

The Fellowship of the Cosmic Mind

Casswiki

23rd February, 2020

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Abbreviations

Following are some **abbreviations** commonly used in online discussion, either on the Internet at large, or more particularly by the FotCM and related groups. Some of them may appear in article text, or in quoted content included in them.

Abbreviations

Abbreviation	Definition
1D, 2D, 3D, 4D, 5D, 6D, 7D	The 'D' refers to density .
AFAIK	As far as I know.
AKA	Also known as.
ASAP	As soon as possible.
BBM	Big Blue Marble. Means Earth.
BS	Bullshit.
BTW	By the way.
Cass	Cassiopaea. The abbreviation usually refers to the Cassiopaeen Experiment website and/or forum at Cassiopaea.org .
CatHoM	Comets and the Horns of Moses , a book by Laura Knight-Jadczyk . The second book in the The Secret History of the World series.
C's	Cassiopaeans .
CS	Colloidal silver .
DCM	Often refers to "Divine Cosmic Mind". (This is a way of referring to "God" often used by the Fellowship of the Cosmic Mind, and it suggests a particular kind of panentheistic view.) Can also refer to the publication Dot Connector Magazine .
E-E, EE	Éiriú Eolas , a breathing and meditation program.
ECHCC	Earth Changes and the Human-Cosmic Connection , a book by Pierre Lescaudron. The third book in the The Secret History of the World series.
EM	Electromagnetic.
FotCM, FOTCM	Fellowship of the Cosmic Mind.
FRV	Frequency resonance vibration .
fwiw	For what it's worth.

Abbreviation	Definition
G.	Often refers to George Gurdjieff .
HS	High Strangeness , a book by Laura Knight-Jadczyk .
IDK, idk	I don't know.
IMHO	In my humble opinion.
IMO	In my opinion.
IOW	In other words.
ISOTM	In Search of the Miraculous , a book by P. D. Ouspensky .
KD, keto	Ketogenic diet .
LOL	Laugh(ing) out load. In discussion, similar to putting a smile in a message.
M.	Often refers to Boris Mouravieff .
MCS	Matrix control system .
MSM	Mainstream media.
M.O.	Often "modus operandi". The modus operandi of a person or group is the way they usually do things.
O.	Often refers to P. D. Ouspensky .
OP	In writings that discuss the concepts of the Cassiopaeian Experiment , usually refers to organic portal . In general online discussion use, it however means "original poster" (the person who started a discussion thread), or "original post" (the initial post of a discussion thread).
OSIT	Or so I think. Means that the preceding is a working hypothesis or a personal view, subject to change, and not a final statement of authority.
OTOH	On the other hand.
P's	Sometimes refers to the Pleiadians .
PLS, pls, plz	A disrespectfully sloppy way of saying "please".
POTS	Prayer of the Soul .
POV	Point of view.
PTB	The powers that be. Refers to government in a very general way, rather than to any specific institutions, layers, or other divisions within it.
PTSD	Posttraumatic stress disorder.
QFG	Quantum Future Group.
QFS	Quantum Future School, a former group that was superseded by the Fellowship of the Cosmic Mind.
ROFL, ROTFL	Rolling on (the) floor laughing. A more extreme version of 'LOL'.
SH, SHOTW	The Secret History of the World volume 1, a book by Laura Knight-Jadczyk .

Abbreviation	Definition
Sott, SOTT, SotT, SoT	Signs of the Times, the alternative news site run by Quantum Future Group volunteers.
STO	Service to others.
STS	Service to self.
VVP	Vladimir Putin.
wrt	With regard to; with respect to.
WTH	What the hell.
YCYOR	” You create your own reality ”. In the way it’s usually meant, a naive and harmful New Age belief.

Books

There are many **books** related to the topics covered on this wiki, and more generally, related to the topics discussed on the [Cassiopea Forum](#). This article series is about such books.

Currently, the main way of navigating to articles on books is the [recommended books](#) list.

See also

- [Recommended books](#)

9/11: The Ultimate Truth

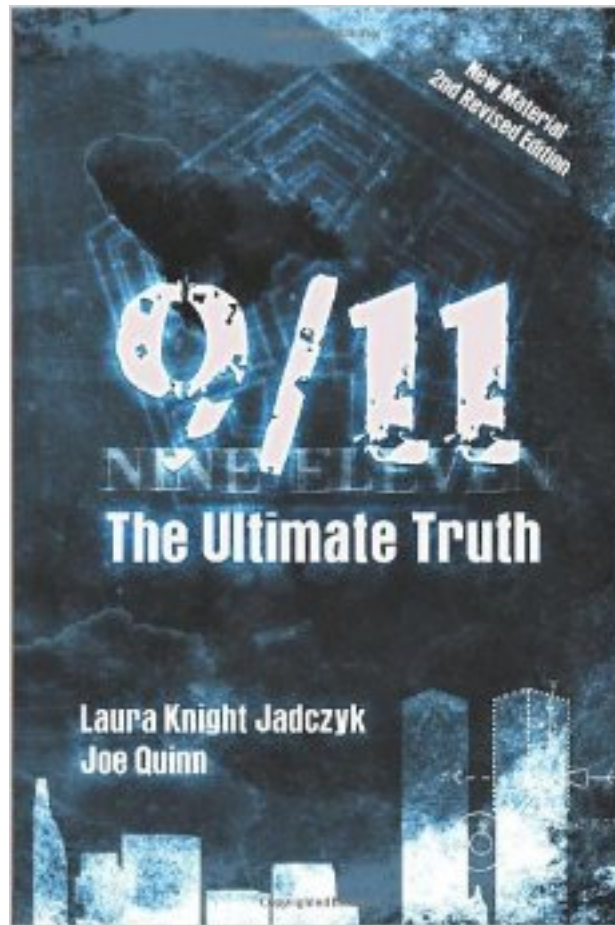
9/11: The Ultimate Truth is a tome by [Laura Knight-Jadczyk](#) and Joe Quinn, first published in 2006 with a revived edition in 2013.

This 430-page book drives the reader to experience the revealing truth about what happened on September 11, 2001 and to understand the virulent motivations behind the "terrorist" attacks. The events are examined along with the "players" involved in their planning and execution: the U.S. government and intelligence agencies on the one hand, and Israeli intelligence on the other. The latter appear to have most likely performed the attacks on the behalf of the U.S., but in the process, to have "changed" the plan and pulled a double-cross for their own purposes.

There are two parts in this book, which address, respectively, the events of 9/11, and their broader context.

Part One focused primary on the 9/11 events by analyzing the great deal of evidences surrounding the three events: Flight 93, the Pentagon, and the World Trade Centers. And, how the Israel became involved and the role of the United States government on that day is evident. It also laid out the evidence-based scenario of how the events been played out. It is important to point out that in first part of this book addressed a new look at the situation of Ted and Barbara Olson and how they are connected to the 9/11 events.

The second part brings the reader to look at the history of Zionism, genetics, the hidden motivations behind the attacks, and the nature of psychopaths. With an understanding of how and why Israel was involved and their on-going insidious actions, one will begin to comprehend why 9/11 was so important and how it led the United States of America to become a Fascist State. This part of the



9/11: The Ultimate Truth, 2006

book also included some sections from *Political Ponerology* by [Andrew M. Lobaczewski](#) who had done a paramount work on psychopathy and the nature of evil within the governments.

Since the authors focused on the phenomenon of psychopaths, the Zionist control, and the history in the second part of this book, it is strongly recommended for the readers to obtain and study other works that discussed with certain aspects of this phenomenon, including:

- *Political Ponerology* by Andrew Lobaczewski
- *The Controversy of Zion* by Douglas Reed
- *The New Pearl Harbor* by David Ray Griffin
- *The Mask of Sanity* by Hervey Checkley
- *Without Conscience* by Robert Hare
- *The Sociopath Next Door* by Martha Stout
- *Predators: Pedophiles, Rapists, And Other Sex Offenders* by Anna Salter

Some essays are used in the text which can be found at Cassiopaea Forum. These include:

- *Psychopath Humanoids - Beyond Insanity* by Amos M. Gunsberg.
- An edited version of *By, For, and Of Psykopaths* by an anonymous writer, appeared in the book. The original version can be read in this [Cassiopaea forum](#) thread.

Further information

- [Pentagon Strike video](#)
- [9/11: The Ultimate Truth website](#)
- [YouTube: 9/11: The Ultimate Truth](#)
- [SOTT Podcast 22: 911: The Ultimate Truth](#)
- [SOTT Podcast #3: 911 Interview With Darren Williams](#)
- [SOTT Podcast #12: 9/11 Special](#)
- [SOTT Podcast #46: 911 and the Future](#)
- [SOTT Podcasts #53: Counter-intelligence and 9/11 Truth Movement, part 1](#)
- [SOTT Podcasts #54: Counter-intelligence and 9/11 Truth Movement, part 2](#)
- [SOTT Podcasts #54: Counter-intelligence and 9/11 Truth Movement, part 3](#)
- [SOTT Podcasts #54: Counter-intelligence and 9/11 Truth Movement, part 4](#)

- [SOTT Talk Radio Show #32: 911 Revisited - 12th Anniversary](#)

See also

- [9/11](#)
- [New World Order](#)
- [Matrix control system](#)
- [Politics and pathocracy](#)
- [Ponerology and psychopathy](#)
- [Psychopathy](#)
- [Pathocracy](#)
- [*Political Ponerology*](#)

All and Everything

All and Everything trilogy is the name of "ten books in three series," written by [G. I. Gurdjieff](#).

The trilogy series are as follows:

- [Beelzebub's Tales to His Grandson](#) (1950)
- [Meetings with Remarkable Men](#) (1963)
- [Life Is Real Only Then, When 'I Am'](#) (1974)

The following page is included with each series:

FIRST SERIES: Three books under the title of "Beelzebub's Tales to His Grandson," or, "An Objectively Impartial Criticism of the Life of Man."

SECOND SERIES: Three books under the common title of "Meetings with Remarkable Men."

THIRD SERIES: Four books under the common title of "Life is Real Only Then, When 'I Am.'"

All written according to entirely new principles of logical reasoning and strictly directed towards the solution of the following three cardinal problems:

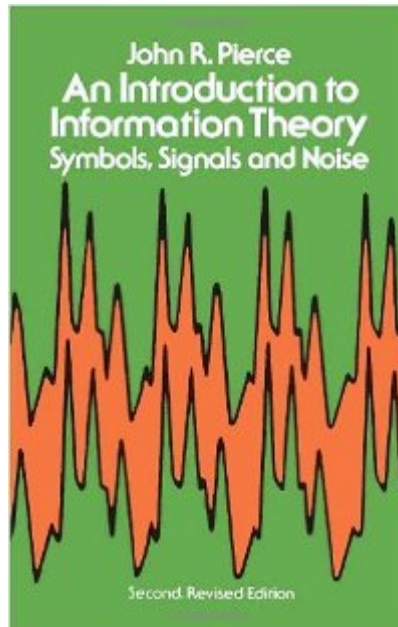
FIRST SERIES: To destroy, mercilessly, without any compromises whatsoever, in the mentation and feelings of the reader, the beliefs and views, by centuries rooted in him, about everything existing in the world.

SECOND SERIES: To acquaint the reader with the material required for a new creation and to prove the soundness and good quality of it.

THIRD SERIES: To assist the arising, in the mentation and in the feelings of the reader, of a veritable, non-fantastic representation not of that illusory world which he now perceives, but of the world existing in reality.

See also

- [Gurdjieff](#)
- [Fourth Way](#)



An Introduction to Information Theory, 1980 Dover Edition

An Introduction to Information Theory

An Introduction to Information Theory: Symbols, Signals and Noise is a textbook by John R. Pierce, first published in 1961 under the title *Symbols, Signals and Noise: The Nature and Process of Communication*.

This is a classic textbook which covers the formal theory in a relatively easy way and an excellent introduction to the concepts of information theory: entropy, stationarity, ergodic sources, efficient coding, error detection, error correction, etc.

Related readings

- *Information and the Nature of Reality*
- *Origin of Life: The 5th Option*
- *Signature in the Cell*
- *Mind and Cosmos*

External links

- [Cassiopea Forum: Session 28 May 2013](#)
- [Cassiopea Forum: Session 11 August 2018](#)

See also

- Information theory

Beelzebub's Tales to His Grandson

Beelzebub's Tales to His Grandson: An Objectively Impartial Criticism of the Life of Man is the first volume of the *All and Everything* trilogy written by G. I. Gurdjieff, first published in 1950. The *All and Everything* trilogy also includes *Meetings with Remarkable Men* (1963) and *Life Is Real Only Then, When 'I Am'* (1974).

This is Gurdjieff's *magnum opus*, the first of his series on *All and Everything*.

Gurdjieff himself says that it should be read three times, first as if reading the newspaper, next as if reading aloud and only then with the goal of understanding. Once for the mechanical part of thinking, once for the moving center, once for "being mentation".

Beelzebub's Tales is on the surface a narrative of a long voyage on a spaceship, where Beelzebub, rebel angel become elder statesman, discourses on his observations of Earth humanity for the edification of his grandson.

It has been speculated that *Beelzebub's Tales* were a sort of karmic autobiography of Gurdjieff himself. As to the grandson, this seems to indicate a message sent to the future. The generations born from 1940 onwards would in fact be Gurdjieff's figurative grandchildren, at least in potential.

Gurdjieff himself was very conscious of a need to create a certain kernel of consciousness in humanity, to be formed in the relatively near future. He most likely was aware of some cosmic window of opportunity, i.e. the Wave of the Cassiopaeans, for which this was a needed preparation. Gurdjieff's initial plan seemed to have been forming a worldwide network of schools, transmitting the teaching via a living tradition. Probably due to both his near fatal accident in 1924 and to disappointment with his students, he turned to writing instead, sending a message in a bottle into the present time.

The book's main thrust is the destruction of the myth that man is a conscious being and in charge of his destiny. Amidst this, *Beelzebub's Tales* speaks of esoteric principles but it is not a structured textbook nor is it a course curriculum. For such, Ouspensky's *In Search of the Miraculous* and Mouravieff's *Gnosis* series are much more accessible and structured.

Why Gurdjieff wrote as he did may not always be clear. We do know that he spent a long time on the work, including one full rewrite. If something is as it is, it is because he intended it so. While writing, he had the book regularly read aloud to his students and if something was too clear, he "buried the dog deeper", as he himself put it. So one must work through the shocks to human vanity and Gurdjieff's circuitous expression and often humorous style to glimpse deeper principles.

From the author's introduction:¹

In any case, instead of the conventional preface I shall begin quite simply with a Warning. Beginning with a Warning will be very judicious of me, if only because it will not contradict any of my principles, either organic, psychic, or even "willful", and will at

¹Gurdjieff, G. I. *Beelzebub's Tales to His Grandson*, p. 5-6. New York: Penguin Books, 1999.

the same time be quite honest--of course, honest in the objective sense, because both I myself and all others who know me well, expect with indubitable certainty that owing to my writings there will entirely disappear in the majority of readers, immediately and not gradually, as must sooner or later, with time, occur to all people, all the wealth they have, which was either handed down to them by inheritance or obtained by their own labor, in the form of quieting notions evoking only naïve dreams, and also beautiful representations of their lives at present as well as of their prospects in the future.

Beelzebub was aimed "to destroy, mercilessly, without any compromises whatsoever, in the mentation and feelings of the reader, the beliefs and views, by centuries rooted in him, about everything existing in the world."

Excerpt from Chapter 48 entitled "From the Author".²

To possess the right to the name of "man," one must be one.

And to be such, one must first of all, with an indefatigable persistence and an unquenchable impulse of desire, issuing from all the separate independent parts constituting one's entire common presence, that is to say, with a desire issuing simultaneously from thought, feeling, and organic instinct, work on an all-round knowledge of oneself--at the same time struggling unceasingly with one's subjective weaknesses--and then afterwards, taking one's stand upon the results thus obtained by one's consciousness alone, concerning the defects in one's established subjectivity as well as the elucidated means for the possibility of combating them, strive for their eradication without mercy towards oneself.

Speaking frankly, and wholly without partiality, contemporary man as we know him is nothing more nor less than merely a clockwork mechanism, though of a very complex construction.

About his mechanicality, a man must without fail think deeply from every aspect and with an entire absence of partiality and well understand it, in order fully to appreciate what significance that mechanicality and all its involved consequences and results may have both for his own further life as well as for the justification of the sense and aim of his arising and existence.

For one who desires to study human mechanicality in general and to make it clear to himself, the very best object of study is he himself with his own mechanicality; and to study this practically and to understand it sensibly, with all one's being, and not "psychopathically," that is, with only one part of one's entire presence, is possible only as a result of correctly conducted self-observation.

And as regards this possibility of correctly conducting self observation and conducting

²Gurdjieff, G. I. *Beelzebub's Tales to His Grandson*, p. 1209-1212. New York: Penguin Books, 1999.

it without the risk of incurring the maleficent consequences which have more than once been observed from people's attempts to do this without proper knowledge, it is necessary that the warning must be given--in order to avoid the possibility of excessive zeal--that our experience, based on the vast exact information we have, has shown that this is not so simple a thing as at first glance it may appear. This is why we make the study of the mechanicality of contemporary man the groundwork of a correctly conducted self-observation.

Before beginning to study this mechanicality and all the principles for a correctly conducted self- observation, a man in the first place must decide, once and forever, that he will be sincere with himself unconditionally, will shut his eyes to nothing, shun no results wherever they may lead him, be afraid of no inferences, and be limited by no previous, self-imposed limits; and secondly, in order that the elucidation of these principles may be properly perceived and transubstantiated in the followers of this new teaching, it is necessary to establish a corresponding form of "language," since we find the established form of language quite unsuitable for such elucidations.

As regards the first condition, it is necessary now at the very outset to give warning that a man unaccustomed to think and act along lines corresponding to the principles of self-observation must have great courage to accept sincerely the inferences obtained and not to lose heart; and submitting to them, to continue those principles further with the crescendo of persistence, obligatorily requisite for this.

These inferences may, as is said, "upset" all the convictions and beliefs previously deep-rooted in a man, as well as also the whole order of his ordinary mentation; and, in that event, he might be robbed, perhaps forever, of all the pleasant as is said "values dear to his heart," which have hitherto made up his calm and serene life.

Thanks to correctly conducted self-observation, a man will from the first days clearly grasp and indubitably establish his complete powerlessness and helplessness in the face of literally everything around him.

With the whole of his being he will be convinced that everything governs him, everything directs him. He neither governs nor directs anything at all. He is attracted and repelled not only by everything animate which has in itself the capacity to influence the arising of some or other association in him, but even by entirely inert and inanimate things.

Without any self-imagination or self-calming--impulses which have become inseparable from contemporary men--he will cognize that his whole life is nothing but a blind reacting to the said attractions and repulsions.

He will clearly see how his what are called world-outlooks, views, character, taste, and so on are molded--in short, how his individuality was formed and under what influences its details are liable to change. And as regards the second indispensable condition, that

is, the establishment of a correct language; this is necessary because our still recently established language which has procured, so to say, "rights-of-citizenship," and in which we speak, convey our knowledge and notions to others, and write books, has, in our opinion already become such as to be now quite worthless for any more or less exact exchange of opinions.

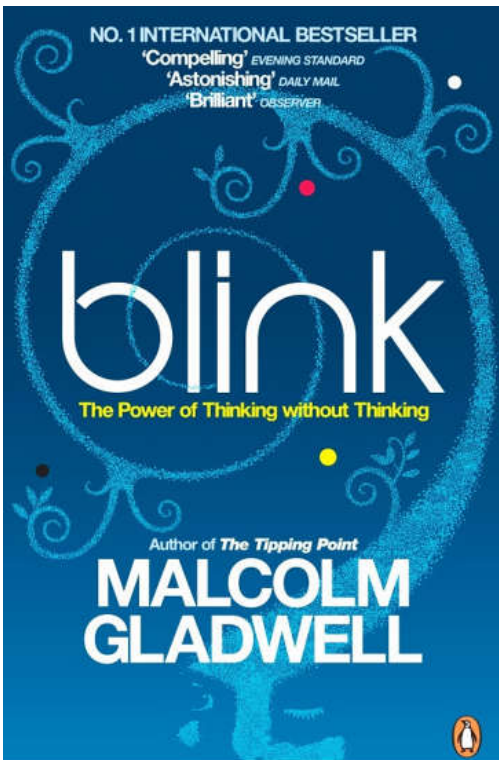
The words of which our contemporary language consists, convey, owing to the arbitrary thought people put into them, indefinite and relative notions, and are therefore perceived by average people "elastically."

In obtaining just this abnormality in the life of man, a part was played in our opinion, by always that same established abnormal system of education of the rising generation. And it played a part because, based, as we have already said, chiefly on compelling the young to "learn by rote" as many words as possible differentiated one from the other only by the impression received from their consonance and not by the real pith of the meaning put into them, this system of education has resulted in the gradual loss in people of the capacity to ponder and reflect upon what they are talking about and upon what is being said to them.

See also

- [Gurdjieff](#)
- [Fourth Way](#)

Blink (book)



Blink: The Power of Thinking Without Thinking is a book by Malcolm Gladwell, first published in 2005. It presents research findings on the role of the adaptive unconscious in our lives, including the more positive aspects of unconscious information processing ("thinking without thinking"). It can often notice and solve problems more efficiently and creatively than an analytical approach which systematically considers more information.

This book is a good supplement to *Strangers to Ourselves* and *Thinking, Fast and Slow*, which focus more on the flaws and biases of unconscious information processing, and on how we are blind to what influences us and to our own motivations and personality.

Related reading

- *Strangers to Ourselves* – Timothy D. Wilson
- *Redirect* (book) – Timothy D. Wilson
- *Thinking, Fast and Slow* – Daniel Kahneman

- *You Are Not So Smart* – David McRaney
- *What Makes Your Brain Happy and Why You Should Do the Opposite* – David DiSalvo

See also

- Adaptive unconscious
- Creativity
- Problem-solving

Brain Changer

"David DiSalvo will change the way you think about your own thinking, and, in the process, provide you with practical tools for keeping life's challenges in perspective."

—WRAY HERBERT, author of *Go Sane and Thought: Outsmarting Your Mind's Hard-Wired Habits*

BRAIN CHANGER

HOW HARNESSING YOUR BRAIN'S POWER
TO ADAPT CAN CHANGE YOUR LIFE



DAVID DiSALVO

Author of *WHAT MAKES YOUR BRAIN HAPPY AND
WHY YOU SHOULD DO THE OPPOSITE*

Foreword by JENA PINCOTT, author of *Do Gentlemen Really Prefer Blandes?*

Brain Changer: How Harnessing Your Brain's Power to Adapt Can Change Your Life is a book by David DiSalvo, first published in 2013. It describes our potential to change our [brains](#) through neuroplasticity, by consciously influencing the feedback loops that control our brains and minds.

The book has three parts: one theoretical ("Know"), one practical ("Do"), and one recommending further material on relevant themes ("Expand") in the form of nonfiction and fiction books as well as movies.

Metacognition and neuroplasticity

Two basic concepts are at the root of *Brain Changer*: metacognition ("thinking about thinking") and neuroplasticity. Neuroplasticity is the ability of our brains to change over time – and they

change according to what they do, the mental and behavioral patterns we choose forming habitual "tracks". The key, then, is to influence ourselves so as to form beneficial tracks rather than detrimental ones – and one of the keys to this is metacognition.

While people often "think" about their thinking, this usually amounts to being pulled along by a flood of mental energy, and as such simply following an ingrained track; the key to effectively changing the "track" we follow at a given moment is to think deliberately, taking the time to pause and reach a more detached, level-headed perspective, from which we can judge more objectively and make different choices.

Self-knowledge and practical tools

There is more to self-change than metacognition alone – our brains have evolved to function in a certain way, and along with bad habits or [programming](#) formed in our past, the challenge can be formidable. To work effectively on changing ourselves, we must know how our brains work, in terms of motivation and habits, and how we can influence it. The more "tricks" we know, and the more pitfalls we avoid, the better the endeavor goes.

A large portion of *Brain Changer* consists of a collection of "tools". These include both psychological techniques and concrete actions we can take to change the way our brains work. The Cassiopaea Forum discussion about the book [contains a summary](#) of some of them.

In relation to the Fourth Way

There are strong parallels between certain discoveries of modern psychological and brain sciences and [Fourth Way](#) ideas. This book not only makes for a great example, but taken together with [The Wave Series](#), [In Search of the Miraculous](#), and other books such as the "Narcissism "big five"", it can serve as an introduction to The Work. These other books place the information in *Brain Changer* in a wider context, and also give an understanding of the underlying issues one may have and have to face.

Brain Changer also goes very well with the recommended books [on cognitive and social psychology](#), e.g. [Strangers to Ourselves](#) and DiSalvo's other recommended book [What Makes Your Brain Happy and Why You Should Do the Opposite](#). These make clearer our mechanical nature, how we don't know ourselves, and some of the things we can do about it.

