptability towards the original method.² From that point onwards a subjective nature looks to be fragmenting into philosophical and logical issues.

*It's important to know what one is saying and not
what one is not saying for then things are kept in context
Yet if the latter is maintained then it becomes a philosophical issue*

A point that may be overlooked in this book is the importance of the addressees, with due respect to their official roles and status concerning their significance to the nation and to myself. I chose these persons for a particular reason; without doubt I felt that any motive, apparent or underlying, pointed to receiving some sort of feedback. In most cases I would almost try to anticipate the day that each recipient received their letter and subsequently romanticise about a possible opinionated response from them. The addressees' roles as heads of state, football manager, spokesmen and figureheads of the environmental movement, special friend's etc. have all served a purpose towards me, not that they all replied. The obscurity of the writings says a lot for this. Yet what was important is that it necessitated within me a sense of destiny, expression, the feeling that I was somehow fulfilling my potential and own role towards the country. The subsequent publication of the book will emphasize my role towards the world. It has also occurred to me that my natural ability in practically everything I do reinforces the need for this underlying motive whenever I have a sense of destiny. For instance, what has recently come to light is the role that these heads of state play towards me as protectors of the environment and the people. One need only consider the scenario in which somebody attempts to plagiarise this book or at least some of its material. They will have a hard time disproving me. Certainly if it went to court I could call to my defence the country's leading dignitaries. At the same time one may ponder why such an individual as myself found it necessary to set in history a proof of communication, but not least so, how I may possibly have subconsciously influenced these persons. In fact, I don't doubt that such a politic will be used for precisely this reason in the future. It is never my deliberate intention to want to be like this but I wait with open anticipation as to how this book will be received.

The nature of the book is to allow people to read it so that however far one has reached in its intuitive level of understanding should be indicative of the level of conscious evolution that one has achieved. I emphasize, this is not simply a matter of fact as will hopefully become apparent by the time one reaches the last chapters. The book, for this express purpose, does not have to be read in one go but may take many years before its full comprehension can be seized. It is important that the author is not judged as to incur upon the reader a biased and pre-conceptual understanding of what he or she might expect in this book. The reader may well be opinionated but such a stance can remain opinionated without incurring inhibition of true understanding. Remember:

² Chapters 7 and 8, *From the Beyond* and the beginning of *The Apocalyptic End*, were never publicized in letterform since it necessitated the reading of the previous chapter. It was written for this book and can now be found in Volume 2.

*Intuition allows the understanding of
everybody's point of view*

As the book progresses so its subjective content evolves into an objective style with the (hopeful) effect of clarifying certain points of view that are assumed in the former. Literally the use of different words objectively help to express an evolved change of perception whereas in the former the dynamics of the writing are expressed with a consistency of meaning held within a quantum of minimal terms. This concept is comparative with early biblical literature and the history of words as a whole. The first spoken words would have contained broad meanings subjectively grounded as to operate on an instinctive level of naturally-induced understanding. This is apparent with the Ten Commandments although in this case it is plainly manifold that they had been uttered from an “evolved” being rather than primeval man.

*No one is right or wrong
so long as one remains consistent in their argument
This is the nature of intuition*

The content of ideas in each section may tend to take on the influence of books I may have been reading or other activities happening at the time of writing. I say maybe, because I wrote without any conscious motivation attributable towards these literary sources, but rather an unconscious motivation. This became apparent to me in an obvious way when I could see the influence of Vedic and Buddhist ideas in chapters 5 and 6 in the letters entitled *Being* and *Art, Perception and Instinct*, or Marxist and Hegelian ideas in chapters 6 and 7³ in those entitled *Consciousness* and *God and Magic*, especially due to the nature of the scholarly material available at the time. Again, this merely implies a correlation of subjective understanding and might not be apparent to the reader of these chapters. To cite a very, very recent example of how a subjective understanding might operate, yesterday I was reading a copy of *1984* by George Orwell whilst sitting in a pub and had just reached the stage where the protagonist in the story gets caught by the “Thought police” for showing revolutionary tendencies. After leaving the pub I had to return to it and buy some beer (alcohol, along with smoking, drugs, masturbation, sex, I think, have all now been conditioned out of me) with the ulterior motive of receiving a cash-back because I just did not have the funds available to draw from a cash-point machine. After returning I sneaked out the pub holding three bottles in my zipped-up jacket probably looking rather conspicuous whilst I trotted over to the car. With enough change now to make a phone call I hung around a public phone box waiting to resume a second conversation with my parents who were trying to obtain some information during this waiting period. In those five minutes I saw three, maybe four police cars go by along an empty high street early during Sunday evening, one of which appeared from the vicinity of the back of the pub. I immediately thought to myself “there must be CCTV in operation here”. Right

³ Now edited and found in Volume 2.

underneath the lamppost where I was standing was a sign that read ‘CCTV’. You know, what sticks in my mind about that part of the book I was reading at the time is the narration which describes the mentality of Big Brothers’ party members who are conditioned by a conscious act of hypnosis by unconsciously inducing a process that when made conscious is quickly forgotten.⁴ Its terminology is referred to as “blackwhite” or “doublethink”; the idea that whoever controls culture controls the mind of the individual. Any person need only look up references to the dialectic, whether it be Platonic or Hegelian amongst others, to see its correlation here.

The other relevant point to mention here is that the material in this book is dated. This means that it does not necessarily imply the time of the original composition but rather when the material was finalised in its contemporary form and despatched. Its actual composition could be one week before or three months before depending on its full completion. But as in the above stated example its relevance is appropriable because at all times the material seems to contain a prophetic nature for events that only make themselves apparent to *me*. Sometimes these events could be considered synchronous; from this perspective I might say that they are “acausal” because of no apparent causal connection, yet from another perspective I might say that they are “causal” because I can magically determine my subjective experiences, my *encounters*. One’s mindful relationship to an event is determined by the *level* of transcendence one has achieved, or not as the case may be. Consider these terms:

Active Objectivity (AO) - Intuitive inference (recognition) of the Unconsciousness - metaphysics.

Active Subjectivity (AS) - Intuitive identification (recognition) with the Unconsciousness - instinct and spirituality.

AO & AS signify an objective and subjective state of transcendence, respectively. The *levels* I develop are contained as a moment of perception held within a sense of timelessness and are appropriated towards either an intuitive, prophetic or magical form of expression. They can thus be seen as a means of influence stretched out across the Active Subjective/Objective spheres of being. That is, these spheres are essentially the same, yet the content with which they express themselves differs in respect to either a bodily or mindful perception. Culmination of transcendence happens through the process of *subjectification*, as a meditative act of passivating oneself for the channelling of mediated cosmic energy. But this is the crux of the matter. Culmination increases with experience (passiv[ic]ation) – the more experience one is capable of falling back upon, the easier one can ‘hold’ mediated cosmic energy in balance *at a certain level* and so must the expressive quality of that underlying reality be affected. In all fairness then, it must be said that there has to be a direct relationship in both one’s subjective and objective natures, i.e. as I physically adapt, which is true to my point explained in the introduction, so too do my mindful qualities.

A last point here, intuition, prophecy, and magic are seen to contain the same essence or nature of existence between them. But as that underlying reality ‘strengthens’ in its means of expression, as a subjectively-centred consciousness one’s

⁴ This important point I expand upon towards the end of these volumes.

perception will also adjust so as to conduce towards a strength of magical existence. Intuition is superseded by prophecy, prophecy by magic, only that one's objective content will allow for its different perception; a living science.

Now, the above paragraphs would normally be reserved for the penultimate chapter but I have deliberately brought them forward to give one the 'taste' of things to come. I am not expecting anyone to agree, let alone understand it. As one progresses through this book I continually develop my ideas with an evolving terminology. Provided at the back of this book will be a glossary of terms should anyone ever get confused as I sometimes did when developing their idiosyncratic usage. You'll discover that I have blatantly re-invented some of their meanings to suit my initial use of the words; still it is only what culture does over a long period of time. I might also mention the fact of inventing new forms of already existing words in order to conduce, again, to this personal understanding of mine. This may be referred to as the re-adaptation of grammatically correct words. It is quite legal [I have since made preference for the word 'lawful' instead] in a book of this nature when I am trying to explain my personal understanding; the reader's forbearance in the subject should gradually induce (hopefully) a likewise understanding.

My grammatical skills also develop. This point is not to be taken lightly. In fact, the book as a psychological study is invaluable, reiterating the point mentioned in the introduction. In editing this book I find this to be my greatest 'headache' - how shall I maintain its [subjective] psychological benefits whilst trying to present as professional a piece of writing as I possibly can? Certain *errors* I let be so as not to ruin the style of imagination concurrent at the time. For instance, in the footnotes I indicate how I have used "i.e." instead of "e.g." in the above text for cases in which I had been maintaining the same line of thought or context. These grammatical errors may well maintain its context that might otherwise be lost if altered. Conversely, other grammatical aberrations would be corrected for cases in which the meaning and context would not be lost. The most obvious examples of this are the italicising of words for which I had not previously indicated a special distinction in context or meaning within the original textual construction. Barring small sections of chapters 8 and 9⁵, I had not previously italicised any of the text. It was a late addition to my writing skills. The other point to include here is my insertion of square brackets "[]" to words or parts of the text where I think that a footnote would be insufficient or that the text needs to be improved. And finally, as a rough guide also, apostrophising words are reserved for cases where the meaning of them would be augmented out of their normal context, for instance, "intuitive beings 'read' the hearts of others". On the other hand speech marks are generally used for quotative expressions, for instance, a "fabricated personality".

On reading this book for the first time one would do well to avoid footnotes. Footnotes as these are used for analytical purposes; they only appeared as an after-thought when I decided to [initially] publish this book. Admittedly, there is a lot of helpful objective information in them but the evolution of consciousness is better grasped in the actual text. As previously noted, some of the terms and phrases are idiosyncratic and can be broad in meaning. They should be held lightly until such meaning is elaborated upon. This prevents any build-up of negative objective energy. If

⁵ Found in Volume 2.

one cares to make a study of this book then by all means indulge in the footnotes, as it will help the reader to understand the utter self-assurance I, the author, have in these writings. The style of its annotation is to support concepts vindicated by other points referred to further along. But during the last few chapters the main text [read in conjunction with \volume 2] will begin to speak for itself, emphasizing its objective nature. As an additional point here, in retrospect I realize that the book necessitates to itself a reading at least twice over. This was no accident, but neither was its original intention to do so. For me, twice-reading was a further act of transcendence.

On an academic and final note it is in my interest to one day see a commentated version of this book. But even more important is the [final] construction of a supplement to this book. It will be entitled *The Magician's Handbook*. Now, initially the material was originally designed to slot into chapter 8⁶. It is by far the greatest thinking I have done on the subject, so dynamic as to effectively change every time I read it. And this is the 'problem'; I kept on altering it where I thought I had omitted some content of understanding. This resulted in its expansion and complexity of meaning. As an indication of the evolution of my consciousness it also shows a development of the use of diagrams and symbols. But in the interest of the lay reader even though its content was in the style and vein of this book it could almost be rendered incomprehensible; thus its preservation as a separate book focuses towards an elitist audience. I emphasize, this is not an act of discrimination since I intend it to be made available for general viewing

But just before I let you go there is one last point I need to make. It concerns the strategic placement of sayings throughout the entire length of this book. They are deliberate tools, written independently, to assist in the transformation of consciousness. As a didactic message they should be dwelt upon as a means to helping the reader to move on to the ensuing main text. They can also be used as an afterthought. I'd like to give you an example.

*You know why we talk to animals?
Because we are listening to ourselves*

Now, what am I saying here? An animal in its 'normal' understanding could be one's pet. Consider talking to your cat. What are you doing? You hope the cat is listening to you, you hope the cat can understand you. It seems to when it repays your attention. But all you are really hearing is your own voice, you hear yourself believing a make-belief scenario, a "fabricated" event. You are listening to yourself because *you* want that cat to understand you.

But an animal in its normal understanding; we are all animals deep inside us. You talk to your cat. It *meows*, you *meow*. You understand yourself as an animal. You are responding to the cat. There is no compromise here. You are on the same terms as the cat. The cat is you. You hear yourself in the cat. There is no distinction between you.

In the meantime, indulge.

⁶ This as I say is now in Volume 2.

The Dawning of Consciousness - The Evolution of Christ

02 August '97 ***The Millennium Experience***

*You either die by the truth
or you die anyway*

Dear Mr. Tony Blair,

Though I understand that this is one of the most busiest times of your life, I find it necessary to remind you of the impending threat of what the millennium will bring. I am a seeker of the Truth although I find myself quite naturally in this position. My psyche does not impede what my subconscious feeds me; I feel myself as a manifestation of the Truth, expressing it as fully and definitely as is possible within a confined consciousness. This has led me to the philosophy that all conscious manifestations are merely expressions of the Unconscious[ness], and that the Truth is nothing more than the Unconscious[ness]. It is how we interpret and define these unconscious motives that maintains our distance from it. Do you not think that all ideals are merely points of focus for which we never reach? They are only there to take us so far and then one must project a new ideal. The Absolute becomes unattainable.

In stating my position here I hope you read on of the experiences I have encountered and why I think there is a dire threat about the evolution of humanity. You see, it has come to my understanding that certain individuals are specifically brought to the forefront in order that the human race can evolve within his or her wake. Amongst prophets and messiahs this manifestation of the unconscious finds an even purer and destined form. A theory that I suggest here is that destiny functions in its more absolute form the closer we tend towards the unconscious motive, but gains a variable free will as it is perceived by the conscious mind. Suffice to say that destiny is a continually operating function and that enlightened beings find it closer to the conscious threshold more so than the masses and are able to reflect its motive much more purely. These people are in touch with their inner selves, they 'speak' with the heart, intuiting a response with their artistic right side of the brain.

I know this to be a time of revelation. The seeds were planted and found manifestation in the *Christ*. The *Christ* began our calendar and the millennium is an important cyclical point.⁷ The millenarian time evolved through being an evolutionary mental point of progression, in that the collective consciousness of humanity (for particular gene types that is) has naturally evolved to this time of revelation. In my opinion it will be impossible to evade. You must understand that Jesus Christ was as

⁷ Little did I know I would be writing this book to its conclusion.

much a revolutionist in that he hoped to take us back to the “Kingdom of God” - the Unconscious[ness]. In doing so he in fact evolved the human psyche significantly. This process is attributed with equal importance to everybody yet it is the most significant that will provide our historical background. In this sense one understands how the Christ, Buddha or any great nexus forms the grounding for conscious existence.

It is not my intention to confront you, more so that you give yourself wholly to the Truth. This in itself is a confrontation for all personalities. When you live in a society that fears the truth it impels me into action in seeing it choose a corrupted response, simply due to the fact that individual decision makers who have too much to hide hold sway over other groups not in a position to object. Now, in this respect I see you as one of the last few persons I can go to in the hope that justice can be done.

To give a brief summary of the last ten years of my life, when I was eighteen I had a personality breakdown. In fact, I practically lost my mind, losing the ability to remember or form coherent speech and had subsequently become a social reclusive type.⁸ Occasionally falling into madness I drifted around like a child without a mother, being influenced by anything. After about three years I began improving or learning again. The ensuing years saw me go through states of chronic paranoia although probably contrary to common opinion I had found stability in this after I had learnt to get used to it - obtaining something like a heightened awareness of different possibilities in search for an explanation of something that happened in society. Where previously I was devoid of any logical processes, left brain activity, I started assessing the situation around me, and this concurred with increasing feelings of suppression. I felt as though I was living in an electromagnetic field and began feeling conscious of ever-increasing ringing sounds, though staggered. I was becoming consciously mad.

To quickly summarise the next few years, whilst I felt that I was rapidly learning I began searching for an explanation to this life-style. I was almost convinced that I was being watched, interfered with or followed. This was all bottled-up before I could find the audacity to start asking around. Not the police, council, newspapers, friends or family gave me any answers. I was sure that someone or something was harming me though there was no basis for a belief. I left the country for America and the same thing went on over there. At this point I had changed my name but on returning endeavoured to start afresh again. It didn't stop so I resumed with the police again.

To conclude, I eventually took them to court for failure to investigate. There was also no response from either the Security or Intelligence Services but at this stage my personality was beginning to formulate around certain principles; self-defence, all things are necessary and a quest for the truth. I had already lost years of my life, most of my possessions, a normal social life and now felt it necessary to renounce my family, friends and town.

To this very day I have not been given an explanation [even now] for anything and I feel there is a massive cover-up, maybe a military experiment that has thrown me into the den of different organisations and influences. Even as a mystical experience, there is still inefficient basis for belief - I just don't know. I intuit, I think, with remarkable insight but it means nothing if there is no feedback. I am about to lose my

⁸ To be fair, what I mean here is that I had an inability to communicate on a human level with any consistency.

possessions again and see myself almost as an outcast. I want to see people come out in the open and reveal the truth. I have already written to your MP in Enfield North without response. Can you help?

It has been a pleasure writing to you. I hope we can maintain contact into the future. I feel the millennium is conceived and now awaits a re-birth. If you endeavour to follow this letter up I include [for your reference] a short inventory of my prior contacts.⁹

There is no mercy in the Truth

21 November '97 **Universal Logos**

I am only thinking of my philosophy
when I am creating it; the universe no less

Dear Mr. Tony Blair,

It has occurred to me that the issue of whether cannabis should be de-criminalized has come up for review again. In my experiences of the subconscious it appears that such factors that pertain to the withdrawal from consciousness has been an intimate part of human evolution. In writing my second letter to you let me elaborate on this point.

Personally, I believe the human race to be a product of nature, an accumulation of net principles that give expression to pre-destined forces. To take a line of perception I could say that nature is a product of sunlight - itself created from the fusion of hydrogen into helium and carbon. We could also say that the sun itself was created from the residue of an even greater star that on exploding set a moment in history from which life as we know it is directed from. This moment lies in the unconscious and can only be speculated at this present time as being a theory. The solar system would originally have been a swirling disc, our planets being created from the accretion of matter at about the same time the sun began to condense upon itself.

Now, if life is formulaic it would suggest that those very forces and their behavioural patterns are somewhere contained within the production of all organisms whether macrocosmic or microcosmic. At this point is it not fair to say that humans have the same instinctive values as they did millions of years ago but it is the expression of them that has changed? Culture, if anything, elaborates on those same values. For example, depending on the time and place death can be functional, ritualistic, accidental, murderous, even unnoticeable and culture is the expression of the way we usually deal with it. To continue on this line, language is one way of expressing the thought processes, which in primitive man might well have been a form

⁹ The majority were all directed towards the police services, local and national, including the Complaints Unit.

of telepathic understanding or simply visualisation techniques, themselves derived from a need to communicate an instinctive will that requires manifestation and collaboration. At the dawn of [human] culture man begins to objectify and falls into an object/subject frame of mind where objects borrow a rational basis - hence the brain boom - distinct from [other] sentient life-forms who lack the additional sensory perception and the *ability* to delay 'time'. Man begins to associate and share responsibility to the effect of re-creating culture. We might say then that if man evolved from simple life-forms then thoughts and ideas are themselves formulated from chemico-biological processes stemming from pre-destined forces originating in the unconscious which I term instinctive, but then manifest through the subconscious as a chemical reaction. The conscious mind is only how we perceive this process and its language an idiom of its time.

Science then, evolves progressively as we uncover more and more of our unconscious processes. For example, in discovering the nature of elements we theorise formulae, which subsequently forms the basis for the projection of a different judgement. This can be understood say, by first forwarding the notion that the sun and the universe goes around the earth. This geo-centric stance limits our perception, i.e. we see the planets and stars taking complex spiralling sometimes retrograde motion. In discovering the sun to be the centre of the solar system we see their truer dispositions and judgement becomes more direct and deeper centred. To understand this one realises that knowledge is an unveiling, inspirational process. We must continually strip away to get closer to the root of a puzzle - until one hits upon an intuited basis of understanding in order that everything can be re-attached to it. What changes is the perspective, i.e. we draw a line from either the point of the earth or from the point of the sun. Delusion itself then, stems from the absolute truth and is intricate to conscious evolution.

This originates our religious solar god/*Christ* nature. A *Christ* would be an enlightened being or moment in which judgement was grounded in a solar-centric nature. This being would need to understand the nature of the solar system and design a personal, experiential, holistic system around it. In other words, by tuning into their own 'sun-centre' within their subconscious and projecting a different perspective. Thus by delving into a subconscious nature one strikes closer to the source of our existence, namely, the "big bang". What lies within the unconscious is that awaiting realisation. An even greater being would design a personal, holistic system around a pre-"big bang" understanding. If our personality¹⁰ is constructed from cultural, geo-centric experiences, namely an egotistical nature bounded by earth and its geo-centric perception, and our subconscious through a *solar* origin destined with a *Christ* nature from a solar-centric perception [that is, truer to the point], our unconscious then is that awaiting realisation in order that knowledge is uncovered and manifested into the conscious realm where it forms a cultural acceptance. Thus we see the progression or movement of the unconscious into the conscious as a simultaneous event.¹¹

¹⁰ Personality here is a reference to the conscious mind since I am using it in the same context for the existence of a separate, intuitive body.

¹¹ The realization of the simultaneous existence of 'nothing' and 'something'.

To illustrate, a nomad leaving home, though not expected to return, will still need to find another home in order to continue expressing the source of his/her existence. In this sense one can understand the shamanic experience and the sacredness of the cave. We can see how it fulfils a holistic function for the shaman or hermit to focus his/her experiences.

Is it not possible that the conscious boom happened by the imbibing or consumption of drugs? By doing it long enough man evolved a cultural process that continually delves into the subconscious. If a culture is sufficient to induce the learning experience obtained through the subconscious state of mind (not unlike that of a baby being impressed upon by the physical world and having to compensate by forming a conscious understanding in search for equilibrium and stability) say, by meditation or mantra, then drugs are negligible.

22 January '98 ***Sustainable Systems***

Dear Permaculture Magazine,

On the issue of sustainable systems and human culture and the effects of evolution upon all living organisms. It is considered an interesting question among anthropologists why there isn't much fossilised evidence of human remains for every stage of evolution. Why does evolution tend to jump, or we could ask why animals haven't evolved just as fast as humans?

Let us consider that there has been a fair share of natural catastrophes on this planet. Animals and plants being more functional towards the environment tend to tune in with nature much quicker say, than humans,¹² and are less prone to resist environmental change. Owing to the immediate exigency that must be overcome in order to survive, this incurs the idea of the existence of an ego or self-will, implying some sort of induced friction towards nature. Now, in the case of the human animal, after it started to re-culturate the existing natural culture, viz. the plant/animal environment, in which it began accumulating time-pockets where nature was controlled for specific purposes, e.g. agriculture, the effect of natural environmental conditions upon Homo was more frictional due to the condensed natural energy that Homo was relying upon. To take an example, a potato blight in a natural ecosystem neither controlled nor manipulated by man would cause minimal disruption due to the permeation of the effect through the diversity of species contained in a much wider area. Suffice to say, animals would have a healthy diet of a wide variety of foods to choose from, and not be reliant upon potatoes.¹³ Now humans, in a re-cultured environment where potatoes might be contained on one large section of agricultural land, and also where local communities become more reliant upon such land managed by fewer people, will feel the impact of the potato blight much harder due to the

¹² This is a reference to the "ability" of humans to delay 'time'.

¹³ Taken out of context this may appear an unfair comment because I am trying to emphasize a particular space and time.

condensed natural energy contained within fewer crop species. Human culture systematically concentrates pests and diseases.

Now imagine a great disaster, like a flood, so commonly referred to in mythical and biblical portrayals. In order to return to equilibrium animals and plants would only need to find their natural habitat once again - the diversity of diet assisting in their re-adaptation to the changed environment.¹⁴ Due to the diversity of natural life, the environment should maintain other areas, in this example on higher ground, where predation is still well facilitated, [and] germination likewise. Any animals or plants that could not survive the changed environment simply died. Wild habitats would need to stabilise from a disrupted ecosystem but the diversity of the life would still be tremendous, suffice to say there would still be a diversity of environmental and climatic habitats for billions of life-forms to exist somewhere else in the world.¹⁵

Now, in the case of humans, how do we reclaim submerged agricultural land? Agricultural land is not a natural phenomenon in the sense of plant or animal inventions. In other words, humans would have to re-construct the land with greater incurred friction rather than just 'look' for it as animals or seeds. This produces greater human upheaval for which re-adaptation becomes the process of learning. Dams are built, colonies migrate, tools become more efficient, boats are invented, etc. This forced evolution allows Homo to jump much quicker in the evolutionary time-scale. The suffering human causes its own evolutionary progression simply due to its desire to control nature. It should be understood that all living organisms do this [evolve] anyway, but that which enforces the greatest change incurs the greatest friction.

This leads us to the Gaian hypothesis [very simply put] that living organisms [inadvertently] control the environment they sustain themselves in. It might be fairer to say then, that the more complex a society is the more distanced it has become from its instinctive root - although still retaining its instinctive nature.¹⁶ What we have here then is nature as the environment, and living organisms that change the environment, (i.e.¹⁷ rising sea levels as a factor of living organisms.)¹⁸

To conclude, instinctive nature happened as an unconscious ego, realised only when living organisms began controlling and expressing it. When humanity consciously fulfils its full instinctive being, when it is one with nature, only then will it find its God, the Unconscious[ness], the Great Death.¹⁹

¹⁴ For reasons of clarity it would be better to say "re-integration".

¹⁵ The point I am trying to say is that life gets on with itself. Death is an integral part of it. On the other hand there seems to be conclusive evidence that human culture is responsible for a larger rate of species extinction than any other species beforehand.

¹⁶ This is on the basis that human culture is the more complex. Complexity here embodies the prerogative of mindful viewing.