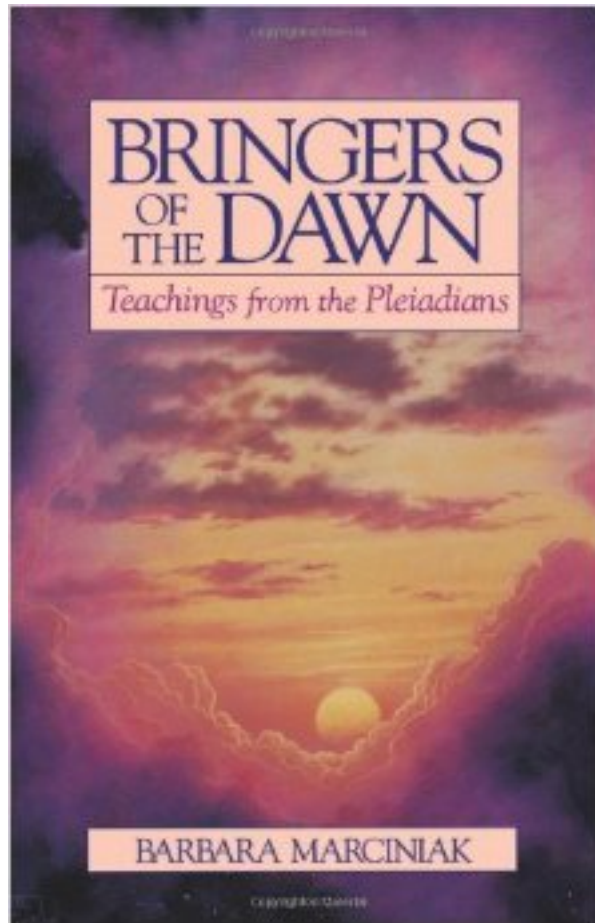
The main challenge in reading *Brain Changer* is gaining a deeper understanding of what is written, and so becoming able to put it into effective practice. It is easy to read and it all makes sense on the surface, but it requires reflection and further knowledge to really make it click.

See also

- [*What Makes Your Brain Happy and Why You Should Do the Opposite*](#)
- [*The Mind & The Brain*](#)

External links

- [SOTT Talk Radio Show: David DiSalvo: What Makes Your Brain Happy and Why You Should Do the Opposite](#) (Interview with David DiSalvo about both *What Makes Your Brain Happy and Why You Should Do the Opposite* and *Brain Changer*.)
- [Cassiopea Forum: Brain Changer: How Harnessing Your Brain's Power to Adapt Can Change Your Life](#) (Extensive summary of and excerpts from *Brain Changer*, and discussion of the book.)
- [Cassiopea Forum: Movies recommended in the book Brain Changer by David DiSalvo](#)
- [David DiSalvo's "The Daily Brain" blog](#)



Bringers of the Dawn: Teachings from the Pleiadians

Bringers of the Dawn

Bringers of the Dawn: Teachings from the Pleiadians, by Barbara Marciniak, is a channeled material that [Cassiopeans](#) had suggested for reading in a number of early channeling sessions with [Laura Knight-Jadczyk](#).

Channeled by Marciniak, the [Pleiadians](#) present themselves as a group entity from the far future. The book is addressed as a wake-up call to supposed "wanderers", or "system busters" who have incarnated on Earth at this time to assist with the events of [the Wave](#). The book is engaging, but according to the [FotCM](#)'s take on the matter, it is a mixed source with genuine higher density information blended with the Marciniak's preconceptions and a heavy dose of "you create your own reality". The term "Lizzie" was first introduced in this book as a name for the [4th density STS overlords](#) keeping the humanity captive.

The book agrees in many key points with Cassiopaeans and [Ra](#), and it is a good read if one does not take everything too literally. Marciniak's later work is in the [FotCM](#)'s view rather more STS-influenced and ritualistic, thus *Bringers of the Dawn* remains her best work.

The Cassiopaeans have said that Ra and the Pleadians are their "colleagues", occupying a somewhat different point of focus in sixth density but with access to essentially the same understandings. Differences in the channel and audience can account for many differences of focus and tone.

See also

- [Pleadians](#)
- [Wanderer](#)

Cassiopaean session transcripts

The [Cassiopaeans](#) are a [channeled source](#) contacted by [Laura Knight-Jadczyk](#) for the first time in July of 1994. The material found in the **Cassiopaean session transcripts** is unique in that the channeled material has been the starting point rather than the end product: it is used as inspiration for research.

The sessions and the research

While the Cassiopaean material can be an interesting read in itself, it comes about in interaction with ongoing research, and by itself is not as meaningful. Unfortunately, it sometimes happens that people tending towards a [New Age](#) worldview read the transcripts in isolation, interpreting them in such a way that they merely end up extending a subjective belief system.

For people not familiar with the larger body of work that has come about through the [Cassiopaean Experiment](#), at a minimum it is recommended to read *The Wave Series* before delving into the transcripts by themselves. Relating the events, research, and metaphysical exploration of the early years of the Cassiopaean Experiment, this series of books quotes key parts of the early Cassiopaean material in context. The transcripts are also quoted in context in works such as *The Secret History of the World*, *High Strangeness*, and *Amazing Grace*.

The Cassiopaea Experiment Transcripts series

Laura Knight-Jadczyk revisits, extensively annotates, and puts the Cassiopaean sessions into perspective in this book series.

- *The Cassiopaea Experiment Transcripts, Volume 1: 1994*
- *The Cassiopaea Experiment Transcripts, Volume 2: 1995*
- *The Cassiopaea Experiment Transcripts, Volume 3: 1996*
- *The Cassiopaea Experiment Transcripts, Volume 4: January - May 1997*

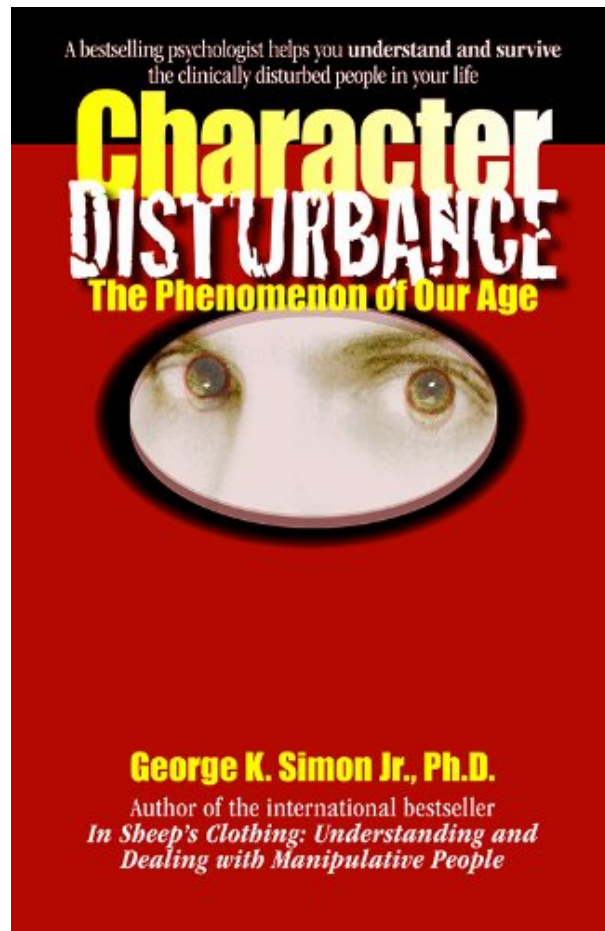
See also

- [Cassiopaean Experiment](#)
- [Channeling and channeled material](#)
- [Cassiopaeans](#)

External links

- [Cassiopea Forum: Cassiopean Session Transcripts](#) (A board containing transcripts and discussions of the sessions. Translations exist for several languages.)
- [Cassiopea Forum: Cassiopean Session Transcripts by date](#) (A thread with links to all transcripts published on the forum, organized by date.)

Character Disturbance



Character Disturbance: The Phenomenon of Our Age is a book by George K. Simon, first published in 2011, which explores the issue of the increasing prevalence of character disorder in modern times. In today's social climate of permissiveness and entitlement, with a culture that promotes narcissism, neurosis is less common than it used to be, while irresponsible and problematic attitudes and behaviors have greatly increased.

Simon explains that manipulative and exploitative characters cannot be cured by treating them as if their problems were due to some great, underlying suffering. Rather, such behavior follows from distorted thinking, a sense of entitlement, and a refusal to take responsibility. As such, what those who have developed a pathological character need above all is *correction*. (Though in the case of psychopathy and some other [severe character disorders](#), these are known to be incurable, though Simon only touches on this as a possibility.)

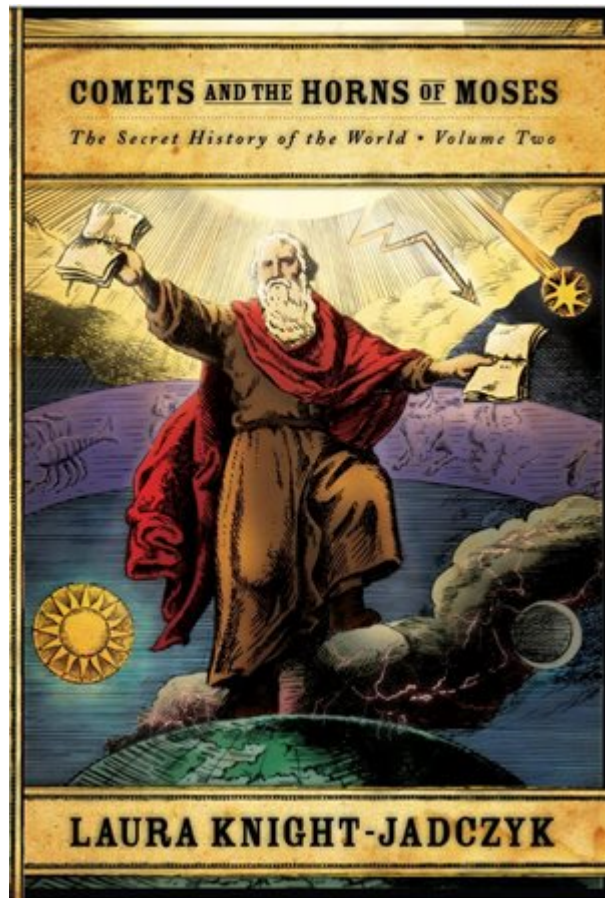
The book contrasts the types of personalities that result from neurotic issues with those having disturbed characters. It goes on to examine the cognitive and behavioral aspects of destructive psychopathologies, in a way that is useful for understanding, recognizing, and dealing with those so afflicted. It can be seen as a rewrite, more broad in scope, of George Simon's earlier book *In Sheep's Clothing*. The earlier book focused more narrowly on understanding and dealing with covertly aggressive manipulators, which is one of the types of the character disturbed that George Simon identifies.

Further reading

- [Cassiopaea Forum – George Simon: Character Disturbance](#) (A thread on *Character Disturbance* with useful excerpts and some discussion.)
- [Cassiopaea Forum – Extraits de Perturbation du caractère - Excerpts from Character Disturbance](#) (A French translation of excerpts from *Character Disturbance*.)

See also

- *In Sheep's Clothing*
- Ponerization
- [Characteropathy](#)
- Psychopathy



Comets and the Horns of Moses

Comets and the Horns of Moses

Comets and the Horns of Moses is the second volume in the series *The Secret History of the World* by [Laura Knight-Jadczyk](#), and was published in 2013.

This second volume picks up the threads of the first volume with an analysis of the Biblical character of Moses – his possible true history and nature – and the cyclical nature of cometary bombardment and related catastrophes in Earth's history. It examines how human culture and beliefs have changed in response to overwhelming disaster, and how and why history has been falsified to erase such disasters from common knowledge. In light of the past, it also examines the situation of our current civilization, showing that the time seems near for it to experience what past civilizations have: destruction by cometary bombardment, plague, and other related disastrous events.

The examination of the falsification of history (including why the masses of the past so readily

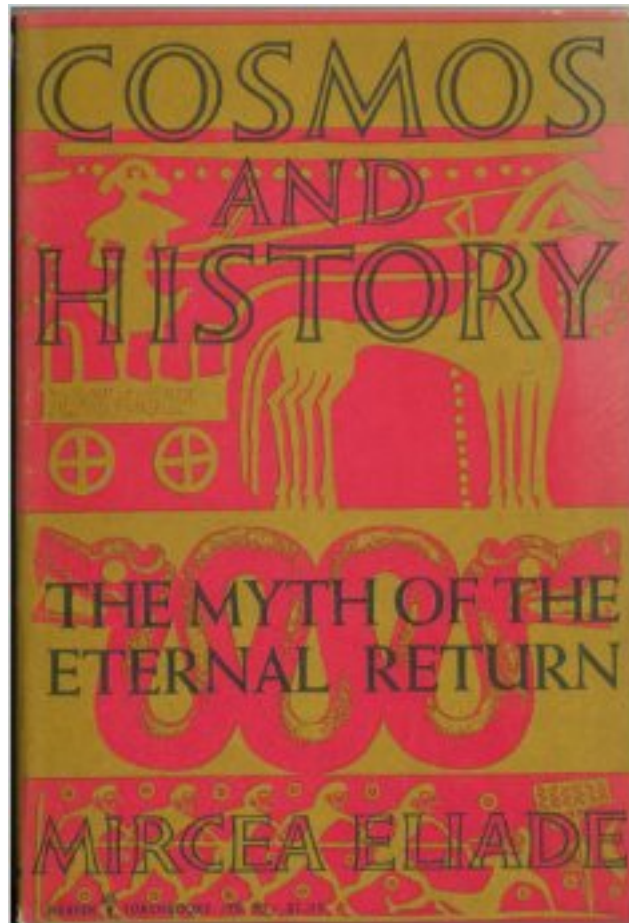
accepted the fabrications that were spoon-fed to them by the elites of the day) is based on recent psychological and cognitive research as well as a neoteric look at the origin of astrology and religions.

The Secret History of the World series

- *The Secret History of the World and How to Get Out Alive* by Laura Knight-Jadczyk (2005)
- *Comets and the Horns of Moses* by Laura Knight-Jadczyk (2013)
- *Earth Changes and the Human-Cosmic Connection* by Pierre Lescaudron with Laura Knight-Jadczyk (2014)

See also

- [Laura Knight-Jadczyk](#)
- [History](#)
- [Cataclysm](#)



Cosmos and History: The Myth of the Eternal Return, 1959

Cosmos and History

Cosmos and History: The Myth of the Eternal Return is a work of the history of religions by Mircea Eliade, first published in 1954. It consists of four chapters with a foreword.

In this book, the author points to his analysis that a traditional man attributes no value to the linear perspective of historical events: only the events of the mythical age have value. Presumably, that is where the essence of the Sacred lies. The author also brings the reader to the understanding of the "Eternal Return" - a belief in the ability to return to the mythical age, to "become" contemporary with the events described in one's myth. The "cyclical" time is attributed to this belief.

However, this "yearning" to return to the mythical age causes a "terror of history".

As [Laura Knight-Jadczyk](#) writes in fifty-second chapter of her *The Wave Series*:³

As the great Historian of Religion, Mircea Eliade pointed out, the study of history, through its various disciplines, offers a view of mankind that is almost insupportable. The rapacious movements of hungry tribes, invading, conquering and destroying in the darkness of prehistory; the barbarian invaders of the civilized world during medieval times; the bloodbaths of the crusades of Catholic Europe against the infidels of the Middle East; the stalking noonday terror of the Inquisition where martyrs quenched the flames with their blood; and the raging holocaust of modern genocide. Wars, famine, pestilence; all produce an intolerable sense of indefensibility against what Mircea Eliade calls the Terror of History.

As I have written elsewhere, when man contemplates history, *as it is*, he is forced to realize that he is in the iron grip of an existence that seems to have no real care or concern for his pain and suffering. Over and over again, the same sufferings fall upon mankind multiplied millions upon millions of times over millennia. The totality of human suffering is a dreadful thing. I could write until the end of the world using oceans of ink and forests of paper, and never fully convey this terrible condition in which mankind finds his existence.

The beast of arbitrary calamity has always been with us. For as long as human hearts have pumped hot blood through their too-fragile bodies and glowed with the inexpressible sweetness of life and yearning for all that is good and right and loving, the sneering, stalking, drooling and scheming beast of real life has licked its lips in anticipation of its next feast of terror and suffering. Since the beginning of time, this mystery of the estate of man, this Curse of Cain has existed. And, since the Ancient of Days, the cry has been: "My punishment is greater than I can bear!" But if you find yourself saying this, you are "alienated," antisocial, and incapable of finding any meaning in life. You are just simply not with the program...

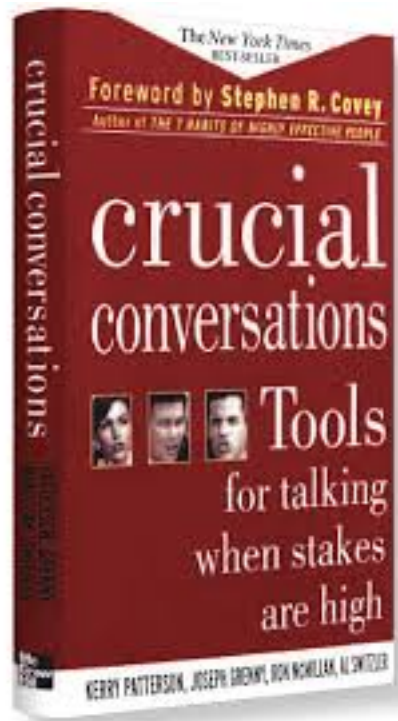
Further readings

- [The Grail Quest and the Destiny of Man](#)

See also

- [Religion](#)
- [History](#)
- [Cyclical time](#)

³[The Wave Chapter 52: The Cryptogeographic Being](#)



Crucial Conversations, 2012

Crucial Conversations

Crucial Conversations: Tools for Talking When Stakes Are High is a business self-help book by Kerry Patterson, Joseph Grenny, Ron McMillan, and Al Switzler, first published in 2002, which describes how to interact with others in a constructive way when "stakes are high, opinions vary, and emotions run strong".

The authors defines "crucial conversations" as conversations between two or more people that becomes crucial when opinions differ, stakes are high, and emotions run strong. And, the more crucial the conversations, the less likely we would handle it due to the fact that "countless generations of genetic shaping drive humans to handle crucial conversations with flying fists and fleet feet, not intelligent persuasion and gentle attentiveness".⁴ When a crucial conversation failed, every aspect of our lives can be affected from our personal health to our professional careers in an unhealthy or disastrous way. As we master crucial conversations, we can navigate through dangerous waters safety and effectively.

⁴Patterson, Kerry, Joseph Grenny, Ron McMillan, and Al Switzler. *Crucial Conversations: Tools for Talking When Stakes Are High*, p. 5. 2nd Edition. New York: McGraw Hill, 2012.

The book also touches on two most common patterns we fall into that put safety at risk when facing a crucial conversation: *silence* and *violence* (most commonly known as "fight or flight" response). With silence, we withdraw from the conversation, avoid topics or respond in ways that obscure meaning. With violence, we resort to verbal abuse, labeling, and manipulating the situation. Either way, we get "stuck" (an inability to solve problems or achieve goals) and become blind to the *dialogue* option.

The dialogue is the free flow of meaning between two or more people, and in a context of crucial conversations, it is the "Pool of Shared Meaning", where facts, opinions, experiences, and feelings held by two or more people in a conversation that are understood and appreciated by all. It is a beginning of synergy.⁵ In order to move to dialogue, we would need to get "unstuck" from either silence or violence by identifying where we are stuck and by looking at three parts of a problem: content, pattern, and relationship.

The book goes further on working on the self or "Work On Me First" ("Start with the Heart" - what do you *really* want, "Master My Stories" - we change our narrative to influence our emotions), establishing own meaning ("State My Path") and their meaning ("Learn to Look", "Make it Safe", "Explore Others' Path"), and moving to action (determining "Who does What by When" and setting "Follow-up" time - holding people accountable to their promises).

This is a practical book on basic and essential skills and mastering of difficult in-person conversations. It can be read along with *How to Win Friends and Influence People* and *Miss Manners* - all of which helps one exercises [external considering](#).

External links

- [Cassiopaea Forum: Crucial Conversations - Tools for Talking When Stakes Are High](#)
- [Cassiopaea Forum: External Considering and Good Manners](#)
- [WikiSummaries: Crucial Conversations](#)
- [VitalSmarts \(corporate training and leadership development\)](#)
- [YouTube: Crucial Conversations | Joseph Grenny](#)
- [YouTube: Mastering The Art of Crucial Conversations | Joseph Grenny](#)

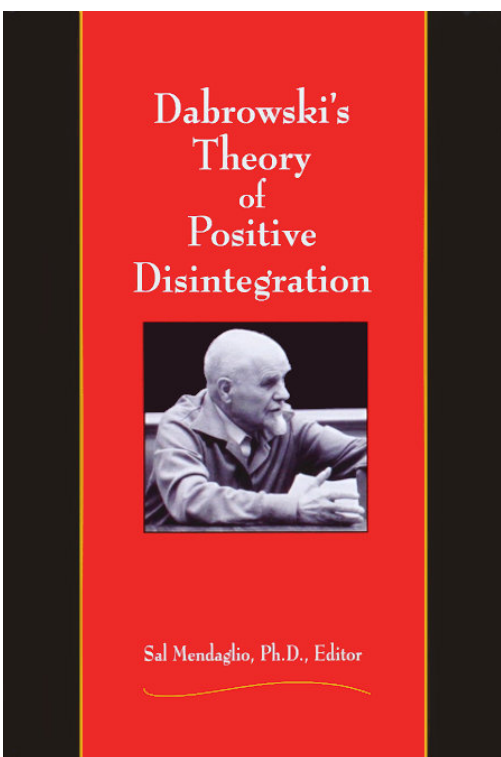
See also

- [Psychology](#)
- [How to Win Friends and Influence People](#)

⁵Patterson. *Crucial Conversations*, p. 23-25.

- *Miss Manners*

Dabrowski's Theory of Positive Disintegration



Dabrowski's Theory of Positive Disintegration is a collection of essays on the Theory of Positive Disintegration, edited by Sal Mendaglio and first published in 2008.

This book is a good addition to Kazimierz Dąbrowski's own works describing the Theory of Positive Disintegration. It contains information about Dąbrowski and his life, the theory and its development, and relates the theory to various subjects. Among those subjects are aspects of the philosophies of Plato, Kierkegaard, and Nietzsche; education; mental health; creativity; and giftedness.

Related reading

- *Personality-shaping through Positive Disintegration*
- *Positive Disintegration* (book)
- *Mental Growth Through Positive Disintegration*
- *Psychoneurosis Is Not An Illness*

- *The Dynamics of Concepts*
- *Multilevelness of Emotional and Instinctive Functions*

See also

- Kazimierz Dąbrowski
- Theory of Positive Disintegration

External links

- [Cassiopaea Forum: A Brief Overview Dabrowski's Theory of Positive Disintegration](#) (Bill Tillier's brief presentation of the Theory of Positive Disintegration, and discussion.)
- [PositiveDisintegration.com](#) (Bill Tillier's website about the Theory of Positive Disintegration. Contains information and offers digital copies of Dąbrowski's own works.)

Darkness Over Tibet

Darkness Over Tibet is a book by Theodore Illion, first published in 1937, an allegoric account of the underground city in Tibet during the course of Illion's journey. He relates his experiences with his interactions with a number of individuals in the mentioned city. At first, he found there all is well and everything seems quite peaceful, but as it turned out later, nothing is as it seems. There is a known darkness and "unseen" darkness. This book reveals the "unseen" darkness where as the so-called "light" is actually the darkness in disguise.

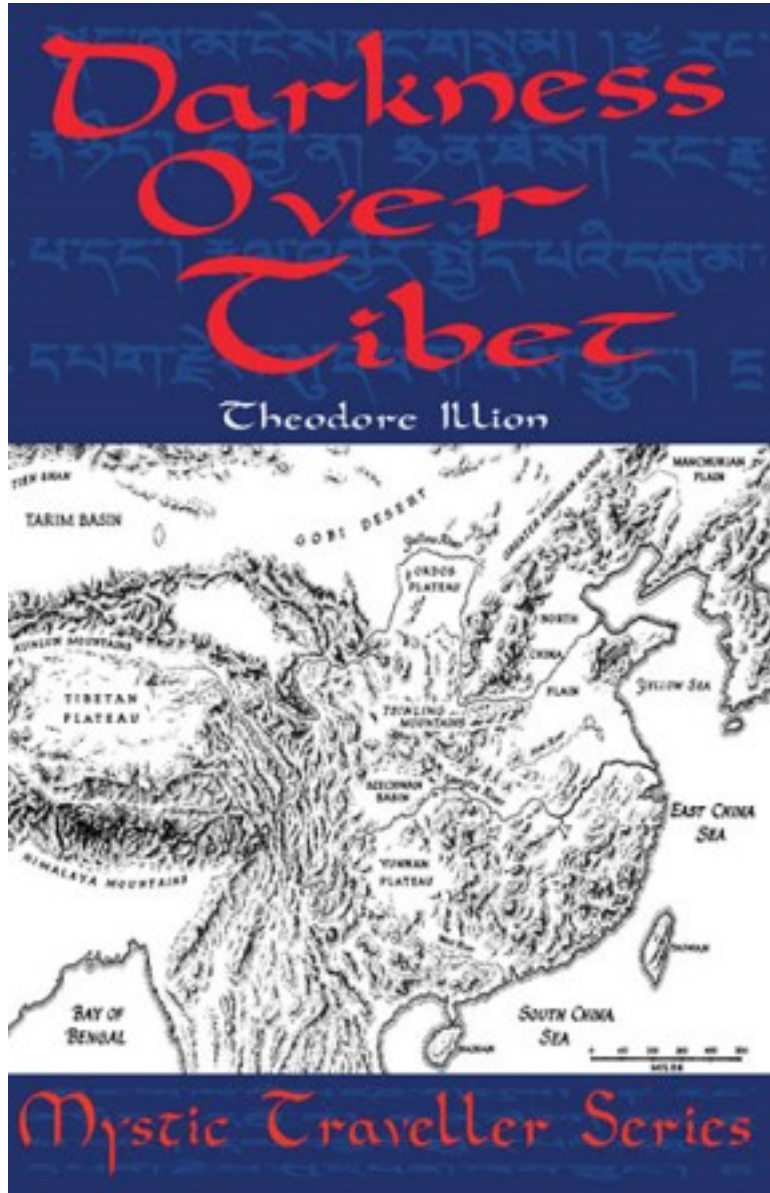
The stories in this book are clearly symbolic, but it may have some basis in fact and probably capture some of the spirit of popular belief in the region. Determining the account's precise accuracy is difficult from a Western standpoint.