¹⁷ This appears to be a grammatical mistake but I advocate the use of "i.e." over "e.g." because I am still maintaining the context of my flood story.

¹⁸ This is one of those Gaian predicates in the Gaian (James Lovelock) hypothesis that states that living organisms contribute to global warming and melting ice-caps through the build-up of greenhouse gases.

¹⁹ When humanity learns to die.

*Do not punish me for my uncompassion
when I say to you "learn to die"
For the one great thing I could teach
in this world is to learn to die
But if you punish me thus consider this:
Do you intend to keep me alive?
For I already know how to die
in which case what would be the point
Either way you have nothing to teach,
let alone offer other than your death*

13 July '98 Nature as the Environment

Dear Mr. Tony Blair,

This is my third letter to yourself. Please note, these opinions and ideas are all my own. Nature as the environment. The manifestation of the Unconsciousness - the instinct.

The environment existed before the introduction of living beings. That is, before the environment could have been appreciated from an objective point of view.²⁰ This point might be disputable if one considers that the chemical erosion of rocks is a process of *suffering*. Thus, I say to you that suffering is a factor of all living things that undergo change in order that their personalities, in this case the face, look or type of rock, might adjust to the occurring forces happening in nature. Remember, these universal forces constitute unconscious factors that can only be measured and attributed to a scientific value, for instance, gravity or electromagnetism. Through a process of cultural evolution they become definitions for inherited learning, its terminology being a product of cultural experiences due to the etymological progression of ideas. The process of *suffering* then can be attributed to any chemical reaction including gas and liquid. Invariably these substances are quite interchangeable during suffering conditions.²¹ In humans this suffering becomes more complex in its expression due to the ever increasing evolution of all beings, especially that of humans in which one can show mental attributes like emotion and syntax. The point is this. Where is consciousness located?

²⁰ I am trying to make the distinction of living objects here as perceived by humans, from that of the environment, since I believe objectivity is a human faculty. All other living beings, as far as I know, value no distinction here - subjectivity.

²¹ The use of the word "invariably" possibly adds confusion here. When I wrote this line I was using the word flippantly as in casual conversation in expressing the idea that one state can change into another. But to alleviate this problem the phrase should be read at face value – that a gas could change places with a liquid and vice-versa.

Consciousness is located in all manifestations of the environment, nature, but that in humans we [you]^v tend to attribute it to a mental process. The mental process for me is an expression of prevailing conditions - that which I call the subconscious chemical reaction. Remember, this is a multi-dimensional perspective. Physical, chemical reactions are themselves an expression of unconscious forces, that which is being realised more and more, that which I call the instinct. Realisation is the process of making something unconscious conscious. The universe becomes the vehicle for conscious interpretation. Thus, in the evolution of consciousness one can see a progression from, on the one hand the reaction of a chemical with another, on the other hand living beings as we know them developing from simple cell forms conditioned to behave according to unconscious forces, on to human beings with much more advanced brain techniques for their adaptation to a changing environment.

Now, to take the human as an example, we ask the question ‘What does it mean to be a natural?’ Well, it is to do with where one’s consciousness is centred. A world consciousness is a holistic one. A natural can perform like a “natural” when at the moment his or her consciousness is sunk into a subconscious reactionary process and the chemical process is allowed to proceed without the inhibition of mental manipulation. The mental mind still prevails but it merely reflects the chemical process at the moment of the reaction. What changes here is one’s viewpoint - where one’s consciousness is based. Personally, I use my mind as a receptacle. So I say that the *Christ* is a natural. The mind [here] is used as a faculty of reflection and does not manipulate the subconscious process. The subconscious process being a chemical reaction becomes a holistic process in which its reactionary behaviour is aligned to the ever-changing environment without the inhibition of a mental process. One can now observe that healing, a means of allowing a holistic way of life, the *un*-inhibition of chemical processes, becomes a conscious process simply by the removal of mental impedances [that are] due to active coercion. As one might notice, this could be a cultural sickness, one imbedded in our way of living that induces us to behave in this fashion. Thus the *Christ* consciousness is located in the subconscious. Remember, ultimately I could exchange the word “subconscious” with “unconscious”, but since the unconscious is that which ever needs to be realised, the subconscious becomes the bridge of understanding.

Now, the *Christ* suffered for the rest of the world because it is located in the subconscious, thus aligned to the chemical reaction of the holistic world. Nature, the environment, is passive. It waits for feedback. When an active force is asserted upon it, as in the case of living organisms, it reacts. The changed environment causes all living organisms in association with it to adapt. Thus living organisms acting upon the environment induce their own *suffering*. The more evolved an animal or plant, the more this suffering is of a complex form, namely, human culture. All living organisms are *suffering*. The *Christ*²² sinks its consciousness into the subconscious, into the chemical environment. Though the mental ability of a *Christ* person might be negligible, his or her behavioural patterns will still express the equilibrium it has with the chemical

^v I have subsequently developed the idea that rather than being a human I consider myself as an evolved animal - read on.

²² The “Christ” is almost giving as much impersonal status as is possible here.

environment. The *Christ* person could walk through a door into a bar and not say or perform a single thing. It is passive though we could say that being in the bar in the first place was a “natural” reaction, not one of conscious willing. Remember, one has to sink the consciousness. But because the *Christ* is passive and represents the environment, it becomes the object of conscious manipulation in a world where man cultures himself to will with the mind. Man tries to control that which is passive, actively, only to incur his own suffering. So in saying that the *Christ* suffered for the world indicates that its consciousness is located in the environment. Here we see correlations with the concept of a Buddha nature. Everything becomes an act of self-realisation, a continual change in order to adapt to the prevailing environment.

A note here, all living organisms react and change the environment. When I say that man tries to control the environment through mental manipulation, in effect it speeds up his own evolution. Evolution is the measurement of the developing mind of the organism and its subsequent personality. What needs to be checked is man’s rapid manipulation of the environment, which through its association with the prevailing, induced conditions, causes a karmic effect such as high-tension societies that are trying to adjust to the rapid chemical alterations of its structures, e.g. inner-city concrete jungles. Human culture can learn to be subconsciously-centred (again), i.e. *Christ*-bound, for instance, learning to behave out of necessity. In this way great fluctuations to human health and life can be avoided.²³ Populations will take care of themselves if things are done out of necessity - to be like nature, passive and efficacious.

²³ Is this a fair comment? I only know it to be true. In fact, what I see is humanity holding back until it can’t hold back anymore, then bang!!

Objectifying our Lord

13 July '98 ***The Unknown***

Dear Mr. Andrew Collins,

What is God? Well, look at it in two ways. If you believe in God or any form of god one is actually objectifying it into imagery or idealism. It is seen as external, embodying all those characteristics which one might consider outside human potential. It would in fact be something greater than human experience.²⁴ This would be a very good reason to fear it, for fear is a product of a lack of understanding and that which is incomprehensible is commonly referred to as the unknown. In this sense we are objectifying our lack of insight. The other way of looking at God is simply this; that which we have no idea of. Non-believers are usually non-religious types, in the sense of institutionalised religion.²⁵ The fact is though, even atheists affirm this fear of the unknown but will seek different avenues for its explanation, e.g. scientists, or social types inclined to believe in the consensus of modern opinion. Both these groups leave some explanation to maybe meet with their God/god. Religious types will imagine a sublime experience that transcends the human realm into a state of absolute idealism; scientific types seek this perfection in their ability to gain absolute knowledge for purposes of human achievement.²⁶ Their respective followers might have a much diluted acceptance of their principles but which is re-affirmed by their stronger faith in realism and the need to explain the consequences of death, i.e. how to deal with the fears of a mortal soul. As you can see, all the time we are human we never quite meet our *god*.

In objectifying the unknown we place it at a distance and revere it. Take fire, for instance, and its capacity to burn and give warmth, create light etc. Here is the role of religion - it teaches behavioural and social patterns for the acceptance of that fire. Early religions would have personified that fire. Religion preludes science, and religious man becomes an initiate of civilisation or human culture. This is done by a process of *subjectification*. In this case the object of reverence, e.g. fire, is made "our own" (my interpretation) by giving it an experiential nature created by ourselves, for instance by the building of a camp fire. In doing so we begin to realise its constituent parts. Superstition becomes slowly diluted and is replaced by rational evidence, e.g. wood burns, fires start small, needs air, etc. An animal walking up to a fire will have evolved an instinctive reaction to stay or go depending upon the circumstances it needs. The difference here is that it lacks the rational resolve to be able to re-create the experience as humans do, though it must partly do so in order to explain its own slower rate of

²⁴ I am not discounting human experience of the divine.

²⁵ I believe that what makes humanity distinct from animalism is its religious expression prevalent throughout culture, cf.

²⁶ The truth of which can be tested. It is worth noting that when I say "social types" I am not talking about any particular adherent to one creed or another but simply a socialist in the true sense of the word.

evolution. For instance, how did the fox progress into an urban environment? Its instinct manifesting through its species personality, like so many other species including the human animal, has evolved a natural reaction that has been built into the mechanisms of that animal. This is a species personality.

We could say then that the ability to reflect and thus rationalise is a process of conscious *subjectification* - we have to make something “our own” (egoism)²⁷ before enabling rationalisation; re-creation. All cultures go through a process of re-creation, albeit however small in comparison to human culture. Thus human culture evolved from animal instinct, through to superstition and religion, and on to science [in its expression]. It continually evolves because our re-created culture induces us to make something “our own”. Our species personality has adapted a culture in which we continually strive to re-invent a process, and for humans this leads to an accelerated way of living that induced the brain boom and [which] doesn’t look like stopping. For this reason it might explain why the mimicking abilities of monkeys eventually brought on the reflective capabilities of humans.

All life should be understood as having a conscious behaviour. Though animals might appear to have pure natural ability - a subconscious reactionary element - they still view through a conscious window. Their personalities, reflective of their induced culture, are contained mainly to their species types. Only through rationalisation do they break out into individuality and distance themselves from their species personalities. Here we might begin to understand the process of taming an animal that requires moving it out of its [own] culture and giving it a re-created human culture. Consider felines and canines and their adjustment in eating patterns and outside excursions accorded to human convenience. Their ability to change is based on the ability to copy another life-style. Suffice to say, a changed environment incurs an adaption process that induces the animal to go beyond its species personality. This is evolution. We might note here how humans, in an ever-complex society, continually induce such a distancing from their species type.

Such is the complexity of human culture that one can begin to form a basis for the understanding of why humans have such a myriad of different looking faces. As tribal code becomes less influential²⁸ we find children genetically engineered from the direct effect of cross-culture breeding. In our evolution humans become more and more Gaian.²⁹

To recap, one may ask, ‘Why do we voyage into space?’ We are trying to make the universe “our own”. We voyage outwards in order to search for the very fabric of our existence. We don't have a choice, for in the moment the “big bang” occurred a law was laid down. Our manifestation would always be a reflection of the instinctive

²⁷ “Egoism” as opposed to “egotism”. The former deals with the ethics of self-interest as a foundation of morality bearing in mind that I propose ethics to be a part of a generic religious culture. My understanding of the word “egotism” has also evolved to mean something like “projected” behaviorism of the personal. The difference in the two is that the former is an environmentally based decision.

²⁸ This might be a subconscious reference to animism here.

²⁹ This is a contradiction in terms. We seem to progress away from our animalistic nature yet at the same time progress towards its reconciliation. That is because the Gaian hypothesis can also be viewed as a projected idealism.

impulse contained, prior to its explosion, in the seed of the unconscious. This is the oneness of nature, science, God. We need the greater picture in order to see that oneness. We go outside in order to make it “our own”.

Here, there is only duality outside the realisation of this.

*Have you ever considered: something unconscious
does not mean it does not exist*

13 July '98 **A Mystical Viewpoint to God and Life**

Dear New Scientist,

There are two ways of viewing the universe. One can stare at the same spot in a space continuum and see all events pass through it. Of course, there are an infinite amount of events that can pass through it taking an infinite amount of *time*.³⁰ Thus it will take an infinite being to read the unfolding story, a being whose whole existence is contained within that spot. In other words, that being is expressed through the course of those events, no greater or smaller, and is nothing more or less than the course of those events. Although one might say that there are different spots, they must all ultimately be the same spot for they all manifest an infinite number of possibilities, potentially at least, since our perception of what lies in the future can only be probability - this is the drawback of rational prediction where consciousness distances itself from the subconscious and ultimately the Unconscious[ness]. (Only by sinking that consciousness do we draw nearer to the Unconscious[ness] or its reflection, *god*-consciousness, for here it should be understood that human consciousness will have its limited window of perception whereas a *god*-consciousness will be an extended form of that. A *god*-consciousness might still be confused with an ultimate being simply due to its reflection of the Unconscious[ness] through the mind of a human, but ultimately that which is beyond the human mind is the Unconscious[ness]). Thus, the macrocosm becomes the microcosm and all things are contained in each and every spot.

The other way is to view the universe from a space-time continuum. One can then see the unfolding of light energy from different perspectives. For instance, you can see the same spot from two different positions thus in itself creating further points to be viewed at until ultimately one creates a grand picture that can be viewed from an infinite amount of positions.

The first definition could highlight a divine *god*-like being in which all things came to it at the same time as manifesting themselves through it. The second is more inclined to sentient life in which judgement is made according to the sense faculty that life form is using, viz. sight, hearing, smell, taste and touch are all faculties that are dependant upon a factor of distance. The latter two in humans and most other life-

³⁰ An infinite amount of “time” is not perceived as time, rather timelessness in its dynamic form.

forms suggest a proto-development before the more advanced senses evolved later, due to their direct contact. It should be stated here that simple life-forms right up to sensitive humans can taste the surrounding medium whether it be concentrated gases in the air or chemicals in liquids.³¹

To summarise these two affairs we can say that God is un-judgemental and spontaneous[ly imminent]. Life-forms are judgemental and time-encapsulating. This suggests that life distances itself by holding a perceptive view - nothing more than the conscious expression it perceives itself to be. God then becomes a static being [conceptually] held within a space continuum, [but] without time applied; timeless - an expression of non-perception.³²

Is this quantum physics? Am I defining dark matter?

18 September '98 **Judgement and Wisdom**

Dear Mr. Andrew Collins,

This is my second letter to yourself.

By throwing a spear in order to kill your prey requires judgement. Judgement is an action incurred, i.e. it is a 'doing' action. Consider making a judgement about somebody and then holding it against him or her - it still requires that you prevent yourself doing something; this requires an action. In contrast, if it is just a thought for which plays no apparent factor in your actions towards somebody then it remains un-judgemental. Judgement is based on accumulated wisdom. What is wisdom?

The act of aiming is a proto-development within culture, any culture; plant, animal, human etc. Why? Because it requires the raising of one's consciousness due to the necessity of acquired knowledge.³³ Knowledge in this sense could be exchanged with know-how. To take an example, with practise one will become more accurate in an action through the repetition of that action. Obviously there is a factor here, something like a stored knowledge or stored consciousness. This action takes into consideration certain laws governing life and its expression on this planet. For instance, the spear has a particular weight and stream-line quality. Its handling capabilities due to its handgrip, length etc., also influence the required action of throwing. When throwing it gravity pulls it down eventually to the earth for gravity entails that all beings can stay on this earth accorded to their existence here. In order to re-create this action of throwing accurately in say, a technological machine invented for the purpose, all these individual factors will have to be inputted and manifested into its design to

³¹ I seem to be suggesting that response to stimulation on this level is more apparent than light stimulation. Sensitivity to light cannot really be classified under one or the other. Being 'touched' by electromagnetism for me suggests the earliest form of sight. It's a matter of perspective.

³² It is the experience of God as the Unconsciousness that affirms Its dynamic quality as "god". For me to say that God is static suggests a viewpoint outside "god-space". It refers back to itself as a pure state of equilibrium – an immeasurable nothingness; an expression of non-perception (imminence). It is such that the dialectic becomes a tool for reconciling terms of contradiction.

³³ Simply put, acquired knowledge is essential towards the evolution of beings who are committed in their actions

carry it out, e.g. line of sight, trajectory, spear holding mechanisms for accurate firing and releasing, stored energy and trigger capabilities. The invention of a real-life human being will entail it to be able to compute that knowledge by itself, or at least be given it from a stored consciousness.

Culture is slow at first; the idea of repeating something enough times to be incorporated into a way of life, i.e. culture, can only be minute at first as it was with the dawning of life. Even the partial success of that action in fulfilling the instinctive requirement of self-preservation or survival entails that this action can manifest that basic requirement. It becomes stored in culture, a way of life, as a shared idea - a collective consciousness. Its use is reminded to us by seeing others doing it or by becoming part of our established education. As culture evolves relative to human advancement you find that we have to learn an increasing amount of more acquired knowledge in order to function in the common society. Of course there are exceptions to this, some people actually choose a 'backward' way of life. Our inheritance though continually reminds us from all around and the more one becomes influenced by this acquired knowledge/wisdom the more Gaian orientated we are (consciously) attuning ourselves towards.³⁴ For instance, with the use of global travel communication allows the conveyance of this knowledge.

Now, this stored knowledge/wisdom must be affecting the physiology of living beings on this planet. For instance, by changing the environment (passive) with an active assertion into it one creates a new set of environmental factors in order to adjust to. To go back to my previous example, by taking away all animals within the range of a spear one needs to invent something else, maybe a gun or pitfall, in order to necessitate that basic requirement of self-preservation or survival. In other words we are imposing change upon our own bodies by the way of adaptation. What we could say is that culture becomes the storehouse for collected knowledge and individuals brought up in it become moulded by that culture. (Symbolism is the means of viewing that culture into proto-imagery.) If culture is a pre-requisite for our way of living, it in fact produces specific, albeit widespread types; genetic types.³⁵ Culture influences genetic types by the very act of providing pre-requisite conditions in order to adjust to. Humans evolve certain in-built traits, just like animals, to deal with those conditions. The more active a being is towards the passive environment, the more imposed change needs to be adjusted to; humans do this more than any other species, hence faster evolution. This process in-builds cultural types into a way of living accorded to environmental factors. When a learned process is of an archaic nature it becomes easier manipulated for anyone doing it, i.e.³⁶ throwing something. Other learned practices, say like computer programming, are relatively new inventions. Notice, the incapability of the elder generation to grasp the 'idea' is probably much to do with certain alien factors, e.g. no similar inventions made for public widespread use that preceded computers; dealing with the changed speed of information delivery; lack of VDU exposure. Things like (watching) TV were still relatively new practices. Look at mechanics, it got to the stage where it was pretty much mastered. Why? Because

³⁴ The term "wisdom" implies requisite knowledge.

³⁵ I am maintaining a direct reference to human evolution here.

³⁶ To note, the grammar, "i.e.", being used here is still maintaining the context of my argument.

learned mechanical processes have been around since the dawning of civilisation. That action of throwing a spear became part of our culture that stores it as a part of the collective consciousness. Culture or acquired wisdom becomes the pre-requisite for our education, bringing us up to do things according to successful or partially successful methods. These imposed changes within the environment are eventually accepted as new cultural practices. In adjusting to them we *suffer* and adapt, thus inducing genetic modifications.

To summarise, wisdom for me becomes knowledge acquired through an experiential nature. Judgment is the active application of that knowledge, something ‘doing’, where reflection might be applied to the event only afterwards.³⁷ As culture expands so does our collective consciousness from which to draw from. In becoming more prone to error whilst adapting to an ever increasing means of performing things we induce a more rapid way of inventing new ideas and methods. Cultural evolution is speeding up as well as refining itself. We are heading towards an age where machines or beings will be able to do everything. This is the ideal we are heading towards, the same ‘ideal’ that caused the first organism to [want to] become one with the environment, forever causing its own *suffering*;³⁸ a conscious being adapting to the ‘unconscious’ environment through a process of environmental conditioning. If humans evolve continually at this rate of progression we will eventually transcend into a mental way of life; to become a *planetary* consciousness.³⁹

*Can you hear it?
When the world moves I move with it,
and the world moves for me*

³⁷ This is what I later refer to as being in a state of transcendence in which the mind is used as an ‘active’ window of perception only; an evolved animalism, a subjective centeredness of one’s consciousness.

³⁸ This can be an obscure comment. Besides, what is the first organism? Is it God? I am trying to emphasize the perpetuity of evolution. “Suffering” here, apart from any human values attached to it, is a natural process of adaptation.

³⁹ This statement is not as far-fetched as it seems. I am talking about transcendence here; the ‘unconscious’ environment is God.

Bringing the World into Order

26 November '98 **On the Theory that Death and Suffering Evolves all Life**

When me say me kill you, me kill you good

Dear Mr. Andrew Collins,

My third letter to yourself.

All life is prophetic; for example, a certain species of plant in one part of the world must be prone to suffering a certain form of disease, which can kill it off. In doing so the chemical equilibrium across the whole globe will be affected, albeit even a tiny amount. This is to take a Gaian⁴⁰ approach in suggesting that the emissions of that plant or its species is distinct from any other species and that even though gaseous levels of carbon dioxide or oxygen might be obvious examples of measurement here, the mineral content is also a factor here. In fact everything that plant is made up of is due to its exchange capacity with the environment. It is how the plant consciously adapts to unconscious forces in the environment or its ability to manifest formulae intrinsic to all matter that gives it its distinct shape and form. Although species appear to take on conditions set within the environment, we must remember that the environment is itself a manifestation of the unconscious forces⁴¹ inherent across the universe. Its passive nature is very much attributed because of its huge time scale that contrasts sharply with the active nature of living beings wandering or spreading across the face of it. We can say then that living beings appear to be products of the environment due to the latter setting the conditions for its shape and form though the both are in themselves conscious manifestations of unconscious forces underlying the whole universe. Thus we can almost begin to understand a descendancy governing all manifestations of life; an exchange capacity between the unconscious and the conscious through the direct result of forces moulding the conditions for life to manifest in. When the life form dies its formulae is still an inherent part of the evolution of living beings and can always be recalled whenever the chemical environment allows for its shape and form. It is an organic process. The best way to see it is that even though these unconscious forces might be few or even *one*, the changing environment allows for its different manifestations all the time it grows.⁴²

Thus a death of a species will evolve the environment and provide the new conditions for any further life-forms, allowing unconscious forces to manifest

⁴⁰ I have referred on a number of occasions to this 'Gaian' hypothesis (James Lovelock) probably because I had been reading substantial amounts of material on the subject at the time. In a way, I relate it to a sophisticated form of indigenous science, what I may call religious science. I value my own writing as such.

⁴¹ I feel I have already explained this term adequately in the preceding chapters.

⁴² "Descendancy" is thus the hereditary evolution of cosmic beings.

themselves in a different light. What we know then is that death allows for change in the environment as well as expansion and evolution. Any life-forms then are prone to die or change with the environment in order to allow progression.⁴³ In exchanging chemicals for its manifestation it in fact entails death of another species.⁴⁴ Immortality then can only be a factor of change. To make a species live longer it must be able to change its form according to the change incurred in the environment. The slower it is at changing the quicker it will die.⁴⁵

Now to look at things from a different angle, might it not be said that the chemical flux that shifts or affects the global equilibrium will be picked up by life-forms in any other part of the universe. For our purpose we will see things in earth terms. A disease organism might not be able to exist in other parts of the world due to its [global] climatic conditions. But this does not mean that a species has not been forewarned of its possibility of dying because of it. If a plant dies on one side of the world the chemical flux will alter the environment. The environment, although altered minisculy, has affected the conditions for all other species to live in, even the disease organism. The subsequent death or thriving of other organisms will suggest then that the earth always finds global equilibrium. When that disease organism finally reaches other parts of the world where the climatic conditions are suitable it will infect any suitable species. (A point here, it is common for disease organisms to be totally independent of climatic factors if its direct environment can be maintained in the internals of a living species.) Thus the accumulated experience or evolution of an infected species will have already taken it into account. Its prophetic nature then allows it to deal with it [global change] and accept it as integral to its further progress, i.e. to have changed before it dies of the same condition or to die for purposes of evolving life-forms globally.⁴⁶

In the case of human beings, those most sensitive to the chemical flux become 'prophetic' types, superhuman in their ability to withstand the oncoming chemical flux that will be affecting human society. If thought processes, including language, are themselves stemmed from chemico-biological reactions towards the environment, then this suggests that 'prophetic' types become spontaneous in their verbal emissions and their need to change society, like a plant changing the environment. The more sensitive you are, the more susceptible one becomes to the full chemical flux and the more reactionary one becomes due to the change needed in order to meet the oncoming conditions. Here, psychic awareness is related to sensitivity.

⁴³ Progression here must be considered as expansion.

⁴⁴ In a localised environment these chemicals are distributed and held within life forms as part of the food chain. It is the way that variation is accounted for. Interestingly, passivity could be a measure of 'that which remains' after a movement out of the environment. Thus it cannot be considered as a static, but a dynamic, process in perpetual change.

⁴⁵ Rather, the slower it is at responding to change in the environment the sooner it will die as a species on an evolutionary time scale. I know it is presumptuous to say so, but humanity on an evolutionary scale might actually be quickening its own death even though the potential of individuals to live longer may be increased.

⁴⁶ Quite a simple concept really. One may view this as a conveyance of cosmic principles passed between the macrocosm and the microcosm.

*One can judge how sensitive one is:
How one accuses the world
is subject to how one is being accused*

26 Nov '98 **Healing**

*I am the Earth and all the time I live
I share in its spirit*

Dear Christina Fronista,

To raise or enlarge one's consciousness⁴⁷ allows one's perception to take in a greater environment. *Suffering*, caused by one's adaptation to the changing environment or the process of it, becomes the experiential process for higher learning; it evolves a higher level of consciousness or awareness. This is done through the means of allowing change to work through you thus tuning [one] into the mechanisms inherent within. Note, learning in this respect is a process of understanding, in other words, being aware of the connectedness or inter-relationships between things from which meaning can be derived. Healing, which is the process of making your body whole, is accorded with this process of raising one's level of consciousness by the very fact that your body needs to adapt to the changing environment. Stagnation or blockages cause the whole mechanism to disrupt or break down with a subsequent drop in consciousness.

To understand this point more clearly, all life exists in a state of chemical equilibrium. In other words, functioning subconsciously within the chemical flux. This chemical medium is harmoniously related, reacting according to its properties. These chemical reactions, happening throughout all living bodies/matter, provide the interactions inherent within the holism of the universe. They in fact underlie the processes accorded to the evolution of life and the subsequent development of life and its adaptation to the environment. This includes the development of the brain and the evolution of the mind. Thus intelligence becomes a factor of perception and how we see the chemical processes changing the structure of the universe, helping us define on a rational basis the meaning behind our existence.⁴⁸ A point to note here is that the brain might be attributable to sensory perception but the mind defines expression and meaning.

⁴⁷ Sinking, raising, enlarging one's consciousness, are all synonymous with the act of transcendence depending upon the perspective. It implicates a conscious state of subjectivity. Adaptation, elsewhere referred to as re-"subjectification", is synonymous with suffering and is the process of change.

⁴⁸ This statement should be taken for exactly what it says. One might argue that intelligence implies more than rational thought but that is why I say it is "helping to define".

So by raising one's level of consciousness or awareness causes one's body to function with greater holism. Healing then is a conscious ability. It is to do with allowing your body to flow within the chemical flux without the inhibitions of any mental processes. The mind *should* only be used as a reflective tool. If the mind is in anyway impaired it will inhibit the chemical flow. This includes cultural stagnation, where culture breeds types in society who use the mind for other purposes.⁴⁹ Although we might say here that culture is the problem, one can still take him or herself outside and find the *animal* inside them again. It is to do with allowing the instinct to manifest through them. Remember, most anxieties or tensions are due to one using his [or her] mind to cope with societal imbalances. The problem becomes compounded because (Western) culture does not teach one to search for the *animal* inside - the instinct, but rather to compete instead.⁵⁰

So what we have here is the idea of raising one's level of consciousness by understanding the interactions between those things that encompass a person's life. The mind is [then used as] a reflective tool and does not inhibit the instinct manifesting through the body; else this would be [a form of] repression. In creating a *culture* that allows the instinct to flow, for better words, the "need of the land", we can define the holistic interactions within an already functional system. Our consciousness expands with our understanding of something that is already working. There appears to be a macrocosmic/microcosmic relationship which itself is subject to perception only. In fact, what we are seeing here is one's perception becoming more holistic in its viewpoint. This raising of consciousness is accorded to the *suffering* your body goes through due to one's adaptation to the changing environment and the subsequent instinctive flow throughout all beings. Thus the *higher* the level of consciousness the more acceptable suffering becomes.⁵¹

⁴⁹ I did not want to change the bluntness of this statement. Here I am specifically referring to the conditioning and development of an objectively active mind.

⁵⁰ For clarity of meaning here, I have superseded the Darwinian interpretation that nature is competitive, with the Gaian approach that living beings exist within an arena of social responsibility. Thus, the notion becomes a prospect for abuse if I state that an actively, objective mind overrides one's instinctive nature.

⁵¹ When one is immersed in the "fullness of things" suffering becomes a phenomenon of actualized existence in which one can relate to their body an understanding of cosmic principles, viz. that life is a process of suffering. Engaging the mind into actively overriding such a process is the cause of stress and tension due to a mental inhibition imposed by a lack of insight - a human cultural deficiency. This point is further explained upon later in this book.

18 January '99 **Energy**

I am only the medium for the judge

Dear Prince Charles,

In writing this first letter to yourself, in the same manner as I have done to other people, the viewpoint expressed is merely of my own perspective through an ability of mine to intuit understanding of my relationship to the environment. Since this is one of your fields of study I find it appropriate to direct this knowledge to yourself.

Can energy be understood as a capacity to measure? For surely science measures the same so called energy but under different environmental conditions. Thus the conditions become the factor in which one terms energy. And if I said that one's perception is based upon one's cultural experiences, e.g. in an environment in which there are no trees its imagery or iconography would not be pertinent to any subject matter requiring explanation, then energy becomes a term dependent upon conscious awareness. As one's consciousness expands due to an ability to view the environment with a greater holism, i.e. the interconnectedness of things towards the self, so one can term the behavioural patterns of certain bodies or particles within a greater viewpoint. Thus in order to make a measurement requires taking in more and more factors as our perception of the environment expands. One might argue here that perception could be a factor of imagination or deduction, but its terminology is still intricate to the culture one is brought up in. One need only look at the different interpretation peoples have of God.

Now, the point is this. Is culture or our perception of culture dictated by the amount of energy manifesting through it, i.e. through individuals perceiving it? For if the individual can raise his or her conscious awareness of the environment then surely his or her perception of its energy will expand as to induce its greater availability and manifestation. This can only be done through a holistic approach. To fragment the mental perception of the environment will compartmentalise the conscious awareness of it and thus its [energy] availability. One might ask why is this? Simply because the availability of energy is directly related to one's awareness of it and its direct association to the way one's perception of his or her manifestation and actions within the environment occur. For if the individual understood the interconnectedness maintained within a structure like the earth rather than [say,] just a valley then his or her perception of his or her actions will define a global viewpoint for which he or she feels to be affecting and affected by. One's influence in society becomes very much a case of objective rationalisation through subjective or passive observation, i.e. seeing things according to what one has experienced beforehand and then interpreting them by way of reflecting upon past experiences. That's not to say that a holistic approach could not be taken with[in] a valley environment if say, the inhabitant knew no other environment, or a cosmic environment if a connection could be made with the heavens. Only in a fragmented viewpoint is one disconnected from the greater whole and thus, via a direct conscious link, the availability of energy.

Take, for instance, modern culture. In a culture where low energy availability is a factor of a fragmented mental consciousness, does one see a technological advancement due to an objective compensatory reliance upon external communicators?⁵² For example, instead of understanding the essence of your existence through the necessity of relationships towards things and subsequently your descendancy from them (be it instinctive and beyond conscious evaluation even – unconscious), [*my interpretation*] one consciously bridges the gap by the projection of an invention so descended from yourself or one's culture. This creates a temporary healing effect only when one is mentally aware of that invention's usage. Otherwise the gap between oneself and what you are mentally manipulating becomes disconnected when the invention becomes dysfunctional for some reason or other. For example, to drink from the river using one's mouth and hands is a natural ability belonging to one's species personality. To be able to carry water on one's being requires adaptation of your species personality in order that the projected concept can take refuge. One begins to assimilate a culture based on a projected personality. This might take the form of converting a gourd to transport the water. Now, if the concept of transporting water becomes lost then one either reverts back to not carrying water and returning to his or her species personality, or will out of habit take it for granted and continue transporting the water without acknowledging the concept. This action mentally projected becomes unabridged. Consider why fountains were invented? Wasn't the original concept based upon cooling the immediate environment in hot places and not simply an aestheticism?

To conclude, holism very much exists everywhere. It is one's mental faculty that is the medium susceptible to a fragmentary existence due to its very nature of promoting, and hence promoted in, a culture that projects a continual desire to further itself. Thus, as we move to an even more complex society, the instinct within oneself will become further distanced if a passive way of life is not reverted to. One need only look at the corruption suffered by Third World countries due to Western encroachment. Might we say that higher levels of internal energy, a factor of internal networking concurrent with a holistic mental or instinctive way of life⁵³ can be seen to be more available and religiously set within individuals belonging to countries not so dependent upon a technological living. It is almost like the cohesion or spiritualism in society is maintained at two levels. In the West one sees society bonded by economic factors fed by an external technological revolution. For Third-World peoples that cohesion is maintained in the instinct of survival and passively internalised towards the bequest of the Land.⁵⁴

⁵² When I talk about energy I must be referring to its subjective properties pertinent to the nature of the Self.

⁵³ This implies that passivity is a state of perception.

⁵⁴ Society is society and explicitly states that cohesion is at work here regardless of its materialistic aspects or not. I am merely trying to emphasize the gap between them, and that many problems in the West are due to the conflicts inherent within perception and how that perception is subject to illness if it is not motivated from the standpoint of the "needs of the land".

*It's not what you lose, it's what you gain
that makes the difference*

If you want to be great, think great

Consider how far a rain drop travels

*It's not what you lose, it's what you gain
that makes the difference*

Put it into context and change your perspective

Consider from where a rain drop has travelled

*It's not what you lose, it's what you gain
that makes the difference*

So, have you learnt to lose it yet?

In Creation towards the *Self*

20 January '99 ***Sacrifice – Bridging the Gap***

Dear Prince Charles,

In quick succession here is my second letter to yourself.

Consider what sacrifices one makes in contemporary Western culture. One might sacrifice their livelihoods in order to have a baby; a marriage in order to persevere in a working career; their security and health in order to help others. The common motive here is a shift in responsibility. Inversely, in many indigenous societies all these factors are religiously interwoven, so that a member does not lose one for the other. There are exceptions to this obviously, as in a great catastrophe. Life on this level is much more simplistic and spiritual. But what could be said about Western culture is that because of its projected behavioural patterns, that underlying interconnectedness is significantly further distanced and subsequently the security and obsession felt to lie in one particular aspect of life isn't resolved to fall back upon a way of life intrinsic to a balanced existence. Chaos resumes instead until the bare essentials are re-discovered again.⁵⁵ One might think that they have a balanced existence but all too often there is a stress factor accumulating when an over-reliance upon certain behavioural modes and conduct break down due to the creative urge of that individual needing to find expression in a constrained society.⁵⁶ This is obviously instinctively based where say, the sexual urge has been cultivated through the being to manifest into a mental outlet.

In order to resolve this energy, for want of a better word, the individuals are induced to learn and *inscribe* it back into their bodies as either solely towards a high level mental faculty like 'all-knowing', a physical faculty like creative art (although its long term application in both cases would induce genetic memory), or more usually distributed between the two.⁵⁷ Otherwise one is resolved to physically or mentally "let go" and lessen control of one's ego.⁵⁸ Stress would then be seen to be caused by the inhibition of this energy, a reflex from the mind prior to [its] re-channelling. Western culture, in effect, projects one into an objective way of living based upon a human-created structure that feeds one with an external ideality [*sic*]. In this case political and economic structures come to mind. Social structures on the other hand will always exist because of their ['closeness' to] instinctive nature. Thus, what is evident around us is

⁵⁵ It is my opinion that a "projected culture" is one based upon temporal motives whereas conversely, an instinctively based decision will always resolve one back to a secure foundation.

⁵⁶ Thus, temporal states of mind are always subject to re-creation such is the nature of a static life-style.

⁵⁷ This is a very controversial point yet no less derived from my personal experience of the transcendent. In its base form 'all-knowing' is the ability to hold in understanding the interconnectedness of all things, a state of mind taken for granted in pure expressions of 'creative art'. This condition is seldom maintained for any length of time by most.

⁵⁸ Other people have derogatorily referred to this state of existence as social conditioning. A transcendent ego would still share a quest for individualism with a 'normal' ego albeit, unconsciously-motivated.

disconnectedness towards the land[scape], [but] from which inversely indigenous peoples see their inherent nature feeding them and so becoming ever-enduring and forever a part of their being. It created us and thus we are always subject to it. If the Land dies we all die, we take what it gives rather than alter it to suit our projected ideals and structures.

The difference here is sacrifice. What is it that an indigenous person sacrifices to [as distinguished from what] a Western person sacrifices to? The answer lies in one's conscious awareness of the land[scape] and how one relates to it, in other words, "the law of the land". It is the Land that produces us and nourishes us. As we have evolved alongside all other living beings the land[scape] simultaneously changes and forms an ever-dynamic relationship with its beings to mutually feed one another. The best way to envisage this relationship is to consider the land[scape] itself comprised of an innumerable amount of beings from single cell structures to complex life-forms like ourselves. Without these beings the land[scape] would not exist since the Land is the interconnected structure providing a network for their relationships. Take away a being and you take away its relationship, and vice-versa.

Now to get back to the idea of sacrifice one should understand its evolution. The simplest beings are prone to die if they fail in an ability to adapt to the on-going fluctuations in the environment. In fact, they will die only to be replaced by more of their own type elsewhere in situations that suit their chemical needs. One could say that they have an ability to be prolific at living and dying. At the other end of the scale us humans have an ability to *create* time pockets, by slowing down or speeding back up the affect of the environment upon us. Thus (our) projected personalities have evolved mental abilities capable of gauging these fluctuations [fed from an external ideality]. Now, as complex beings one has become more detached from one's instinctive nature and thus are less prone to die immediately say, due to an abrupt chemical change in the environment. In fact, what is observable here is an *inability* to sacrifice oneself, or rather a willingness not to sacrifice oneself, as an act of nature.

Indigenous people, on the other hand, are much more aware of their relationship with the land[scape] and as such build a social structure concerned with the requirements of the Land, e.g. how much necessity is there to eat, how much necessity is there to breed. Their sacrifices to the land[scape] form part of their religious⁵⁹ set-up in that they will go without something according to the Land's need, and die if need be.⁶⁰ In the case of western culture one wouldn't stop there. Nature would be manipulated in order to extract more from somewhere else causing stress upon the human being seeking to live within this environment because of the need of the human being to adapt to the changing environment imposed by itself. Thus this act of sacrifice is not being committed by the Westerner because, from this perspective, the Westerner is not living according to "the law of the land".

⁵⁹ Religious in the sense that all humanity is religious but that this religious sense is subject to perception.

⁶⁰ Is this some sort of romantic idealism on my part not unlike that during the transition into industrial age? No, I am emphasizing the source of one's motivation here and what drives one's decisions.

Sacrifice is an act of bridging the gap between the land[scape] and the being who has consequently developed a mental faculty of reasoning.⁶¹ To most other beings, whether animal or plant, this is an automatic relationship based within the instinct of one's species personality. To humans who have mental reasoning it is seen as either acts of necessity governed by environmental factors, or ritualised in say, the offering of the first fruits of the season. Ancient times were noted for human sacrifices even. These cultures are very holistic because [a prevailing] mental fragmentation hardly exists. The mind has resolved itself by actualising this connectedness through ritual. This mental holism is far removed and obscured within Western culture because it[, the latter,] uses the Land as a vessel of manipulation rather than a parent.

*There is only one law; that is,
that all laws are mutable*

22 January '99 ***The Personality***

Experience is only a measure of how much you have created

Dear Mr. Andrew Collins,

In writing this fourth letter to yourself I hope to give you an understanding of some of the circumstances that induced me to think and write in this particular manner. My interpretation of the conscious and unconscious spheres that make up a being's personality are solely connected with my own experiences but have also allowed me to view its origin and evolution through time. Because I believe an "experience" to be essentially equal amongst all beings but that its manifestation differs according to the personality through which it expresses itself, I feel that I can share an understanding of all life-forms.

Personality is one's form of defence within a culture formulated for the express purpose of directing individual lives into a cohesive society. All these beings, regardless of the magnitude of the society in view, each have a destiny, which I term as the subconscious motive. The subconscious motive, for me, originates in the chemical environment, of which is governed by unconscious forces. These forces are obviously measurable mathematical formulas dependent upon the environment one finds their self in, but still unconscious all the same. As society attempts to control individual destiny or destinies, depending on the perspective, it represses the individuals by reducing their ability to respond according to their own destinies.⁶² This, in effect, formulates or enhances the personality and thus acts like a sponge. It absorbs experiences and

⁶¹ I have now developed the idea that sacrifice, in its true sense of the word, is making decisions that are instinctively motivated and effected through the faculty of reasoning.

⁶² I also refer to this as the "letting go" of human values through lessening the control of one's ego, viz. being aware of one's instinctive nature.

controls their time flows, stopping it or slowing it down necessary for that personality to function in a fabricated culture.⁶³ In a culture where repression is ingrained, where individuals have learnt to “deny the experience” by inhibiting the truth of the matter, they prevent experience (obviously not all of them) from being absorbed into the subconscious.⁶⁴ Thus it becomes encapsulated within the conscious spheres and remains only a part of their personality in the form of a complex. Only when it resurfaces (re-occurs) and is brought back “into the light” again can it be dealt with for purposes of “regaining the experience” and feeding it into the subconscious.⁶⁵

Those beings, which do not inhibit the experiential process, tend to ‘allow’ experience to go into their subconscious as efficiently as possible. Inducing a rapid learning affect, they also tend to be outside fabricated or repressive cultures.⁶⁶ These beings are put through great learning experiences due to the sheer impact of the experience hitting the subconscious. With a marked decrease in personality they become subject to natural and necessary actions and responses thus appearing to be out of time against a fabricated culture. Prophetic in nature, they appear to respond far ahead of their lagging contemporaries, existing outside of fabricated culture and its delayed reactions.⁶⁷ They seem always prepared for any oncoming changes and can appear as leaders, at least for any movement or following that might pick up on their beliefs. They do not intermingle freely amongst fabricated societies, their message is relayed to only a chosen few, an elite. Their nature is genius.

These individuals would show little emotional response as that part of their personalities is not duly developed. It could be said that emotional responses are due to experiential energy contained within the personality and being prevented from entering the subconscious. It[, emotion,] then becomes an outlet for trapped conscious energy that needs to resolve itself. It is in itself a way of dealing with repression and the inhibition of experience. It follows that the more emotional a person is, the more repressed (in nature) that person is.⁶⁸

⁶³ It follows that ‘mind’ can be considered as a formulation of ‘captured’ experiences.

⁶⁴ At first hand this may appear as a very static assertion but in the context of the whole it is quite relationally dynamic. What I am really trying to say here is that the “subjectification” of experience is gradually lost the older one gets.

⁶⁵ In retrospect what I have come to propound upon since is that experience is also the ‘oneness’ of being. It is when this ‘oneness’ is lost through a lack of instinctive motivation that experience takes on a fragmented viewpoint as expressed above. What constitutes the formation of a disparate mind is the very act of losing this ‘oneness’. Thus, the ‘oneness’ of experience is repressed through the habitual act of reflecting and subsequent ‘imposing’ of time upon it. A complex is thus a “captured experience” that could almost be said to have a ‘sell-by’ date on it. In fact, the mind is constituted as such. The more subconsciously (subjectively) rooted the moment of encapsulation is, the larger that aspect of the mind’s behavior can function as a passive utility. So when I talk about bringing it back “into the light” or resurfacing it I am in fact referring to the expenditure of its energy so that it loses its hold on the ego, the “fabricated” personality, in order to lessen it’s appeal as a conscious source of motivation. “Regaining the experience” and “feeding the subconscious” are metaphors for inferring the ‘oneness’ of experience via the omission of a constraining complex.

⁶⁶ Rather, moving in and out of them without the ‘full’ protection that societies could otherwise offer to conditioned members.

⁶⁷ This is an interesting point. For although I talk about speeding-up evolution, “lagging contemporaries” are in effect playing ‘catch-up’ with self-imposed perpetuating circumstances.

⁶⁸ This is a fair statement. I later refer to inducing states of transcendence that permit creative energy to work through oneself.

Now historically, this sublime way of living could best be illustrated by the ancient civilisations of Egypt and Central America. These cultures developed “unemotional types” bred within their hierarchical leadership whom would envisage the “experience” as necessary to the furtherance of their destinies. That’s why their religion was entwined with the workings of the universe and destiny. Death was seen as a way of furthering their destinies. Because of their nature they became very quick learners and masters of science. They had destined natures in which they could withstand huge experiences from within a thin[ly developed] personality. Almost semi-divine in character, it is no wonder that they were seen as gods. Their emotional behaviour just did not exist.

This leads me onto my final point. If such beings ‘allowed’ experience to manifest through them as efficiently as possible, they could be seen as masters of magic. Not only as great wisdom beings, but also to manifest their conscious energies through will power. Once sufficiently devoid of any emotional outlet, that same [cultivated] energy contained within the “experience” could now be prevented from [being internalised and] entering the subconscious and fired at will at the appropriate moment.⁶⁹ In effect, holding it inside your conscious sphere and releasing it with intent. Now, the exact means of this action has not fully resolved itself to me, but I think that to manipulate a foreign body requires a conveying of consciousness, i.e. placing one’s consciousness into someone or something else and then releasing it (experiential energy) into the subconscious of the object in question. This may, with some degree, affect and evoke an unconscious force to manifest through that object or person.⁷⁰

To conclude, where contemporary culture breeds repression and subsequently an emotional outlet, I think ageing is attributable to an emotional response in which [as aforesaid] the body “denies the experience” and thus the replenishment of energy it brings.⁷¹

*I am an animal; be it...
you worship animals as gods*

⁶⁹ I later refer to this as a state of transcendence. That is, whilst being subjectively-centred one allows experiential energy (also referred to as “objective content”) to build up and be released. Again, to remain consistent, “preventing from the entering the subconscious” is a metaphor on the same lines as “feeding the subconscious” and infers in this context a conscious firing of subconscious (subjective) energy. The latter has already been explained. This above sense is a reference to the “subjectification” process and how experiential energy can be controlled during adaptation for its subsequent mindful release. I later refer to this release as “culmination”.

⁷⁰ An interesting concept I have come up with recently is that this process of magic, synonymous with infusing something with ‘mind’, may well be the basis of why technological innovations actually work. That is to say, a car engine only runs because it forms part of the collective will of human consciousness. This would imply that the collective consciousness behaves like a global mind keeping everything human intact. Nevertheless, after all that I have said I totally hold myself up for any criticism concerning fantastic claims that may be directed towards me.

⁷¹ Obscure, but I am referring to the idea that emotion burns off creative energy.

Now what is about to ensue is a short account of my life that might seem even more far-fetched than what I have just written.

I was victimised in order to generate an emotional outlet, since I was devoid of one. This, in effect, would make me more human. The longer this went on the less of a magical will I would have as these [emotional] experiences diluted me more and more into a human culture.⁷² It is possible that I have been hunted [literally] by witch hunters and falsely accused of some act of destruction through the use of my [natural] will. I have not ever received an explanation for anything pertaining to this victimisation and I've certainly not previously known, up until recently, anything of my inner powers. Anything I might have done was done in complete innocence, a complete natural reaction, without any intent of abuse, or the knowledge of a 'willing' intent. I was a *god*; I am now a *great sage*.⁷³ I had a thin[ly developed human] personality; this would feed me experiences straight into the subconscious. I had a natural ability to store its [experiential] energy in my consciousness. I willed it naturally. This at first, the experiential process [that is], induced a huge build-up of [cultivated] energy but as time went by, maybe with the help of an external manipulator, the stored energy level gradually reduced relative to a learning ability (human development). Thus it[, experiential energy,] fed itself into my subconscious causing an ever-increasing learning affect that allowed it to be imprinted upon my chemical composition all the time these experiences continued.⁷⁴

⁷² I am suggesting here a perpetrator's conscious motive for the incorporation of myself into a backdrop of non-influential circles. The reason becomes more apparent towards the end of this book and its future supplement still in the process of being formulated, where I describe my ideas about the effect and influence of prominent individuals in society and how a single person can mould society around him or herself. I might also be accused of chronic paranoia here. In retrospect this suggestion is utterly ambivalent because when one is devoid of any conscious motives, as I truly was, how else should one explain these feelings of timelessness and instability. I reconciled this problem at the time by becoming comfortable within my own instability because I knew where I stood. Looking for conscious motives only enhanced any feelings of paranoia because, whilst lacking any resolution, it had the effect of immersing me into human culture and thus perpetrated my need to build a human personality. Under these conditions this could only result in the development of complexes. My sanity could then only be maintained by the withdrawal from consciously-based motives; and my existence today is a testament to this.

⁷³ This is how I perceived it to be at the time of writing as I look back to the inception of my "rebirth". There is ambiguity here whether this began as an eighteen-year-old at the commencement of my breakdown or as a twenty-one year old when I was back on the 'improvement' curve. That is, an improvement for the development of my conscious self. This former stage between eighteen and twenty-one refers to a three-year period of almost total reconstitution - a stripping away of my contemporary personality at the time. The period of intermittent paranoia commenced during the latter stage of this 'improvement' and although this seems contradictory it indicates that improvement was, and is, concurrent with some sort of conscious determination of the event. Due to maintaining an attitude of unconscious motivation feelings of paranoia were also susceptible to a timeless perception.

⁷⁴ In creation towards an "objective content", that is. I am intentionally being ambiguous here since an external manipulator may refer to human culture as a whole. My imagination has conceived many proposals but it is not the right place to write about them. But when I talk about reducing my energy levels I merely refer to its transition from a subjective awareness into an objective one. I have now come to realize that this is a cyclical phenomenon. It will also explain my apparent feelings of seclusion since although I may find myself in a busy environment I was objectively under-developed towards a human level of interaction; not unlike a baby.

I am developing at an astonishing rate since this personality has never tried [or wanted] to repress itself considering [the fact] that it is not one formed of contemporary culture. I spent many years in *seclusion*. I've always allowed the 'animal' in me to dictate my needs; a passive existence. This explains my lack of cultural identity for the most part of the last thirteen years. It also explains why my subconscious still receives the "experience" efficiently without much inhibition from a repressed culture that would [otherwise] slow down this process. It is based upon necessity, my personality that is, that 'allows' experience to be [fully] absorbed. My mental capabilities have been developed to reflect upon what has already happened, not to control. The more I become involved with modern culture the more diluted I become, which explains why I have developed some emotional response. It will take a good long time to catch up to everybody's cultural level of emotional response at which time I would become the most advanced being in living memory, maybe ever [*sic*]. If I allow this way of life I am going to be *all-knowing*.⁷⁵

It was because I never knew or was [never] told that I developed a personality such as would 'allow' the "experience" to work upon me without mental repression in those formative years.⁷⁶ If I were told, [informed of its nature,] it would make negligible the very purpose of not telling me. By telling me would have nullified my natural reaction. With this knowledge and capability I would have become a real threat, and a real reason to be victimised.⁷⁷

⁷⁵ The contradiction of my statements always seems to lie in the objective and subjective viewpoints of my argument. What I am inferring here is that to be a "god" and a "great sage" is one and the same thing, the first a subjective position, the second an objective one. To be "all-knowing" is a subjective stance that when allowed an objective content, in harmonious relationship towards a "natural development, confers a position of absolute necessity, one in which knowledge makes itself available for its apprehension.