What is more important than the literal accuracy of Illion's account is, however, the way in which he underlines basic principles. The following are the high points of his narrative:

- Spiritual development does not bring one to blissful peace. It is a road of constant struggle fraught with pitfalls at each level. The light and dark follow each other closely and deceptions become increasingly subtle.
- Not all life is on an upward path. Many life forms are in fact on a descending path, symbolized in the animal world by rats and the like. The same applies to at the human and higher levels. The psychopath would be a human level representation of the descending path. Generally, the descending path tends towards materialization of spirit, use of spiritual forces at the service of their material goals. This is in line with the idea of service to self from [Ra](#) and [Cassiopaeans](#).
- The deceptions of the dark forces are sometimes very subtle and can take the form of great seeming virtue, understanding and wisdom. One among these is for man to think himself God and and refuse to act his part. For example, a character in a theater play in the book thought himself enlightened and since all created are God's creatures, he saw fit to share his house and food with rats, to the effect of starving his family. He was spiritually proud and in his pride deceived.

Illion mentions other archetypal stories, including a school of black magicians where the students do not even at first guess the nature of the school, thinking themselves on a mission for good, administering karma for the world's leaders, guiding destinies with a "strong and benevolent hand." Still, this power hungry and self-important lot were nothing but the minions of the actual forces of darkness, perpetrating human sacrifice and other such activities for their own gain,

Yet another example is a teacher who warns people against blindly following leaders and of practicing magic, all in good sense but then advises them to destroy any individual consciousness and to return to an in-differentiated state of non-ego, effectually committing suicide and reversing the Creator's work, all for personal happiness.



Darkness Over Tibet

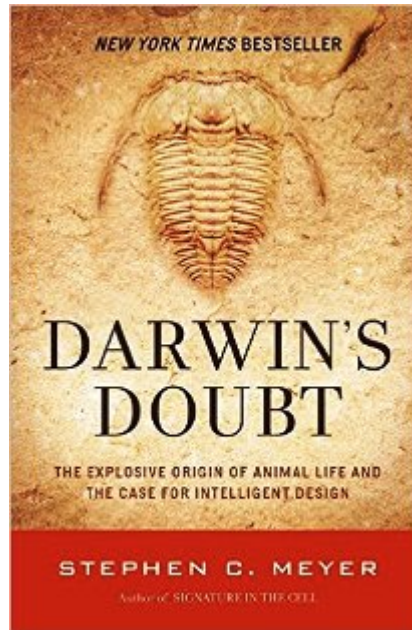
Illion's greatest merit is showing the dark side of many seemingly reasonable and even virtuous ideas. The Cassiopaeans have commented that Illion's account is an allegory for spiritual truths and [4th density](#) concepts.

Further readings

- [Darkness Over Tibet – Part 1](#)
- [Darkness Over Tibet – Part 2](#)
- [Darkness Over Tibet – Part 3](#)
- [Cassiopaea Forum: Theodore Illion - Darkness Over Tibet](#)

See also

- Theodore Illion
- Fourth density service to self being



Darwin's Doubt, 2013

Darwin's Doubt

Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design is a book by philosopher Stephen C. Meyer, first published in 2013, which expands on the case for intelligent design that the author presented in his previous book [Signature in the Cell](#).

This work focuses on the mystery of the Cambrian explosion, when numerous new animal forms appeared quite suddenly in the fossil record, seemingly with no transitional ancestors that would explain their unique features, according to gradual Darwinian processes. Part 1 examines the first problem posed by the Cambrian explosion: the missing forms and fossils. If Darwinism is true, there should be innumerable transition fossils, but they're completely missing. The second part zeroes in on genetics and the problems it has accounting for the new Cambrian creatures. Finally, Part 3 takes a look at some post-Darwinian theories, including intelligent design.

Related readings

- [Signature in the Cell](#)
- *Information and the Nature of Reality*
- *Origin of Life: The 5th Option*

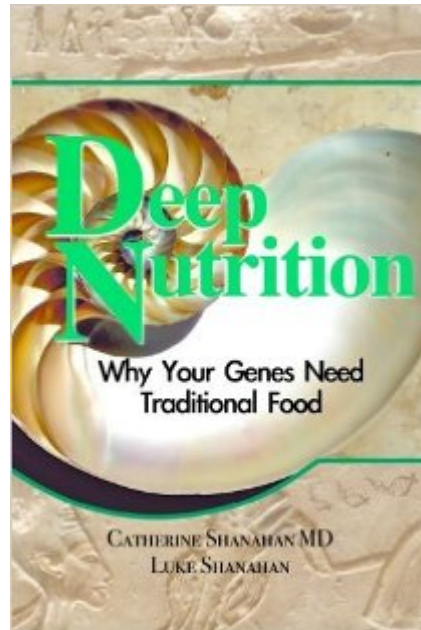
- *Mind and Cosmos*

External links

- [Cassiopaea Forum: Session 28 May 2013](#)
- [Darwin's Doubt](#) by Stephen C. Meyer
- [Cassiopaea Forum: Darwin's Doubt](#), by Stephen C. Meyer
- [YouTube: Stephen C. Meyer: Is intelligent design science? Signature in the Cell and Darwin's Doubt](#)

See also

- Information theory



Deep Nutrition, 2009

Deep Nutrition

Deep Nutrition: Why Your Genes Need Traditional Food is a book by Catherine Shanahan and Luke Shanahan, published in 2009, which goes into the studies of "epigenetics" and how much influence diet and nutrition has on the proper expression and functioning of the genes (and the effects carried over generations).

The blurb on [Amazon](#) gives a good overall description of the contents:

Deep Nutrition illustrates how our ancestors used nourishment to sculpt their anatomy, engineering bodies of extraordinary health and beauty. The length of our limbs, the shape of our eyes, and the proper function of our organs are all gifts of our ancestor's collective culinary wisdom.

Citing the foods of traditional cultures from the Ancient Egyptians and the Maasai to the Japanese and the French, the Shanahans identify four food categories all the world's healthiest diets have in common, the Four Pillars of World Cuisine. Using the latest research in physiology and genetics, Dr. Shanahan explains why your family's health depends on eating these foods. In a world of competing nutritional ideologies, *Deep Nutrition* gives us the full picture, empowering us to take control of our destiny in ways we might never have imagined.

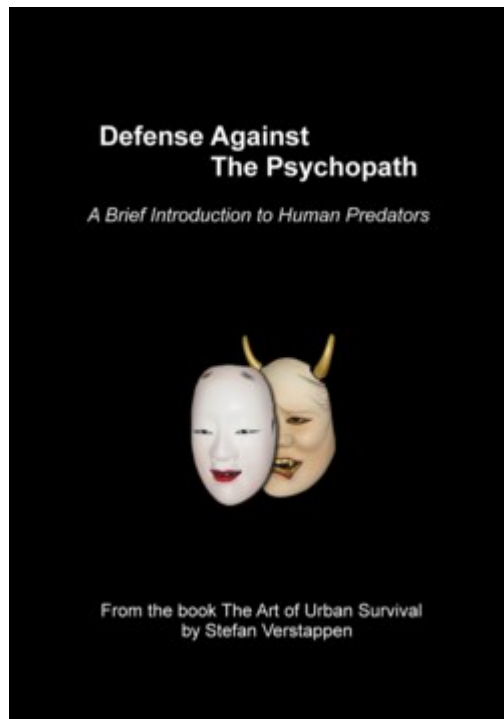
External links

- [Cassiopaea Forum: Deep Nutrition](#)
- [Cassiopaea Forum: Leonardo da Vinci meets gluten intolerance](#)
- [Dr. Cate website: Deep Nutrition](#)

See also

- [Ketogenic diet](#)
- *The Living Stream*

Defense Against the Psychopath



Defense Against the Psychopath: A Brief Introduction to Human Predators is a short text about psychopaths, written by Stefan H. Verstappen, and published as part of his book *The Art of Urban Survival*. It can serve as a quick primer on the subject of psychopathy, including the roles psychopaths can play in society, and awareness of them so as to be able to protect oneself.

Verstappen has also made a [video version](#). Both the video and a [PDF download](#) of the text are freely available.

Related reading

- [The Sociopath Next Door](#)
- [Women Who Love Psychopaths](#)
- [Snakes in Suits](#)
- [Without Conscience](#)
- [The Mask of Sanity](#)
- [Political Ponerology](#)

See also

- [Psychopathy](#)
- [Ponerology](#)

External links

- [Defense Against the Psychopath](#) (Page at Verstappen's site, with a free PDF download as well as a video version of the material.)

Forum content

- [Cassiopaea Forum: Defense against the psychopath](#) (Discussion of the video.)

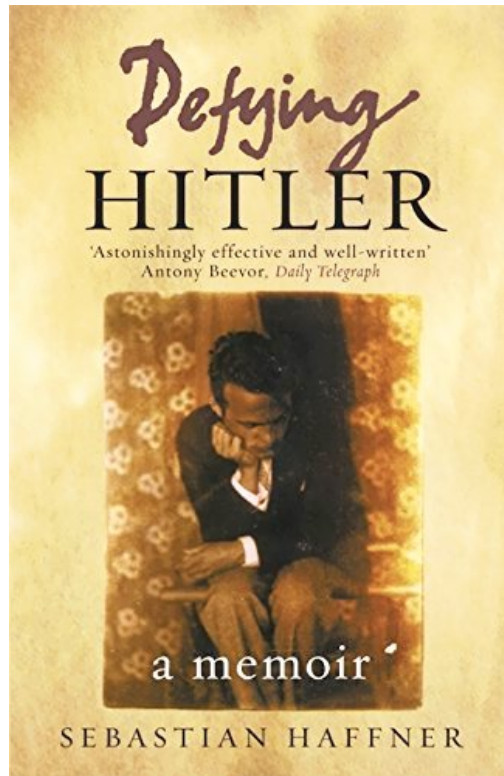
Audio

- [SOTT Talk Radio Show #48: Surviving the Psy-pocalypse \[discussion\]](#) (Interview with Stefan Verstappen about defending ourselves from the predators in our midst, as well as what we can do to prepare for natural disasters and social breakdown.)
- [SOTT Radio Network - Behind the Headlines: Paradise Stolen - Interview with Stefan Verstappen](#) (A later interview about the ways in which psychopathic greed has deformed human societies, and other topics.)

Videos

- [Defense Against the Psychopath \(Full length Version\)](#) (Video presentation by Verstappen based on the text.)
- [Psychopathy in politics and finance](#) (GRTV Feature interview with Stafan Verstappen on Global Research TV.)

Defying Hitler



Defying Hitler: A Memoir is a book by Sebastian Haffner, written in 1939 and published posthumously in 2000. It gives an insightful account of the Nazis' rise to power, as well as the events before (World War I, the hyperinflation, failed revolutions) which prepared the society to accept such a turn in direction. The perspective is that of an ordinary middle class citizen, relating how each turn of events affected him and his family, those around him, and the society at large.

This book makes it easier to understand how a whole society can "turn evil". Its description of how societal conditions evolved (or devolved) across decades makes clear how Germans were gradually robbed of their senses and their values – preparing them to accept the Nazis, and in many cases eventually become Nazis – and that what followed had the character of a collective nervous breakdown. In this and other things, the book provides a concrete illustration which goes along nicely with the theory presented in [Andrew M. Lobaczewski's *Political Ponerology*](#).

Haffner himself describes the role and value of this book quite well:

Official, academic history has, as I said, nothing to tell us about the differences in intensity of historical occurrences. To learn about that, you must read biographies, not those of statesmen but the all-too-rare ones of unknown individuals. There you will see

that one historical event passes over the private (real) lives of people like a cloud over a lake. Nothing stirs, there is only a fleeting shadow. Another event whips up the lake as in a thunderstorm. For a while it is scarcely recognizable. A third may, perhaps, drain the lake.

– Sebastian Haffner, *Defying Hitler*, p. 7

Related reading

- [Stasiland](#)
- [Political Ponerology](#)

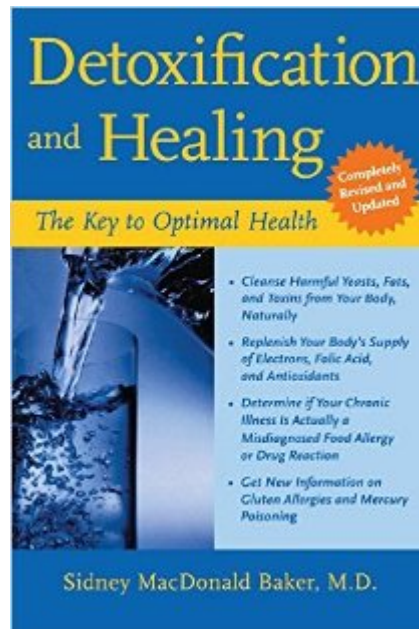
External links

Articles

- [Chaos and Consent: Working Towards the Fuhrer](#) (Article showing the similarities between developments in the US in recent years and the events that brought the Nazis to power. Contains quotes from *Defying Hitler*.)
- [The dying of the light](#) (Article relating what can be learned from *Defying Hitler* and *Political Ponerology* to developments in the West. 9/11 parallels the Reichstag fire, and the current anti-Muslim hysteria is a repeat of the old anti-Jew hysteria with a new scapegoat.)
- [Holocaust 2.0: The ultimate decisions of conscience](#) (Article quoting *Defying Hitler* and relating the events of those times to the recent, Western-backed developments in Ukraine. One in a series of articles on the coming "Holocaust 2.0" that seems to be in store.)

Forum content

- [Cassiopaea Forum: Defying Hitler - by Sebastian Haffner](#) (Discussion of the book.)



Detoxification and Healing, 2003 Edition

Detoxification and Healing: The Key to Optimal Health

Detoxification and Healing: The Key to Optimal Health is a book by Sidney MacDonald Baker, M.D., published in 1997, which introduces the reader to detoxification and healing, and how detoxification advances wellness by ridding the body of toxics that can lead to a host of health issues ranging from fatigue and depression to cancer and diabetes.

From Laura Knight-Jadczyk's [review](#) on Amazon:

Brings it all Home

If you are searching for answers to chronic health problems and have been reading dozens of books on the topic as I have over the past several years, you'll really appreciate this book which brings it all home with some theoretical background and excellent speculation on whys and wherefores. This approach is very helpful once you have gone through all the whats and hows.

I noticed that one reviewer didn't like the "personal take." Well, that is what I DO like, so different strokes and all that. If a trained physician is not to be allowed to speculate about health problems after practicing for 35 years, then who is?

The discussion about the relationship between the immune system and the CNS is fascinating and the piece of the puzzle that was missing from all the other books. Oh,

sure, most of them say "you need to relax, meditate, have a good time now and then," but none of them say exactly how this is connected to chronic illness. Baker explains it beautifully. His remarks about how invasive life experiences play a key role in chronic illness are very much appreciated. More than that, they are supported by quite a bit of recent research showing that abused individuals are more likely to suffer chronic illness throughout their lives. Baker helped make this connection in my mind and, more than that, the WHY and HOW of it. His attention to these factors is much appreciated.

More than that, Baker emphasizes that every single case is different. The symptoms may be the same, but the cause is different. Two people suffering the same symptoms may discover that the underlying cause of one is due to a thyroid problem, while the other may find that their problem is due to a bacterial infection of the small intestine. Heavy metals, thyroid, bacterial/parasitic infection and hormonal imbalances as well as gut integrity issues can all lead to the cascade of events that occur in a wide variety of chronic illnesses and having that information is also priceless.

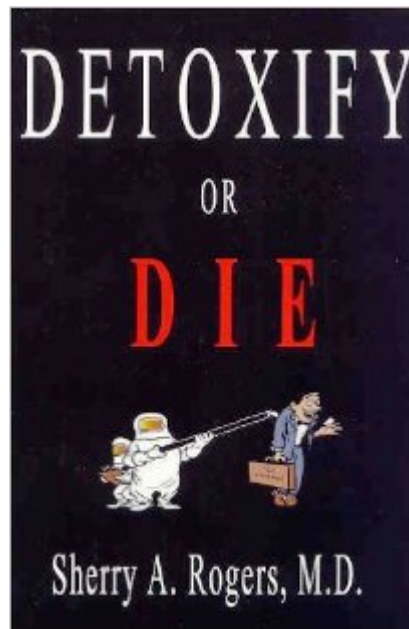
I highly recommend this book even if you have read all the others. Nothing takes the place of understanding, not even rote following of one plan or another. No two people are alike and the treatments cannot be identical so it is good to have the theoretical understanding that Dr. Baker provides.

External links

- [Cassiopaea Forum: DMSA for heavy metal detox - how long available?](#)

See also

- [Diet](#)
- [Ketogenic diet](#)



Detoxify or Die

Detoxify or Die

Detoxify or Die is a book by Sherry A. Rogers, published in 2002, which presents a strong case that our main toxic load comes from our environment and provides a sources and types of toxicity that are damaging our bodies.

In this book, the author discusses the importance of treating the causes of disease, the chemicals to avoid in food, cleaning, personal care products, the impact of each of the major chemicals in the body, the issues with the most common prescribed drugs, the benefits of a daily detox cocktail and of a daily FIR sauna.

It is a highly recommended reading, along with Sidney MacDonald Baker's *Detoxification and Healing: The Key to Optimal Health*, to give one the tools and knowledge one needs in order to cleanse and detoxify the body.

See also

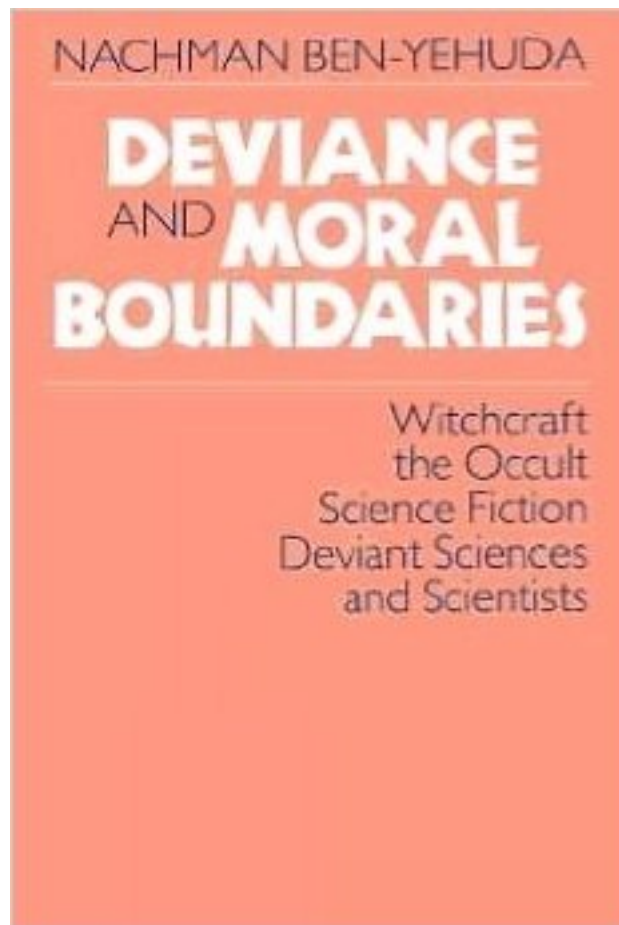
- [Health and wellness](#)

Further reading

- *Detoxification and Healing: The Key to Optimal Health*

External links

- [Detoxifying the Body, Mind and Soul: A Holistic Approach](#) by Gabriela Segura
- [Cassiopaea Forum: Anti-Candida, Inflammation, Heavy Metals Detox and Diet](#)
- [Cassiopaea Forum: Detoxify or Die Cookbook](#)
- [Cassiopaea Forum: Did any body used detox cocktail suggested in 'Detoxify or Die' book?](#)
- [YouTube: Beyond50Radio's interview with Sherry Rogers](#)



Deviance and Moral Boundaries, 1987

Deviance and Moral Boundaries

Deviance and Moral Boundaries: Witchcraft, the Occult, Science Fiction, Deviant Sciences and Scientists is a book by Nachman Ben-Yehuda, first published in 1985. This is an important sociological work on certain pathologies in several areas that were not investigated previously by sociologists.

It is relatively a small academic book, consisting of 250 pages including six chapters and a bibliography. These chapters are focused on the theoretical background of the "sociology of deviance", the European witch-craze of the 15th to 17th century period, deviance in science and scientists, and a concluding discussion.

Throughout the book, the author has provided case studies from different time periods, to support

the thesis that the sociology of deviance was done on a "small scale", and that deviance really is a relative phenomenon that depends on the "cultural matrix" – meaning that deviance is a significant aspect of societal changes and stability, and a strong contribution to the moral boundaries. For example, the author discusses at length the European witch-craze of the Middle Ages – where the boundaries of all aspects of the medieval society were altered to "explain the inventions" of specific theology – and why the people easily accepted such a surreal ideology, one which involved dumbing-down and sometimes outright destroying the important roles of women, and which had the aim of strengthening the legitimacy of Christian dogma and authority.

See also

- Occult
- Witchcraft

Diet Research of the Cassiopaea Forum

Diet Research of the Cassiopaea Forum: A Summary of the Science Background is one of the working titles for a book in the making by Gabriela Segura, M.D. It summarizes the findings of years of diet research done by the Cassiopaea.org community together with editors of Signs of the Times. A rough draft – containing essentially all of the information, but made before proofreading and further editing – has been [made available](#) for free to all forum members in 2014.

When it comes to the theory of the [ketogenic diet](#), this book can save readers the time needed to go through various other books, as well as the two large Cassiopaea Forum discussion threads on diet, "[Life Without Bread](#)" and "[Ketogenic Diet – Path To Transformation?](#)".

A second book is also being worked on, and is meant to provide a practical guide to dietary transition. Such information is very important, because there are a number of common stumbling blocks and individual issues that may be encountered, which almost always have known and simple solutions.

In the meantime, there's another book which also provides a great practical guide, easily read and understood and recommended to everyone interested in the ketogenic diet. That book is Maria Emmerich's *Keto-Adapted*. Being an excellent read, it will continue to be recommended even after Segura finishes the practical guide.

There are also other recommended books that provide information for those interested in a [paleo-](#) or [ketogenic diet](#). *Primal Body, Primal Mind* by Nora T. Gedgudas is another books which comprehensively covers much theory, and also gives some advice for people with particular needs. Further books are listed on the [recommended books](#) page, under the "[Health and diet](#)" section.

Related reading

- *Primal Body, Primal Mind* – Nora T. Gedgudas
- *Keto-Adapted* – Maria Emmerich
- *The Art and Science of Low Carbohydrate Living* – Stephen D. Phinney and Jeff S. Volek
- *Life Without Bread* – Christian B. Allan and Wolfgang Lutz

See also

- [Ketogenic diet](#)

External links

- [Cassiopaea Forum: Ketoadaptation - Consensus](#) (From 2014, the background for the making of Segura's work.)
- [Cassiopaea Forum: Life Without Bread](#) (Beginning in 2011, discussion of the earlier research and experiences that gradually led us to a paleo diet. Over the years since, what we have learned has led on to a ketogenic diet.)
- [Cassiopaea Forum: Ketogenic Diet – Path To Transformation?](#) (Beginning in 2012, discussion of further research and experiences that led to the ketogenic diet.)
- [The Ketogenic Diet - An Overview](#) (An article, also by Gabriela Segura, giving a briefer overview of the ketogenic diet.)

Earth Changes and the Human-Cosmic Connection

Earth Changes and the Human-Cosmic Connection, by Pierre Lescaudron, is the third volume in the series *The Secret History of the World* by [Laura Knight-Jadczyk](#), and was published in 2014.

Jet Stream meanderings, Gulf Stream slow-downs, hurricanes, earthquakes, volcanic eruptions, meteor fireballs, tornadoes, deluges, sinkholes, and noctilucent clouds have been on the rise since the turn of the century. Have proponents of man-made global warming been proven correct, or is something else, something much bigger, happening on our planet?

While mainstream science depicts these Earth changes as unrelated, Pierre Lescaudron applies findings from the Electric Universe paradigm and plasma physics to suggest that they might in fact be intimately related, and stem from a single common cause: the close approach of our Sun's 'twin' and an accompanying cometary swarm.