⁷⁶ To be unconsciously-motivated.

⁷⁷ In writing this I must have had in the back, or front as the case may be, of my mind the presence of the existence of an overt organization that 'protects' such knowledge.

Evolution of consciousness – Being

Gods – possibly Neanderthal.

Nomadic
Lack of emotional response
Undiluted by repressive culture
Great *learning*; passive nature
Thin personality
No technology
Long living

Transient culture though not diluted enough to involve repression from an emotional development.

EVOLUTION IS SLOW AT FIRST

Super humans – possibly Cro-Magnon

Civilized
Magical will; consciousness projection
First constructed cities
Monument builders
Mixed nature [active and passive]
Minimal technology
Lessened *learning* due to increased active nature

Emotional development has begun to be imbedded when the gods evolved into super humans. With an *active* will, inner powers helped to create the dawning of first technology. Telekinesis is a real possibility.

Humans – 1st wave

Emotional development
Repressive culture
Thick personality
Active nature
Superstition replaces lessened *learning*
Religious movements

Cultures become dependant upon technology as the magical arts are lost and retained only in sacred, ancient rituals and scriptures. The inhibition of *knowledge* due to an inherited, repressive culture and lack of passivity.

Humans – 2nd wave

Mixed nature
Increased learning due to passive nature
Environmental movements
Technological boom due to active nature causing a loss of inner perception

Superstitious age is over. A passive nature induces a re-connection with the land. The dependency on technology where instinctive decisions become [increasingly] nullified.

Future Beings – on the same scale as gods to humans

All-knowing; passive nature
High development of non-physical attributes
Tremendous personalities
Culture developed almost entirely technologically
Space colonization
Long-living
Environmentally friendly
Genetic rearing
Free will to choose [one's] own circumstances as well as a child's

More time to voyage and choose one's own preference of life. This will induce a return to *complete* passivity and the inner attributes. Technology is independent.

EVOLUTION IS SPEEDING UP

Perception alters obviously, depending on what level of consciousness one is at. The same thing can thus be viewed from a different perspective and so given a new interpretation. What is apparent is a shift in nature, whether active or passive, or both. This obviously has much to do with the capability of each race of being.⁷⁸ What appears to be happening is an undulating motion. There are obviously exceptions at every level due to the specific conditions of certain individuals, for instance, myself or the vizier Imhotep,⁷⁹ amid the normal culture that surrounds and encompasses the majority of the population. As for what comes before [Neanderthal] and after [Future beings], the ends could well join up [overlap] if it wasn't for the technological difference. Personally I'm more inclined to believe that this cycle is on-going yet what we suffer as humans is an amnesia possibly induced by great catastrophes.⁸⁰ It might be the first time its happened on this planet but give it another few hundred years and we'll be looking for other planets. The other possibility is that such a cycle could have been happening for millions of years (on earth) when one talks about the evolution of consciousness. Technology does not have to exist.

*What every great teacher does in this world
is to sacrifice their emptiness
back to an emptiness;
for I talk in an emptiness*

⁷⁸ Before I forget to, I credit the idea of Neanderthal to a German friend of mine whom I studied with at university. He studied philosophy. Rather than being accused of stealing his idea I somewhat agreed with him on the basis that it fitted in with my already evolved level of knowledge as something I knew as truth. Save that one word, nothing else in this book was borrowed from him. Thanks.

⁷⁹ He was a contemporary of the great pyramid builders. You may accuse me of either self-aggrandizement or sheer folly. Either way I have already heard you. I like this letter because I think it throws more than a spanner in the works. But also a sentence or two of this letter I have omitted because I didn't fancy my speculation on the idea that extra-terrestrials had been intentionally left on this planet.

⁸⁰ In fact, more apparently due to a lack of objective memory; that objective memory develops hand in hand with the evolution of consciousness.

Environmental Movement - A Holistic Subject

12 May '99 **Observation**

Dear Radical Philosophy Magazine,

If it is true that society maintains and cultivates a repressive nature the more complex it becomes, then the question would be, 'How did it begin?' What would have been the first activity when man stopped becoming an animal personality and began a religious quest that motivated him to formulate a projected society? Observation, the objective act of rationalising the environment with one's own being - the beginning of the ego.⁸¹ Now it is my belief that particular styles of observation originated particular forms of religious devotion. These styles are attributable to peculiar elements in the environment that have a predominant importance to that culture's formation. For example, an asteroidal impact upon the earth; the flooding (seasonal) of land in conjunction with the movement of a star (seasonal), or *unseasonal* and combinations of such; the abundance of a particular crop etc. It is my belief that the origin of Mesopotamian and Egyptian culture came at a time when the worship of fertility was augmented by a progressive usurpation of stellar observation⁸², and that the two forms were attached to create that particular style.

Now, why a culture would want to change its custom I think is due to the movement of that culture into a different environment, e.g. from Mesopotamia into the Nile valley. This involves a process of adjustment or adaptation, almost like striking out for a new reference point. To understand this better, the very act of adaptation on the physical entails a conscious modification, i.e. the formulation of a (projected) personality or [rather] its extension of a previous one, constructed around ideals and objective values. One can understand the development of symbolism here and how it furthers an objective value yet enshrines an archaic life style. But in its early stages this process was hardly noticeable. Subjectivity, equated with the experiential nature of being, must co-exist with objectivity and one's reflective nature. As culture has evolved and projected itself there are obvious degrees of appositional apportionment

⁸¹ There are a whole string of assertions here. "Repression" indicates repression of the instinct; "religious" refers to that which characterizes humanity from animalism; "projected" as an inference of mindful behavior; "objective act of rationalizing" to indicate intellectual development; "ego" in the sense of a mind-motivated consciousness. As for being the first activity of sensual objectivity, in reality I could also have included any of the other senses. For instance, tool construction requires the sense of touch also; culinary the sense of smell also. Why then have I just picked on sight only? Is it because it extends the furthest in the process of gathering data? In my opinion the 'first' activity would have had to be the augmentation of a sense that could function for the sake of itself. As an expression it is one that characterizes the human exigency the greatest, cf.

⁸² i.e. the observance of fertility cycles were combined with stellar cycles.

attributable towards the complexity of that culture and its progressive evolution (maintained by the accepted norm of its individuals). This would have to assume that human beings have evolved from all previous life-forms before it (due to the chemical flux across the whole planet, or cosmos as such). The terminology here is interchangeable with the words “passivity” and “activity” and a subsequent will that can be attached to both conditions albeit, in reference to a conscious way of being, i.e. the application of a conscious will in substitution of a subconscious will and vice-versa.⁸³

To give an example here I will use the act of cutting down a tree, for which can be termed as either a “passive act” or an “active act”. So what is the difference? The first animal that comes to mind is a beaver. Built into its species personality is a know-how in its ability to adapt the environment for the preservation of its being. It would be insubstantial to say that because it is a beaver with specific attributes it uses them to gnaw at tree trunks rather than [say] to dig holes instead or hang from trees with. The fact is, its harmony with the environment is based on its acceptance of the conditions around it and its ability to use its attributes that have already proven acceptable to its preservation as a species. To change its attributes would require an “active state of mind” and would take it outside its species personality. It would entail a process of adaptation in which it would need to experiment with a new way of life in order to further that act of preservation. One might argue that cutting down trees to build a dam is a process of actively changing the environment. But here is where the crucial difference lies between passivity and activity. The beaver has evolved alongside those trees since many millions of years ago. With any animal personality it has always accepted the environment or the conditions around it. What alters is the environment or conditions that have facilitated its (beaver) need to adapt to the changing circumstances. In this sense, it has “passively willed” itself as a living, evolving being to adjust to the environment as an earnest act of preservation, not the other way round. Thus it knows its own attributes built into its species personality and the means to use them. In this manner also it finds equilibrium and is only disturbed from this when the environment *changes* - through the subsequent process of adaptation a state of *suffering* is incurred. This state of *suffering* is a continuing process, the means by which a being continually adapts to the environment. Thus, as the environment is an ever-changing state, so do(es) the being(s) living within perpetually evolve. We now arrive at another crucial juncture of understanding. Why does a beaver, in this example, continually evolve, incurring *suffering*, to an ever-changing environment, when it has already found equilibrium and harmony with[in] its environment? This is due, and the reason for its existence, to the need of a species personality that can absorb impactful changes within a certain range limit. Whilst within that range the beaver retains a “passive will” living as an animal in a subjective state. If, for instance, a huge flood completely obliterates that environment, it would have to go beyond its “passive condition” and assume an “active will” in attempting to either change itself or the environment to survive. In my experience it doesn’t and subsequently dies. No animal can. Only humans can. That’s why humans can maintain a passive will, or for better words, revert

⁸³ I later refer to this as conscious and unconscious motivation or an objectively and subjectively-centred consciousness.

back to one as contained within our species personality. Or, as the case may be, culture for itself an active will in which through continually adapting the environment one incurs his or her own *suffering*. Passivity here would be an individual quest within an “active culture”.⁸⁴ Consider then, humans are masters of survival, adaptation and *suffering*.

Now, though I’ve ascribed the act of observation as an objective practice in the life of a human, the act itself is prescribed an evolutionary existence for it appears that in an animal state, observation is a subjective experience. Thus the boundary between animal and human is very blurred and there wouldn’t have been much difference between them during the early stages of humanity. What came to prominence though in the human mind is its deliberate application; the objective approach, that which developed the ego and thus a reflective condition based upon memory (mnemonic), over the subjective approach which probably at this stage would have filled most of their existence but which remained experiential and below the threshold of a conscious personality, i.e. a genetic memory in substitution for a mnemonic memory. This is the basis of a “projected society”, one in which memory forms an anchor point for future actions - to be conditioned by one’s ego rather than the Land and its genetic memory.⁸⁵

The symbol embodies this setting, as previously noted, by archetypically embodying an objective process of observation and at the same time storing it within the subconscious stratum of existence. Like myth, it is eternal in its being, already existing as formulae, but that it is stylised during certain epochs and under certain conditions as an objective formulation pertinent to the current level of conscious evolution. Thus it has the ability to evoke the eternal, albeit in the depths of the unconscious, and subsequently project it and manifest it into a conscious way of life.⁸⁶ The symbol itself is a product of evolution. Its conscious manifestation was and is a result of man’s objective embodiment of something that already existed, but now made rational.

In pertinence towards the scenario of Ancient Egypt, the observation of the skies as an “active activity” would have taken thousands of years to incorporate into one’s way of living. Consider in its passive, animal state how watching the patterns of the sun and moon correlate with one’s own activities when say, with a bird of prey approaching its kill sun-side in order to render itself invisible. This has obviously been built into its species personality taking maybe hundreds of thousands of years to evolve as a characteristic. Human animals then, over a course of time, would certainly have recognised cycles in the moon and sun eventually and with it came such activities as extended hunting regimes with increased light levels, recognition of certain food and water availability, increased or decreased diversity of animal and plant life, as well as fluctuating levels of subconscious activity (i.e. relative to increased or decreased conscious levels) affected by such things as gravitational and electromagnetic forces of

⁸⁴ Culture breeds a craving, as well as a need, to adapt depending upon its objective or subjective grounding.

⁸⁵ The Land is a reference to the instinct whereas a consciously motivated personality implies the inception of an ego of which is made rational by humanity. Of course, animals are conscious beings but they are not objective or rational beings. Nevertheless, as sensual beings they are still attracted to a milieu of certain objects albeit under subjective conditions.

⁸⁶ I later explain its actual means as only achievable during “subjectification”.

planetary bodies. To be able to comprehend this one must know what it is like to be an animal moving into a reflective state of being. The human animal would have spent thousands of years of apparently minimal objective gazing of the sky and just understanding instinctively through its subjective nature how things on the earth seem to be affected by things in the sky. To take a hypothetical example, after fifty thousand years the sun and moon might be used as stimuli, through the action of waiting for their approach [appearance], for the commencement of appropriate activity. A correlation takes place. In another thirty thousand years the sun and moon will be used to gauge time on the earth and become understood as timekeepers. This is not to say that other stellar bodies might not be used. Obviously a few thousand years ago time-keeping by the sky became much more sophisticated. Time itself, as a concept, evolved hand in hand with the ability to remember. Mathematics evolved as a 'play' of symbols.⁸⁷

What has evolved here then, consciously, is the idea that the heavens are somehow dictating the events on earth. With this sort of conscious make-up, more correlations will begin to take place in ever increasing complexity. Shelter and other buildings were constructed in accordance to climatic conditions, environmental factors like temperature fluctuations, wind and rain, all of which would have been attributed to 'other-worldly' causes in its early objective status, might then have been orientated towards certain directions to maximise or minimise light levels. These buildings will have thus evolved increasingly into more sophisticated designs that help gauge time. Evolution would almost seem to be speeding up in a projected society in which the constant reminder of visual correlation through now its own man-made constructions seek to further man's objective viewpoint (i.e. symbolism). How long would it have taken to design whole complexes, which replicate stellar patterns, all around the world? All objective activity would be idealised.⁸⁸ This projected environment housed in objectively designed images provide [humans] the new setting for their still predominant subjective activity. Humans are being genetically engineered according to the environment they live in, evolving a conscious mind based upon perception. It is easy to understand how language and belief becomes a function of these activities, built up around interaction and perception. From an initial passive nature man has now become active in its desire to understand and interpret the message of the heavens. Objectivity has been nurtured in culture and become the predominant mode for action, over subjectivity. Identification of stellar bodies have been interwoven into stories, themselves assisting man to perform further activities on the ground; certain conjunctions need be interpreted and re-enacted, no so more than the election of a king.

Now it is possible to understand its astrological connotations, again that have evolved alongside belief systems centred around observation. The point to reiterate here is that observation as either and both a "passive" and "active activity" makes astrology a science of the subconscious and conscious manifestation of the will. Human culture has evolved due to the observation and simulation of the (projected) environment. At the time of ancient Egyptian culture beliefs were focused upon stellar observation. A line of divine pharaoh kings maintained over a period of a few thousand years (or longer in mythical terms) is an 'active' embodiment of an evolutionary

⁸⁷ These are hypothetical examples but for me they contain truisms.

⁸⁸ Objective activity that replicates itself has a value based on collated experience.

process that started at the dawning of civilisation, and hence before in its “animal state”. The whole of culture has been genetically engineered around already existing cycles. Individual types produced by culture will continue to occur and become manifest, producing them at particular ‘ceremonial’ configurations. When a particular culture becomes increasingly diluted with other traditions, i.e. as in the case with modern society, their (the individuals) recognition also becomes obscured.⁸⁹ Someone who has not been overly exposed to a mass of external-cultural influence will express more illuminatingly his or her conscious make-up accorded to the genetic evolution of their [particular] culture. Remember, genetics are attributable to the animal state [of existence] and a subjective condition. “Active conditioning” is an objective perception, or accrued such. Someone thrown into a mixed culture or another culture from an already existing ‘purer’ culture from which they were reared will struggle and suffer in order to adapt, else they would have to be *secluded* to prevent excessive suffering.⁹⁰ The genetic make-up of that individual will need to be introduced at birth as to confer a fuller assimilation of a new culture and the potential for a projected personality as he or she grows. This [concept] becomes more apparent when culture is seen to embody the environment around it in symbolic form. Thus to move from one culture to another will entail adjusting the individual to a new set of environmental conditions. It follows that an “active will” cannot hope to change culture to suit a particular individual’s needs, but a “passive will” will absorb the new cultural conditions and adjust much more easily as to allow greater experiential facilitation.⁹¹ This is not unlike the subjective state of a newborn baby at the beginning of a creation of a new personality, an “animal state” as previously referred to. Interesting to note here is the correlation of the “passive will” with an increased experiential process. It obviously follows that ultimately, with the sudden reversal to an “active will” experience can be translated into empirical knowledge, else it remains as intuitive understanding.⁹² A *passive* human race can achieve tremendous levels of understanding.

Contemporary society, on the other hand, represses one’s genetic culture, viz. an animal or species personality, in favour of a “projected culture” diluted by a cross-fire of universal traditions.⁹³ A messianic king as such will fall under these aforementioned conditions, always fulfilling the cultural identity of his or her homeland. There seems to be then, three distinct levels of identity - genetic or specific (subjective), cultural (symbolic) and projected (objective).⁹⁴ The question one [may] ask then is ‘What does it entail to be a king?’ It would be fair to say that any great leader had a certain level of understanding. Maybe and quite likely, the Buddha or the Christ understood what it

⁸⁹ To prevent any confusion I am referring to its people’s demeanor.

⁹⁰ This may be so but a mixed, modern culture has the effect of speeding up the “suffering” process to give the illusion of less suffering. But we are all “suffering” nonetheless.

⁹¹ This philosophy is later upgraded so that an “active will” occurs both in objective and subjective modes. One who is subjectively-centred in consciousness “actively” changes the environment and is changed by it whereas objective activity can only be reflective of this change because it is in fact a personal projection of subjective activity, rather than an environmental one.

⁹² In this simple stage of understanding “active” and “passive” are both synonymous with the will to become and the will to be, respectively.

⁹³ Although any society can be accused, to a certain degree, of repression of the instinct, it is more apparent in modern culture because of a faster turnover of one’s founding experience.

⁹⁴ The bracketed words indicate the modes attributable to these levels.

meant to be *passive*. Their gift to the world was a “way of being” in order that harmony could be sought and re-union with the Source achieved. This obviously entailed reverting back to a *subjective* mode of existence. Even Mohammed likened this to submission. Certainly do religions borrow, on a cultural level [NB., a symbolic transmission], from other traditions but any great religious leader will have realized the true origins of knowledge - it is self-realised in its understanding. This is attainable only through *passivity*.⁹⁵ A messianic king would have had to remain “passive” long enough to assimilate his or her people’s culture before one’s growing up is complete.

*How I express myself is a factor
of what people do for me
What people do against me is a factor
towards how I adapt
This is the meaning of passivity*

8 October '99 **Fate**

*What is infinity? Infinity is this
If a tree is sixty years old
and one of its branches is twenty years old
and one of its leaves is a season old,
is not the leaf and the branch
as old as the tree?
For what is the tree?*

Dear Graham Taylor,

Not including the two letters I wrote as a young Watford fan, for which you respectfully replied to, this will be the first of this type. I follow Watford keenly and am pleased to see them back in the Premiership. I was interested by one of your comments which, coming from the media, I hope to be accurate. Apparently your decision not to spend millions on a football player was for reasons of being morally good. Since this statement was issued I am aware that Watford have made a million-pound signing.

For me to have made that same decision affirms a belief in destiny, one in which I accept all that is coming my way.⁹⁶ This obviously implies that making an expensive purchase will make no difference to the final outcome of the destined result. But my belief in destiny also allows for something that can be alluded to as fate, i.e. the expression of destiny. In this sense destiny can manifest itself in a number of different

⁹⁵ It is a nature that must be built into the individual’s culture.

⁹⁶ To clarify this point I am asserting a personal behavior that favors a demeanor of indifference

ways - the experience of the moment fulfilling itself in a manner that a human mind perceives as fate during a time of rational analysis. Although one may gauge the general leanings of fate, destiny remains something out of human control - in the deep unconscious - manifesting itself experientially and thus affecting a subconscious development perceived and verified within a conscious belief system. Destiny has a timeless attribute underlying the very being of one's existence. Under these circumstances, although the experience remains the same, the further it drifts into conscious realisation the more varied it becomes in its meaningful perspective. This point might be better clarified if I said that the more meaningful an experience is, in perspective towards the conscious self, the more varied becomes its interpretation. For example, in the case of playing the game of football I may ask, 'Is the experience to do with scoring goals or is it to do with winning the game?' The example may be better clarified when placed in the context of a high quality opposition.⁹⁷ Better still, is it to do with staying in the Premiership or simply to give money for value? This perspective is clearly framed when placed in the context of a relegation battle. Watford are a football team and they want to do all these things, but how does one judge the experience of the moment which has been allowed, through belief, to colour one's perception, when making decisions?⁹⁸ I could say that the ultimate experience is one of creativity, manifesting itself into many forms of expression and allowing itself to be destined in ever smaller circles of conscious attribution; the team playing creative football or scoring lots of goals though not necessarily entertaining; or maybe the crowd paying to see an individual flashing with skill. These perspectives are obviously, or can be, overlapping.

No more so than a tactical game, making the best you can of the quality in front of you. The team, to run efficiently, would always have to play as a team and when everybody performs to the top of their game then the required effect is gained. The co-ordinating principle would be yourself, the personality of the team taking on your personality in respect to how your beliefs and powers of reasoning shape the quality in front of you to operate collectively. In my opinion the most experienced beings in the world are those who have gained a holistic nature, whether in their behaviourism or thought processes. When they elicit their influence they impart this co-ordinating principle. In this sense it would not be to do with how much one knows but how did one know. I believe that many managers, hence the team, fail because they are introduced to aspects of the game that do not fit into one's belief system [or moral code]. Even though they might be aware of it, it has not been a part of their founding experience and they end up incorporating it as a borrowed idea which itself is subsumed into an idealistic approach.⁹⁹ Saying that, there is a degree of success here.

⁹⁷ This is interesting because against high quality opposition one would say it is to do with winning the game but an opposition with a good defensive record may require one just to put the ball in the net. Against low quality opposition not scoring a lot of goals may sometimes give the impression of a poor strike force. The context of any situation would indicate then, making some sort of expectation or judgment upon the key factors here. Experience then appears to be the fulfilling of values albeit, these values are assessed afterwards. What it comes down to then is that experience is just an act of being.

⁹⁸ Perception itself is a product of culture and thus presupposes certain biases.

⁹⁹ I am emphasizing the difference here between a holistic nature and a projected mindful approach.

Now, to take a holistic approach, where a network of meaningful interaction already exists, one has taken the game to its fundamental levels of operation. Everything else introduced becomes subsidiary to its main core principles and its efficient operation in the collective (learnt during one's founding experience - I call this subjectivity).¹⁰⁰ Two managers pitted against each other with teams playing to the highest of their potential aren't going to win or lose, despite the result, if a holistic approach has been implemented. This entails that the managers' personalities have been sufficiently imparted to the teams under their control. The game at this point takes on a further expression, one in which creativity is allowed to flow and express itself in a much purer form. The ideals of the game then become transcended, almost losing any of its egotistical nature.¹⁰¹ (NB., egoism rather than egotism is exactly the means I am writing with) I could take this point further and say that the game merely reflects a set of complex mathematical dynamics as to what happens to a ball when it is struck - governed by the laws of physics, off course - but manifesting itself in an infinite number of ways. This implies that the general fate of a football can be predicted. Thus, if you were a physicist, your judgement would take the form of mathematical formulae.

At its highest level creativity is experiential[,"the creation of being",] and the fate or expression of creativity is resolved to reflection among humans. We are governed by a universal, creative process that happened an infinite amount of time ago and to immerse oneself in it brings out the sublimity of it on a conscious level. Wouldn't it be beautiful if all you had to do were to co-ordinate the team in front of you so that when on the pitch one's holistic nature manifested itself in a sublime display of aesthetics game after game, year after year? Each player contributing and colouring the team with his/her own individual personalities. But this barely happens on any consistent level. For a holistic approach to be imparted the player's consciousness must be subsumed into yours and vice-versa. The buck stops there if something impedes this dynamic interaction.

One of your responsibilities as manager would be to create an acceptable environment that players are liberated within (liberated of physical and mental inhibitions). That means taking one back to their instincts, a level in which we all feel liberated within. It progresses from here that as man evolves he has constantly tried to rationalise with his instinctive nature, hence the development of belief systems and language. A holistic nature defines a holistic belief and this is the bridge spanning yourself and Watford Football Club. To be instinctive naturally tunes oneself into the fabric of the universe. Man's problem started with the development of a mind that became distanced and unabridged from his instinctive nature. This is the gap that needs healing by the development of a conscious identification and acceptance of the environment around oneself. What you think is right might not be acceptable by another player brought up under different conditions unless you can assimilate his/her conditions within your own holistic, belief system.¹⁰² Bearing this in mind then, the

¹⁰⁰ It is accomplished by sinking one's consciousness so as to realize an instinctive motivation.

¹⁰¹ One goes to the source of their ideals – explained much more fully elsewhere in this book.

¹⁰² To elucidate on what has already been said this entails functioning from an instinctively motivated consciousness – the Unconsciousness – thus appealing directly to the founding experience of another individual's perspective.

question I ask is, 'Are morals merely apt to change depending on the environment one is in?' Or can it be that morals are imparted during one's founding experience within a state of subjectivity?

To reiterate, language and belief systems have evolved alongside man's need to rationalise with the environment around him. This means coming to terms with one's instinctive nature and how it is intimately connected with man's descendancy from the environment. I say descended because through the projection of an idealistic viewpoint man has created a mind that ascends our natural environment and seeks to control it. This is a cultural rift, one that I have referred to earlier as an *unabridgement* of one's mind to their instinct. Thus rationalising with one's instinct as to gauge its effects in the environment evolves a belief system centred around behaviourism. Man, losing his timeless plot, begins to inject morals into his thought processes, what he thinks is right or wrong. For instance, is it right to eat this now or later? And the same might be applied to sex and killing also. Where the instinct[ive body] would have reacted to the life energy around in the environment, the mind is now projecting the ideal time and scenario. So I say to you, a holistic nature is one in which decisions are based on necessity of which has evolved over the course of time accorded to the requirements of the Land. It is one thing to be reactionary in your instinctive expressions, but these decisions have evolved out of necessity, e.g. I am starving, I am attracted to my opposite gender. It is for you to discover the instinctive nature of your players and how they are behaving according to the environment.¹⁰³

So, what you might think is morally right or wrong I could frame in the context of what is instinctive and thus evolved from the "needs of the land"; or inversely what is idealistic and borrowed as a projected, cultural inheritance. Bearing this in mind you can be the judge of your own upbringing and how your personality has evolved alongside the environment. Suffice to say, when one becomes detached from the land[scape] one's holistic nature becomes fragmented and decisions become rooted in the obscurity of ideals. It is for our children to incorporate the new changes, developing super personalities the further the human race progresses. Other than that, the rest must regain the 'child' within them; else be content within a state of passivity as to what they have been brought up to bear.¹⁰⁴ Football has moved very quickly in the last few decades; managers and the like suffering the most in their attempt to finance and co-ordinate the game. Overall this progress can be seen as beneficial towards a global society. International attempts to unify football inequalities further the cause of universal propriety and relations.

¹⁰³ It may be well to state now, as reiterated elsewhere, that decisions are to be made from a subjectively-centred consciousness. This entails their naturalness, one in which objective values are nothing more than opinions. This manner of behavior can be cultured into one by the "letting go" of an objectively centered motivation – certainly no overnight remedy.

¹⁰⁴ This is affected via the perpetual process of adaptation or "subjectification", a passivity on the level of the environment. It is during these phases that one establishes one's founding experience. I will add also that a changed environment if contended against by the 'childless' (objectively motivated) develops a mental fragmentation and impedance of subjective behaviour; a lack of holism. The 'child' experiences a state of active subjectivity.

8 November '99**Being**

Dear Tinker's Bubble,

I am sitting at Paddington train station in the underground waiting for the rush hour to end. This is so I am permitted to bring my bike onto the underground at a safe and convenient time. Watching the people go by I am also aware of the balls of dust flitting across the ground. I also perceive that the more people there are the more in a rush they are. Why is this? Do they feel inclined to compete against the person next to them? Is this the general collective awareness or accepted norms of the people under this environment? It might be fairer to say that they are being driven to their destinations to arrive as quickly as possible just so they can avoid this environment. It would make sense to project a clearer picture here, that Paddington station is more likely to be only a part of the final destination, e.g. home, and that the availability of a comfortable seat on the next train is subject to competition and only if they have time to reach that next changeover in time. So, are they subjecting themselves to a conditioned way of life, i.e. assuming a passive existence in which the proposed way of life is standard and accepted, such as the rolling balls of dust carried by the under-draughts, or are they contributing to an active existence of change in the environment by supporting progress in the manipulation of nature for the purpose of furthering human ideals? How is one to differentiate between an objective viewpoint over a subjective experience? And just as important, is there such a thing as an objective experience, or a subjective viewpoint?

In previous writings I have expressed the idea of subjectivity as an experiential process and subsequently elaborated on this by calling it the founding experience of one's existence. During this time one is in his or her "animal state", a time of development in which one's species personality, i.e. instinctive nature, is further repressed to allow the development of mental attributes. It follows that this is a period where the creation of a mind and subsequently consciousness of the self inherits a collective awareness from a stratum of projected ideals - projected in the sense that the culture one lives by is one of ascendancy of the land[scape] and not descendancy. This involves the repression of one's instinctive nature to the effect of taking one out of their natural environment and, I believe, throwing one's body clock out of synchronicity with the requirements of the Land. This phenomenon always happens in nature to some degree causing a generic evolution - an animal or plant was more likely to die in a major catastrophe than a human animal who learnt to survive because of the initial development of a mnemonic memory.¹⁰⁵ This memory must be distinguished from a genetic memory in which one's senses have learnt, through descendancy, to respond to natural stimuli in the environment, e.g. colour, texture, sound, visual impressions, etc.

To give an example then, as a monkey if I had spent two years of my life under a darkened sky my diet based on the immediate vegetation of the area would have been greatly affected. It would have been a real possibility that many species would have died out leaving only those suited to shady conditions; forest floor or maybe cave-like

¹⁰⁵ I back this statement up elsewhere when I say that there has been the extinction of many species of living organisms since the dawning of life; although it could easily be said that humans have been but a mere fraction of time on this planet comparatively.

environments. This state of being would only have been temporal but in order to necessitate the survival of the monkey - I, my species personality would have been inadequate unless it developed a means of living on different foods entirely, or maybe with [just] a few similar foods more intensely. This scenario would have been one of adjusting to a radical new environment. Plants with natural hallucinogenic properties, fungi, tree bark etc. may look to become the staple diet. Once stimulated to an appropriate level of awareness sensory data could have been advanced enough to necessitate mnemonic ability, one in which the foodstuff could be visualised alongside its environment, i.e. one now begins to come outside of one's environment in a mentally visual way. This would be different to a sense impression of a genetic memory because the food in question has now been objectified. In other words, sense impressions are attributable to a genetic memory descended from the land[scape], *objects* are attributable to a mnemonic memory ascended from the land[scape]. Thus, this entailed the development of a detached mind formulated from objective activity though connected by a substratum of instinctive nature, one of which was thrown out of synchronicity with the land[scape] during a state of temporal existence. On reversion to the normal environment a projected viewpoint had been sufficiently initiated where those foodstuffs could always be returned to. It is quite possible that shamanic experience could have evolved thus, and other acts like sexual activity could then become objectified too. These 'shamanic' monkeys could then have evolved leadership traits because of their providential nature amongst normal 'tree-dwellers' inducing societal roles still prevalent today. Of course, with the further development of culture this objectivity would eventually become the predominant viewpoint.

In other writings I have also argued my case for passivity and activity, sufficing to say that by extending the phrase to include "will", i.e. an "active or a passive will", brings it into clearer context. This is due to the concern that any action in this universe is bounded by will. A will in this sense implies consciousness. What alters here is where one places one's consciousness. If I had (been) subjected myself to live a life where I responded to phenomena around me whilst in a "state of passivity" my intelligence would be a natural one in which thoughts were allowed to arise of their own accord, dependent upon the type the environment I was living in to give them form. It wouldn't matter whether this was a modern day setting or a prehistoric one. Under these circumstances everything I do would be an act of necessity in which my will would be contained within a demeanour of self-preservation. Responding to changes in the environment outside of one's control thus implies a loss of egotism but explicitly includes an uninhibited motivation.¹⁰⁶ This is as well an act of passivity as one can get.

Now, an active will would be one in which an inherited human culture allowed for the manipulation of the environment based on idealistic principles rather than necessity. For instance, collecting vast amounts of resources for a future scenario that only has a percentage chance of happening. I also referred to the idea in my previous correspondence (elsewhere) as a "borrowed idea" - not pertaining to a holistic life-style or belief system. I could liken it to a squirrel hoarding nuts, where its descendancy

¹⁰⁶ If I use the word "egoism" instead it would falsely place the phrase in a context of systematic-selfishness which itself can provide an uninhibited motivation.

from nature has evolved that decision for a high-chance probability event or at least something that *feels* imminent.¹⁰⁷ This can be another way of qualifying the distinction in that an evolved decision is one made out of necessity. But then, surely economic decisions like building large coal reserves were originally arrived at through a process of graduating necessity? The crux of the matter is this: that an act of passivity or activity centres around intent[ion] of will. For instance, in building a house because that is my job am I not just fulfilling a social role in which I have (probably) no idea who that house is for or when it is going to be lived in; in other words a borrowed idea of an idealistic belief. For here lies a paradox then. Surely it would be an act of passivity if it required the subjection of persons or beings towards the accepted norms of established society.¹⁰⁸ It is one thing to say that I have a fragmented viewpoint, another to say that my intent is one of social survival.¹⁰⁹

So, it comes back to this idea of where, or for a better word how, I centre my consciousness. In fact, whether I see myself as a passive being or an active being. The whole process is subjective yet in order to arrive at this resolve I would have had to take an objective viewpoint. It backs my understanding that subjectivity and objectivity coexist at the same time but that my viewpoint is governed by the placement of my consciousness. This induces a boundless logic. I have now become a product of my own perception, one as yet derived from my experiences which only through the perception of can I even begin to attempt to place in time and space. Yet to perceive through my experiences is an insoluble process.¹¹⁰

Elsewhere I have also put forward the idea that subjectivity is accredited with the “learning experience”. This was to emphasise my point that during one’s formative years one is fundamentally in a state of subjectivity. Although passivity might be a mode of behaviour in which one accepts his conditions, subjectivity is one in which active change is *incurred* (i.e. outside the normal [passive] conditions) in order to adapt to the environment. Passivity seems to be a state that is achieved only after the body has learnt to adapt. In doing so the experience [of being] then becomes incorporated as inherent of a[n environmentally] passive will centred in one’s consciousness. This is surely the gateway then, which allows for the objectification of experience into an idea. For instance, the monkey – I, referred to earlier has had to have been exposed to an internal bodily adjustment before it could have accepted the new conditions in which to survive and then objectifying that experience within that state of passivity. Objectification seems to be the sealing of an experience and would thus be responsible to the creation of a collective consciousness.¹¹¹

¹⁰⁷ Admittedly it is still has a percentage chance of happening but it is one based on actual change of the environment executed as an instinctive reaction (it could also be referred to as base intuition) and not an idealistic prediction. This is the basis of “how” humans suspend their own death via an inherited cultural practice.

¹⁰⁸ See opening paragraph.

¹⁰⁹ Survival implicates an instinctive awareness and thus, holism. To note, holism infers knowing how to die and its imminent feel.

¹¹⁰ I am expressing the idea of the unlimited process of argument.

¹¹¹ This is an eloquent manner in which I present the case. Later on I divulge on its diversity of logic. For instance, animals are subjective beings (not objective) that do not experience an “active subjectivity” unless they become ‘human’. (It is such that “active subjectivity” implies a state of transcendence.) Thus, although their bodies go through internal changes when developing out of

What is interesting here, in reference to a point made previously, is that I believe symbolism to be the storage symbols of this collective consciousness, i.e. sense-data now made objectified. With subsequent generations of beings then, what one encounters is a recombining of genetic memory of one's species personality with a collective consciousness to thus produce a projected way of living, i.e. mindful. The question to ask then is, 'How does one tap into a collective consciousness - where is it?' It is stored in culture, of course, and made accessible by objectification. Remember, once objectified the experience is sealed. Thus, by encountering oneself to the symbol again an evocation of the experience is introduced into a mindful way of existence. [But] A natural retort could be, "Then if it is stored in culture, a collective consciousness cannot exist in the individuals' mind". Admittedly, a singular consciousness could, through its mnemonic faculty, learn all symbols or *objects*, but that means that the individual would have to go through all the experiences in one lifetime that ever entailed the process of objectification to begin. (In reality) what happens is rather that one is induced to further one's experience by (re)-encountering symbols in society that evoke a genetic response from their association with sense-data, initially inducing a primary experience but which then becomes objectified. This is an on-going process that justifies bringing into contact a subjective and objective existence simultaneously. Why one symbol could take on greater prominence over another is simply to do with how much learning has been attributed towards it within the contemporary culture, which explains its mindful projection.¹¹²

So, to conclude, the rolling balls of dust are mindless passivists subject to change in an inactive environment. As for the commuters one could say that they are mindful passivists subject to change in an active environment. Do you understand? The environment is either active or inactive depending on one's intent of will towards it. If one is active then the environment is active.¹¹³ This is what it means to share a universal consciousness.

*A thought arisen of itself is not a thought
risen of the self
Bubbles, on surfacing, lose their boundaries
Try raising one yourself
You can't*

babyhood this is considered an environmental passivity because it incorporates an evolved instinctive reaction "descended" from the environment. I also develop the idea of enforced "subjectification" which is rather more responsible towards the creation of an objective viewpoint. In fact it is the basis of the creation of one's mind.

¹¹² In the case of animals a collective consciousness would be better qualified as a collective unconsciousness but I prefer the terms "unconsciously" or "instinctively motivated."

¹¹³ Yes, rather than asserting the qualities of 'inactive' and 'active' I am inviting the reader to engage each particular standpoint from within an act of transcended understanding. Equally, if one is passive, then the environment is passive

Lighting the Heavenly Throne - Seeing is Believing

18 April '00 Art, Perception and Instinct

*How I express myself is a factor
of what people do for me
What people do against me is a factor
towards how I adapt
This is the meaning of passivity*

Dear Tinker's Bubble,
My second letter to yourself.

If culture provides the means of expression for the instinct to manifest itself, whether that culture is a “natural” one or a “fabricated” (projected) one, does animal or plant behaviour perceive the environment with greater proximity whereas a “fabricated personality” shows a more widespread awareness? It would be wrong to specify this latter affect as inverse to a natural one as I think that all life-forms are governed by instinctive behaviour but that humans in a “fabricated culture” have developed a means of delaying the awareness of experience through the evolving, generic act of repression. This delay in consciously determining the event (perceptive verification), which evidently is a fundamental constituent of the experience, is relative to the state of conscious evolution the particular being has achieved. It has also evolved a state of mindfulness and thus a changed state of consciousness (awareness of the environment). Perception on this latter level has moved into an objective mode of operation whereas on the instinctive level, of which humans maintain at the root of their being, perception is contained within a subjective existence. This strengthens the opinion that modes of objectivity and subjectivity happen simultaneously, becoming more apparent the further evolved the being is.¹¹⁴

Now, in order to expand on this point, an explanation of the effects of generic repression is required. It should be seen that all life is a repression of universal forces to some degree or another. Consciousness then, in whatever life form, is apt to incur a subjective influence, and even though this level of consciousness is subject to evolution, the process of subjectivity and adaptation is an on-going factor in the maintenance of life and the continuing act of repression. So, the conscious determination of an event is one of perception, or being aware of the environment, but on what level? It suggests that the more subjective one be in their perception the more holistic (from an objective point of view) [objectively speaking] is one's life-style and the more obscure it becomes in trying to identify or verify an experience. Ultimately,

¹¹⁴ That is, one sees an objectivity issuing from within a subjective grounding.

life is a complete, subjective experience of which becomes fragmented into objective, quantitative accounts the more evolved the being is, or so it appears to be on the generic, cultural level. This is on the assumption that humans are the most evolved beings known to man but it must also be noted that certain individuals, in fact, certain cultures can induce “subjective modes of existence”. Ultimately, the means to gauging this comes down to taking a generic outlook that allows for special cases. On the empirical level, individuals in general are tending more and more into an objective mode of existence much earlier in their lives, possibly giving strength to its relation of the fact as to why life expectancy has increased and why humans are prone to delay the awareness of experience. The conclusion I am making here then is that a complete subjective experience becomes more drawn out and fragmented with objective behaviour to the effect of inducing one to live longer and longer. It gives basis to the two modes of being: one governed by response to the natural environment (a measure of ‘true’ life expectancy); the other governed by a response to a projected environment (a measure of ‘extended’ life expectancy). The two must not be seen as [completely] distinct because, as already pointed out, they both share a common existence: one divided from the other only through an evolved awareness of them.¹¹⁵ Suffice to say then, an objective awareness of life is self-perpetuating due to its evolutionary grounding in subjectivity and its conduction to the furtherance of a projected environment.

Let’s look at this empirically then. The body’s ability is to sense changes in the environment. A sympathetic reaction within the body is merely an adjustment of chemical equilibrium so that chemicals in the environment can be made available for the body’s use. Now, all this is happening on the subjective level and, in itself only, is a conscious determination of an event; albeit the level of conscious activity here is peripheral in lower life-forms but has evolved and moved into a subconscious level of awareness in higher life-forms. Consider humans whose perception has evolved onto a level of objectivity. Perception which is subjective is still operational, inducing a natural state of affairs and an awareness of the environment, outside of any mindful application, i.e. within the environment as integral to it. Perception which is objective is now governed by belief because it selectively identifies with stimuli in the environment accorded to the level of importance attached to objects of ideation and its relationship to the self (a mental objectification of the body’s need). Remember, belief, in this sense, does not need to be qualified by a linguistical evaluation although it can be. It could be just an “acceptable” image or a recognised taste. This is a cultural inheritance and can be seen to form the collective consciousness of humanity, i.e. the manner in which sense-objects are interpreted within a belief system. If man selectively identifies with aspects of the environment accorded to the belief system it follows and thus attributes lesser or greater meaning to the symbols in the collective consciousness, the evolution of consciousness is one of perception and of how man has observed the objects in the environment for the purposes of belief and role attribution. For instance, I selectively identify with rocks because of their level of importance within the culture I find myself in and because of some experience that made it impressionable in a

¹¹⁵ Experience entails for its ‘completion’ a conscious determination of the event.

conscious format. Belief is an objective means of giving conscious acknowledgement to an experience that happens subjectively and outside of (personal) conscious manipulation but which has evolved over time to give a framework of objective thought and definition. If I say I am going to climb a mountain, the experience of it is more than likely been achieved already in its essence unless, somehow, I detach myself from any distinction of a belief in the event and operate on the subjective level, i.e. to find myself just 'doing it'. In this way the experience is made impressionable [Adaptation].

Interaction then, according to [objective] perception, takes on and selectively identifies with aspects in relationships pertaining to a fragmented state of consciousness. The conscious determination of the event can now be seen as the (mental resolve of a) mindful appreciation of the needs of the body to exchange something between itself and the environment for the purpose of creating equilibrium, although it would be truer to say that its purpose is to maintain equilibrium but that this equilibrium is subject to delay whilst the mind is in a state of *unresolve*. In other words, an objective mind can be seen as peripheral to subjective experience but that it forms an environment all of itself that induces an augmented experiential process to occur. This is objective experience, a process that is self-perpetuating. Objectification then, is the process of assimilating sense-data into a belief system, i.e. what one believes to be as part of their understanding of life. Learning on this level is obviously mnemonic.

It will also be seen that disharmony or *disequilibrium* is only a state of mind and that the further removed the mind is from the natural environment, or the awareness of it, the less holistic is its nature. A holistic nature further implies, then, some sort of synchronic relationship between an objective life-style and a subjective one in which humans continually strive to "get back" to a harmonious integration with the environment. Conflict will arise all the time the *experience*¹¹⁶ remains unresolved until, that is, it has been assimilated into the belief system of the individual as part of their understanding or completely detached from belief altogether (however you might imagine this).¹¹⁷ Of course, the latter is extremely difficult whilst living in a culture that seeks to remind one of values, duties and customs. In the last cause, belief systems and their pertinent ideas, borrowed by the individual as a cultural inheritance, are prone to change and disintegration over time anyway, giving rise to the assumption that, as humans, one is forever bounded until even the conception of ideas is transcended. The re-evaluation of the nature of being is only natural in an environment that continually adapts to forces further and further beyond human cognition and speculation, i.e. affecting one with a degree of existential cognition of them. It must be remembered that the proximity of the environment and its influence is subject to an infinite knock-on effect that dwindles out of conscious, objective knowledge. Thus, humans will delay relationships with aspects of the environment and adjust accordingly the selective perception of them in order to temper them with belief systems founded on necessity.

¹¹⁶ Whereas previously I have formalized the expression "experience" by taking away the definite article during this latest redaction, I here retain it because the phrase it forms a part of contextualises a full understanding.

¹¹⁷ Of a personal note, when I suffered a breakdown of my personality it resembled losing belief and stability of a kind that humanity experience. This, in effect, made conscious the 'child' within.

Although this is not to say that they will be entirely forgotten, it does suggest a reason why humans are continually adapting means of storing knowledge outside of conventional practise as an act of preservation and possible future regurgitation.¹¹⁸ Knowledge on this level is a direct evolution of insight into the nature of living beings and so can never be completely disregarded, although it will eventually, through intuition, find a place in human understanding.¹¹⁹ Why? Because, as I said before, objective experience forms a sphere all of its own which is only distinct in awareness from that of subjective experience. *Suffering* (adaptation) within the environment still accrues although its distinction can be qualified between that which “occurs” (subjective) and that which is “incurred” (objective). In other words, the attachment of suffering towards the personal identification of the self is rooted in objective existence. If anything needs to be defeated, then surely it would be the belief of something. For if I said to you that I believe in suffering and death, the obstacle becomes not just a physical reality, as one who is unenlightened would suggest, but the very stigmatisation of these terms and the potential experience it holds for the subject. Why, in order to make death and suffering an acceptable way of life surely entails redefining its objective reality; its subjective qualities being innate to man and life in general. The problem (and the use of this term is not regarded with any negativism but merely as meaning something that must be dealt with - neutrality) is that belief in something entails adapting acceptable and refutable ideas, i.e. that which is formulated into a belief system as an ideal. What must be overcome is the mental opposition of a bodily function, a function that has existed to evolve man and further his ideas as to the nature of his being since his creation.

If I say then, that death is natural why would humans accept its cause only to want to defy it then? Okay, so the human body clock came out of sync with the environment. Did those early humanoids simply gain an ability to imitate? Or, in line with what has already been said, had humanoids become aware of greater and greater distances? The immediacy of their consciousness with the environment had progressed towards the observation of the stars and planets. Hypothetically, if there was a blackout and monkeys changed their diet because of a changed environment, it would make sense then that this correlation between heaven and earth could have been made. A blackened sky indicated different food availability. If the instinct dictates that one becomes more and more aware of greater distances the more evolved the being is, it might be said then that man’s power to observe the stars, even with the use of technology, has progressed him to evolve much further. Man’s immediate environment is very much based on its observations and the inclusion of its observation into a social awareness and function. A star can be a point in the universe many light years away. Without that star, that boundary in the universe would never have been observed. There needed to be something out there to draw man *there* in the first place. In retrospect, monkeys could objectify the act of observing the stars because they had actively changed their diet. They had in fact experienced a spiritual death, one in which was equated with the blackness of the sky. I am saying this, that during this time, which I believe to have happened, monkeys had forgotten how to die. Instinctively they would have wandered

¹¹⁸ I can only mean using more sophisticated methods as time goes on.

¹¹⁹ All knowledge can be regarded as having a significance of time and space, even delusion.

searching for light, for where there was light there was natural food. It was a quest for the sun; the moon, though not as bright, would have been a substitute.¹²⁰ These could be the first real symbols of the human collective consciousness.

Through this process of changing the environment (or as was the initial case, a death-inducing change in the environment), the new conditions provided the setting for which humans could hail back its passivity and acceptance [of the conditions] via a process of objectification. In this vein objectivity becomes a product of, but also conducive to, an active life-style. The same could be said of subjectivity, conducive to a passive life-style and a product of [environmental] passivity, but only a product of [environmental] passivity if contained within a state of “natural repression”. Else[where] passivity would imply the renunciation of the desire for the fruit of action where the enlightened person transcends the “animal state” of natural repression and moves into an objective life-style synchronised into this state of natural repression.¹²¹ It is not contradictory when I say that *complete* passivity negates all new experiences. That is because *complete* passivity (within the evolving universe) is a state of natural repression.¹²² It must be said then that animals, living a full life, maintaining a state of passivity but not objective, must experience something akin to this. That is, when the pre-destined term of a subjective life-style is carried out, before that animal could move into an objective life-style and thus an active life, it would die. All animals are meant to die else it[, they,] would need to be taken out of its natural environment. (Their genetic programming determines the length of their actual lives by the triggering of body cells through their continual exposure to the environment. It can now be understood why humans can lengthen their life span because genetic exposure to the environment happens through a manipulated, controlled and active life-style.)

Thus said, action is regarded with neutrality. Objectivity runs simultaneously with subjectivity although the awareness of them is subject to the placement of one’s consciousness within an active or passive will. The active means of wanting to change the environment and subsequent objectification of it might have been the first forms of worship thought necessary to appease the environment, i.e. the externalisation of God and *its* creation due to the beginning of a development away from subjectivity into objectivity. So, whatever objective man might do to change the universe and thus provide the new conditions of its subjective existence, objectively it is aware of the self’s identification with this change and thus perpetually feeds itself into an on-going objective existence. The only means of preventing this is the highly unlikely scenario of ridding any notions of identification with the self from culture, i.e. *subjectivity* becomes the goal of a personal quest for salvation and harmony only when objectivity transcends itself by its nurturing into synchronicity towards and within a subjective life-style. Of course, the other option is to be brought up outside of a human culture

¹²⁰ I suppose foraging became an equally acceptable practice at night.

¹²¹ Enlightenment requires some degree of objectivity before transcendence can be achieved.