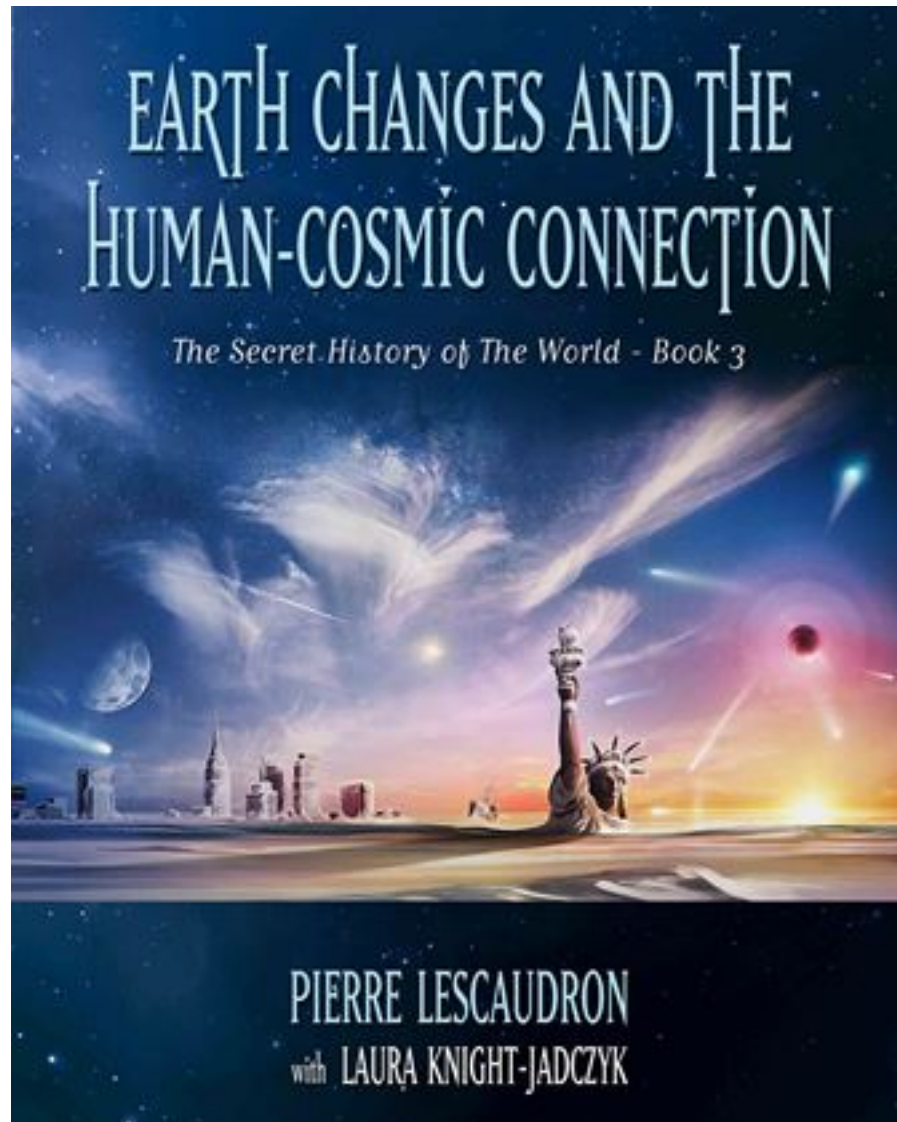
Citing historical records, the author reveals a strong correlation between periods of authoritarian oppression with catastrophic and cosmically-induced natural disasters. Referencing metaphysical research and information theory, this book is a ground-breaking attempt to re-connect modern science with the ancient understanding that the human mind and states of collective human experience can influence cosmic and earthly phenomena.

The Secret History of the World series

- [The Secret History of the World and How to Get Out Alive](#) by Laura Knight-Jadczyk (2005)
- [Comets and the Horns of Moses](#) by Laura Knight-Jadczyk (2013)
- [Earth Changes and the Human-Cosmic Connection](#) by Pierre Lescaudron with Laura Knight-Jadczyk (2014)

Further information

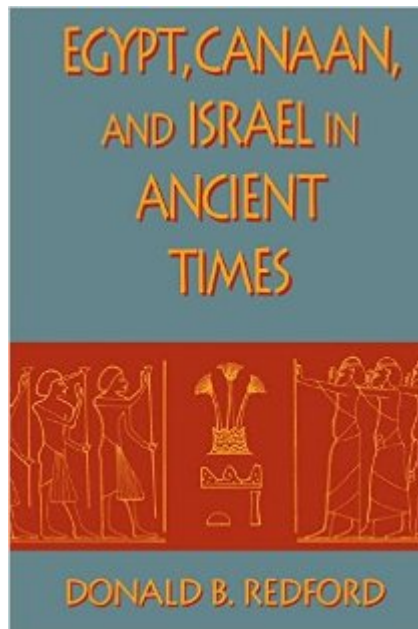
- [YouTube: Earth Changes and the Human-Cosmic Connection - The Secret History of the World Vol. 3](#)
- [SOTT Talk Radio show #70: Earth changes in an electric universe: Is climate change really man-made?](#)
- [Cassiopea Forum: Earth Changes and the Human-Cosmic Connection](#)



Earth Changes and the Human-Cosmic Connection, 2014

See also

- Earth changes
- Electric universe
- History
- [Cataclysm](#)



Egypt, Canaan and Israel in Ancient Times, 1992

Egypt, Canaan and Israel in Ancient Times

Egypt, Canaan and Israel in Ancient Times is a scholarly work by Egyptologist Donald B. Redford, first published in 1992, which explores the relationship between Egypt and Canaan/Palestine/Israel from prehistory down to the destruction of Jerusalem in 586 B.C.

There are four parts in this book, with the total of fifteen chapters, excluding an introduction and an epilogue. The first part explores the prehistory of Egypt and the Levant to the Hyksos in Egypt, drawing on archaeological and textual evidence, and the second section focuses on the New Kingdom of Egypt and its Empire in Asia. The third part discusses the attacks of Libyans and Sea Peoples on Egypt, and the final part of the book addresses the relations between Egypt and the Hebrew Kingdoms to the fall of Judah in 586 B.C.

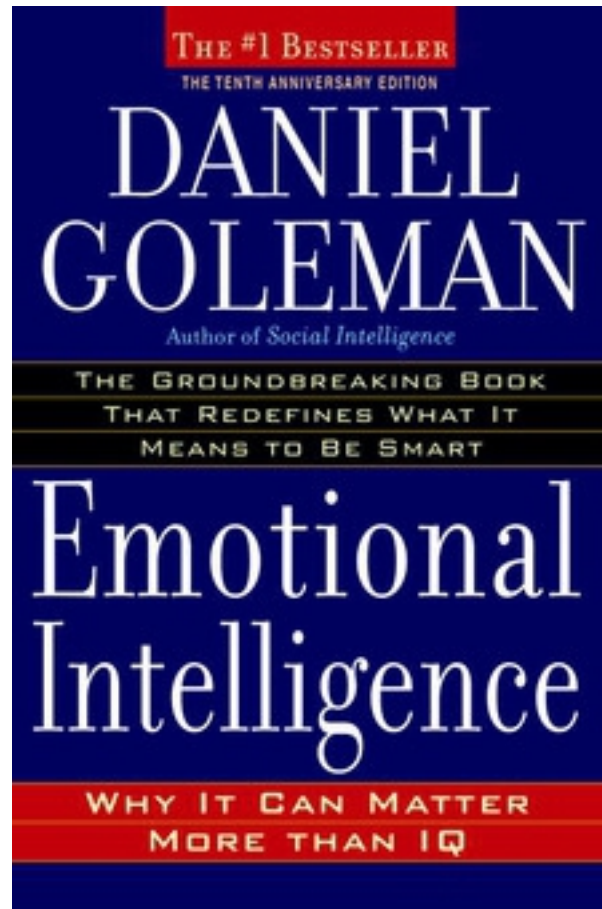
The author presents a case that the experiences of the Hyksos in Ancient Egypt laid out a foundation of myths in Canaanite culture, leading to the story of Exodus.

Further reading

- [Who Wrote The Bible](#)
- [Cassiopaea Forum: Josephus, Pilate and Paul](#)

See also

- [Egypt and Egyptology](#)
- *The Bible Unearthed*
- History
- [Religion](#)



Emotional Intelligence, 2005

Emotional Intelligence

Emotional Intelligence: Why It Can Matter More Than IQ is a book by psychologist Daniel Goleman, first published in 1995. It is the precursor to the author's 2006 book [Social Intelligence](#) and conveys the "big picture" of the importance of emotional intelligence.

Emotional Intelligence (or E.I.) is a term used to describe the ability or a skill of a person to recognize their own and other people's emotions, to discriminate between different feelings and label them appropriately, and to use emotional information to guide thinking and behavior. In this book, Goleman developed an argument that emotional intelligence, or non-cognitive skills, is as important as I.Q. for success, including in academic, professional, social, and interpersonal aspects of one's life.

Further readings

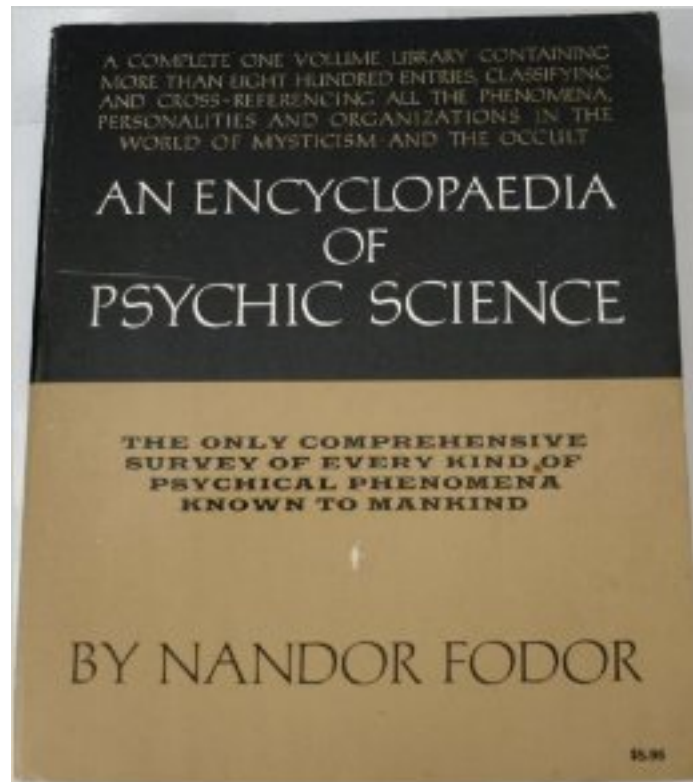
- [The 4 Fundamental Pillars of Emotional Intelligence](#)

See also

- Daniel Goleman
- *Social Intelligence*

External links

- [Daniel Goleman's Blog: Emotional Intelligence](#)
- [Daniel Goleman's five components of emotional intelligence](#)
- [YouTube: Daniel Goleman Introduces Emotional Intelligence](#)
- [YouTube: Daniel Goleman: "Social Intelligence"](#)



Encyclopaedia of Psychic Science, 1934

Encyclopaedia of Psychic Science

Encyclopaedia of Psychic Science is Nandor Fodor's *magnum opus*, first published in 1934.

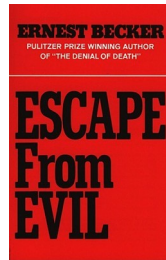
This 470+ pages book is the most compiled and comprehensive survey of every paranormal phenomena known to humankind, up to a time of the writing. It includes articles and case-histories dealing with a host of paranormal phenomena, including apparitions of the living and the dead, clairvoyance, medium-ship, ESPs, divination, fire immunity, levitation, predictions, and telepathy.

Other than providing a great deal of literature on the subjects concerned, it proved to be a valued reference work and arranged in an alphabetical order.

See also

- Nandor Fodor
- Paranormal phenomena

- [Poltergeist](#)



Escape From Evil

Escape from Evil

Escape From Evil is the last book by cultural anthropologist Ernest Becker, first published in 1975, which continues with the themes developed in his 1973 book, *The Denial of Death*, exploring the frightening needs of diverse social groups, looking into the deep inner fears of man.

In his preface, Becker writes:⁶

This book is a companion volume to *The Denial of Death*. It completes the task begun there, which is to synthesize the scientific and tragic perspectives on man. In *The Denial of Death* I argued that man's innate and all-encompassing fear of death drives him to attempt to transcend death through culturally standardized hero systems and symbols. In this book I attempt to show that man's natural and inevitable urge to deny mortality and achieve a heroic self-image are the root causes of human evil. This book also completes my confrontation of the work of Otto Rank and my attempt to transcribe its relevance for a general science of man. Ideally, of course, the two books should be read side by side in order to give the integrated and comprehensive picture that the author himself has (or imagines he has); but each book stands on its own and can be read without the other.

There are a lot of excellent points Becker makes that reflect some of the ideas of [Gurdjieff](#) about "man is machine" and the problem of the System 1 versus System 2, with the former generally ruling our lives until we somehow wake up from the control of our physiology and begin to grow and develop true consciousness.

This book and Becker's 1973 *The Denial of Death* would ensure the reader to get a much better - and more accurate - idea of what really drives people.

Further information

- [Cassiopaea Forum: Ernest Becker and Thomas Szasz](#)

⁶Becker, Ernest. *Escape from Evil*, p. xvii. New York: The Free Press, 1975.

See also

- [Psychology](#)
- Human condition
- System 1 and System 2
- *The Denial of Death*
- *Thinking, Fast and Slow*
- *The Hero With a Thousand Faces*

Essays in Ancient and Modern Historiography

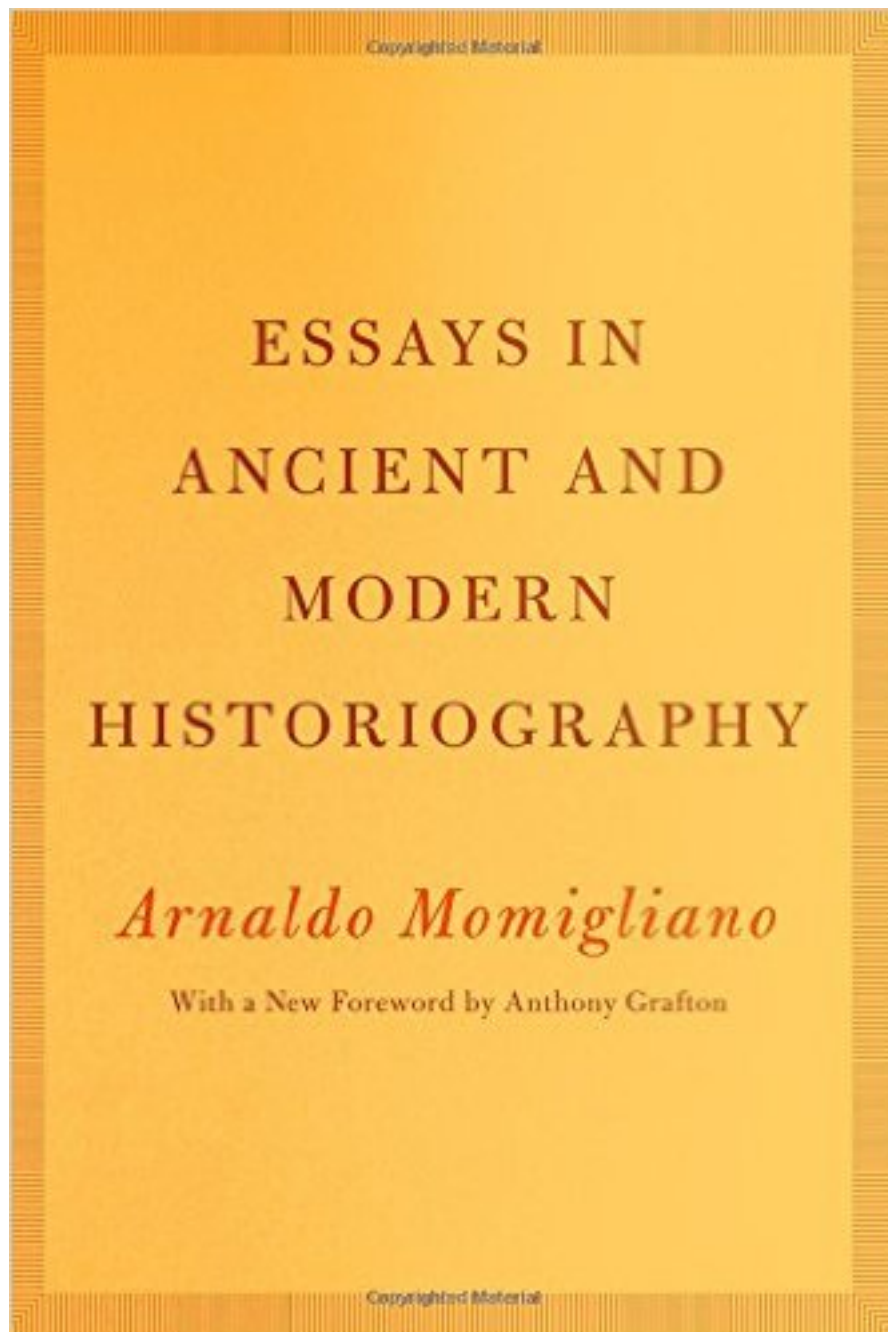
Essays in Ancient and Modern Historiography is a book by Italian historian Arnaldo Momigliano, first published in 1977.

This work is a collection of selected twenty-one essays, supplementing readings of writers in the Greek, Jewish, and Roman traditions, such as Tacitus and Polybius, with writings that focus on later historians, such as Vico and Croce.

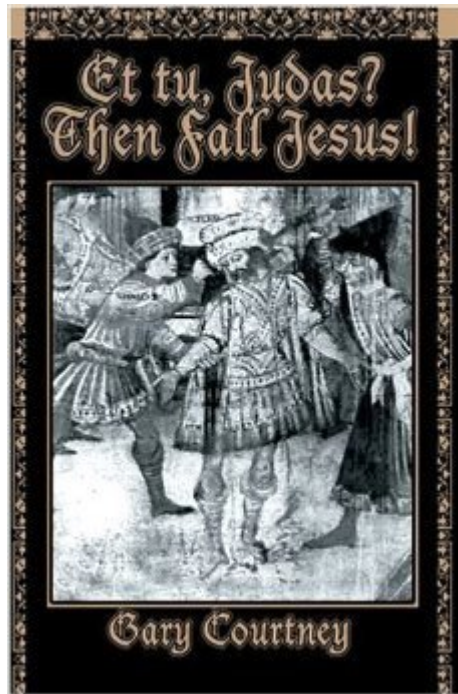
This book contributes to an important understanding about historiography and ancient historians.

See also

- History
- Historiography



Essays in Ancient and Modern Historiography, 2012



Et tu, Judas? Then Fall Jesus!

Et tu, Judas? Then Fall Jesus!

Et tu, Judas? Then Fall Jesus! is a short book by Gary Courtney, first published in 1992, which presents a case that the Jesus Christ of the New Testament is an mythological personage and how he fits the accurate description of Julius Caesar.

From Laura Knight-Jadczyk's [review](#) on Amazon:

I, too, came to the idea that Julius Caesar was the Christ that was worshiped all over the empire before the time of the Jewish Rebellion and the possible writing or re-writing of the texts of the NT by, or following, the Flavian emperors (with the help of Josephus). When I came to this idea, after a long study of the Roman Empire and pulling on certain threads, I was actually afraid to say anything about it to anyone. So, to say that I am thankful that there are at least a couple others who have come to the same conclusion is heartening. (See also the work of Francisco Carotta: *Jesus was Caesar*).

I've spent many years researching New Testament criticism looking for the answer and all the time, it was staring everyone right in the face. Based on those studies, I can tell the reader that Courtney's book condenses thousands of books and papers on the topic into less than 200 pages. That, itself, is a brilliant feat - almost a miracle!

Not only has he condensed the best scholarly work on the Bible, he has done it entertainingly and with excellent examples and logical progressions. He writes for everyman, thank goodness! Reading the same material written by most scholars in their jargon (designed to keep out the uninitiated) can make you go cross-eyed.

I highly, **HIGHLY**, recommend this book to everyone. Humanity has been subjected to a 2000 year long deception of history; it's time for the real hero of humanity to get the credit he deserves. After all the material and lies about him are waded through, Julius Caesar shines forth as the greatest man in the history of Western Civilization, bar none.

Related readings

- [*Jesus was Caesar*](#)
- [*The Assassination Of Julius Caesar*](#)
- [*Caesar's Messiah*](#)
- [*Caesar: Politician and Statesman*](#)
- [*Julius Caesar*](#)

External links

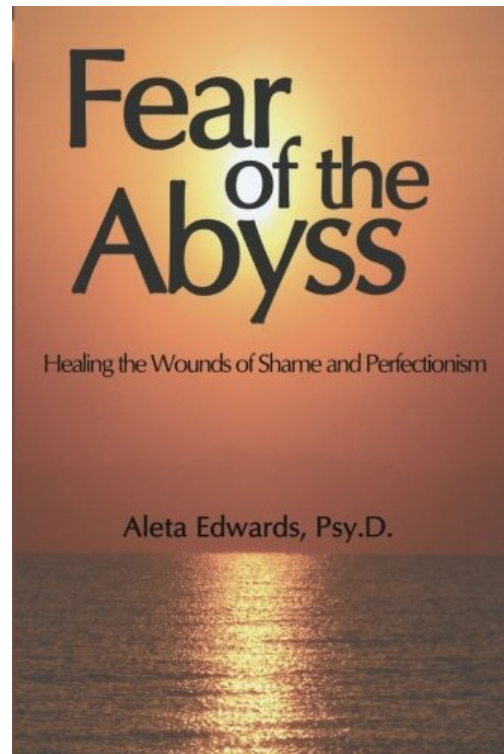
- [Cassiopaea Forum: Was Julius Caesar the real Jesus Christ?](#)
- [Carotta website: Jesus was Caesar](#)
- [SOTT Talk Radio: Who was Jesus? Examining the evidence that Christ may in fact have been Caesar!](#)
- [SOTT Talk Radio: Julius Caesar - Evil Dictator or Messiah for Humanity?](#)
- [Cassiopaea Forum: Show #24: Who was Jesus?](#)
- [Cassiopaea Forum: Show #25 - Julius Caesar: Evil Dictator or Messiah for Humanity?](#)
- [YouTube: The Gospel of Caesar](#)

See also

- History
- Julius Caesar

FOTCM

1. See Fellowship of the Cosmic Mind



Fear of the Abyss, 2016.

Fear of the Abyss

Fear of the Abyss: Healing the Wounds of Shame & Perfectionism is a book by a clinical psychologist Dr. Aleta Edwards, first published in 2011, with a second edition published by Red Pill Press in 2016.

This book deals with a kind of personality type, the problems that people of this type may have, and how they may resolve their issues and heal the underlying wounding. "PCS people" have among their typical traits Perfectionism, Control issues, and Shame - as well as black-and-white thinking, trouble with making decisions, fear of disappointment or of disappointing others, and some other characteristics. Underlying all this is a fear, unconsciously hidden from, of the self - of who and what one is. Rather than focusing on diagnoses, the author helps the reader to discover the root causes of a constellation of personality traits from which many have suffered.

The term **PCS** stands for perfectionism, control issues and shame, which would describe a type of personality. However, it is not a diagnostic label but a personality type. A PCS individual would have most of the traits that all go together rather than existing in isolation. And, these are considered to be "defenses" against the Abyss.

The "Abyss" is the fear of uncovering what is really there in an individual.

According to the author from her book:

Why should PCS people be this way?

I have found that, on a deeper level, people suffering from PCS dynamics have what I call a fear of the Abyss. They fear that should they let up on their rigid control, a very bad person, lurking within their dark side or Abyss, will be released and dominate their personality.

What they often fear is that they will become like some person, usually a parent or other important person in their early lives, some of whose habits or personality they abhor and feel they have within themselves. It is no wonder people with PCS complain of poor self-esteem. Feeling you have some kind of monster inside will not make anyone feel good - quite the opposite.

My clients with PCS issues always have this Abyss, like the workaholic who is afraid of being lazy, or the person who must stick to the exact truth at all times, even at the risk of offending others, because he fears becoming a liar. This fear of the Abyss is rooted in the mistaken belief that one must hide from a part of oneself at any cost to keep the lid on. It is a waste of energy going through life defending against these painful and scary feelings.

The Abyss is similar to what is known as "Shadow" in Jungian psychology, which may refer to an unconscious aspect of the individual which the conscious does not identify in themselves.

This book is highly recommended by [FotCM](#) as it is a valuable tool for any individual who recognizes these types of issues, that they may have them in terms of just overcoming them and giving some control, essentially of their lives.

Further readings

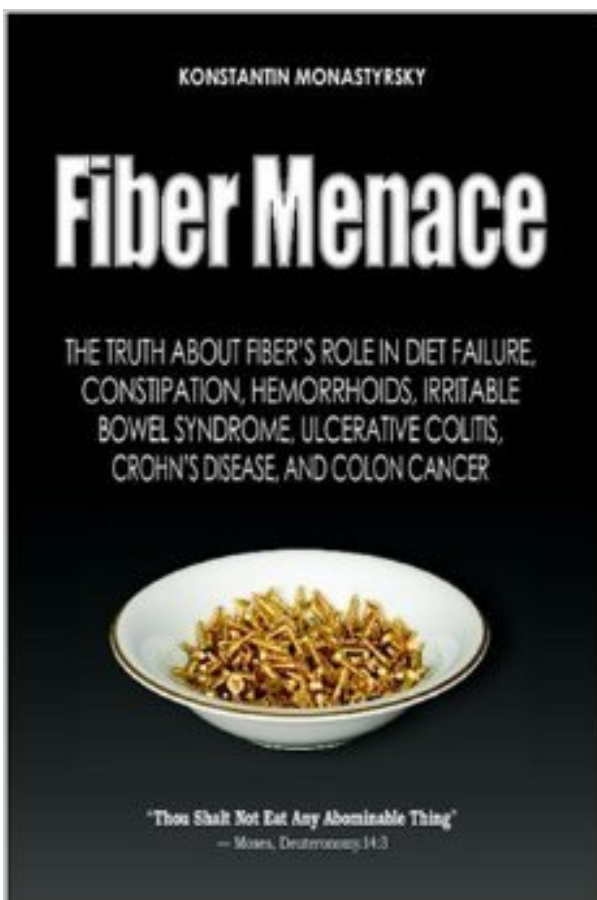
- [Cassiopea Forum: Fear Of The Abyss - Aleta Edwards](#)
- [SotT Radio Show: Interview with Dr. Aleta Edwards, author of 'Fear of the Abyss'](#)
- [Cassiopea Forum: Show #38 - Dr. Aleta Edwards Interview: Fear of the Abyss](#)
- [Aleta Edwards, Psy.D. website](#)

See also

- [Black-and-white thinking](#)

- [Narcissism](#)

Fiber Menace



Fiber Menace is a book by Konstantin Monastyrsky, first published in 2005. It discusses an important and often overlooked piece of the dietary puzzle: the detrimental role of fiber. Excess fiber is damaging to the gut in several ways, and also reduces absorption of nutrients. Over time, unhealthily enlarged stools may permanently stretch and damage the gut (including its nerve endings), resulting in chronic constipation and dependence on fiber.