¹²² To avoid utter confusion “complete” passivity includes adaptation and development of a growing organism. The completeness of its passivity is due to one being unconsciously-motivated, that is, subjectively grounded. Evolution is thus accredited to an evolving universe. And this is what the enlightened man experiences - a full immersion into the holistic workings of the universe albeit, the objective mind is used as a perceptive window only.

altogether. (NB. This latter term is distinct from a human environment.)¹²³

Now, this is important to understanding the evolution of consciousness. Because life has evolved out of itself into many diverse forms, each being has evolved a natural awareness of all other beings around it although it is contained within an instinctive behaviourism. A being in a state of change and adaptation is in a state of subjectivity, i.e. subject to environmental conditions. The *mindful* application of this state of being is a self-invoked passivity of the mind. Within animals it is detached from any identification with the self. The difference with that of enlightened humans, who having transcended any identification with the self, becomes apparent when it is realised that once affected towards a fabricated culture and thus a self-perpetuating, objective life-style, the equivalent human state of being is now infused with an objective perception [and content, see fn.,] over and above but in synchronicity with that of an underlying subjective perception.¹²⁴ The process is better elucidated by the example of the development of a baby moving into adulthood and going through the stages of role identification within the culture it is reared. Beginning in a state of subjectivity, the baby is behaving as an animal, feeding as such off the environment. As it ages it becomes infused with a fabricated life-style in which one is taught to identify relationships towards the self. This identification with the self is a process in which the environment becomes objectified, i.e. externalised. Thus, perception becomes projected from an objective life-style and events around the child begin to take on a monochronous existence. Although the child still lives a subjective existence, the experiential process has been augmented and fitted into a monochronic time scale. This induces the development of mnemonic capabilities and a fragmented existence in which perception is gauged according to past events and memories. It is only when experience is contained on a fundamental level that an adult can by-pass its objective[ly motivated] existence and perceive it subjectively.¹²⁵

This empirical manner, in which one's consciousness is rooted within a reaction to sense-data, happens with lessening frequency in the life of a growing person because, as pointed out before, at this time man would be too immersed in a mindful existence continually developing towards an objective life-style. Thus the conscious determination of experience becomes more fragmented and frequent as it moves into a mindful existence until, that is, this conflict of conscious resolve between a subjective nature and an objective perception, from a sensual existence to a mental evaluation,

¹²³ The difference is emphasized by the circumstances of my own personal life.

¹²⁴ On re-reading this statement I notice that it contradicts later assertions as to the meaning of transcendence where I have stated that transcendence entails a subjectively-centred consciousness with an underlying objective reality. But you will notice the wordy nature of this essay which suggests a predominance of objectivity whilst I wrote it. So, it should also be noted that synchronicity based from an objectively centered consciousness is also a possible reality. It is for this reason that I suppose myself to be referring to the enlightened man and not the "magician" of a subjectively-centered consciousness. But later still I reconcile this apparent distinction between the two when I understand that, as an act of transcendence can prevail in both forms of consciousness, it is during "subjectification" when one is actually growing that the experiential energy can be controlled as to its mindful development and outlet i.e. its "objective content", as the original text above suggests.

¹²⁵ I have later referred to this explicit act of "un"-development' as "letting go", i.e. not identifying with the self.

slowly peters out. Passivity, by then, has become an attribute of the mind.¹²⁶ [But] For those not completely achieved to this state it will be seen that experience on the subjective level gradually ceases to provide for the [creation towards the] continuance of new, objective behaviour and thus man gets caught up in old, unresolved patterns. This is understood as an “active life-style” in which objective behaviour is habitual in its manner. You see, things become impressionable mainly during one’s childhood, at a time of predominating subjectivity. It appears that subjectivity as an experience culminates from and within its initial passive state of being but transcends into an objective mode only if one has inherited an “active life-style” in which the objectification of culture is self-perpetuating. If one is not grounded[, more reared,] within this “fabricated society” then one remains within a passive state of being devoid of any mindful existence [or its motivation at least], i.e. true animals. And then, only when an experience on the level of sensual behaviour has yet to be consciously determined within one’s “fabricated” life-style does it provide for new objective behaviour and at the same time gaining a monochronic time reference. Those who achieve *complete* passivity in their lifetimes¹²⁷ objectively learn to use their subjective nature to perform without desire or identification with the self and are said to overcome all new experiences or reactions to the bodily senses - leading a complete life in other words. But also and importantly, cultured according to the environment one is living within without any [selfish] will to actively change it; for this would otherwise induce a recurrence of conflict of the mind against the equilibrium of the body with the environment and thus the resurfacing of experience on the sensual[ly emotive] level.¹²⁸

Through the active will to change the environment the resurfacing of experience on the sensual level is perpetuated into succeeding generations of children and [ultimately] accountable towards a subjective existence. Within the contemporary generation one sees its accountability towards an emotional state of reaction, projected from the mind. In the latter case this is due to the indubitable predominance of objective behaviour within the ruling bodies of people and thus a[n emotional] petering

¹²⁶ The conscious determination of an experience [of being] is its objectification. This is how experience becomes fragmented whereas in a purely subjective state it is a dynamic, timeless sense of existence. That is not to say though that objective content lacks a holistic viewpoint if one can maintain its subjective grounding. But what peters out of consciousness is one’s subjective development, i.e. the means towards adaptation and resolution. It follows that nothing new can be objectified. Passivity, of an environmental standpoint, would then take the form of an enlightenment in which all experiences have been resolved.

¹²⁷ I am undoubtedly referring to the enlightened man and not the “magician”. In this case the enlightened man has eventually succeeded in moving beyond adaptation through resolution, i.e., the mind is used as a perceptive window [only]. It is a state of being one nurtures themselves to within. What in fact is happening is that if one maintains a state of “complete” passivity” throughout their lifetime any adaptation is developed as an expression of their species personality. This allows for an environmental passivity. On the other hand the “magician” ‘adapts’ the environment in catering towards the maintenance of his or her own passivity from within a subjectively-centred consciousness. The “magician” in fact juggles his or her own personal passivity within the parameters of an environmental passivity.

¹²⁸ And thus a delay in its conscious determination. Here I am referring to the enforced invocation of subjective experience and its objectification that incurs unresolved, habitual patterns of behavior that lack any holistic grounding in its viewpoint; emotional development. It is that during transcendence sensual activity almost feels negligible yet it must occur.

away of conflict of resolve between a subjective nature and an objective perception.¹²⁹ The emotional state conduces to free this 'creative' energy objectively [in perception] because one's subjective existence has become utterly repressed and incapable of expressing an adaptation of the sensual body within the environment. This could be considered as [the process of] ageing (rather than adaptation). In the former case though, children, who show a predominance of subjective behaviour, continue to grow, adapt and develop. If a child is sufficiently able to actively change the environment, and remember, activity and passivity are states of mind, it can utilise this creative energy into a magical means of influence rather than as an emotional drain. This is due to a child's synchronisation of its subjective, passive will with an, as yet, under-developed objective, active will. It can only be best described as a subjective, active will.¹³⁰

All this conduces to the opinion that an objective, active life-style induces augmented conditions for the "incurrence" of suffering and thus the acceleration of evolution within human culture. (A willingness to actively change the environment was possibly, at the birth of humanity from its "animal state", a reaction in order to defy death - this could be understood as a subjective, active will in the sense of its initiation before [the formulation of culture,] that is, the prevailing emergence of an objective perception.) Thus, the body of an enlightened man behaves according to its needs in the environment, and the development of the mind has stemmed from this approach into an objective mode of existence whilst nullifying any distinction of the self. What I am trying to say here is that *complete* passivity cannot exist whilst one identifies with the self as external to the environment.¹³¹ With the ultimate transcendence of experience so that new experiences as well as old, unresolved patterns are negated and that only a resolved consciousness prevails, so time loses its monochronous existence and man returns to the "animal" state in which it began, albeit objectively.¹³² The qualities inherent within the identification of the self no longer avail in the rising of thoughts for they are now understood to rise of their own accord, derived of a natural intelligence. What this also suggests is that man as a sensual being leads out a pre-destined life, one in which the body needs to go through its natural development and culmination of experiences before he can finally transcend even the mind into a *complete* passivity and re-unification with the Land. It also suggests gradations of passive-inducing

¹²⁹ What remains is usually an unresolved habit. My interpretation assumes the reader is in a state of transcendence. In the above phrase conflict is alluded to as an objective phenomenon. Although it peters away through an emotional outlet it still remains as an old, unresolved habit.

¹³⁰ This is later referred to as an active subjectivity rather than a subjective activity,

¹³¹ In other words, "complete passivity" is universal, the oneness of being.

¹³² To clarify another point here, I later refer to transcendence as a quality of either intuition, prophecy or magic. That is, to be subjectively-centred in consciousness. It is this objective passivity that allows for an intuitive faculty in an enlightened man, thus raising him/her to that barest minimum of a subjectively-centred consciousness. Only when he/she moves beyond this point does one exhibit prophetic and magical abilities but these I refer to as faculties of the "magician". It goes without saying that once objectivity is nurtured into synchronicity with subjectivity within a state of environmental passivity then subjectivity must also be nurtured, in order to increase one's magical abilities, during "subjectification". This appears to have the effect of furnishing its objective counterpart and is the manner in which I write this book. Enlightenment is thus the pre-requisite stage of magic.

circumstances within global societies, [a case] for which becomes less definable amongst individuals. Further, it could be said that this conflict of conscious resolve is likened to the reception of stimuli, whether it be directly provided by the natural environment to the instinct, or a “fabricated society” which encourages one, through symbolism, to withdraw away from an instinctive reaction and thus inhibit an immediate passivity with the environment. In these terms *complete* passivity is only achieved within a “fabricated” society when the latter is understood objectively as part of one’s upbringing and providence of requisite conditions¹³³ for the conveyance of one’s consciousness into a state of total resolution [towards the enlightened individual, that is].

Of interesting note here would be some sort of affirmation of the existence of a collective consciousness within the animal and plant realms also. Again, this should be understood as being affected on the level of sense stimuli. Of course, in the case of plants it is predominantly a sensual attribute, e.g. the ‘feel’ of the sun, or soil. This does not exclude chemical engineering. Animals are also prone to this kind of ‘cultural’ identification but in this sense with an augmented awareness, through the process of being *subjectified* with additional visual data passed down to them, e.g. nest sites, food types etc. What all beings share in common is basic to sense-data, that is, an *awareness* of universal forces like gravity or electricity, and this fundamental to the operation of the instinct. Now, the difference between humans and say, animals and plants, is that the latter two achieve a harmonious state with the environmental conditions without any ensuing *loss* whereas man, as explained earlier, is prone to progress within a self-perpetuating, objective existence out of subjectivity.¹³⁴ [To note again, this fact of an] objective existence is governed by an active will to change the environment and subsequently becomes inherent within a human “projected culture”. Passivity then, is a state of being for lower life-forms that is subsequently qualified as a state of mind within [environmentally-determined] humans. Thus, lower life-forms still show a repression to some extent but indicating a form of ‘cultural’ identification only, e.g. incorporating sense stimuli accorded to a particular eco-system say, like a sandy beech. This repression is one of instinct, i.e. stimuli in the environment are responded to with varying degrees of sensitivity. Thus on the basic level of influence one is responding to universal forces of a description in quantum physics. On a higher level the response is one of sense-data accorded to the immediate ‘culture’. Higher still, response is in accord with thought processes.

What is moving here is one’s consciousness, from the tiniest stimuli all the way to human, objective awareness of the environment. Perception is relative to the being’s capacity to expand its awareness and subsequently its level of stimuli. For instance, in a cell this perception is contained towards the interchange of molecules through its walls. In a plant instinct is accorded to its adaptation to environmental factors like the sun’s light and heat, the rain’s moisture and the soil’s nutrients. Of course, the interchange of molecules in the cells is still occurring. In animals this adaptation to the environment might be augmented by their ability to move around and search for the appropriate

¹³³ This was previously referred to as a human environment rather than a human culture.

¹³⁴ By “loss” I must be referring to a loss of harmony. I would also term it as the conscious level of “mediated cosmic flux”.

requirements that relieves them of their passions¹³⁵, say by pursuing vegetation milieus. In humans one sees an active manipulation of the environment in order to suit their predictions. Now, what is common to all these examples is an act of self-preservation. Okay, humans appear the cleverer, but the statement is only made pertinent within a fragmented, egotistical consciousness. The fact is, when one moves into objectivity, aspects of living like death, suffering, hunger etc. take on a dualistic nature which humans aspire to bridge back towards a subjective understanding. This process might be unconscious[ly motivated] within the individual. Death and suffering are quite acceptable during states of subjectivity when one is adapting to a change in the environment. Ultimately, during modes of passivity when one has accepted the conditions of its existence, that egotistical, fragmented consciousness that would have taken the being outside of the prevalent conditions is now negated. To get back to the point of repression then, as one develops in their subjective body the level of consciousness occurring within the instinct is pushed further and further outwards, in effect desensitising the being from its initial realm of stimuli. This is an act of repression through which that being relives the whole of evolution up to its present time level.¹³⁶ It will continue developing until its potential collective consciousness is fully realised, i.e. genetic culmination.

To sum up then, growing and experience is in fact an act of repression - a formulation of collected environmental conditions. In humans one sees the objectification of the collective consciousness via the attachment of symbolism to sense-data. On the other hand, animals maintain levels of reliance upon sense-data only, whether visual or audible or kinaesthetic etc. although this state of affairs would have begun to differ in domesticated animals taken out of their natural environment. So this idea of delaying experience can be appreciated when one observes that music is an objectification of sound-data, the action of which has departed [though not entirely] from its necessary identification and role as stimuli pertinent towards the act of self-preservation. Even though musical sounds re-attach themselves to sound data and thus evoke an instinctive response within the recipient it is only a combination of notes evolved over time which stimulate moods¹³⁷ whereas on the fundamental level the snap of a twig, or click of a rifle cock, the drip of a tap, the howling of the wind etc. are rather more taken for their immediacy, experienced as one moves within a subjective state of being. Of course, different states of conscious awareness in humans allow for different perspectives. The more subjective the human is the more immediate is the environment within one's level of consciousness as one progresses backwards along the path of objectivity towards subjectivity, culturally-wise.

Likewise, art as we know it is a process of re-creation and living out an experience through this cycle of subjectivity/passivity - objectivity/activity. In art the instinct[ive motivation] is conveyed within the style. This helps to distinguish between anything

¹³⁵ I use the word "passion" but the emotion I might be applying here is not of a human quality.

¹³⁶ To give an example, if my mother was suckling me as a child, that level of stimulus would eventually be grown out of. It is in fact indicative of human behavior since time immemorial as well as a natural, generic development that has gradually evolved from the very first organism. Any thought of perversion here is only indicative of human culture as a mind-motivated consciousness.

¹³⁷ That is, a belief system that conduces to an emotional or 'creative' state of affairs within culture.

else that might be termed art. Theoretically everything can be called art if it shows a conscious awareness of re-creation. But the sense I'm going to describe is from the perspective of an artist. What the product describes should be a microcosm of the artist. As such it becomes an act of holism in which the subjective/objective processes have been conveyed through the amalgamation of the subject and the object. When an artist creates a form he or she looks to capture in time and space an experience and the acceptance of that experience gained. Now I am not talking about say, capturing a scene of a battle when it is quite plausible that the artist may be a pacifist. To capture an experience is to hold in time a feeling that was gained by the knowledge of a battle. This could still allow for a pacifist interest. Thus, as this art form is created from a re-adaptation, and acceptance, of an experience so the artist becomes aware of the process of externalisation or objectification of the art form because of his/her active manipulation to change the environment through the actual production of this form. At the same time the artist, as an existentialist, has conveyed one's personal character over the top of this underlying experience by embodying the experience through his/her own perception. The experience remains constant regardless of the form it takes. It should be noted that this form is representative of a symbol and the very act of being introduced to this symbol, say each time the artist reflects upon it, stimulates the furtherance of activity within the artist.¹³⁸ This activity would not necessarily have to be confined to the artwork only. But this is important as to understanding how the artist captures the experience. He or she is in fact producing a microcosm of the environment because the symbol, as part of the collective consciousness, induces an understanding within the artist of all that symbol is meant to mean personally. Built up through experience, this symbol is in fact inherent within a "projected society" and the passive acceptance and continual re-introduction of this symbol invokes a re-attachment to sense-data and thus one's instinct, i.e. sensory stimuli. The style then engages the recipient on an instinctive level through the introduction of this symbol invoking a microcosmic reaction. Levels of experience are thus contained within the style of the form where the artist's personal nature harks back to the level of understanding attributable to that symbol. If this microcosm of human thought is what is conveyed in the style and made a microcosm through personal experience it suggests that the greater artists have a style that has been induced from an even deeper understanding within the collective consciousness of that symbol and thus, due to a greater amount of re-introduction to that symbol and its re-connection to sense-data and the instinct, confer a greater experience.

¹³⁸ I have elsewhere related this to being subjectively-centred in consciousness and should not be mistaken for old, unresolved habits. As in the creation of this book where I maintain this state of consciousness I continually induce within myself an act of re-creation by continual exposure to sensory stimuli. Thus being in a state of environmental passivity allows for an unconsciously-motivated process in which any objective content can now be actively engaged within a magical will. That is, adapting the environment for the maintenance of one's own passivity.

19 May '00 **Consciousness**

*Tree, what is it you ask of me?
Shall I piss on you or shall I eat of you?
Shall I cut you down or shall I climb you?
Shall I ignore you or can you see me?*

Dear Mr. Tony Blair,

After some length of time I hereby write my fourth letter to yourself. It concerns the role of consciousness and its mode of expression.

Different states of consciousness imply an adjustment of perception in regards to the apparatus being used. This is a reference to the physical body and however it can be made functional. What can be said of a dream? Well, the visual field alters from that of a waking consciousness. There's also a sense of destiny yet at the same time a freewill as though one is watching themselves in a screen play and having already performed the part but as such transferring one's consciousness so as to be moving within the play. Here freewill is conjoined with destiny as a projected vision in the former but utterly conscious of one's role in the latter. Further on in my writings, when I explain the concept of the soul, it will be worth noting here that by role-playing I am also talking about the role of the environment and how in this example one's consciousness is to include the whole perceptive field. This is analogous to the concept that the soul is a being intuited and that from this higher level of perception¹³⁹ the soul is identified with a greater consciousness, in fact as in the dream, the whole of existence comprehended. Thus, when one sees themselves in a dream this sense of the freewill is confined to the individual playing out a finite role. It is from this understanding that I must be referring to an ego of sorts and that if in the dream I show any restraint it suggest a conflict between the ego and the soul - freewill and destiny. A synchronisation of ego (formulated of personality - one that is projected) and soul (or the acknowledgement of the true self) suggests easy passage. I might like to add that one cultured to follow a truthful life, i.e. one whose personality is based upon the needs of the body, is likely to read a clearer symbolism within the dream due to the simple fact that one's perception reads true.¹⁴⁰ It should be said then that during dreams the visual field alters, i.e. it relies upon the collective consciousness stored within the *memory* as objective experiences. This need for the body to express itself objectively is a mechanism evolved since the dawning of civilisation and humanity, i.e. the qualifying of sense-data. Thus, during sleep, there are still chemical/biological reactions occurring albeit, its mental objectification of sense-data functions as a store of visual imagery gathered from the mnemonic faculties rather than the selective

¹³⁹ A subjectively-centred consciousness.

¹⁴⁰ A 'truthful' life would implicate the development of a natural intelligence. Its symbolism would thus infer the operation of at least the barest minimum requirement of intuition.

correspondence of visual imagery in the outside world. This is interesting in that it presupposes a consciousness that requires a mode of expression as a pre-requisite for its acknowledgement.¹⁴¹

What could be said of consciousness then? When confined to an environment one's level of energy is relative to the percentage of, or the proportioning of, *descendancy* to *ascendancy* [to the landscape]. Although these terms have been elsewhere referred to, for purposes of this letter "descendancy" is what must be considered as one's innate relationship towards the universe and the level of consciousness attributable to one's descendancy of it. "Ascendancy", on the other hand, suggests a "projected and active life-style" in which consciousness, instead of reflecting a subjective experience, formulates a fragmented, rational basis of being. Thus, a predominance of either subjective or objective behaviour governs one's state of conscious attribution. It also suggests an increasing sense of omniscience, omnipotence and omnipresence the further one is descended within nature although these terms can only be qualified from the level of intuition that realises them. Thus, a state of passivity in which changes in the environment have been assimilated into one's personality range induces states of oneness or *immersion*. An objective mind then, one of which has become synchronised with a subjective nature, will obviously project this experience to an object of sorts, whether it be a god figure, the universe, the land one lives within, even a person in which these states of passivity are felt to provide from. Animals and plant simply maintain this passivity in complete subjectivity although if taken out of their natural environment they would simply die unless nurtured under controlled conditions, i.e. humans maintain an artificial environment that provide the essentials for the continuance of a species personality as well as the potential for faster, evolutionary development. Thus, one "living off the land" tends to have this higher spirituality because of their increased descendancy to the environment. Although this might be represented by humans who share the same goal, ultimate spirituality would be experienced by purely *subjective* beings. Particular meditative states can now be seen to be induced by this dwelling *within* a natural an environment as is possible since it conduces to provide one with the conditions of their early evolutionary history and spiritual existence through the providence of a proto-collective consciousness.¹⁴² This can be considered as the basis of one's instinctive behaviour.

To recap then, to immerse oneself in human culture is to suffuse oneself into a "projected consciousness" and dilute one's capacity to be omniscient, omnipotent and omnipresent or at least the intuitive awareness of these states.¹⁴³ Feelings of high energy levels are seen to be directly related to these states of consciousness induced by the *culture* one is living in. Continual contact with humans and human culture together promotes a perpetual recurrence of active, objective behaviour and thus a fragmentation of these feelings of oneness. Consciousness then, although it finds its expression through culture, is very much perceived as a 'feeling' state induced by the

¹⁴¹ Man is naturally selective whether from either a subjectively or objectively centered consciousness. It backs up my belief that consciousness in its essence is a faculty of adaptation and its barest form disappears into a "nothingness" outside of any adaptation.

¹⁴² For consistency of understanding it may be referred to as the collective unconsciousness.

¹⁴³ I am talking from within a transcended standpoint here.

imagery one is operating within.¹⁴⁴ So, in reiteration with all that has been said, consciousness, if confined to mere expression, is inferred to be unconsciousness, moreover if intuited so, because life is a vehicle of its evaluative process.¹⁴⁵

But to conclude on this point of “descendancy” and “ascendancy”, energy levels, which have been conferred solely in accordance with the perception of them, are obviously affected by the roles one plays in society. As a new-born baby one is “descended of the Land” and functions on the level of instinct, adapting and expressing that instinct creatively in the formulation of a personality. As the child becomes more immersed in culture these feelings of oneness become less frequent because human culture develops away from instinct. On the other hand mothers, all the time they provide an instinctive role, are also immersed in these feelings of oneness, and it must be said of fathers also though I cannot be specific at this moment in time.¹⁴⁶ That they tend to express high energy levels also through the enactment of these roles is a point worth mentioning here. Albeit the difference here is that the mother, or father as the case may be, must act as a channel of instinct solely accorded to that role in culture in which s/he becomes provider. Thus, s/he does not collect this ‘creative’ energy as the child might do and suffers no re-development of their personalities beyond the initial phase of early motherhood and fatherhood as encumbered in these roles. Obviously as the child gets older these roles can alter, but in principal they have already been laid down; the subjective experience manifesting itself objectively over a course of time, any idiosyncrasies tending to be borrowed from a range of different cultural influences.¹⁴⁷ In effect, pregnancy induces these motherly inclinations because at that time she has become the receiver rather than the provider of instinctive energy and thus *suffers* a re-development of her personality by the creative use of instinctive energy. In effect she thus becomes creator and the created. It will suffice to say here that a welcome “return to the Land”, say during retirement, is a function of expressing one’s passive objectivity; going beyond instinctive reaction.¹⁴⁸ On the other hand someone wanting to continue developing [subjectively] needs to somehow find that instinct and sensual awareness of the environment as ‘not’ experienced before. This is passive subjectivity in which one has cultured within themselves a behaviour that allows themselves to be triggered by natural stimuli in the environment. Even though this succumbs to a genetic evolution it is still a full life no less.¹⁴⁹

¹⁴⁴ That is to say, the level of stimuli in the environment.

¹⁴⁵ In other words, something appears out of nothing as meaningful only once it has been evaluated from within a collective consciousness.

¹⁴⁶ This letter was written just at the time the Prime minister’s wife had given birth again. It is quite possible that the paternal role does not instinctively rear its head until much later in the child’s life. It must also be mentioned that feelings of oneness on this level are subject to a minimum of barest subjective behavior and function as an intuition.

¹⁴⁷ In analytical terms what I mean is that during subjective activity one does all their growing but any adjustment of behavior is a factor of objective learning borrowed from a range of influences. A mother does not have to redevelop, merely “let go” of inhibiting mind-motivated factors, which she does so intuitively after being introduced to that level of the collective consciousness involving childbirth. It is an environmental passivity happening on the level of the instinct and as such already developed into one’s species personality during pregnancy.

¹⁴⁸ A resolved consciousness, however fragile its grounds may be in the mind of the individual.

¹⁴⁹ In the following essay I say that subjective and objective passivity are phenomena that can be superimposed over subjective and objective activity. So, in remaining consistent I am referring to an

Genetic manipulation then is an active manipulation of environmental conditions simply because of the intent that humanity has in wanting to control the environment. It must be said that rapidly inducing evolutionary changes does no more than that. In affect it is like taking something out of the future and dragging it back in time. It causes a chain reaction right across nature and forces everything else to catch up with it, that is, if nature has not yet found a way of snuffing it out. The ultimate judge in this is nature for such an action induces stress that nature has a way of addressing. To conclude, it should be the role of humanity to locate the signs of this stress and to prepare for a radical upheaval since, because of humanity's intent, it is humanity who is trying to save itself.

29 October '00 *The King and the Land are One*

*In this world kings are born
of earth and fire;
bourne of water*

Dear Graham Taylor,

This is my second letter to yourself in respect to how my own personal philosophies put into context the game of football and its dynamic application of principles that suffuse the everyday roles of public existence. It is the role of pre-destination and fate.