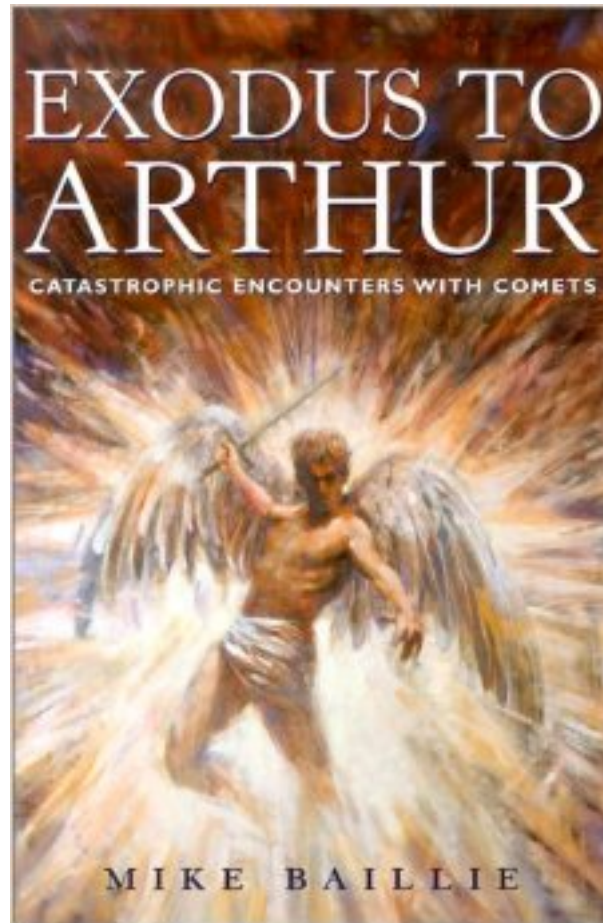
This book is of particular importance for people with severe gut issues of many kinds, where a reduction in fiber intake is often very helpful, or even crucial, for healing. Such people are often advised by less well-informed doctors to increase their fiber intake, which can lead to worsening of symptoms and to irreversible damage to the gut.

See also

- Constipation
- Fiber
- [Paleo diet](#)
- [Ketogenic diet](#)

External links

- [Gut Sense: How to reverse and prevent constipation in children and adults](#) (The author's website, which offers much information and the related book *Gut Sense* for free.)
- [About Fiber Menace by Konstantin Monastyrsky](#) (Description, summary, and excerpts of "at the author's website.)
- [Cassiopaea Forum: "Life Without Bread"](#) (Chronicles the development of our older paleo diet, beginning in 2011, with all of the collective input and experiences. Information from *Fiber Menace* is discussed here and there throughout much of the thread.)



Exodus to Arthur, 1999

From Exodus to Arthur

Exodus to Arthur: Catastrophic Encounters With Comets is a book by Mike Baillie, published in 1999. This book presents the author's findings, based on the study of tree ring records, of what happened during a series of global environmental catastrophes over the past 4,400 years.

Mike Baillie is a dendrochronologist and an authority on tree ring records, and his research brings new evidence of what happened in the past. In the first part of the book, he discusses what dendrochronology is, and he helps the reader to understand tree ring and ice core records.

From his study of tree ring records, the author discovered patterns which seem to explain the origins of various myths and legends. The records reveal global environmental disturbances in

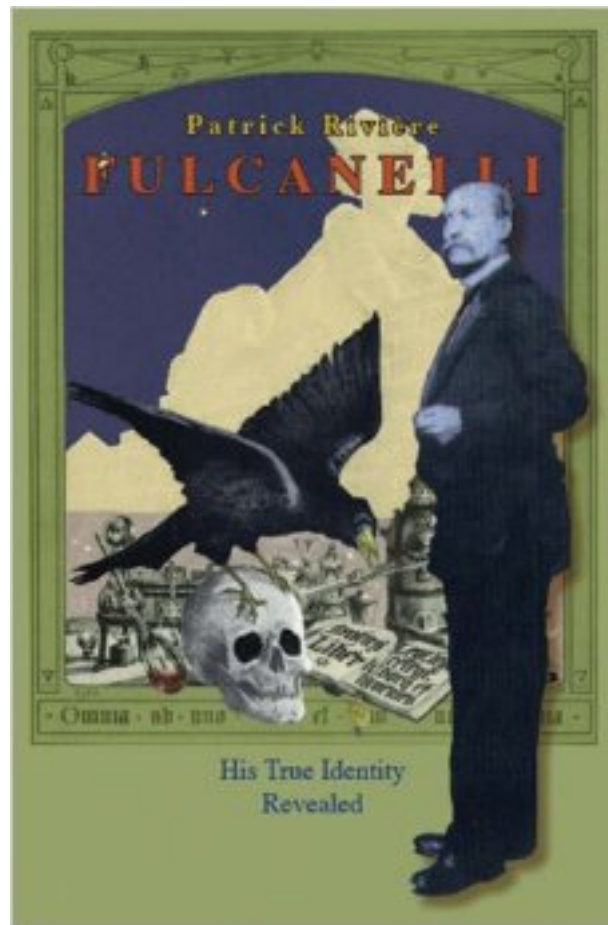
specific time periods, such as 2354-2345 BC, 1628-1623 BC, 1159-1141 BC, 208-204 BC, and AD 536-545. These periods coincide with those attributed to the Biblical flood, the Exodus event, the plagues during King David's reign and the Ch'in dynasty, and the death of the legendary King Arthur.

The author discusses the evidence for cometary events – similar to the Tunguska event of 1908 – as a cause of such disasters. They cause great environmental upheaval, including earthquakes, floods, volcanic eruptions, and outgassing from the ocean floor. The growth of trees is affected by the environmental impact, leaving evidence of the events in the tree rings.

This 270-page work provides strong evidence for significant cometary events having occurred in the past. They were both recorded in tree rings and passed down through the ages as myths and legends. The book is aimed at a general audience rather than specialists, and is not written in a technical style.

See also

- History
- [Cataclysm](#)



Fulcanelli: His True Identity Revealed, 2006

Fulcanelli: His True Identity Revealed

Fulcanelli: His True Identity Revealed is a book by Patrick Rivière, published in 2006 by Red Pill Press.

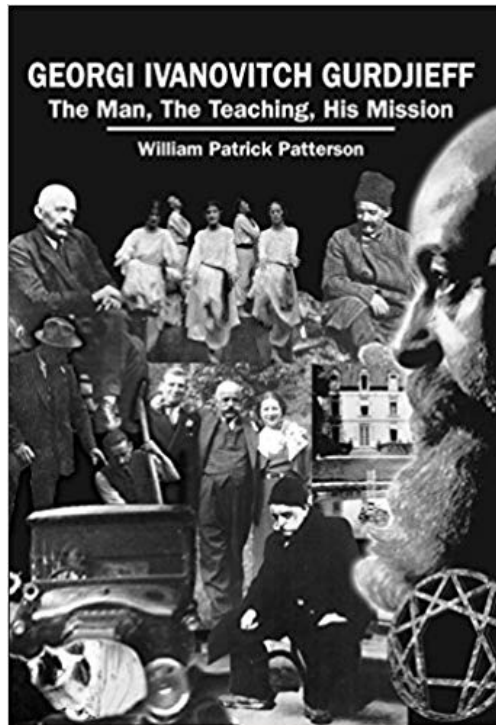
Rivière was a student of Eugène Canseliet, who was the only disciple of [Fulcanelli](#).

This book is composed of 203 pages, as divided into eleven chapters, with additions of an introduction and an appendix. The first three chapters dealt with the alchemy in the 20th century and discussion of Fulcanelli's two works, *The Mystery of the Cathedrals* and *The Dwellings of the Philosophers*. The fourth chapter focused on the encounter between Fulcanelli and Canseliet, and the next few chapters deal with the debates and evidences on the questionable identity of Fulcanelli. Then, Rivière brings his point home the real individual by revealing a strong evidence that [Jules](#)

[Violle](#), famous French physicist, who was Fulcanelli.

See also

- [Fulcanelli](#)
- [Alchemy](#)



Georgi Ivanovitch Gurdjieff: The Man, the Teaching, His Mission, 2014.

Georgi Ivanovitch Gurdjieff: The Man, The Teaching, His Mission

Georgi Ivanovitch Gurdjieff: The Man, the Teaching, His Mission is a comprehensive work of scholarship by William Patrick Patterson on the life and teachings of [Gurdjieff](#) and [The Fourth Way](#), published in 2014.

This extensive tome includes material from all of Gurdjieff's direct students and their library archives, much of it not available until in the recent years, and this book is assembled in a chronological form from Gurdjieff's birth until his death. This work replaces Patterson's 1996 book, *Struggle of the Magicians*, with much more information on the later years - and the focus and overall picture ends up broader and clearer with all the additional information.

The book is highly recommended for a deeper exploration of the "story" of Gurdjieff and his students – the events, the people, and some perspective on the teaching.

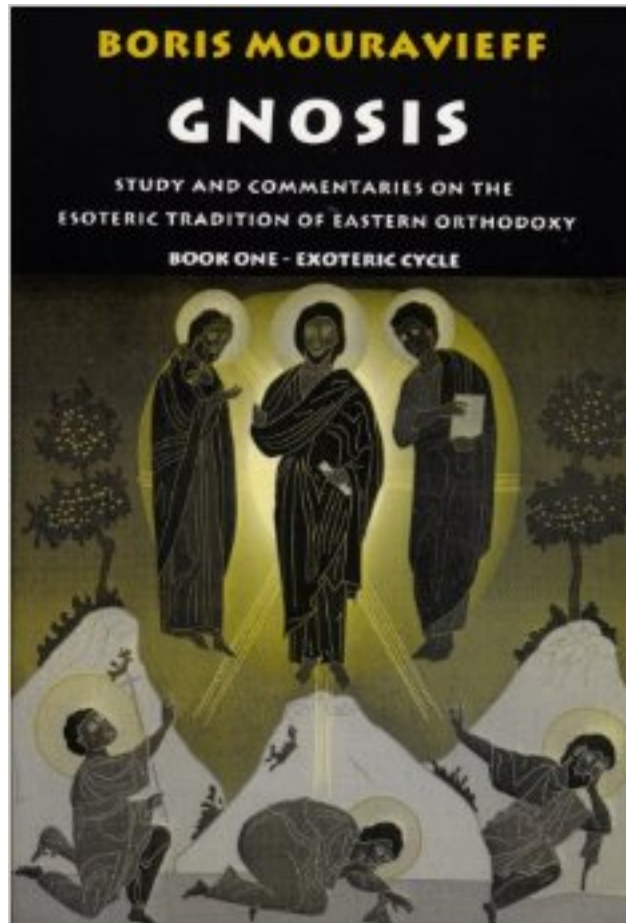
Further information

- [Cassiopaea Forum: New William Patrick Patterson Book](#)

- [SOTT Talk Radio #82: Who was Georges Gurdjieff? Interview with William Patrick Patterson](#)
- [Cassiopea Forum: Show#82 - Who was Georges Gurdjieff? Interview with William Patrick Patterson](#)
- [SOTT Talk Radio #94: Remembering Georges Gurdjieff: Interview with William Patrick Patterson, part 2](#)
- [Cassiopea Forum: Show#94: Remembering Gurdjieff - Interview with William Patrick Patterson Part 2](#)

See also

- [George Gurdjieff](#)
- [Fourth Way](#)
- [William Patrick Patterson](#)



Gnosis, Book One: The Exoteric Cycle, 1989 edition

Gnosis (book trilogy)

Gnosis: Study and Commentaries on the Esoteric Tradition of Eastern Orthodoxy is a three-volume work by [Boris Mouravieff](#), first published in French in 1961, which documents the inner tradition of Eastern Orthodoxy.

The trilogy volumes are as follows:

- **Book One:** The Exoteric Cycle
- **Book Two:** The Mesoteric Cycle
- **Book Three:** The Esoteric Cycle

The *Gnosis* books go deeper into the theory of the [Fourth Way](#), complementing the material

transmitted by [Gurdjieff](#) and [Ouspensky](#).

It is advised to keep in mind that Mouravieff had his Christian as well as ideological biases which colored his works (he was influenced by the Synarchy of [Schwaller de Lubicz](#) and naïvely believed in the formation of a benign "elite" which would rule the world and lead it to a better future). These biases are easy to filter out, and there is much of value to be found in *Gnosis*.

Laura wrote of the work of Mouravieff that:⁷

[It] provides provides that ineluctable bridge between the works of Gurdjieff, the Sufi Shaykh, Ibn al-'Arabi, the esoteric Christianity that I have conjectured to have existed during megalithic times and of which we only have ancient Siberian Shamanism as a shadow of a relic, hermeticism/alchemy, and the Cassiopaeon Transmissions - my own "channeling."

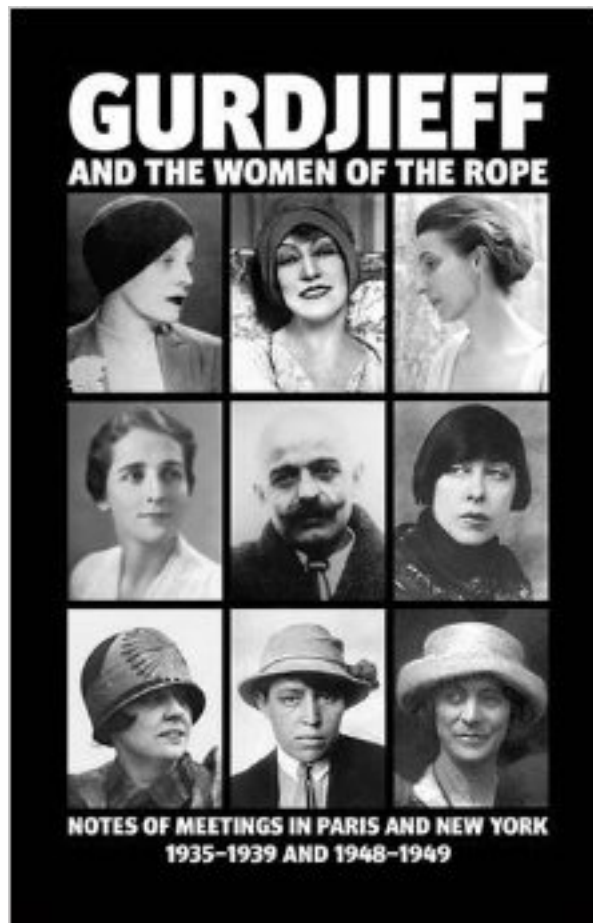
Further readings

- [Cassiopaea Forum: Mouravieff's Gnosis](#)
- [Cassiopaea Forum: BORIS MOURAVIEFF: Gnosis](#)
- [Commentary on Boris Mouravieff's Gnosis](#) by Laura Knight-Jadczyk
- [Boris Mouravieff: Polar Opposites, or the Fifth Way of Love](#) by Laura Knight-Jadczyk

See also

- [Boris Mouravieff](#)
- [Esoteric Christianity](#)
- [George Gurdjieff](#)
- [Fourth Way](#)

⁷Knight-Jadczyk, Laura. [The Mystic vs. Hitler](#), Retrieved: 01 January 2015.



Gurdjieff and the Women of the Rope, 2012

Gurdjieff and the Women of the Rope

Gurdjieff and the Women of the Rope: Notes of Meetings in Paris and New York 1935-1939 and 1948-1949 is a collection of diaries of the women who interacted and worked with [G.I. Gurdjieff](#), published in 2012.

The blurb on [Amazon](#) gives a good description of the Rope:

During the mid-thirties in Paris, Gurdjieff drew together four women: Solita Solano, Kathryn Hulme, Alice Rohrer and Elizabeth Gordon -- and formed a special, mutually supporting work group.

In allegory he explained:

”You are going on a journey under my guidance, an ”inner-world journey” like a high mountain climb where you must be roped together for safety, where each must think of the others on the rope, all for one and one for all. You must, in short, help each other ”as hand washes hand,” each contributing to the company according to her lights, according to her means. Only faithful hard work on yourselves will get you where I want you to go, not your wishing.”

Among themselves they called their foursome ”The Rope”.

The company around Gurdjieff’s table, his principal teaching site, soon expanded to include Louise Davidson, Margaret Anderson, Georgette Leblanc and Jane Heap.

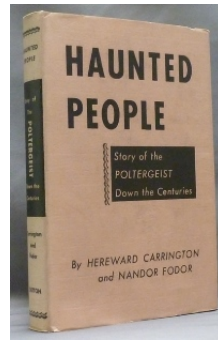
The Rope was previously examined in William Patrick Patterson’s *Ladies of the Rope: Gurdjieff’s Special Left Bank Women’s Group* (1998).

Further readings

- [Cassiopaea Forum: Gurdjieff and The Women Of The Rope](#)
- [Cassiopaea Forum: The Ladies of the Rope by William Patrick Patterson](#)

See also

- [Gurdjieff](#)
- [The Women of the Rope](#)
- [Fourth Way](#)



Haunted People, 1951

Haunted People

Haunted People: The Story Of The Poltergeist Down The Centuries is a book by paranormal researchers Hereward Carrington and Nandor Fodor, first published in 1951.

This 220+ pages book is broken down into two parts, with Part 1 being written by Dr. Carrington, which brings the reader to look at "The March of the Poltergeist", "The Phelps Case", "A Jinn in Transylvania", and "A Poltergeist in Mauritius". He emphasizes that poltergeist phenomena are often associated with the presence of young persons (specifically young girls) who are entering puberty.

Dr. Fodor wrote the second part of the book, focusing on "The Saragossa Ghost", "The Bell Witch", "The Talking Mongoose" with two chapters dealing on psychoanalytic approach to problems of occultism and psychoanalytical discussion on poltergeists. Differing from the first author, Fodor places poltergeist disturbances on a broader causal base where he considers them to be real but originating in schizophrenia or other mental disorders.

Also, both authors wrote a short 44-page booklet entitled "Historic Poltergeists", which became a basic ground to which they have expanded and compiled a number of known cases for this book. This is a psychoanalytical study of one of the most intriguing and terrifying paranormal phenomena: Poltergeists.

See also

- Nandor Fodor
- [Poltergeist](#)



High Strangeness: Hyperdimensions and the Process of Alien Abduction, 2008

High Strangeness

High Strangeness: Hyperdimensions and the Process of Alien Abduction is a comprehensive book by [Laura Knight-Jadczyk](#), first published in 2004 by Red Pill Press, which conveys the "big picture" regarding UFOs and the nature and role of "aliens". This book is an enlightening attempt to weave together the contradictory threads of religion, science, history, alien abduction, and the true nature of political conspiracies. With thorough research and a drive for the truth, the author strips away the facades of official culture and opens doors to understanding our reality.

By using her detailed research on the [Unidentified Flying Objects phenomenon](#) based on the clues from her [superluminal communication](#) with the [Cassiopaeans](#), Knight-Jadczyk wrote this book to bring the reader to see a unique perspective on the UFO phenomenon by offering the relevant information, detailed research, and the author's experiences. There are four parts in the book with the additions of "Foreword" and "Author's Letter to the Reader". Throughout this work, there

is a certain understanding about how certain hyperdimensional race have been interfering with our reality and their relationship with our world by looking briefly at who are Cassiopaeans, the Lizards, and the Grays.

By experimental channeling with the various entities outside of our known physical reality, the author has finally discovered a group of entities outside of our time and space called the Cassiopaeans in the summer of 1994 as evident in the eighth chapter of Part One. The first part of the book revealed the author's experiences leading up to the first contact with the Cassiopaeans. The Cassiopaeans revealed to be situated in the Sixth Density, which is considered to be a higher level of awareness, and human beings are [3rd Density](#) beings. Densities are referred to awareness/consciousness energy levels. Knight-Jadczyk addressed more fully on the subject of dimensions and densities in the first chapter of Part Three.

Cassiopaeans also said: "we are you in the future", which brought about a great confusion as to what they really mean by that. There are several interpretations: they are communicating from the future if one is using a linear thinking, they are communicating from a higher level of awareness or "higher consciousness" where we would likely to be at in the future, or they are communicating from the author's subconscious mind.

If one is wondering how Cassiopaeans communication is any different from other channeled communications, a mathematical/theoretical physicist and the author's husband, [Arkadiusz Jadczyk](#), has called it the "Critical Channeling" as he provided an explanation in the "Afterword" of this book:⁸

"The Cassiopaeon channeling has characteristics of a scientific experiment. (...) With scientific standards in mind. The Cassiopaeon channeling is Critical Channeling. It is in this respect that it is different from other channeling. And it will stay so.

"The difference is in the approach. We are searching for the truth. Others who make unilateral statements that all channeling is crap are sure that they know it and would like to impose it on other people, or manipulate other people into believing what they say. And naturally, when such individuals state such things, they claim that it comes from God or some equally authoritarian source, but when someone else dares to have a different way of finding the truth, it is necessarily '100% disinformation' and 'crap.'

"We try to share our thoughts, and when necessary, we are ready to learn and change. And that is what is most important. This attitude of being open."

Unlike other channeling communications, Knight-Jadczyk used her critical thinking and research skills to verify the claims from the Cassiopaeans instead of taking them at face value. The Cassiopaeans constantly encouraged the author as well many others to learn by discovery and through study, and they never give the "answers" all at once as most of other channeling communication

⁸Knight-Jadczyk, Laura. *High Strangeness: Hyperdimensions and the Process of Alien Abduction*, p. 359-360. Grande Prairie: Red Pill Press, 2008.

seemed to have done. In a sense, the Cassiopaeian channeling was an inspiration for the author's work.

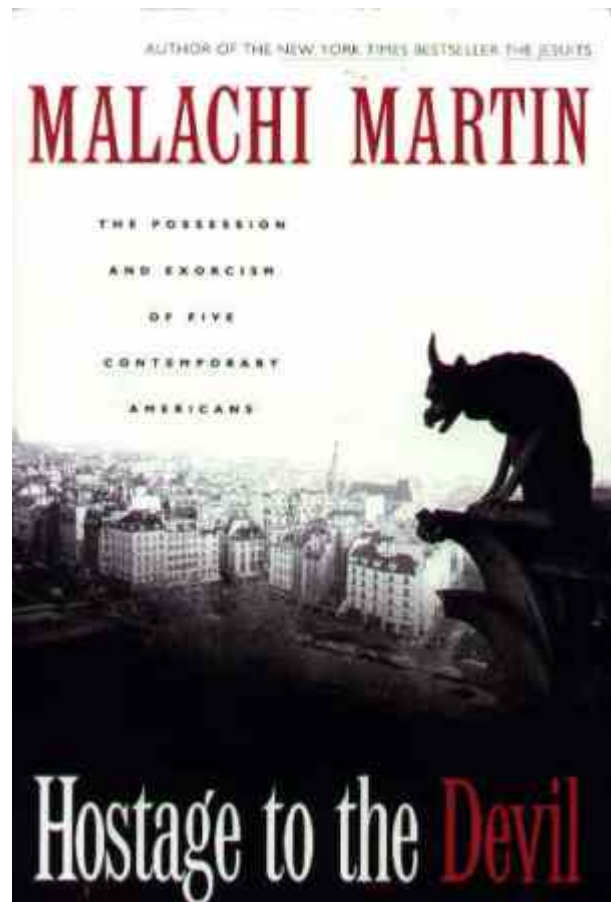
The Cassiopaeans are what is considered to be STO or [Service to Others](#). However, the Lizards or Reptilian beings are STS or [Service to Self](#) whom are from [fourth density](#). The Lizards are what perceived to be as the "bad guys" because, as evident in the book, they feed on the energies of the human beings rather than "helping" the human race. Additionally, the Grays are the "aliens" that are commonly known in the eyewitness accounts worldwide. The Grays are "cybergenetic probes and decoys created by the Reptoids" and they are considered to be "soulless robots" for the Lizards. The author has discussed in length about the Grays in Part Three of her book.

It is important to note out that the Grays are the "projections" of the Lizards. The Grays are not visitors from other planets as one would like to think, and they most certainly are not here to "help us" or "save us". They are created solely for the Third Density realm by fourth density beings in order to abduct certain human beings, whom are nothing more than foods. The author tied together her hypothesis to bring about the most painful conclusion - the humanity is NOT on top of the food chain.

These 4th Density STS Beings manipulate and use humanity for their own ends - as a kind of (most of the time) energetic "food". Castaneda's ideas of the [Predator's Mind](#) and Gurdjieff's tale of the [Evil Magician](#) are good metaphors, along with the movie [The Matrix](#).

See also

- [Alien abduction](#)
- [Aliens](#)
- [Fourth density](#)
- [Fourth density service to self being](#)
- [Fourth density bleedthrough](#)
- [UFO phenomenon](#)



Hostage to the Devil

Hostage to the Devil

Hostage to the Devil: The Possession and Exorcism of Five Contemporary Americans is a book by Malachi Martin, first published in 1976, which is a chilling and convincing account of possession and exorcism in modern America.

This book revealed the cases of five individuals possessed by demonic spirits, including their histories, the background of the exorcists, and the circumstances as to the possible causes of their possessions. These five cases are entitled "Zio's Friend and the Smiler," "Father Bones and Mister Natch," "The Virgin and the Girl-Fixer," "Uncle Ponto and the Mushroom-Souper," and "The Rooster and the Tortoise."

It is an essential reading to understand the dynamic involved and the effects of the "Presence" on the priests doing these exorcisms, and one can see some of the things that an entity(s) had done

that can latch onto the parts of ourselves that we considered to be our [Predator's mind](#). Not only that, the circumstances and the backgrounds of both the exorcists and the possessed individuals revealed how much gap they had had in their knowledge base, which eventually and evidently "invites" these entities.

The FotCM does not recommend this book to anyone who lacks really good spiritual defenses, which means a LOT of knowledge.