Consider the role of the king, pure in spirit around which all other public servants focus towards. For this example I will consider Watford Football Club. One might delude themselves into thinking that Watford Football Club, here representing the status of king, can be coerced into a reaction for the benefit of a manipulator, however you might imagine this. This might be so but it does not detract from the fact that influencing someone or something of higher spirit will also influence the role of all other associates down the chain of "descendancy". I am not simply referring to personal lives here. The delusion one might feel is that stopping Watford FC from winning a game might increase the chances of the chasing pack. This is not so. It merely emphasizes the pre-destined role of the king in his fated appearance for however long Watford FC can retain this status. Only this week despite drawing away from home one sees the other teams in the top flight faltering also. It concludes that to condemn one's king merely condemns the people who feed off the land[scape], for the "king and the Land" are one. To raise your king on a pedestal emphasizes the cohesion of conscious spirit the people have become unified within in the acceptance of a pre-destined nature epitomised and embodied by the King.

environmental passivity in which subjective activity is the actual process of adaptation and subjective passivity is its cultured response, the both happening on the level of the collective consciousness triggered from bodily perception.

It is only an act of delusion to consider oneself above the “law of the land” because ultimately one merely conditions their own perspective, fragmented and small as it is, in comparison to the role of the king who is pure of spirit and subjective, viz. not trying to influence the pre-destined nature of things. What changes here then is one’s perception. From a gradation between “descendancy ” to “ascendancy” in terms of one’s role towards the land[scape] one is active or passive in their actions towards the Land, i.e. active or passive in the sense of how one has conditioned their perception to view one’s interaction and the level of significance that role takes. To clarify my point here, the more importance one attributes to their own life as manifested in one’s egotistical nature the more objective that nature becomes. That is, one believes that they are authoritative and influential over and around the events that play an immediate part in their lives. Everyone can be subjectively-rooted in consciousness though, that is, submissive within their role towards the land[scape]. Again, what changes is one’s perception. One’s egotistical nature becomes replaced and consequently what might once have been considered “active” is now “passive” in its role towards a pre-destined course operable towards the “destiny of the land”.

Kingship then is a role played out by the passive-minded being, a submission to the pre-destined course of nature. It is holistic in its very understanding, an imbedded wisdom of one’s duty. And though one might say that this duty is variable in its forms of manifestation ultimately it leads back to having an understanding of what one’s body necessitates in its role towards the environment. It is the difference between coercion and co-ordination.¹⁵⁰ The centre is still, everything else is a whirlwind.¹⁵¹

That is why the king is *all-knowing*;¹⁵² to find oneself in a situation where knowledge is made available when it is needed. It is holistic in its nature because it has been received under circumstances that necessitate it. Passively minded beings collect knowledge at a tremendous rate not for its sheer quantity but for its level of significance appropriate at its critical time of necessitation. This implies that the body is adapting, uninhibited and instinctively focused; like a child. Passively minded beings speak and behave in a universal context.

Long live the king!

*To understand the nature of the earth
you have to sit on the cradle of its volcano*

¹⁵⁰ Co-ordination in its holistic sense.

¹⁵¹ A line from the lyric sheet printed in the introduction entitled “Mr. Weatherman and the Sundance Kid”.

¹⁵² I have earlier referred to this state of “all-knowing” to the enlightened man. The enlightened man achieves “complete” passivity.

Son of Sun

*Raise me up into the sky
Feel my body, see the light
Raise me up into the light
See my body fill the sky
Raise me up into the sky
See my body, feel the light
Raise me up into the light
Fill my body, see the sky*

*Bring me down into the ground
Seed my body, free the light
Bring me down into the light
Free my body, cede the ground
Bring me down into the ground
Free my body, seed the light
Bring me down into the light
Cede my body, free the ground*

*Raise me up into the sky
Seed my spirit, free the dark
Raise me up into the dark
Free my spirit, cede the sky
Raise me up into the sky
Free my spirit, seed the dark
Raise me up into the dark
Cede my spirit, free the sky*

*Bring me down into the ground
Feel my spirit, see the dark
Bring me down into the dark
See my spirit, fill the ground
Bring me down into the ground
See my spirit, feel the dark
Bring me down into the dark
Fill my spirit, see the ground*

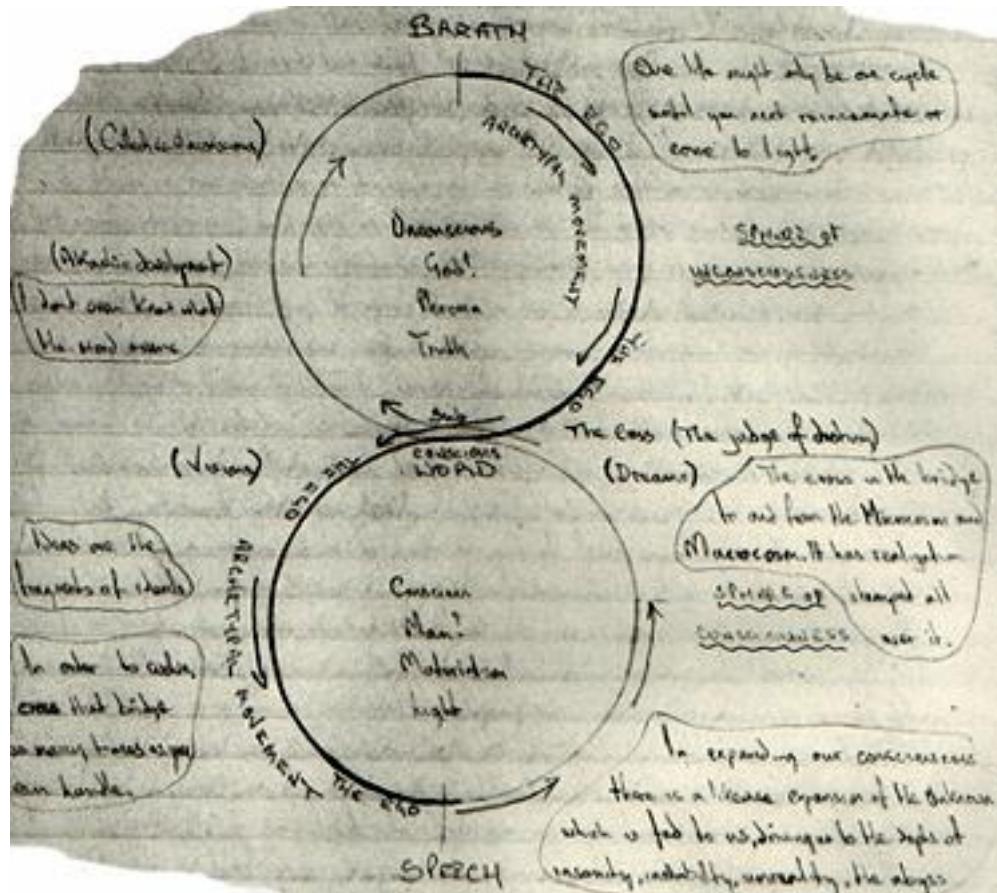
Endnote

*I am an island
yet I am also the sea that defines my status
Being is like becoming,
becoming is like being,
only relatively so*

Essentially this is a book about the development of the Self – transcending the human experience. When applied to the individual it arrogates a set of social ethics towards him or her and not the other way around, for this would entail becoming a cultural product in the objective sense of the meaning. Objectivity in culture promotes itself to the extent that problems in human culture are only resolved from an objective basis. In this vein, the thing that could be said about morals, from generally which one judges the right course of action, is that they only have any value to the individual concerned – without a conscience they are valueless since they implicate the individual’s sense of guilt. To give an example: a Page 3 spread of a naked woman creates an objective value in which emphasis is placed upon the relationship of the “object” towards the culture it forms a part of because it follows that although one appears to see its relationship towards oneself, one is merely functioning towards the maintenance of objective culture as a product of it. This seeks to condition the body to behave in a “projected” manner in so that actions are conditioned by the development of the mind through an objective perception and behaviour. It throws the body’s instinctive reactions out of sync with an environmental passivity. For the development of the Self, one rather more needs to be subjectively-centred in consciousness although admittedly the above depiction is a negative approach. When the case is looked at positively, say with the example of one who chooses to go on a diet, done as an objective value is still merely a conceited claim of the individual to cure him or herself of a personal issue – however successful it may be - but in reality is trying to solve a cultural problem, namely objectively-based decisions. Humans must learn to “let go” of an objectively-centred consciousness and the ‘false’ values it inheres. Thus to regain synchronicity with the environment one must base their decisions from within a subjectively-centred consciousness in order that relationships *are* emphasized between the needs of the individual body and its instinctive bridge with the environment. For an older person the greater damage is likely to have already been done - as a fixed removal out of *subjectivity* - but one can still aim to focus towards passive equilibrium by meditating on the “letting go” of objective values. This seeks to stabilize one’s “projected personality”. Rather it is for future generations that a path within *subjectivity* is nurtured into the individual and it follows that an objective culture would fall by the wayside as more individuals sought to encompass this way of life. A *culture* within a culture however remote in the distance is also an immediate reality. Objective values, replaced by a subjectively-centred consciousness, ensures a futurism in which an

instinctive cohesion of individuals would function as a collective whole. Social ethics would *become* a set of the homologous reactions of individuals.

“Letting go” then, takes on an in-built characteristic where say, I could let decisions be made for me or, rather than following an objective, one can be an opportunist and take things as and when they come and are needed. The natural way of living will always take its strongest form when one is unconsciously-motivated. It could be like say, shopping on the walk to work; working in a bookstall whilst reading a book; reading a book whilst narrating out loud; narrating out loud whilst sitting on a tube train. I never *was there*. I am.



The power of symbolism to invoke resides in one's subjective awareness of it

Stone Odyssey 2001

*Come gather round the stones
Open up your mind, open out your star
Drum, drum beating fervent tones
One ring to rule your heart*

*What is it you ask of me?
Place me in your worldly stand
Sleeping giant lying still
Feet towards the sunrise mound*

*Draw me to the south and east
enter through the Sarsen beast
Passive kings are willed within
processed upon the center line*

*Where are ye Apollo?
I see you now in jettison
A fiery chariot stream
emerge between the rocky beams*

*Ela, Ela come to me
elevate my seedling state
Ella, Ella come to me
borne upon a eastern fate*

*I am one's God, a king, an animal
in its own kingdom,
already established perpetually;
the earth of which is its seed,
the seed of which is the earth*

Truth reels you in through your own mire

Appendix 1:**Fragments of a Diary**

It was a late decision to include these fragments but it sort of gives you a starting point as to the type of ideas floating around in my mind. As you may surmise they were written at a time soon after the date of the introductory letter at the beginning of this book indicating as such that my trip to America was shorter than expected. It was the case that nothing really changed over there; my problems were like a dark cloud over my head. The sections of the diary indicated below are but a small proportion of the complete form yet the diary spans a year only. I chose these sections because they are more 'in tune' with the rest of this book; the rest of the diary is more like what a diary should be – a private accusation. Please remember that it indicates the mentality of my state of being before I had commenced with the rest of the entries in this book and should be taken lightly (with a dose of salts maybe!). I found it peculiarly interesting to review my ideas about the instinct in collaboration with the mind, with such an early 'feel' about it. It seems a lifetime ago.

11-09-95 9pm

...

One last point. I know it's possible somebody might be reading this. Take it from me, it's the solid truth, not manipulation of any kind. Not to believe it would be a further insult to my sincere self and doesn't warrant my friendship of any kind. I will prepare a letter to tell you of my actions.

12-09-95 12pm

I'd like to give you another practical example of my imagination, philosophy, symbolism and above all, how I can attach meaning to certain already existing ideas, and make them flow together. I want to talk about the Eight and how I came to such a thing. Now, I like to state that there was no direct reference, in fact what inspired the song was a book so called *The Eight* which I read only because certain ideas had already been playing on my mind. It is not the first time, an often event actually, where I've read something or heard something very soon after I'd considered the notion. The dream I had about the philosopher's stone occurred before I started reading such things in *Transcendental Magic* by Eliphas Levi. Maybe these are only forethoughts, omens for coming events, but as I say, sometimes the subject's categories are too obscure or individual to be highly coincidental. I get the idea that in delving into the source of this knowledge after it was pre-considered, is some form of natural sustenance in order to back up my new found knowledge, or for a better way of putting it, it might possibly induce within me a natural reaction to go out and stumble upon this knowledge, without any intention of my own to have sought it. Is this proof of guardianship?

15-09-95 4pm

So with the Eight we have the symbol of infinity. A line that continues and returns upon itself, thus creating, in the process of its movement, two spaces, bounded and held together by its movement. Like any good Kabbalist, the universe I agree is created by two opposing principles, like the phallus and teis, which together create a meaning. Thus with the Eight we have two opposing principles, the Unconscious and the Conscious, for one cannot strive for conscious realization if the Unconscious does not exist to be illuminated or elucidated, and on its own the Unconscious would

serve as having a mono existence, totally outside the bounds of humanity. If humanity is here to serve the Conscious which obviously allows for thought and meditation, our purpose could only be for elucidation of our existence, to understand our position in the great scheme of things. So what we must do here is find the movement between the Unconscious and the Conscious and its Macrocosmic/Microcosmic analogy with humanity. Would it be reasonable to say that the Conscious reflects the Unconscious? “That which is above equals below”, says Hermes. I would have to say yes for this is the law of analogy here, the meaning behind symbolism. So we have a whole reflected in opposition thus creating a spark of life as its product of fusion. Now I believe that nowt can exist, even the Unconscious, without a fundamental driving force and I call this the ego – the ego of the universe not to be confused with the human ego. This ego is thus the movement aspect which symbolically traces the pattern of the Eight due to its ability to return upon itself and to form a junction, a bridge or cross that contains that spark of life composed of two opposing principles. This cross contains the essence of the whole meaning of existence, it is that moment where the ego draws in energy from two opposing energies, objective-based on the need for outside viewing and drawn from an outside source, and subjective-based related to some inner illumination upon the subject, like a projecting of opinion as opposed to receivership of opinion. And this ego is a continuous flowing movement which thus creates within itself a boundary, and this I see as an analogy to science and the fatal laws of existence. The ego thus creates structure. To quote from occult philosophy, ‘In Nature there are two forces producing equilibrium – the duad, and the two principles with its act of equilibrium constitute a single law – the triad, and by adding the conception of unity, the triad now becomes the tetrad, the perfect number, the source of all numerical combinations and the principle of all forms’. Isn’t that what I have basically said already? Yet I knew this before I read or consciously heard it anywhere. So how do we make four become eight? Is it possible that occultism deals solely with human experience, is it not the ultimate science? All we need do is reflect it from something we can’t even think or know about. ‘The One whom nothing can be said’. It would be selfish to assume that humanity finds an existence solely confined within its own senses. Does not humanity represent the conscious realization of the Unconscious?

Now the next stage would be to try and realise how the Unconscious[ness] manifests into the Conscious and again we must look for the analogies of symbolism. Within the Unconscious can be found all things in their purest form, if you like, the first of everything. Archetypes, the primal existence of all we see around us. The Truth, as in a ray of light, that when projected alters its appearance due to a conscious realisation of it. So from this *Pleroma* is released or projected the embodiment of all that is necessary. With egoic force it finds itself at the crossroads or on the junction between the two spheres of being. This point I have also referred to as the Subconscious or Soul or mediating point. It is here that the archetype is directed into the Conscious thus creating the whole idea about destiny, for the archetype will manifest its necessary idea in all we know around us. It transforms, transposes and fulfils the function of enlightening the Unconscious. Now the archetype has traveled halfway, it is possible that it remains with the sphere of consciousness until its purpose is served in advancing human evolution which I interpret as only an expansion of consciousness and thus returns, via the directing force of the Subconscious, to the Unconscious. There is a time I guess when its purpose is gauged and a new archetype is released in which case the previous archetype fulfills an evolutionary cycle. Or we can look at things another way. Say there is only one archetype which expands with macrocosmic might, the archetype that represents necessity. In stretching itself into consciousness it becomes light, as we see it, where its unconscious form is Truth, or necessity.

You can see how a philosophy of life can be more easily acceptable when attached to symbolism.

17-09-95 5pm

An idea has come to me with a high degree of lucidity. This idea I have already mentioned but I’d like to write on it whilst in this state of mind. It is this, that any unjustified imposition upon me, which I call the ultimate and only evil when done so without consent, creates an immediate karmic reaction...

Here is some evidence that could back it up. I've been selling some catalogue items to householders on a door to door basis. One of the ordered items never arrived so I mentioned it to the woman responsible who came round one day as I was playing my guitar in the front garden. I introduced her to my cat of which I renamed 'Sphinx' – a ginger, and she duly accepted responsibility for the missing item. Now a few days later her own beloved ginger, I think it to be a favorite, got run over and killed which caused much grief. Now, was it because the Sphinx is a taboo, was it maybe that she heard my music or did it involve the point of the missing item, for which there must have been some foul play? Or how about the introduction of the cat being an omen, considering that she came into my sphere of consciousness. If my soul can predestine events for an effective personality, then what we have here in my case is a bonding or unification of my personality to my soul, thus my conscious thoughts become destined events, or what I will with my personality can truly happen. Is it possible that in unifying with my soul, I merely push my consciousness into a subconscious plane, thus the personality, which I believe to be an after effect or facet of the subconscious, happens some time later from the initial impulse...

There is a rock and upon that rock is my name, so I believe, and that rock can do two things. It can hit or it can miss. It is my counterpart.

18-09-95 7pm

I have a recurring theme in my dreams, it is the flood. Once I left a building where everybody had collected themselves. I walked up a steep hill and atop there was someone I knew whom I greeted, it could have been my shadow or guardian, anyway, it was someone who was at least an equal of some sort. A fraction below the top lies an expanse of water and I thought I was preventing it flooding by my mere presence. Another dream showed me and a handful of people emerging from the tops of buildings that still remained above the risen water level. Going on my theory that the subconscious manifests via symbolism, the actual truth needs to be stripped of its subconscious clothing. The water could be symbolic of the emotional or astral plane and remembering that dreams need to be interpreted positively, let's disregard its destructive face and say that I am going to be one of a few to emerge above the surface of its drowning affect. That I will be a leader in its understanding and manipulation for the benefit of those who I settle with. I remember another dream where gathered in front of me were people who I know, who were appearing to be penetrated by these shadows who were trying to rip them into mental shreds. I remember saying to myself, 'I could handle all those shadows if I wanted to'. Do these shadows take their origin from the Astral in which case the dream indicated me as a master of the Astral?

Now relating this back to our symbol of the Eight, it would require for us to place the dream somewhere in its symbolism. If the loop of consciousness is represented to man's reasoning and logical standpoint, I could say that as we expand our consciousness we take in an intuitive understanding with the Subconscious, and the further we expand, the more closer we find ourselves experiencing the truth. Thus the dream or reflection of the truth gains a greater clarity nearer its Subconscious pivot than its conscious pinnacle. Thus we have; **[the Eight. See diagram p149]**

Remember to relate this to personal experience, a Macrocosmic/Microcosmic analogy needs to be made.

As you can see, I've included God and Man because I believe God to be an interpretation of the Unknown. Yet it might be better to say that God encompasses the whole figure on a large universal scale, but so does man on a scale of his psyche. BREATH-WORD-SPEECH. The first being necessity, the second expresses ideal, the third realism. Another way can be instinct to feeling to reasoning. Each time there be an unfolding of the archetype, which in this case crosses over from the Macrocosm to the Microcosm in the first instance, or stays within one or another. I can say now that Jesus died for His ideal. As for humanity, our first notion of the Great One is a dream. The Soul is the bridge to understanding. A repetitive dream shows recurrence on the scale of the human psyche. Does this indicate a possible retention of the archetype within the conscious sphere until its full manifestation? Or need it only influence once in order to leave a permanent impression?

04-02-96 6pm

...

Evidence would suggest an external source for the voices. They have tended to lie or delude, though that might be a misunderstanding on their part, deceive with intent, manipulate with a means for testing me, e.g. to gather information or find out how much I know, and also to induce instability. I don't believe this to be a reflection of myself, even subconsciously because below the conscious threshold such ideas would lose a purity I attribute to the deeper parts of the psyche. If I was paranoid then maybe these thoughts are oscillations around the source but this theory falls apart because a lot of time I am not paranoid. Paranoia is a product of hyper-consciousness that's been activated so that a sense of stability can be re-attained due to a lack of information necessary for advancement. It's a stratum of instability, a hole in the personality. In a neurosis we find a flooding of emotional (subconscious) impulses – a high water table. Remember, emotions like anger, happiness etc. are only effects produced in the mind from the emotional body. Their true nature is subconscious. Like instinct, produces an effect of blind passions and visualizations of killing, eating, survival etc. An example of this is picking my nose. I might well be trying to remove some alien substance within me which I physically and ritually enact by picking my nose. By expanding my consciousness I can latch on to subconscious impulses much quicker and deeper, the instinct of survival would then take on an infinite stretch into the unknown, would become an aspect in a perpetual plan, would transcend me into the all-knowing, all-being. If this is a law of existence, then I'd figure prominently in this plan, like a star in the blackness drawing attention to you, a reason in itself for the existence of the blackness (itself a being) or unknown, for without that star you would not know it there. Survival then, ultimately pushes you to a facade of consciousness, so that the great plan incorporates yourself as a point of attraction – motion within the perpetual plan of being.

A few days back I came up with a theory about humanity collectively [human collectivity], and the ideas about aliens. Humanity, from its origins – Neanderthal, can be seen as purely instinctive with an instinct of self-preservation or egocentric survival governing it. Aliens in the ethereal form (spirit, soul etc.) tending to an emotional nature infused humanity. Another way of looking at this is to suggest an ethereal plane of existence that naturally infuses upon your being in cases of consciousness expanding. During the early stages, humanity might have been easily susceptible to penetration due to a lack of mind power to reason and prevent such intrusions, or in the case of an ethereal plane, a very slow process at first that would need some sort of initial spark (a friend once suggested hallucinogenic mushrooms as a food source) which would continually accelerate. This might well be happening to me! Through the expressions of the emotional body, a cultural revolution happened. This infused state creates a feeling of opposition within you, a sense of trying to rid your self of the alien, which transposes itself with a sense of expression. This expression takes on culture and tradition in the conscious world, from tools to toys. The mind naturally develops from the reflection of culture though I believe innovation is a direct result of emotional expression/ethereal opposition.

Now the first form of worship can be seen by the idols of fertility and the Mother Goddess around 20,000 BC. Such worship carried through into the Neolithic age before the female aspect transposed itself into a male, patriarchal divinity. How does this notion fit into my previous theory? Well evidence suggests that man was honouring the dead through the sacred burying of bodies in the foetal position some 100,000 years ago. Before the ice age, 75,000 years ago we again see the honouring of dead animals, rituals of the hunt, in cave paintings. The progression is slow but we see a means of expressing the ideas or images of the unknown, a place for the dead, for their souls. Rituals and myth slowly condensed into religion. In Mother Goddess cults we tend to see a governing unitary aspect, a time of unknown wars, an appreciation of life and death within nature; in patriarchal religion, strife, war and opposition. It is my belief that maybe the ethereal or emotional body spurred culture to formulate religion, and with an expression of ethereal influence, humanity evolves with the relative expansion of innovation within society. If the ethereal body can induce religion it indicates a certain unitary trait to a Fatherly type religion, at the same time inducing opposition and then expression. Mother Goddess cults would indicate prolonged periods of instinctive man to relapse back into a former state of being concerned with instinctive nature. This is not regressive, merely a time of reflection, through the development of the mind, with the instinctive body. This can be called

“evolutionary standstill”. Male god religions allude to the permeations of the emotional body causing cultural revolutions and strife, climaxing to a time after the birth of Christ. Different religions are spurred by different levels of mind development though they’re all spiritually akin. Ultimately with the science of philosophy, we question so much as to create science. The mind developing so much as to prevent the permeation of the emotional body, through its own will. Thus an Instinct-Mind collaboration produces a female type worship. An Emotional-Mind collaboration a male type worship. Female Goddess cults still exist though more transposed and diverse in the society we live in today. As we evolve, the mind gains more and more independence to be able to prevent emotional body domination, and no doubt relapses to reflect upon its instinctive nature with the world around us.



Feminism is an example of the Mind-Instinct-Emotional line of priority.



Androcentrism an Emotional-Mind-Instinct line of priority.



Early man (Paleolithic) an Instinct-Emotional-Mind moving into the Bronze Age of androcentrism.

Today’s world because of the spread of communication sees all types. Note, these oppositions are only driving factors behind faces of expression.

Where does the Christ and anti-Christ fit into this?

Christ – Mind/Emotion - Instinct

Anti-Christ – Mind/Instinct – Emotion

The Christ, flooded by emotional urges and impulses took control of it through his mind that brought him to the brink of sanity. The anti-Christ flooded by instinctive impulses took control of it through his mind that brings him to the brink of sanity. The anti-Christ is here to unravel into science what the Christ put into allegory and symbology. The former marks the death of the Church created by the latter.

Glossary

(subject to revision)

- Absolute passivity** ~ Conditioned by the non-attachment to the fruits of action.
- Active (re-) subjectification** ~ What one has done on the objective level is now to be viewed subjectively through the “eyes” of the environment.
- Active/passive objectivity** ~ The perception the environment makes towards the individual.
- Active objectivity** ~ The activation of stimulation on the psychical that promotes physical activity.
~ The intuition process conducing to stimulation on the psychical.
- Active/passive subjectivity** ~ The perception the environment makes towards the individual.
- Active subjectivity** ~ The activation of stimulation on the physical that promotes mental activity.
~ The creation of one’s environment in respect to the implementation of physical encounters that stimulate physical reactions.
- Active will** ~ Through which one is continually adapting the environment to incur his or her own suffering.
~ An inherited human culture that allows for the manipulation of the environment based upon idealistic principles rather than necessity.
- Ageing** ~ The incapability of expressing an adaptation of the sensual body within the environment.
- All-knowing** ~ To maintain a stance of absolute necessity that precludes any form of mental repression.
- Animal personality** ~ One in which it has always accepted the environment or the conditions around it.
- Ascendancy** ~ A relationship as projected from the mind.
~ A projected and active lifestyle in which consciousness, instead of reflecting a subjective experience, formulates a fragmented, rational basis of being.
- Belief** ~ An objective means of giving conscious acknowledgement to an experience that happens subjectively and outside of (personal) conscious manipulation but which has evolved over time to give a framework of objective thought and definition.
~ Adapting acceptable and refutable ideas as an ideal.
- Borrowed idea** ~ Not pertinent towards a holistic lifestyle.
- Christ, The** ~ An enlightened being or moment in which judgment is grounded in a solar-centric nature.
~ A passive representative of the environment.
- Christ-bound** ~ Learning to behave out of necessity.
- Christ nature** ~ To live as a subjective being in ‘real time’.
- Christ person, A** ~ A being rooted in the Beyond and at the forefront of the culture in which he or she has manifested within.