[Laura Knight-Jadczyk](#) once wrote about this book:⁹

I made it through all five [cases]; it took a long time because you can only read so much of it at a time without having to really just stop and recuperate. And then when you finally, you know, face something that is probably, you know, one-tenth, or one-twentieth, the magnitude of what Martin was talking about in these cases that he's written about in his book, *Hostage to the Devil*, then you realize that there's some things out there, there are entities of great power and great darkness, and they never sleep - and you ain't as smart as they are. And don't ever forget it. And anybody who walks through that door, you know, who comes to you and says, "Oh, I just have a little problem with self-esteem," you know, could have one of those hanging around there at the end of a long grey cord, and, when you reel 'em in, you just don't know what you're dealing with.

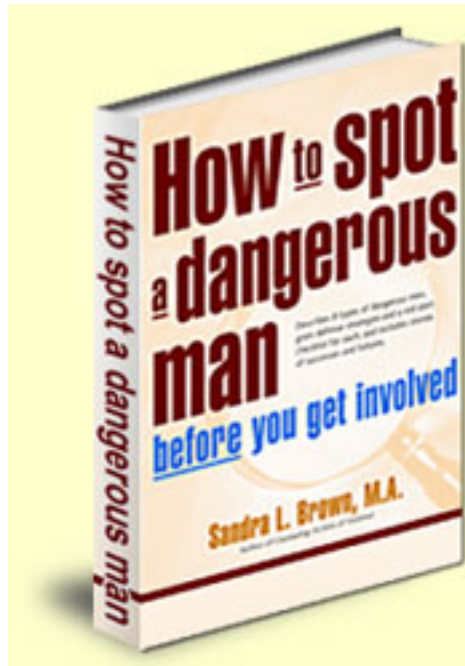
Further readings

- [Cassiopaea Forum: Hostage to the Devil, Malachi Martin / Glimpses of the Devil, Scott Peck](#)
- [Podcast 33: Channelling and Exorcism, Part 1](#)
- [Podcast 34: Channelling and Exorcism, Part 2](#)

See also

- [Possession](#)
- [Spirit attachment](#)

⁹[Podcast 34: Channelling and Exorcism, Part 2](#); 28 Jan 2006.



How to Spot a Dangerous Man Before You Get Involved, 2005

How to Spot a Dangerous Man Before You Get Involved

How to Spot a Dangerous Man Before You Get Involved is a book by Sandra L. Brown, originally published in 2005, which concerns how women can learn to spot eight basic types of pathological men and avoid becoming entangled in dangerous relationships.

In this book, the author walks the reader through the horror of realizing the consequences of one's actions and then breaks down the types of men that one may encounter. She gives a detailed description of eight basic types of men:

1. The Permanent Clinger
2. The Parental Seeker
3. The Emotionally Unavailable Man
4. The Man with the Hidden Life
5. The Mentally Ill Man
6. The Addict
7. The Abusive or Violent Man

8. The Emotional Predator

The author also described how mass media often taught women to glamorize romances between the "bad boys" and the ladies in their lives, and why women fail to see the warning signs, or "red flags", of a dangerous man. These red flags are repeatedly ignored because of "unspoken" rules of society, family upbringings, and so forth. Each chapter includes examples about women who revealed their successes and failures of trying to change their approach with choosing men for dating/relationships.

This book further provides the reader with tools needed to "sense" and "respond" to one's own "red flags", looking at one's past experiences and learning from them, being truthful to one's self, and developing the ability to make conscious choices when it comes to relationships.

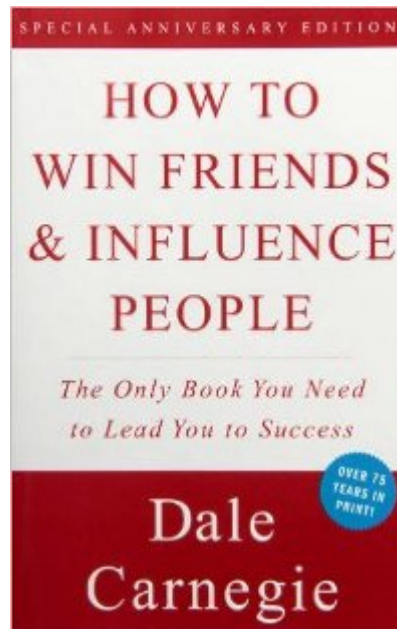
This book, however, focuses only on female victims and "dangerous men", though it can be helpful for understanding male victims and "dangerous women".

Further reading

- [Cassiopaea Forum: How To Spot A Dangerous Man by Sandra L. Brown, M.A.](#)

See also

- [Narcissism](#)
- [Psychology](#)



How to Win Friends and Influence People, 1998 Edition

How to Win Friends and Influence People

How to Win Friends and Influence People is a classic self-help book by Dale Carnegie, first published in 1936, containing advice on how to create success in both business and personal lives.

This is a practical book on basic interaction skills and one's general approach to interacting with people. It can be read along with *Crucial Conversations* and *Miss Manners* - all of which helps one exercises [external considering](#).

This book is available as a [free PDF download](#).

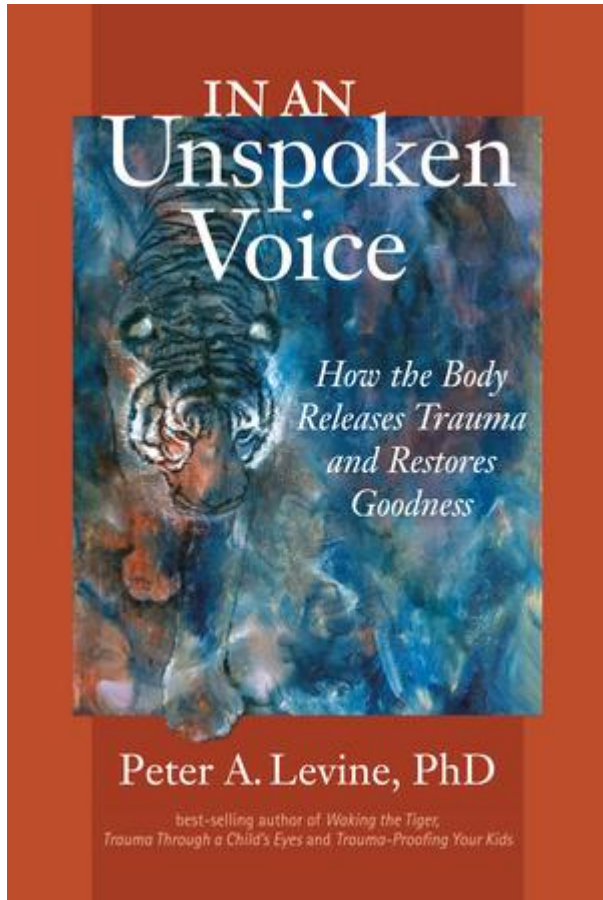
Further information

- [Cassiopaea Forum: External Considering and Good Manners](#)

See also

- [Psychology](#)
- *Crucial Conversations*
- *Miss Manners*

In An Unspoken Voice



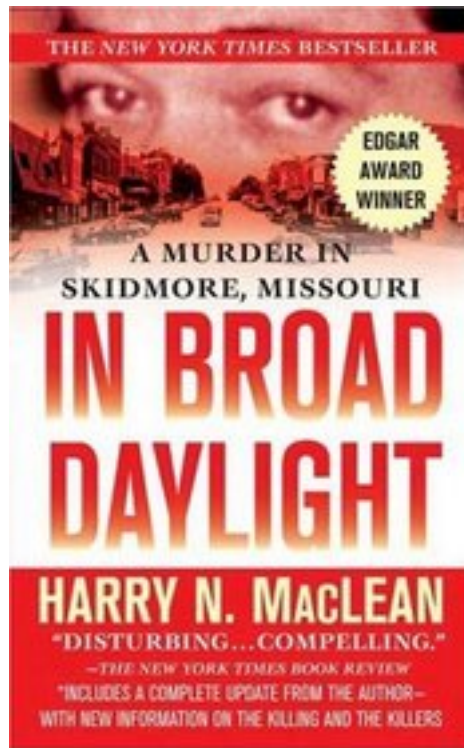
In An Unspoken Voice: How the Body Releases Trauma and Restores Goodness is a book by Peter A. Levine, first published in 2010. It explores the physiological basis of trauma and a body-centered method of recovery. The theory is based on neuroscience and behavioral studies, and the practice (called Somatic Experiencing) on clinical experience.

While dealing with trauma through intellectual and emotional exploration can make a difference, involving the body is a powerful approach often overlooked. This is an important book, both for understanding trauma and how it might be healed, and because it gives the knowledge of prevention: how to avoid becoming traumatized by overwhelming experiences of the future.

This kind of information ties into and complements that found in the 'Narcissism "big five"' psychology books, in providing an understanding of trauma and how it affects the nervous system – and through the nervous system, the entire body.

External links

- [Cassiopaea Forum: In An Unspoken Voice – Peter Levine](#) (Review, summary, and discussion.)
- [Trauma, Somatic Experiencing and Peter A. Levine PhD](#) (Levine describes the effects of trauma on the nervous system using his "Slinky" metaphor. He also conveys his approach to treating trauma, which involves very gradually releasing – or 'titrating' – the compressed fight-or-flight energy, giving the individual the ability to reintegrate it back into the nervous system.)
- [Rebounding from Trauma with Peter Levine](#) (Levine discusses his online course "Healing Trauma", which offers students tools to rebound from the effects of trauma and to come back into life through a reconnection with our body and our sensations and feelings. He also shares the inspirational story of one of his first patients.)



In Broad Daylight, 2006

In Broad Daylight

In Broad Daylight: A Murder in Skidmore, Missouri is a 1988 true crime book by Harry N. MacLean, describing the story of the killing of Ken Rex McElroy on the main street of Skidmore, Missouri in July 1981.

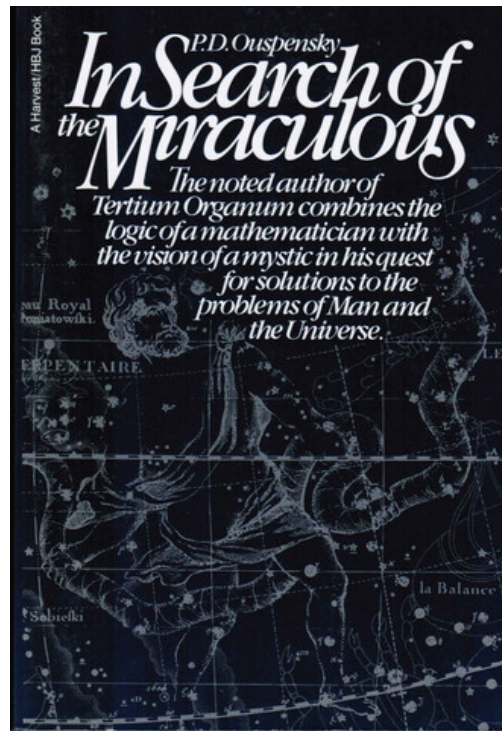
This book details the case of Ken Rex McElroy and his 21-year reign of terror throughout four counties in northwest Missouri, and the ultimate murder of McElroy, who was shot to death in broad daylight as he sat in his pickup truck on the mainstreet of the town. Despite the fact that there were more than 45 witnesses to the killing, no one has been prosecuted for the killing.

The story is a good example of how a low-life psychopath can hold people hostage as well as how people may finally stand up to such a monster.

Further readings

- [Cassiopaea Forum: In Broad Daylight](#)

- [Cassiopaea Forum: In Broad Daylight \(on DVD\)](#)



In Search of the Miraculous, 1949.

In Search of the Miraculous

In Search of the Miraculous: Fragments of an Unknown Teaching is a book by [P. D. Ouspensky](#), published posthumously in 1949 by Ouspensky's students and authorized by [George Gurdjieff](#) himself. It is probably the best overall introduction to the [Fourth Way](#) ever published, containing both a structured presentation of the teaching and a personal account giving background information and additional perspective.

The book is essentially Ouspensky's account of how he met "G." (who we know to be Gurdjieff), learned his Fourth Way teaching, and in what this teaching consisted. It relates events starting with Ouspensky's encounter with Gurdjieff in Moscow in 1915. Ouspensky then describes his participation in Gurdjieff's Work groups, recording both his experiences and the concepts Gurdjieff gave in his lectures in a roughly chronological order.

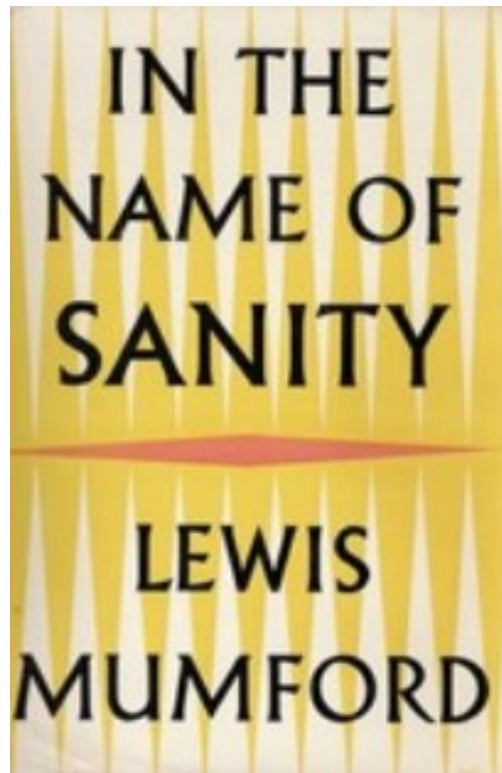
From the viewpoint of the FotCM, this book is packed with profound information and is a good general introduction to Gurdjieff's ideas, and also gives a good glimpse of how Gurdjieff *did* things. Part of this approach, as well as several other Gurdjieffian ideas, are an integral part of FotCM. It remains an essential read for understanding a number of the topics discussed on the [Cassiopaea Forum](#) – as well as for anyone seriously interested in The Work, i.e. in practicing the Fourth Way.

In relation to other Fourth Way books

- Boris Mouravieff's *Gnosis* trilogy makes good additional reading; it provides additional information on the teaching, but lacks the more concrete perspective conveyed by Ouspensky's personal account. It is also best kept in mind that Mouravieff sometimes made overly literal interpretations, gave his writing something of a "Biblical gloss", and at times displayed prejudice and identification with ideas such as Synarchism. Read critically, his work however serves as a conceptual bridge between the work of Gurdjieff and the [Cassiopaeon](#) material.
- Writings by Gurdjieff himself are generally more difficult and less explicit; Ouspensky's great contribution to the Work has been to gather the concepts into a relatively concise and structured package. Many specific points of Gurdjieff's teaching are only recorded in writings by his followers. If they are found in *Beelzebub's Tales to His Grandson*, they are often presented in a more difficult form requiring more familiarity with the Work for extracting them from the text.
- William Patrick Patterson's *Georgi Ivanovitch Gurdjieff: The Man, The Teaching, His Mission* is recommended for a deeper exploration of the history of the work of Gurdjieff and his students – the events, the people, and some perspective on the teaching. Such understanding can increase the appreciation and practical understanding of the teaching, in the same way as Ouspensky's account in his book accomplishes.
- Ouspensky's works also include the following books on the Fourth Way: *The Psychology of Man's Possible Evolution*, *The Cosmology of Man's Possible Evolution*, *The Fourth Way*, and *A Further Record: Extracts from Meetings 1928–1945*. These books can be useful as supplementary material, but their content and presentation is more based on Ouspensky's interpretation of the Fourth Way, compared to the mostly highly accurate account of what Gurdjieff taught that is found in *In Search of the Miraculous*.
- Other students of Gurdjieff, and students of students of Gurdjieff, etc., have written their own books, but these are generally skewed by personal biases and misunderstandings to a greater or lesser extent, and are therefore best taken with a grain of salt.

See also

- [Fourth Way](#)
- [George Gurdjieff](#)
- [P. D. Ouspensky](#)



In the Name of Sanity, 1954.

In the Name of Sanity

In the Name of Sanity is a book by historian Lewis Mumford, first published in 1954.

This book is a collection of essays/lectures, and as he wrote on the first page, "the aim of this book is to give fresh insight - and with that insight hope and courage - to those who are disquieted by the violence and irrationality of our times". There are nine chapters, with parts of them were written before 1950s. Before the cold war broken out, the author was describing the foundations of the war and the issues surrounding it with brief discussions and comparisons with the previous wars and the severe consequences for the humanity at large.

The author also discusses the coming of the times of hate, violence, fears, and most of all, irrationality, which are quite fitting for our present times. He implores us, the reader, to come to our senses during a time of "irrational violence" and strongly suggested to us to utilize the "techniques of Creativity" for national security, which had been relying so much on those disintegrating forces, before it's too late. Humanity, as the author points out, is heading to its own destruction as long as people paying attention to "less important things" like wars, atom bombs, violence, fears, - all that contributes to one's disintegration and dehumanization. In order to unite "men," he illustrated an

action begins with "conversations" at the lowest level and then out to the humanity at large.

From Laura Knight-Jadczyk's [review](#) on Amazon:

Parts of this book were written in 1946 just as the world was emerging from the insanity of the second World War. What Mumford described was, basically, the foundations of the ensuing cold war. It's chilling to realize that what he predicted did happen, and even more chilling to see how his predictions have played out in 9-11 and everything that has happened since then.

Mumford was very concerned about the planet and humanity at a time when very few other people had the same vision that he did. He wrote about the coming of an era of hate, fear, suspicion and violence which is most certainly the norm of our present day in almost the exact terms he predicted.

Mumford's primary concern was that humanity has come to rely on aggression for national security instead of making peace and helping others and accepting a multi-cultural world. He saw clearly that we were becoming the barbarians we think are "over there" somewhere else, that we need to control or destroy.

A timeless and timely book, simply and eloquently argued; a must read for everyone.

See also

[Politics and pathocracy](#)

Invisible Residents

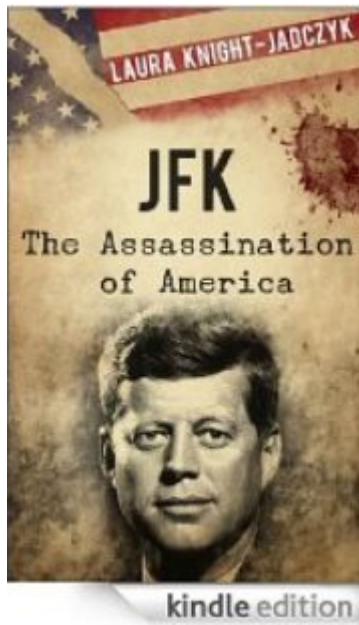
Invisible Residents: The Reality of Underwater UFOs is a classic book by biologist Ivan T. Sanderson, originally published in 1970 as *Invisible Residents: A Disquisition upon Certain Matters Maritime, and the Possibility of Intelligent Life under the Waters of This Earth*.

This book is an exemplar treatise on unexplained incidents in the world's oceans. Sanderson makes a case for the existence of "Other Intelligences - live under the oceans" (OINTS), which are as twice as old as Human beings. He also proposed that the OINTS are responsible for UFO (Unidentified Flying Object) and USO (Unidentified Submarine Object) sightings and many mysterious disappearances of ships and planes in the Bermuda Triangle, listing more than fifty unexplained cases.

See also

- [UFO phenomenon](#)
- [High strangeness](#)
- [Window faller](#)
- [Bermuda Triangle](#)





JFK: The Assassination of America, 2013

JFK: The Assassination of America

JFK: The Assassination of America is an ebook by [Laura Knight-Jadczyk](#), published in 2013, based on the author's [JFK Series](#) on SotT.

The author brings into focus how the convergence of greed and the power-mad forces of big oil, organized crime, and the military-industrial complex brought about the destruction of John F. Kennedy on that fateful day in Dallas, TX, November 22, 1963. Drawing on an early analysis of Kennedy's assassination, *Farewell America*, which was produced by a French intelligence group, the author brings a deeper understanding of this tragic event by placing it in the light of the psychopathic motivations of these criminal elements.

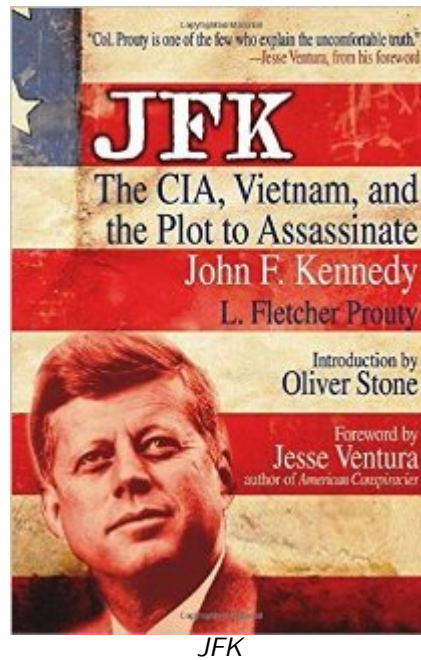
Additionally, a highly recommended documentary to go along with any reading on the JFK assassination is *Evidence of Revision: The Assassination of America* ([forum thread](#)).

Further readings

- [Cassiopaea Forum: JFK: The Assassination of America now available on Kindle!](#)
- [SOTT Podcast #71: Assassination Of JFK \(transcript\)](#).
- [SOTT Talk Radio Show #42: The JFK Assassination: 50 Years Later](#)

See also

- [Laura Knight-Jadczyk](#)
- John F. Kennedy
- History
- [New World Order](#)
- [Matrix control system](#)
- Secret team



JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy

JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy is a book by L. Fletcher Prouty, first published in 1992, which gives a sobering overview of what happened on the day of assassination of President John F. Kennedy and proposed his death as a *coup d'état* that placed in the White House a very different man "controlled" by a psychopathic elite.

A blurb on [Barnes and Noble](#) gives a good overview of the book:

For decades, the truth about the assassination of President John F. Kennedy has been obscured by those with an agenda of one kind or another. Colonel L. Fletcher Prouty has, in his interviews, letters, and books, explained the motives and methods behind the plot to topple an American president.

JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy provides a fascinating perspective on the assassination. L. Fletcher Prouty draws on his experience and insider knowledge to review the particular security arrangements in Dallas on November 22, 1963, and other circumstances to support his belief that Kennedy's murder was, in fact, a carefully played and professionally executed coup d'état.

Prouty's work was a source for Oliver Stone's movie, *JFK*, and he was the basis for the Donald Sutherland character "X" in the movie. Anyone who suspects that the Warren Report didn't reveal the whole truth about the murder of President Kennedy, or is

interested in an insider's perspective on one of America's most shocking crimes, will want to read Prouty's views.

In a [forum thread](#) about this book, [Laura Knight-Jadczyk](#) wrote:

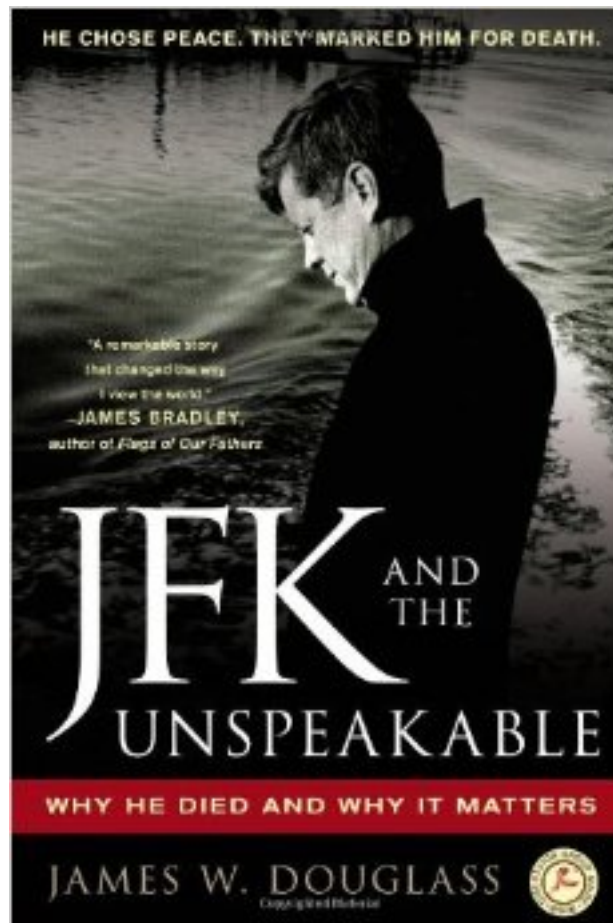
It's not just another book that goes endlessly over the evidence (or lack) of the JFK assassination, it is much, much more than that. Prouty was a gov insider and in his effort to explain how Viet Nam and the Cold War "happened," he provides a ton of insight into the minds and attitudes of the "insiders" or the "power elite." I think it is a "must read" for anyone who wants to understand what is going on in our world today.

External links

- [Cassiopaea Forum: JFK by L. Fletcher Prouty](#)
- [YouTube: JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy: L. Fletcher Prouty](#)

See also

- [Politics and pathocracy](#)
- [Pathocracy](#)
- [New World Order](#)
- [John F. Kennedy](#)
- [*JFK: The Assassination of America*](#)
- [*JFK and the Unspeakable*](#)
- [*The Secret Team*](#)
- [*The Controversy of Zion*](#)



JFK and the Unspeakable

JFK and the Unspeakable

JFK and the Unspeakable: Why He Died and Why It Matters is a book by Christian theologian James W. Douglass, first published in 2008, which is the most comprehensive and shocking treatment of the forces behind the death of President John F. Kennedy. This book analyzes Kennedy's presidency as well as the events and the machinations of psychopathy behind the assassination.

The blurb on [Amazon](#) gives a good overview of the book:

The acclaimed book Oliver Stone called "the best account I have read of this tragedy and its significance," *JFK and the Unspeakable* details not just how the conspiracy to assassinate President John F. Kennedy was carried out, but WHY it was done...and

why it still matters today.

At the height of the Cold War, JFK risked committing the greatest crime in human history: starting a nuclear war. Horrified by the specter of nuclear annihilation, Kennedy gradually turned away from his long-held Cold Warrior beliefs and toward a policy of lasting peace. But to the military and intelligence agencies in the United States, who were committed to winning the Cold War at any cost, Kennedy's change of heart was a direct threat to their power and influence. Once these dark "Unspeakable" forces recognized that Kennedy's interests were in direct opposition to their own, they tagged him as a dangerous traitor, plotted his assassination, and orchestrated the subsequent cover-up.

Douglass takes readers into the Oval Office during the tense days of the Cuban Missile Crisis, along on the strange journey of Lee Harvey Oswald and his shadowy handlers, and to the winding road in Dallas where an ambush awaited the President's motorcade. As Douglass convincingly documents, at every step along the way these forces of the "Unspeakable" were present, moving people like pawns on a chessboard to promote a dangerous and deadly agenda.

JFK and the Unspeakable shot up to the top of the bestseller charts when Oliver Stone first brought it to the world's attention on Bill Maher's show. Since then, it has been lauded by Mark Lane (author of *Rush to Judgment*, who calls it "an exciting work with the drama of a first-rate thriller"), John Perkins (author of *Confessions of an Economic Hit Man*, who proclaims it is "arguably the most important book yet written about an American president"), and Robert F. Kennedy, Jr., who calls it "a very well-documented and convincing portrait...I urge all Americans to read this book and come to their own conclusions."

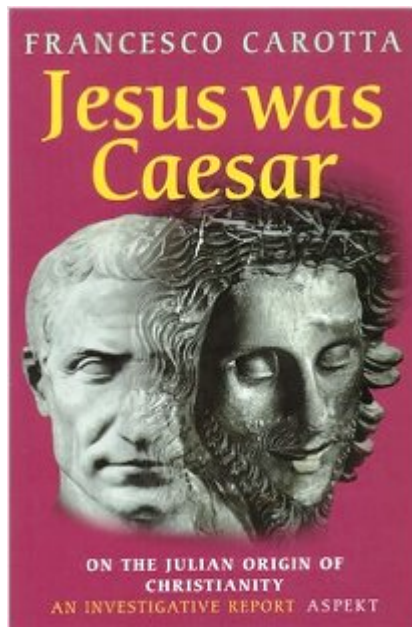
While Fletcher Prouty's *JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy* is a mind-opening overview of what happened on the day of assassination, *JFK and the Unspeakable* is a much more precise view, with an incredible amount of organization of detail. If one were to pick just one book to read on JFK assassination, this book would be chosen with no hesitation.

External links

- [Cassiopaea Forum: JFK and the Unspeakable: Why He Died and Why It Matters](#)
- [Joe Quinn's Blog: JFK and the "F**king Crazyies"](#)
- [SotT: JFK and the Unspeakable: Why He Died and Why It Matters](#)
- [SotT: Who killed Kennedy: CIA, LBJ, or the Truly "Unspeakable"?](#)
- [YouTube: Jim Douglass, JFK and the Unspeakable, COPA Dallas 2009](#)

See also

- [Politics and pathocracy](#)
- *[The Secret Team](#)*
- *[JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy](#)*



Jesus was Caesar

Jesus was Caesar

Jesus was Caesar: On the Julian Origin of Christianity: An Investigative Report is a book by Francesco Carotta, originally published in 1999, which presents a case that the historical person behind the Biblical figure Jesus Christ was not Jesus of Nazareth, but Julius Caesar, from whose cult later dissolved as Christianity surfaced and developed over the centuries. The author based this case on an irrefutable comparison of the biblical gospels about Jesus with the ancient historical sources about the final years of Caesar and his legacy.

From Laura Knight-Jadczyk's [review](#) on Amazon:

The Truth that will Set You Free!

As Paul Cliteur of the University of Leiden stated: "This report is of the same order of importance as the scientific discoveries of Darwin and Galileo."

I would say it is even MORE important than Darwin and Galileo because the misuse of Christianity has been the bane of Western civilization for almost two millennia.

The efforts of the scholars to prove the existence of a historical character behind Christianity, a Jewish Jesus, has proven again and again to be a complete and utter failure. How can an empty grave have any meaning when the one who was supposedly put there never existed to begin with?

But now, thanks to Carotta, there IS a historical figure who is actually more commanding and praiseworthy than the pale, insipid Gallilean failure long held up to us as a role model that anyone in their right mind would NEVER follow.

Now we can distance ourselves from the schismatic disputes that have poisoned our civilization and history, that continue to poison our societies and divide people against each other; now we can KNOW the founder, who he was, what he taught, what he actually did, and even read his own words.

Jesus was, indeed, Caesar: a Roman, not a Jew. Carotta's evidence is compelling and convincing.

Please, do yourself a favor, get and read this book. Don't pay any mind to the naysayers, the "true believers" in the artificially created religion who deny the truth that could set them free. Not only is it liberating to be free of the lies that have been used to terrify humanity for almost two thousand years, it is liberating to know that such a man as Julius Caesar existed: a man who can stand today as a role model for the people, the poor, the downtrodden, and that despite the hatred of the wealthy elite such as Cicero and Cato, his acts were so magnificent and well-known that even they could not cover them up.

Along with this book, you will want to read also Gary Courtney's *Et tu, Judas? Then Fall Jesus!*, Michael Parenti's *The Assassination Of Julius Caesar*, and Joseph Atwill's *Caesar's Messiah*. Only then, will you have the complete picture of the solution of the greatest mystery of Western Civilization.

It's a tremendous feeling to finally know the truth that sets one free!

Related readings

- [Et tu, Judas? Then Fall Jesus!](#)
- *The Assassination Of Julius Caesar*
- *Caesar's Messiah*
- *Caesar: Politician and Statesman*
- *Julius Caesar*

External links

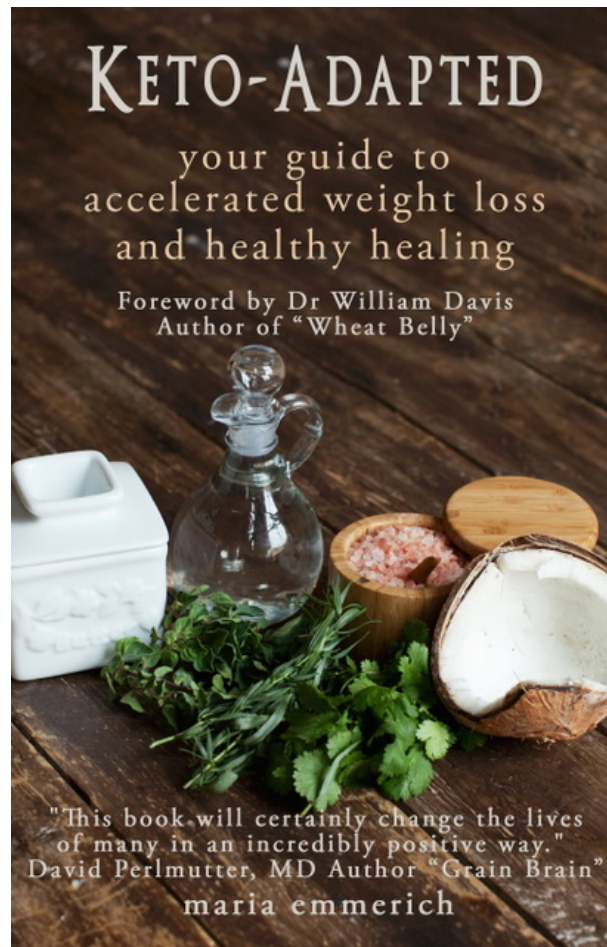
- [Cassiopaea Forum: Was Julius Caesar the real Jesus Christ?](#)
- [Carotta website: Jesus was Caesar](#)

- [SOTT Talk Radio: Who was Jesus? Examining the evidence that Christ may in fact have been Caesar!](#)
- [SOTT Talk Radio: Julius Caesar - Evil Dictator or Messiah for Humanity?](#)
- [Cassiopaea Forum: Show #24: Who was Jesus?](#)
- [Cassiopaea Forum: Show #25 - Julius Caesar: Evil Dictator or Messiah for Humanity?](#)
- [YouTube: The Gospel of Caesar](#)

See also

- [History](#)
- [Julius Caesar](#)

Keto-Adapted



Keto-Adapted is a book by Maria Emmerich, first published in 2013, which provides a practical guide to the [ketogenic diet](#). It is short, easy to read, and covers a lot of common issues that people run into when attempting to transition to a ketogenic diet.

Apart from giving practical suggestions, this book briefly covers the theory behind the ketogenic diet. It also contains some recipes. The combination of serving as a quick and simple introduction, and also providing useful advice on how to solve various issues, makes this book very suitable for those interested in getting started with a ketogenic diet, as well as for those who've begun and run into issues along the way.

For a deeper understanding of the theory (metabolism, macro- and micronutrients, health and illnesses, food sensitivities, etc.), additional reading is recommended. For example, [Diet Research of the Cassiopaea Forum](#) (a free resource) and Nora Gedgaudas' [Primal Body](#), [Primal Mind](#) contain

more thorough information.

One caveat is that Emmerich's dietary approach allows nightshades (which many are sensitive to) and dairy products (which are unhealthy due to the casein they contain). The additional recommended reading provides more information about these issues.

See also

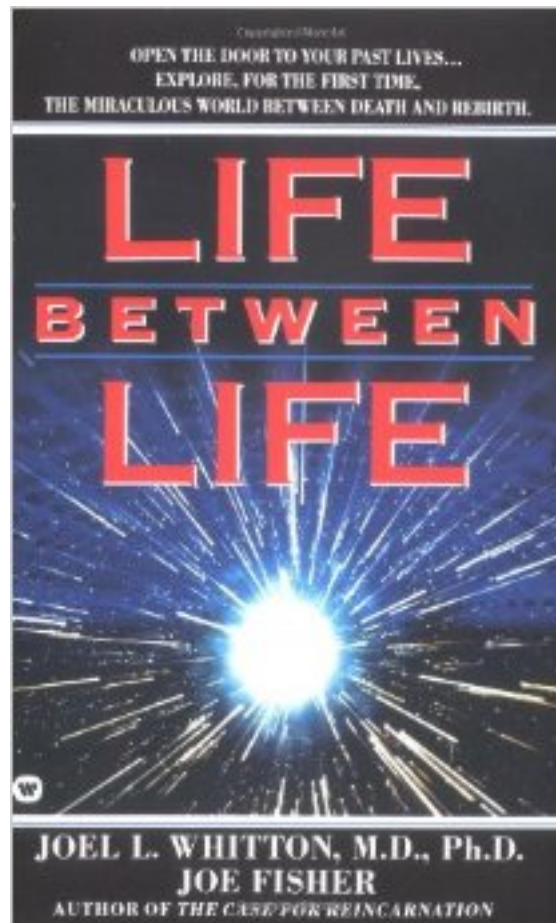
- [Ketogenic diet](#)
- Nightshade
- Casein

Further reading

- *Diet Research of the Cassiopaea Forum*
- *Primal Body, Primal Mind*
- *The Art and Science of Low Carbohydrate Living*

External links

- [Ketogenic Diet – Path To Transformation?](#) (One of two very large discussions on the Cassiopaea Forum, where people discuss the ketogenic diet, their experiences with it, and various materials on it.)
- [Ketoadaptation – Consensus](#) (The rationale behind our new consensus that proceeding straight to a ketogenic diet is optimal. In the discussion, *Keto-Adapted* is mentioned as one of the main recommended resources for those interested in doing so.)
- [Keto recipes](#) (A Cassiopaea Forum thread where additional recipes for the ketogenic diet are shared and discussed; this may be very helpful for those transitioning to the diet. The forum also contains more recipes which can be searched for.)



Life Between Life, 1986

Life Between Life

Life Between Life is a book by psychiatrist Joel L. Whitton and paranormal writer Joe Fisher, first published in 1986.

In this book, Dr. Whitton works with hypnotic regression into past lives, and it is mainly focused on the "in-between life states" or "in-between times". The responses from his hypnotized subjects has emphasized that when the soul enters the body is varied: some reported it more towards the beginning of the pregnancy, others just before the birth, few right after the birth. This gives one an notion that there is no experience of "souls entering their bodies" as being the same, but there are certainly some similarities in some aspects. Also, the book also discusses how past lives can affect or influence present lives, with some great examples.

See also

- [Karma](#)
- [Recurrence](#)



Life Is Real Only Then, When 'I Am', 1999 edition

Life Is Real Only Then, When 'I Am'

Life Is Real Only Then, When 'I Am' is the third volume, however incomplete, of the *All and Everything* trilogy written by G.I. Gurdjieff, first published privately in 1974. The *All and Everything* trilogy also includes *Beelzebub's Tales to His Grandson* (1950) and *Meetings with Remarkable Men* (1963).

The book contains a foreword by Jeanne de Salzmann, a prologue, the author's five "talks" (delivered on five nights starting 28 November 1930 and ending 19th of December the same year) and a final essay entitled "The Outer and Inner World of Man". The book is unfinished.

In its Foreword by de Salzmann:¹⁰

"My last book, through which I wish to share with other creatures of our Common Father similar to myself, almost all the previously unknown mysteries of the inner world which I have accidentally learned."

Gurdjieff wrote these words on the 6th of November, 1934, and immediately started to work. For the next few months he devoted himself entirely to working out his ideas for this book.

Then suddenly, on the 2nd of April, 1934, he completely stopped writing.

One is bound to ask: why did he abandon the project at this point and never return to it again?

Why did he leave this Third Series unfinished and apparently give up his intention to publish it?

It is not possible to answer these questions unless one has been oneself engaged in the intensive work which Gurdjieff undertook in the last fifteen years of his life with a certain number of pupils, creating for them day after day the conditions necessary for a direct and practical study of his ideas.

He let it be clearly understood, on the last page of *Beelzebub's Tales to His Grandson*, that the Third Series would be accessible only to those who would be selected as capable of understanding "genuine objective truths which he will bring to light" in this Series.

¹⁰Gurdjieff, G. I. *Life Is Real Only Then, When 'I Am'*, p. ix-x. New York: Penguin Compass, 1999.

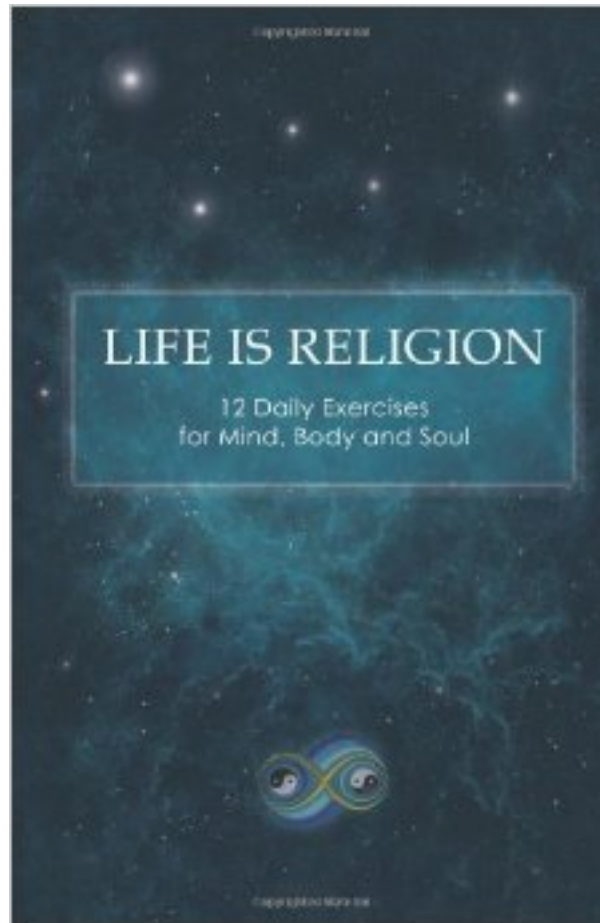
It is very possible that Gurdjieff was going to discuss about a "man without a soul", mechanical man, or using C's terminology, [Organic Portals](#).

Further readings

- [Cassiopaea Forum: Gurdjieff On the Nature of Man](#)

See also

- [Gurdjieff](#)
- [Fourth Way](#)



Life Is Religion, 2013

Life Is Religion

Life Is Religion: 12 Daily Exercises for Mind, Body, and Soul is a small book assembled by Cassiopaea Forum members (Quantum Future Group), published in 2013 by Red Pill Press.

This book grew out of the discussion following the [23 March 2013 C's session](#). It brings together key points on The Work, or Fourth Way, and is a handy summary to refer to.

It guides the reader through 12 daily exercises for spiritual, mental, and physical well-being. Lushly illustrated, each section includes practical advice and inspirational quotations, with suggestions for healthy eating and activities to heighten self-awareness and deal with the stresses of everyday life. Inspired by QFG's ongoing research and Laura Knight-Jadczyk's [Cassiopaeian Experiment](#), *Life Is Religion* is a concise yet comprehensive guide to living a life of truth and compassion.

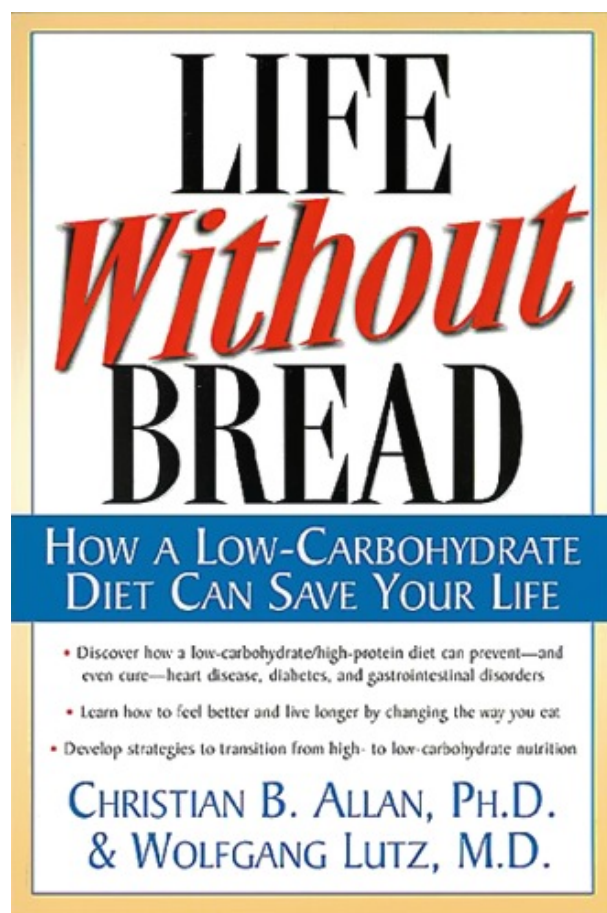
The name of the book was inspired by the following quote from the C's:

Life is religion. Life experiences reflect how one interacts with God. Those who are asleep are those of little faith in terms of their interaction with the creation. Some people think that the world exists for them to overcome or ignore or shut out. For those individuals, the worlds will cease. They will become exactly what they give to life. They will become merely a dream in the "past". People who pay strict attention to objective reality right and left, become the reality of the "Future".

Further information

- [Cassiopaea Forum: Life Is Religion Available on Amazon!](#)

Life Without Bread



Life Without Bread is a book by Christian B. Allan and Wolfgang Lutz, first published in 2000. It is the latest English edition of Lutz' work. It describes a low-carb [diet](#) approach, and the clinical findings and metabolic knowledge on which it is based, in an easily read way.

This book is a gentle introduction for those interested in a [paleo diet](#). Given the discussion of clinical cases, it is also especially relevant for those struggling with diabetes, gastrointestinal disorders, cardiovascular illness, or weight problems (in either direction).

Lutz and Allan cover the basics of ketogenic metabolism, the importance of saturated [fat](#) and the misconception of its supposed dangerousness. Both the overweight and the underweight will find an explanation for their issues, in how excess insulin (resulting from excess carbohydrate consumption) can lead to either one of two different kinds of hormonal imbalances.

Some important information is missing in this book, compared to works based on newer research.

It does not cover gluten, dairy, and the problems with ingesting these and other specific damaging foods and substances. And for those interested in proceeding to a [ketogenic diet](#), there is also some further relevant information which will have to be found elsewhere.

Whether you interested in what we consider a [paleo](#) or a [ketogenic](#) approach, a good work to supplement the information in *Life Without Bread* is Nora Gedgaudas' *Primal Body, Primal Mind*. Yet another additional work is *The Art and Science of Low Carbohydrate Living* by Phinney and Volek.

See also

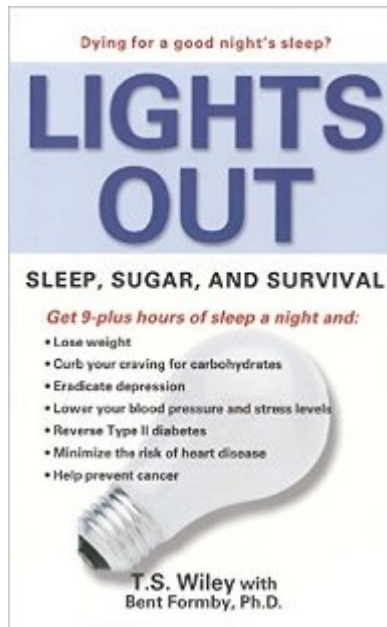
- [Paleo diet](#)
- [Ketogenic diet](#)

Further reading

- ["Diet Research of the Cassiopaea Forum](#)
- ["Primal Body, Primal Mind](#)
- ["The Art and Science of Low Carbohydrate Living](#)
- ["The Vegetarian Myth](#)

External links

- [Cassiopaea Forum: "Life Without Bread"](#) (Chronicles our older paleo diet as it evolved over time, beginning in 2011, with all of the collective input and experiences. The thread contains a lot of good information; however, it should be read keeping in mind what has been learned since.)
- [Cassiopaea Forum: *Life Without Bread* Chapter 5, "Energy: Less is More"](#) (Excerpt.)
- [Cassiopaea Forum: A way to deal with cravings - 'The List'](#)
- [Cassiopaea Forum: Ketogenic Diet - Path To Transformation?](#) (Chronicles our ketogenic diet as it has evolved; it contains a lot of valuable material and experiences for those now changing their diet.)



Lights Out: Sleep, Sugar, and Survival, 2001

Lights Out: Sleep, Sugar, and Survival

Lights Out: Sleep, Sugar, and Survival is a book by T. S. Wiley with Bent Formby, published in 2001, which deals with the problem of "light poisoning", disrupting sleep quality and unnatural sleep patterns - and the impact on health this gives rise to.

In this book, the author brings to point that the light is a physiological trigger that controls dopamine and hormones like cortisol. They argues that due to the extension of the natural day through artificial lighting, resting/sleeping at the hormonal level is rarely adequate for optimum biological needs of the body. This causes both fatigue and unnatural appetite, which leads to weight gain, exhaustion and various diseases. Also, they discusses how the body's responses are cyclical, reflecting the seasons of the year, and that the body's needs vary seasonally (for an example, during the winter months, the body needs more sleep, and carbohydrates should be restricted as they would have been naturally during hunter-gatherer times).

It is important to note that the authors comes at the matter purely from the perspective of evolutionary biology, but if one keeps in mind that our "machines" are a product of this process to a great extent, it is very helpful to know these things for better tuning of the machine.

As Laura Knight-Jadczyk once wrote on the "[Are You Getting Enough Sleep](#)" thread:

It's very important to have total darkness, not just in respect of your eyes, but your whole body. Your skin has light sensing cells too. Just a minute or two of light on one

square inch of the skin will stop the hormones that secrete only in the dark and those hormones are crucial for all your body systems.

See also

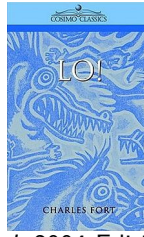
- [Ketogenic diet](#)

Further reading

- *[Molecules of Emotion](#)*

External links

- [Cassiopaea Forum: Lights Out: Sleep, Sugar, and Survival](#)
- [Cassiopaea Forum: Are You Getting Enough Sleep? Sleeping properly?](#)
- [Natural News Video: Sleep - are you getting enough?](#)



Lo!, 2004 Edition

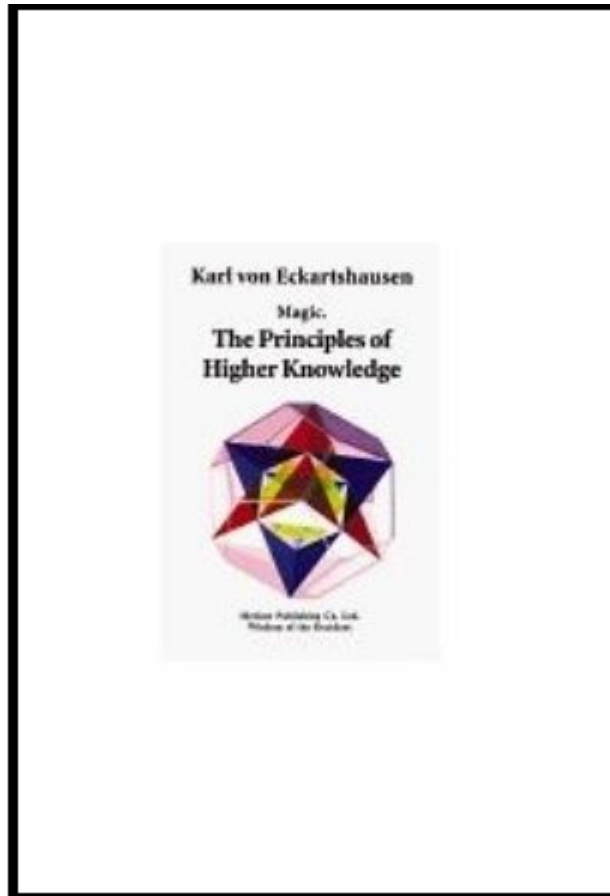
Lo!

Lo! is a book by Charles Hoy Fort, first published in 1931, continuing his reports of unusual phenomena, focusing mainly on astronomy and teleportation. This is the third of Fort's four books, preceded by *The Book of the Damned* (1919) and *New Lands* (1925), followed by *Wild Talents* (1932).