Christ principle, The Collective consciousness?	~ A process becoming more individualized the more we evolve as a culture. ~ A sensual attribute affected on the level of sense stimuli.
Complete passivity	~ A state of “natural” repression.
Complex, A Conscious determination	~ A locked-up experience. ~ The mental resolve of a mindful application of the needs of the body.
Conscious subjectification	~ Re-creation.
Consciousness	~ When confined to an environment one’s level of energy is relative to the percentage of, or the proportionment of, descendancy to ascendancy. ~ If confined to mere expression, consciousness is inferred to be unconsciousness because life is a vehicle of its evaluative process. ~ Perceived as a ‘feeling’ state induced by the imagery one is operating within.
Critical point of culmination for mediated cosmic energy	~ When passivity invites active expression through adaptation.
Culmination	~ An occurrence happening through the process of subjectification as a meditative act of passivating oneself for the channelling of mediated cosmic energy.
Cultural identification	~ Incorporating varying degrees of sense stimuli accorded to a particular eco-system.
Cultural personality	~ Its foundations being that of a species personality infused with an objective behaviour.
De ja vu	~ A momentary lapse into subjectivity when an action is perceived by the bodily senses as already occurred but seen from a transcended point of view through an underlying objectivity.
Descendancy	~ The exchange capacity between the unconscious and the conscious. ~ Responding to natural stimuli, i.e. sensual. ~ One’s innate relationship towards the universe and the level of consciousness attributable to one’s descendancy of it.
Destiny	~ The experience of the moment fulfilling itself in a manner that a human mind perceives as fate during a time of rational analysis. ~ A subconscious development perceived and verified within a conscious belief system.
Disharmony Ego, The	~ A state of mind removed from the “natural” environment. ~ A reflective condition based upon mnemonic memory. ~ Formulated of the projected personality.

Energy	~ The capacity to measure.
Enlightenment	~ Mindful – where the ego bounds the conscious. ~ A conscious state of realized environmental phenomena.
Evolution	~ The measurement of the developing mind of the organism and its subsequent personality.
Evolution of consciousness, The	~ One of perception and of how man has observed the objects in the environment for the purpose of belief and role attribution.
Experience	~ The awareness of being.
Fabricated culture/ society	~ A human “projected culture”.
Fate	~ The expression of destiny.
Genetic illness	~ A function of inherited cultural deficiency formulated from active-inducing circumstances.
Geo-centric	~ To be rooted in the conscious processes of mind.
Global equilibrium	~ The subsequent death and thriving of organisms.
Healing	~ Allowing a holistic way of life. ~ Raising one’s level of consciousness.
Holism	~ An approach in which a network of meaningful interaction already exists; a fundamental level of operation.
Instinct	~ Unconscious force. ~ The conscious, physical expression of the soul.
Instinctive perception	~ A subjective experience in which time is gauged as a domino effect where one set of reactions overlaps and becomes integral to another set all of which is stimuli for its triggering off into a cohesive whole.
Intelligence	~ A factor of perception and how one can see the chemical processes changing the structure of the universe, helping us define on a rational basis the meaning behind our existence.
Karma	~ Man conditions his own future actions because he has activated the stimulation of these moments when physical occurrences are encountered and selectively identified with.
Judgement	~ An action incurred. ~ The active application of knowledge.
Law of the land, The	~ A changing and ever dynamic relationship with its beings to mutually feed one another.
Learning	~ Being aware of the connectedness or interrelationships between things from which meaning can be derived.
Low impact	~ What I consider as a natural development.

Magical empowerment	~ When both subjectivity and objectivity are in synchronicity with each other. ~ Active subjectivity/objectivity.
Mind	~ A projection of the species personality.
Natural	~ That which I perceive as instinctively motivated.
Natural environment	~ A gauge for 'true' life expectancy.
Objectification	~ The sealing of an experience and its subsequent responsibility towards the creation of a collective consciousness. ~ The process of assimilating sense-data into a belief system; what one believes to be as part of their understanding of life.
Objective activity	~ Adapting a skilful means of change.
Objective activity/passivity	~ The perception the individual makes towards the environment.
Objective content	~ An ever-increasing learning affect. ~ A condition of 'suspended' objectivity.
Objective death	~ In which the instinct can maintain its destined evolution through the continuation of a species personality only.
Objectivity	~ A stance equated with one's reflective nature. ~ A product of, and conducive to, an active lifestyle. ~ Stimulation on the psychical that promotes physical activity.
Passive will	~ As contained within a species personality.
Passivity	~ An attribute of the mind. ~ A state of being for lower life-forms that is subsequently qualified as a state of mind within humans.
Personality, The	~ A construction of geo-centric experiences. ~ A formulation of repressed experiences.
Personification	~ A process induced by the mind during its objectification of instinctive behaviour rooted in the unconscious.
Projected environment	~ A gauge for 'extended' life expectancy.
Projected personality	~ Adaptation of one's species personality in order that a projected concept can take refuge.
Projected society	~ A man-made phenomenon.
Prophecy	~ The recipient moving in and out of a transcended state of being in so far as to incur a delay in conscious determination and ultimately its objective verification.
Proto-collective consciousness	~ The basis of one's instinctive behaviour.
Realization	~ The process of making something unconscious conscious.
Real time	~ Subjective behaviour.

Re-culturate	~ Adaption of the environment.
Repression	~ To reduce one's ability to respond according to one's own destiny.
Re-subjectification	~ The process of resuming passivity with the land[scape].
Self, The	~ A finite construct.
Self, The	~ The continuance of soul and mind.
	~ A state of being achieved due to the awareness of the mind being subjectively rooted.
Self-will	~ An induced friction towards nature.
Soul, The	~ Identified with the whole of existence.
	~ The acknowledgement of the 'true' self.
	~ Unconsciously-motivated.
	~ The universal environment, a condition inferred from the behaviour of the instinctive body.
Solar-centric	~ To be rooted in the subconscious process.
Species	
personality	~ An evolved natural reaction that has been built into the mechanisms of that animal.
	~ One's genetic culture.
Subconscious, The	~ The bridge of understanding.
Subjective activity	~ Adaptation to change.
Subjective activity/passivity	~ The perception the individual makes towards the environment.
Subjective passivity	~ A passivity the body makes with the environment.
Subjective energy	~ The instinctive flux.
Subjective time	~ Integral and apprehensible only by everything else that is occurring in the environment.
Subjectivity	~ A stance equated with the experiential nature of being.
	~ A product of, and conducive to, (environmental) passivity contained within a state of "natural" repression.
	~ A goal of a personal quest for "salvation" and "harmony".
	~ A state of change and adaptation.
	~ Stimulation on the physical that promotes mental activity.
Subjectification	~ To make something "our own" by giving it an experiential nature "created" by ourselves.
Suffering	~ A factor of all living things that undergo change in order that their personalities might adjust to the occurring forces happening in nature.
	~ The means by which a being continually adapts to the environment.
Synchronicity	~ The experience one achieves during transcendence only as a result of sinking one's consciousness into a subjective state of being.
Transcendence	~ A dynamic spectrum of being; objectively as a mass of different states, subjectively as an augmented body sense in which time is in a continuous flux with the universe.

- True understanding ~ Realization or knowledge on the instinctive or the “animal” level.
- True passivity ~ The alignment of the cultural being with a naturally occurring cosmos.
- Unconscious, The ~ That awaiting realization.
- Unconsciousness, The ~ The Truth.
- The ~ The “Kingdom of God”.
~ The “Great Death”.
~ That which is ultimately beyond the human mind.
~ The Soul.
~ Better explicated as Being, for it is the source from which all consciousness issues.
~ It is here, in the “unchanging”, that all finite concepts have no “existence”.
- Universe, The ~ A timeless, soul-conditioned phenomenon without boundaries.

Synopsis

The Dawning of Consciousness - The Evolution of Christ

Page 30

The truth is nothing more than the Unconscious[ness]. Unattainable ideals. Individuals brought to the forefront in order to evolve the human race. Destiny is more absolute the nearer that one tends towards the unconscious motive. Free will is perceived by the conscious mind. Enlightened beings reflect its nature more purely – intuition. Particular gene types have their collective consciousness evolving to this time of revelation.

Page 31

“Kingdom of God” – the Unconsciousness. J.C. Buddha. Society fears the truth. A brief summary of my last ten years. Heightened awareness of different possibilities. Increasing feelings of suppression. Conscious madness. A quest for the truth. No basis for belief.

Page 32

Reveal the truth. Withdrawal from consciousness; human evolution. Human race a product of nature, an accumulation of net principles that give expression to pre-destined forces. Instinct manifests through culture.

Page 33

Objectivity involves rationalization, additional sensory perception and the “ability” to delay time. Recreate culture. Dawning of values. Conscious mind is a window of perception. Unveiling the unconscious processes. Judgement becomes more direct and deeper centred. Intuition = True knowledge. A “Christ” grounded in a solar-centric nature. Designing a personal, experiential, holistic system. The subconscious is closer to the source of existence. The “Christ” as intuition.

Page 34

A conscious formulation happening as the conscious abridgement to one’s truer self via drugs or meditation. The ego or self-will; induced friction towards nature. Condensed natural energy in human culture. Re-adaptation by animals after catastrophe.

Page 35

Re-adaptation becomes the process of learning. Speeding-up evolution. Nature happened as an unconscious ego.

Page 36

Suffering a factor of change.

Page 37

Consciousness as a mental process. Realization is the process of making something unconscious conscious. The universe a vehicle for conscious interpretation. Natural ability – subconscious expression. Mind as a reflective tool. Perception alters. The “Christ” as a natural. Healing occurs through the removal of mental impedances. The subconscious is the bridge of understanding. The “Christ” suffers as a subconscious medium – chemical reaction. Nature, the environment, is passive. A changed environment affects all living beings. Acting upon the environment induces one’s own “suffering”. The perception of “suffering” becomes more complex with humanity.

Page 38

The “Christ” is passive, representative of the environment. A natural reaction is not one of conscious willing; to sink one’s consciousness. The “Christ” consciousness is located in the environment. Everything becomes an act of self-realization - dynamism. Evolution is the measure of the developing mind. Man speeds up evolution. Karmic reactions; rapid chemical alterations. Behaving out of necessity; to avoid great fluctuations to human health and life.

Objectifying our Lord

Page39

God as a projected phenomena. Subjectification – objectifying the unknown. Religion preludes science; religious man as an initiate of civilization. Re-creation – giving something an experiential nature “created” by ourselves.

Page40

Animals lack rational resolve; slower rate of evolution. Re-creation is a very slow characteristic of a species personality. Natural reaction. Conscious “subjectification” (egoism) - making something “our own”. Expressing evolution; the brain boom. Natural ability – a subconscious reactionary element. Rationalization conduces to individuality. A changed environment incurs an adaption process; to go beyond the species personality – evolution. Cross-culture breeding. To become Gaian.

Page41

The oneness of nature, science and God. The greater picture. The infinite; time + timelessness. “God”-consciousness. The unfolding of light energy.

Page42

The proto-development of the senses. God is un-judgemental and spontaneous. God – an expression of non-perception; as the unknown. Judgement is an action incurred; based on accumulated wisdom. Raising one’s consciousness due to the necessity of acquired knowledge.

Page43

Repeating something enough times to be incorporated into culture. Formation of a collective consciousness. Acquired knowledge – Gaian orientated. Affecting the physiology of living beings by creating a new set of environmental factors in order to adjust to; adaptation. Active and passive conditioning. Culture, a storehouse for collected knowledge. Humans speed up evolution. The older the practice the more it can be manipulated.

Page44

Imposed changes – new cultural practices. Suffering & adaptation induce genetic modification. Knowledge acquired through experience; judgment its active application. Mind as a reflective tool. Cultural evolution is speeding up as well as refining itself. Machines and beings able to do everything. Mentally evolving into a “planetary” consciousness.

Bringing the World into Order

Page45

Affecting the chemical equilibrium across the whole globe. Exchange capacity of life-forms with the environment. Plants manifest formulae – unconscious forces. Descendancy An organic process..

Page46

Death allows for change in the environment. Immortality is a factor of change. The chemical flux. Global equilibrium. An organism’s prophetic nature allows it to deal with global change. ‘Prophecy’ as the natural ability to withstand the oncoming chemical flux affecting human society.

Page47

Sensitivity incurs a reactionary element and a need to change; psychic awareness. Raising or enlarging one’s consciousness. Allowing change to work through one. Suffering, the process of change. Healing is a process by which one’s body needs to adapt. The chemical flux is harmoniously related. Intelligence is a factor of perception. The brain and mind are distinguishable.

Page48

Mental inhibition – cultural stagnation. Find the “animal” within. “Allowing” the instinct to manifest through one. Repression. Consciousness expands with the understanding of something that is already working. “Suffering”, as a factor of perception, becomes more holistic in its viewpoint.

Page49

Availability of energy subject to one’s awareness of it. Its greater availability is a factor of holism.

Page50

Objective rationalization through subjective or passive observation. Low energy availability – technological advancement. One's descendancy and ascendancy to culture. Temporary healing is based upon a projected personality. Assimilating culture – unabridged action. Mental faculty is the medium susceptible to a fragmentary existence – self-promoting, a desire to further itself. Passive living prevents the unabridgement of the instinct. Higher levels of internal energy are a factor of internal networking. The cohesion or spiritualism in society is maintained in the west by economic factors fed by an external technological revolution. For Third World peoples that cohesion is religiously set in the instinct of survival.

In Creation towards the *Self***Page52**

Sacrifice. Creative urge induces mental outlet. All-knowing and art are means to evolving humanity – genetic memory. Stress caused by the inhibition of creative energy. Western culture feeds one with an external ideality. Objective society shows a disconnectedness with the land[scape]. Indigenous people's lives are interwoven with the land[scape]. The Land is the interconnectedness of all its beings.

Page53

Humans can speed up or slow down the effect of the environment upon us – time pockets. The “inability” to sacrifice oneself. The indigenous live by the “land's needs”. Ritual bridges the gap – mental sacrifice. The mind resolves itself by this actualization.

Page54

The subconscious motive originates in the chemical environment governed by unconscious forces. Society represses individuals by reducing their ability to respond according to their own destinies. Personality formulated thus. The resurfacing of experience.

Page55

Leaders in society who respond far ahead of their lagging contemporaries; prophets leading the way. Emotion – trapped conscious energy that needs to resolve itself. Emotion is an act of repression.

Page56

Unemotional types bred within the hierarchical leadership. Religion and death seen as a way of furthering destiny. Masters of magic. Magic – the build-up of experiential energy. A conscious intent to release energy. Projecting one's consciousness into a foreign body. Ageing is attributable to emotional response.

Page57

“God/sage”. The “stored energy level”. An ever-increasing learning effect chemically imprinted. Human repression.

Page58

Lack of cultural identity. The subconscious reception of experience. To be “all-knowing”.

Page59

The evolution of consciousness. Gods and humans. Increased natural learning. Technological boom. Active/passive nature. Emotional development. Telekinesis. The magical arts. Future scenario.

Page60

An undulating shift in nature between a passive and active lifestyle. Amnesia of the human race.

**Environmental Movement
- A Holistic Subject****Page61**

Observation, the objective act of rationalizing the environment with one's own being – the beginning of the ego. Particular forms of religious devotion. Adaptation entails a conscious modification –

formulation of ideals and values. The development of symbolism. Subjectivity coexists with objectivity; its oppositional apportionment in culture is attributable towards its complexity.

Page62

Passivity and activity. To change one's attributes requires an "active state of mind". The attributes of a species personality confer equilibrium. A species personality that absorbs impactful changes. A "passive will" is made distinct from an "active will" by the range of constraint held within the personality, beyond which, a state of change is incurred and adaptation follows. Outside subjectivity animals die.

Page63

Continually adapting the environment incurs one's own suffering.

Humans are masters of survival, adaptation and "suffering". The reflective condition based upon a mnemonic memory. The memory forms an anchor point for future actions, the deliberate application of the ego rather than the "call of the land". The symbol archetypically embodies an objective process of observation. The symbol exists as an objective formulation stylized during certain epochs.

The symbol evokes the eternal; a product of evolution.

Page64

Correlation of sky and earth. Natural cycles. Fluctuating levels of subconscious activity. Time evolved as a concept. Evolution appears to be speeding up. Replicating stellar patterns into objective behavior. Objective activity becomes idealized. Conscious mind based upon perception. Language and belief becomes a function of their objective activation. Re-enaction; the election of a king. Astrology a science of the subconscious and conscious manifestation of the will. 'Active' embodiment of the evolutionary process.

Page65

Culture engineered around already existing cycles. Individual types produced at certain 'ceremonial' configurations. Genetics are attributable to the animal state of existence and a subjective condition. Culture embodies the environment it in symbolic form. Suffering as a part of an "active existence". Passivity is harmonious – greater experiential facilitation. Experience as empirical knowledge or intuition. Contemporary society represses genetic culture. The messianic king fulfils the cultural identity of his or her homeland.

Page66

Passivity – the message of religious leaders.

Re-union with the source. Knowledge is self-realised in its understanding. Fate – the expression of destiny.

Page67

Destiny - the experience of the moment fulfilling itself in a manner that a human mind perceives as fate during a time of rational analysis. Destiny remains out of human control; a timeless attribute. Experience takes on an increasing variety of interpretation the further it drifts into conscious realisation. Creativity – the ultimate experience. A holistic nature can be imparted via a coordinating principle; to elicit one's influence. One's founding experience does not include borrowed ideas; they are not part of a belief system.

Page68

Borrowed ideas get incorporated into an idealistic approach. A holistic approach is one where a network of meaningful interaction already exists; a fundamental level of operation.

When one is holistic ideals themselves become transcended, losing their egotistical nature. At its highest level creativity is experiential and the fate or expression of creativity is resolved to reflection. Holism allows the subsumption of one's consciousness into another. Instinct is the level in which we all feel liberated within. A holistic nature defines a holistic belief. Instinct naturally tunes one into the universal fabric. Mind and body need to be bridged; healed by the conscious identification and acceptance of the environment around oneself.

Page69

To be able to impart this healing requires assimilation of another's founding conditions.

Morals. Coming to terms with one's instinctive nature. Descendancy from the environment.

Ascendancy – projection of an idealistic viewpoint. Morals are a part of a belief system centred

around behaviourism. A holistic nature is one in which decisions are based on necessities. During fragmentation decisions become rooted in the obscurity of ideals. Children will eventually develop super personalities. To regain the 'child' within or else remain passive in one's upbringing.

Page70

A passive existence? The "animal" state during which the instinctive nature is repressed to allow for the development of mental attributes. Development of the mind. Collective awareness from a stratum of projected ideals. The unsynchronized body clock.

Mnemonic and genetic memory.

Page71

Hallucinogenic foodstuffs. Visualizing foodstuff alongside its environment – to come outside of one's environment in a mentally visual way. The development of a detached mind. Objectification and the shamanic experience. 'Shamanic' monkeys evolved leadership traits. "Passive and active will". The will implies consciousness; the universe bounded as such. Natural intelligence = passivity = thoughts arise of their own accord. The will as contained within a demeanour of self-preservation. Uninhibited motivation. Idealistic – only a percentage chance of happening. A borrowed idea – not pertaining to a holistic lifestyle.

Page72

Evolved decisions made out of necessity. Intent of will – ideal or reactive. The centring of consciousness. Subjectivity and objectivity coexist. Subjectivity – the "learning experience" in which "active change" is incurred. The formation of the collective consciousness by the 'collecting' of the "experience" inherent of a passive will.

Page73

Collective consciousness – sense-data now made objectified. Recombining genetic memory with the collective consciousness = "projected". Sealing of the experience. Encountering oneself to the symbol again. Inducing a genetic response – primary experience. A universal consciousness.

Lighting the Heavenly Throne

- Seeing is Believing

Page74

Fabricated culture – delaying the awareness of experience; repression. Delay in consciously determining the event; relative to the state of conscious evolution achieved. Perception – objective and subjective. Simultaneous objectivity/subjectivity. Generic repression.

Page75

Verifying experience. Subjective living. An objective existence is, in general, increasing; increased life expectancy. Responding to either a "natural" and/or "projected" environment. Objectivity is self-perpetuating. The conscious determination of an event. What is peripheral in animals is subconscious in humans. Perception: subjective and objective. Objective perception selectively identifies with objects of ideation and their relationship to the self. Belief can be an "acceptable" image or a recognized taste. The collective consciousness of humanity. The evolution of consciousness is one of perception and how man has observed the environment for purposes of belief and role attribution.

Page76

Experience makes it impressionable in a conscious format. The mindful appreciation of the needs of the body. Disequilibrium is an unresolved mind. Objectification is the process of assimilating sense-data into a belief system; one's understanding of life. Holism – synchronicity. In the last cause belief systems are prone to disintegration until even the conception of ideas is transcended. The effect of the environment dwindles out of conscious, objective knowledge.

Page77

Belief systems founded on necessity. Humans will delay relationships to certain aspects of the environment. Suffering – "occurs" and is "incurred". The attachment of suffering towards the personal identification of the self.

Belief in something entails adapting acceptable and refutable ideas. The immediacy of consciousness progressed towards the observation of the stars and planets. The correlation between heaven and earth. The observation of stars. Evolution – the subsumption of observations into a social awareness and function. To experience a spiritual death.

Page78

Forgetting how to die. The sun and moon – the first real symbols of the collective consciousness. Objectivity is conducive to an active lifestyle; subjectivity to a passive lifestyle. “Natural” repression. “Complete” passivity is a state of “natural” repression. A pre-destined subjective existence. Humans lengthen their life spans. Objectification; the first forms of worship to appease the environment. Development away from subjectivity into objectivity. Subjectivity the goal of a personal quest for “salvation” and “harmony”.

Page79

Self-invoked passivity of the mind. Identification with the self. Synchronicity – enlightenment. Monochronous existence; mnemonic capabilities – fragmented existence. Adults can bypass an objective existence.

Page80

Conscious resolution slowly peters out. Passivity as an attribute of the mind. Man gets caught up in old, unresolved patterns. Childhood – predominating subjectivity. Overcoming new experiences or reactions to the bodily senses. The resurfacing of experience perpetuated into succeeding generations of children. Emotional state conduces to free this ‘creative’ energy objectively.

Page81

Children as “magicians”. Acceleration of evolution. Man defies death. To return to the “animal” state in which man began. Thoughts arise of themselves. Man as a sensual being leads out a pre-destined life. Gradations of passive-inducing circumstances within global societies.

Page82

Complete passivity. The collective consciousness within the animal and plant realms. “Awareness” of universal forces. Harmony without “loss”. Repression is one of instinct – different levels of sensitivity to stimuli. Perception is relative to the being’s capacity to expand its awareness and subsequent level of stimuli.

Page83

An act of self-preservation. Death and suffering take on a dualistic nature. Humans aspire to bridge back towards a subjective understanding. Desensitizing the being from its initial realm of stimuli. Reliving the whole of evolution. Genetic culmination.

Music is an objectification of sound data; removed from the act of self-preservation where sound is taken more for its immediacy. Different states of conscious awareness in humans allow for different perspectives. Art is the re-creation of living out an experience.

Instinct is conveyed within the style.

Page84

The microcosm of the artist. To capture an experience; the artist is an existentialist. The symbolism of artwork stimulates further activity; induces an understanding in the artist. Re-attachment to sense-data. The greater style is induced by a deeper “understanding” of the symbol – confers a greater experience.

Page85

Different state of consciousness imply an adjustment of perception. Destiny and freewill; role-playing. The soul – the greater consciousness. The ego – restraint. Reading a clearer symbolism.

Page86

The collective consciousness. The proportionment of descendancy and ascendancy. Omniscience, omnipotence and omnipresence. States of ‘oneness’ or “immersion”. Spirituality is higher when one is “living off the land”. Ultimate spirituality would be experienced by purely subjective beings. Spiritual existence through the providence of a proto-collective consciousness. Feeling of high-energy levels induced by the “culture” one is living in. Consciousness is very much perceived as a ‘feeling’ state.

Page87

Unconsciousness. Formulation of the personality. Mother/father instinct. Collecting ‘creative’ energy as a child. The roles of life. The creator/created; provider/receiver. Passive subjectivity.

Page88

Genetic manipulation. Rapid evolutionary changes. Stress; forced change. Humanity trying to save itself. The role of the king – pure in spirit. Influencing someone of *high* spirit – chain reaction. The pre-destined role of the king. The “king and the Land are one”.

Page89

To condition one’s own perspective is fragmentary. A change of perception is accorded to a gradation between “descendancy” and “ascendancy”. Egotism is concurrent with objective development. The “destiny of the Land”. Kingship is a role played out by the passive minded; holistic. The necessities of one’s body in its role with the environment. Knowledge is necessarily increased towards the passive minded; a universal context.

Merlyn Peter can be contacted at the following e-mail address:

eight.merlyn@virgin.net

and at the following postal address:

Merlyn Peter
PO Box 24991
London
SE23 3YT

'Marilyn plays for the
Roman stone blocks'



Lowman