The book can be read on [Sacred Texts website](#) or the hypertext edition on [Fortean Web Site of Mr. X](#).

See also

- [UFO phenomenon](#)
- *The Book of the Damned*



Magic: The Principles of Higher Knowledge, 1989 edition

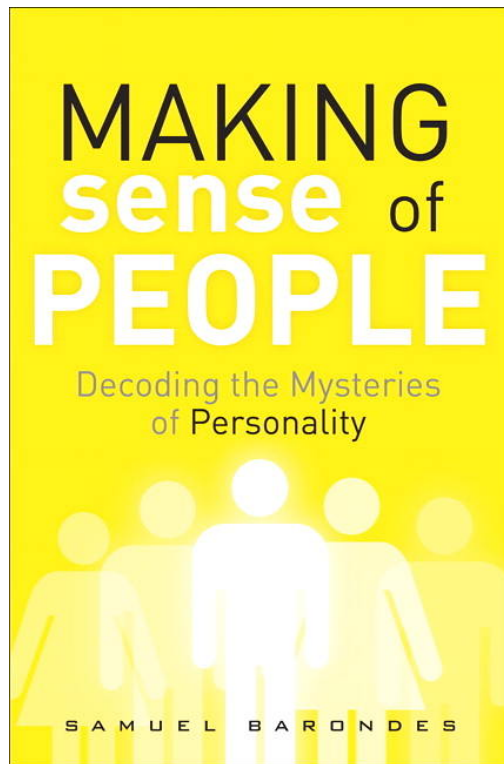
Magic: The Principles of Higher Knowledge

Magic: The Principles of Higher Knowledge is a book by Christian theosopher Karl von Eckartshausen, first published in German in 1788, conveying the author's thoughts on metaphysical, religious, and theosophical aspects of life.

Readers are advised not to misunderstand the word "magic" in the book's title; this work is not similar to modern "New Age"/"self-help" books dealing with "magic", and it is not concerned with rituals or simplistic "secrets" for transforming one's life. It is a book about principles of life and existence, each chapter defining and describing a "principle".

It is recommended and useful reading.

Making Sense of People



Making Sense of People: Decoding the Mysteries of Personality is a book by Samuel Barondes, first published in 2011. It describes personality, and how it can be classified and observed, in terms of the Big Five personality traits. It also discusses the joint environmental and genetic basis of personality formation, and the question of character and character development, including how a person might deliberately work to improve his or her character.

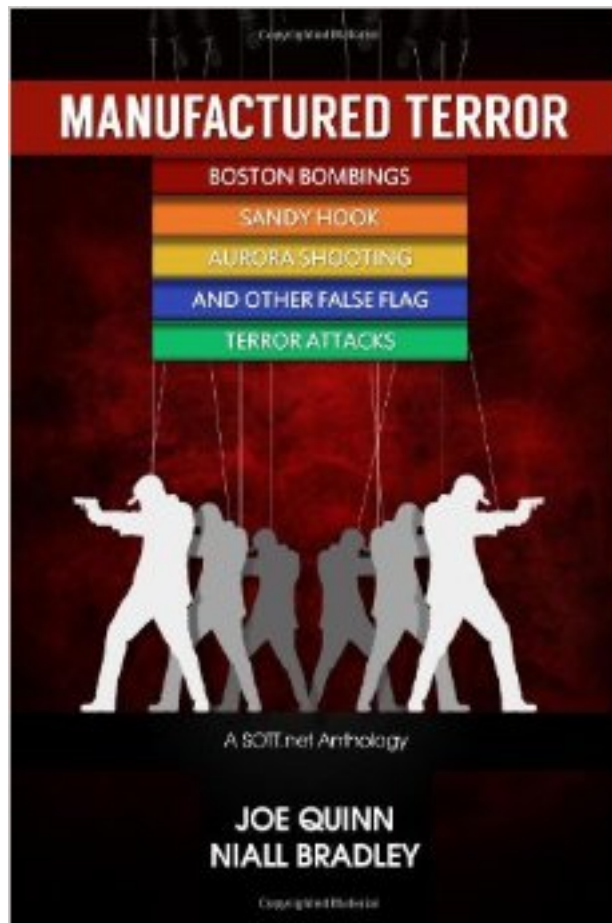
The description in this book of how personality can be classified and observed is practically useful, both for understanding oneself and for understanding others. It serves as a good supplement to books such as *Strangers to Ourselves* and *Redirect*, which explore deeper questions of how the mind and personality works and how a person can be unknowingly shaped by environmental influences.

See also

- Personality
- Big Five personality traits
- Character

External links

- [Cassiopaea Forum: Re: The Adaptive Unconscious](#) (Discussion of and excerpts from *Making Sense of People*.)



Manufactured Terror: The Boston Marathon Bombings, Sandy Hook, Aurora Shooting and Other False Flag Terror Attacks, 2014

Manufactured Terror

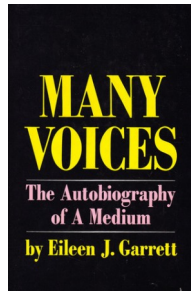
Manufactured Terror: The Boston Marathon Bombings, Sandy Hook, Aurora Shooting and Other False Flag Terror Attacks is a Sott.net anthology by Joe Quinn and Niall Bradley, first published in 2014.

This book covers the biggest mass shootings and terror attacks in recent memory: from the Fort Hood, Sandy Hook, Washington Navy Yard and Aurora theater shootings to the Boston Marathon bombing and Toulouse attacks. Included are original, on-the-spot reports and subsequent analyses showing the contradictions and distortions in the official accounts. After looking at all the evidence, it's clear that we have not been told the truth about these attacks. From eyewitness reports of multiple shooters to intelligence-agency connections, the major attacks in recent years show all the

hallmarks of manufactured terror.

See also

- [Ponerology and psychopathy](#)
- [Matrix control system](#)



Many Voices: The Autobiography of a Medium, 1968

Many Voices: The Autobiography of a Medium

Many Voices: The Autobiography of a Medium is an autobiography by Eileen J. Garrett, first published in 1968.

Eileen J. Garrett (1893 - 1970) was an Irish trance medium and her abilities were tested by a number of parapsychologist and paranormal researchers in 1930s and 1940s during her stay in the United States. She also founded the Parapsychology Foundation in 1951, which promotes organized scientific researches into parapsychology and publishes *International Journal of Parapsychology*.

In this book, the author discusses her life and her psychic abilities as well as touches on many themes relating to the paranormal phenomena. She does not give into the idea that the "voices" that was speaking through her while she was in a trance were "separate entities", but that very likely they were "aspects" of her own self.

In her autobiography, Garrett gave her views on mediumship:¹¹

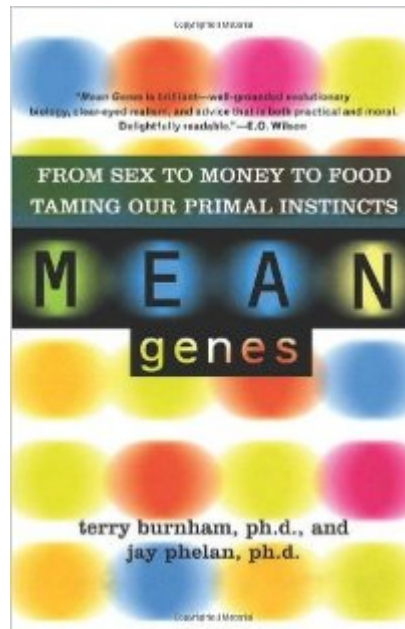
"If I were to sum up my present views of mediumship, I would be inclined to interpret these powers as a manifestation of individual supersensitivity. As I have already indicated, I found my own powers to be intimately related to the events and experiences of my earliest childhood; and it may be that the mediumistic gift is an extreme intensification of infant awareness and response during the proverbial period, carried over into adulthood. In this respect, the mediumistic power may be of a similar order to those of the child prodigy in music or in mathematics. The prodigy's phenomenal abilities obviously cannot be explained wholly on the basis of something that is consciously learned. It must inevitably spring from unconscious forces, perhaps including racial memories, that we do not fully understand."

Garrett was mentioned in a number of articles and books, including Jon Klimo's *Channeling: Investigations on Receiving Information from Paranormal Sources* and Nandor Fodor's *Encyclopaedia of Psychic Science*.

¹¹Garrett, Eileen J. *Many Voices: The Autobiography of a Medium*, p. 231. New York: G. P. Putnam's Sons, 1968.

See also

- Spiritualism
- [Channeling and channeled material](#)



Mean Genes, 2001 Edition

Mean Genes

Mean Genes: From Sex To Money To Food: Taming Our Primal Instincts is a short evolutionary psychology work by economics professor Terry Burnham and biology professor Jay Phelan, first published in 2000, which illustrate the point that we are genetically programmed to do things that are bad for us - body image, money, addiction, violence, and relationships, friendship, love - all of which influenced by our genes.

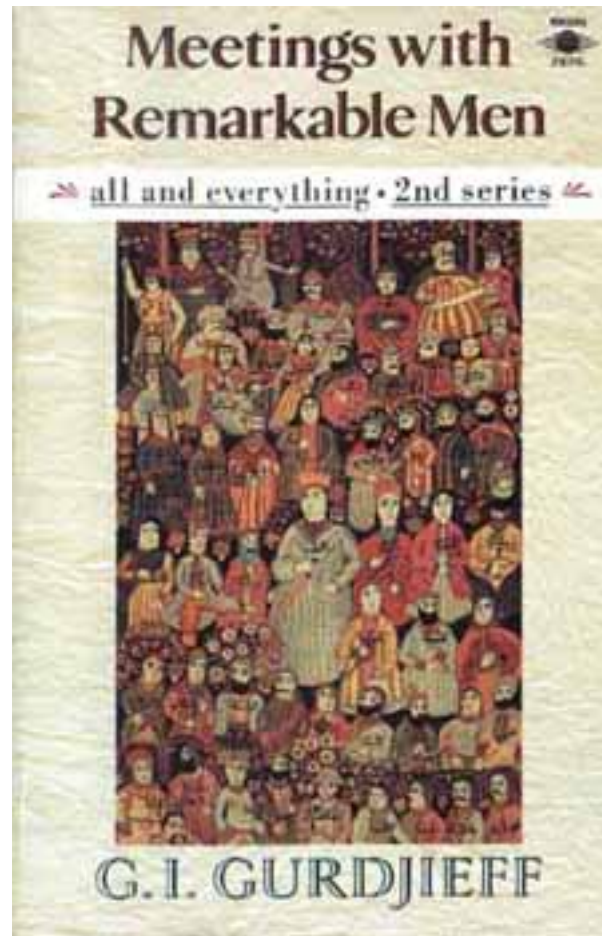
This book is informative and lighthearted, which provides insights towards dealing with the struggles for self-control.

Further information

- [The Wave Chapter 68: As Above, So Below](#)
- [Mean Genes website](#)

See also

- [Psychology](#)



Meetings with Remarkable Men, 1991 edition

Meetings with Remarkable Men

Meetings with Remarkable Men is the second volume of the *All and Everything* trilogy written by G.I. Gurdjieff, first published in 1960 in France. The *All and Everything* trilogy also includes *Beelzebub's Tales to His Grandson* (1950) and *Life Is Real Only Then, When 'I Am'* (1974).

The author started the manuscript in 1927 in Russian and revised it several times over the years. A British intellectual A. R. Orage translated this manuscript to English in 1963. This book covers the author's childhood and the most mysterious period of his life spent in search of esoteric knowledge in the Near and Far East.

This book is semi-autobiographical to which Gurdjieff said to:¹²

¹²Gurdjieff, G. I. *Meetings with Remarkable Men*, p. 1-2. New York: Penguin Compass, 2002.

"...give a form understandable for everyone to everything I have written down for the second series, in the hope that these ideas may serve as preparatory constructive material for setting up in the consciousness of creatures similar to myself a new world - a world in my opinion real, or at least one that can be perceived as real by all degrees of human thinking without the slightest impulse of doubt, instead of the illusory world which contemporary people picture to themselves.

Rather than having the book to become a complete autobiography, the author forges his work into a didactical form of his reminiscences about the "remarkable men" that he has met, beginning with his father. Then, he goes on to include his first tutor (Dean Borsh), Father Evlissi, Priest Pogossian, Abram Yelov, Prince Yuri Lubovedsky, Ekim Bey, childhood friend (Piotr Karpenko), and the professor of archaeology (Skridlov).

On "remarkable men", the author wrote:¹³

Before going further, I consider it necessary to explain exactly the expression "a remarkable man", since like all expressions for definite notions it is always understood among contemporary people in a relative, that is purely subjective, sense.

For example, a man who does tricks is for many people a remarkable man, but even for them he ceases to be remarkable as soon as they learn the secret of his tricks.

As a definition of who may be considered and called remarkable, I will simply say, for the present, to cut a long story short, to what men I personally apply this expression.

From my point of view, he can be called a remarkable man who stands out from those around him by the resourcefulness of his mind, and who knows how to be restrained in the manifestations which proceed from his nature, at the same time conducting himself justly and tolerantly towards the weakness of others.

The epilogue of this book entitled "The Material Question" where the author answered in a long narrative to one of the listeners' question in a Russian restaurant in 1924 about Institute for the Harmonious Development of Man and the listeners would see how he was able to finance his enormous operations and expeditions over the years - which gives a fascinating insight into his personal struggles and his determination to succeed, and how he did it.

This book was adapted into a film *Meetings with Remarkable Men* in 1979. The screenplay was written by Peter Brook and Jeanne de Salzmann. The former also directed the film and the latter choreographed the dance scenes.

See also

- [Gurdjieff](#)

¹³Gurdjieff, G. I. *Meetings with Remarkable Men*, p. 30-31. New York: Penguin Compass, 2002.

- [Fourth Way](#)



Judith Martin, pen name "Miss Manners" (Universal Uclick)

Miss Manners

The *Miss Manners* articles and books by American journalist Judith Martin describe, in a humorous way, how to be "excruciatingly correct".

In the Cassiopaea Forum discussion on [External Considering and Good Manners](#), *Miss Manners* has been recommended as a "must read" for forum members and beyond. While written for the American audience, readers in many other countries may still benefit; a fair portion of the advice may still apply (one would have to use own basic cultural knowledge and supplement the information as needed), and through her examples, she demonstrates basic principles and a general thoughtfulness.

Judith Martin has written an advice column, distributed three times a week by Universal Uclick, in more than 200 newspapers worldwide since 1978.

She has also written numerous *Miss Manners* books, including:

- *Miss Manners' Guide to Excruciatingly Correct Behavior*
- *Miss Manners Rescues Civilization: From Sexual Harassment, Frivolous Lawsuits, Dissing and Other Lapses in Civility*
- *Miss Manners on Weddings*
- *Miss Manners on Painfully Proper Weddings*
- *Common Courtesy: In Which Miss Manners Solves the Problem That Baffled Mr. Jefferson*
- *Miss Manners' Guide for the Turn-of-the-Millennium*
- *Miss Manners' Basic Training: Communication*
- *Miss Manners' Basic Training: The Right Thing To Say*
- *Miss Manners' Basic Training: Eating*
- *Miss Manners' Guide to Rearing Perfect Children*

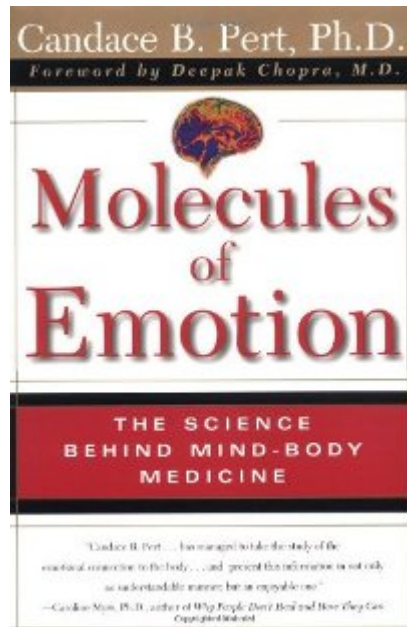
- *Star-Spangled Manners*
- *Miss Manners' Guide to Domestic Tranquility: The Authoritative Manual for Every Civilized Household, However Harried*
- *Miss Manners: A Citizen's Guide to Civility*
- *Miss Manners Minds Your Business* with Nicholas Ivor Martin

Further information

- [Cassiopea Forum: External Considering and Good Manners](#)
- [Miss Manners website](#)
- [UExpress: Miss Manners' column](#)
- [The Washington Post: Miss Manners' Column](#)

See also

- [Psychology](#)
- [Crucial Conversations](#)
- [How to Win Friends and Influence People](#)



Molecules Of Emotion, 1999 Edition

Molecules of Emotion

Molecules Of Emotion: The Science Behind Mind-Body Medicine is a book by neuroscientist Candace B. Pert, first published in 1997, which concerns with how the chemicals inside our bodies form a dynamic information network, linking mind and body.

In this book, the author presents a clear and often riveting account of her research on the frontier of a new kind of science - *peptides* - and how the emotions are the link between the mind and the body.

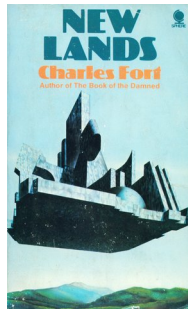
Further information

- [Candace Pert discusses Serotonin and The Molecules of Emotion](#)
- [The Wave Chapter 69: The Whirlpool of Charybdis, the Sirens and the Navigator](#)

See also

- [Brain](#)
- [Imprinting](#)

- [Psychology](#)



New Lands, 1974 Edition

New Lands

New Lands is a book by Charles Hoy Fort, first published in 1925, continuing his study of "anomalous phenomena", with this work mainly focusing on "astronomical anomalies". This is the second of Fort's four books, preceded by *The Book of the Damned* (1919), followed by *Lo!* (1931) and *Wild Talents* (1932).

The Index page on [Sacred Texts](#) website gives a good summary of this book:

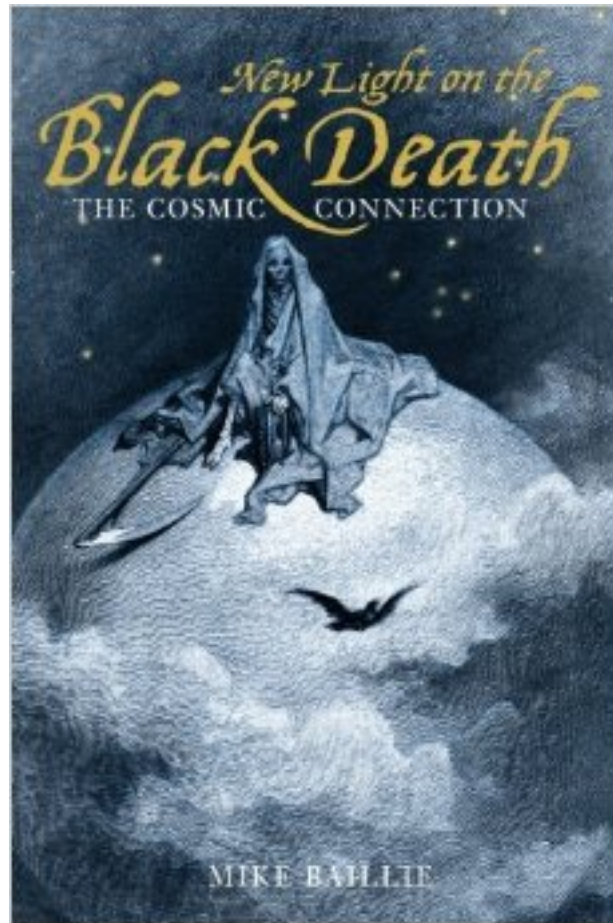
The focus of this book, the second which Fort published, is to tweak the nose of the mainstream astronomers. Fort's slightly tongue-in-cheek hypothesis is that the Earth is located in a fixed location, and that there are invisible lands in the sky just beyond the atmosphere.

He spends much of the first part of the book illustrating a number of embarrassing mistakes in celestial mechanics, and attempting to poke holes in the technique of parallax. Then he pulls together examples of falls of stones, gelatinous substances, anomalous earthquakes, fireballs, which occurred in the same location at the same time, notably in an area which he calls the 'London triangle.' Fort concludes that these manifestations are due to contiguous 'lands in the sky' which maintain a fixed location over the earth.

The book can be read on [Sacred Texts website](#) or the hypertext edition on [Fortean Web Site of Mr. X](#).

See also

- [UFO phenomenon](#)



New Light on the Black Death, 2006

New Light on the Black Death

New Light on the Black Death: The Cosmic Connection is a book by Mike Baillie, published in 2006. This book makes a compelling case for the nature of the Black Death in A.D. 1348, drawing upon tree ring and Greenland ice core evidence, along with contemporary accounts and mythical stories. The evidence suggests that the deaths were actually the result of cometary interactions.

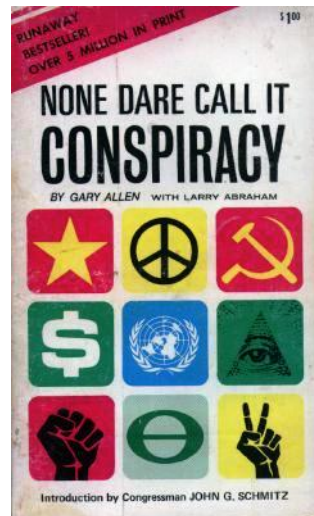
Not only does the author provide evidence for the nature of the Black Death, but also for the similar nature of previous events, such as the prior global environmental catastrophe of A.D. 540 (which included the Plague of Justinian), and the Plague of Athens in A.D. 430.

Further readings

- [New Light on the Black Death: The Cosmic Connection](#) - a book review by Laura Knight-Jadczyk

See also

- History
- [Cataclysm](#)



None Dare Call It Conspiracy

None Dare Call it Conspiracy

None Dare Call It Conspiracy is a book by journalist Gary Allen with Larry Abraham, originally published in 1971, with a preface by U.S. Representative John G. Schmitz. The book presents a picture that the current Western political and economic systems are the result of an extensive conspiracy by a psychopathic elite (whom the book refers to as "Insiders").

The first few chapters of this book prepare the readers for the discussion, following by a sobering look into historical information explaining the agendas of the forces behind-the-scenes referred to as "Insiders". Shockingly, this book reveals how the "Insiders" became responsible for covertly organizing and then aiding the totalitarian Communist regimes in other countries. Allen goes further to explain how globalist philosophies which are being implemented lead to a similar uniform system of government to gradually be imposed on the entire world in a totalitarian "New World Order".

As [Laura Knight-Jadczyk](#) writes in her *Amazing Grace*:

Everything in this book just slotted into place with the teachings of [Gurdjieff](#) and [Ouspensky](#) that Man is [asleep](#) and under the control of an "Evil Magician".

I realized that the Evil Magician was a metaphor, at least in part, for political and historical control systems. This realization was, once again, devastating to my illusions. As Gary Allen suggests, without any intelligent control, 50% of the time events would occur in social, cultural and political spheres leading to great benefit for all. Factoring in intelligent decisions to do good would bring this average up to about 70% of events. I could clearly see this wasn't reflected in our reality. Man hasn't stopped killing his

brother; he has just developed more efficient and mechanical means of doing it.

Notable quotes

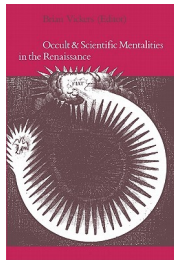
- "It must be remembered that the first job of any conspiracy, whether it be in politics, crime or within a business office, is to convince everyone else that no conspiracy exists. The conspirators' success will be determined largely by their ability to do this."
- "One thing which makes it so hard for some socially minded people to assess the conspiratorial evidence objectively is that the conspirators come from the very highest social strata. They are immensely wealthy, highly educated and extremely cultured. Many of them have lifelong reputations for philanthropy. Nobody enjoys being put in the position of accusing prominent people of conspiring to enslave their fellow Americans, but the facts are inescapable."
- "The Insiders are counting on your being too preoccupied with your own problems or too lazy to fight back while the chains of slavery are being fastened on you. They are counting on their mass media to con you, frighten you, or ridicule you out of saving your freedom, and, most of all, they are counting on your thinking you can escape by not taking part in opposing their takeover."

External links

- [Amazing Grace - Chapter Twenty-Eight: The Ark in Montana](#)

See also

- [Politics and pathocracy](#)
- [New World Order](#)
- [Evil magician](#)



Occult and Scientific Mentalities in the Renaissance, 1986 edition

Occult and Scientific Mentalities in the Renaissance

Occult and Scientific Mentalities in the Renaissance is an academic book, edited by Brian Vickers, of 13 essays, first published in 1984.

The essays in this book demonstrate a combined study of one of the major problems in the recent history of science: To what extent did the "occult sciences" contribute to the scientific revolution of the late Renaissance (16th - 17th century)? It also provides some of the general complexities of renaissance "magic" and discusses the transition from natural magic to natural science.

The essays collected for this book were originally given at a symposium that Vickers organized in June of 1982 at the Centre for Renaissance Studies of the Eidgenössische Technische Hochschule, Zürich.

The editor briefly mentioned how he had chosen the contributors:¹⁴

Contributors were chosen with an eye to balancing distinguished historians of science with less well-known scholars in a variety of subjects: mathematics, chemistry, astronomy, philosophy, history, English and French literature, and the history of universities.

The contributors looks at many of the received ideas on this subject of "occult sciences" and outline new ways of understanding a situation in which two radically different and separate mentalities ("occult" and "scientific") of describing reality existed side-by-side until the rejection of the "occult sciences" in the late seventeenth century.

See also

- Occult
- Spiritualism
- [New Age](#)

¹⁴Vickers, Brian (editor). *Occult and Scientific Mentalities in the Renaissance*, p. xiii. Cambridge: Cambridge University Press, 1984.

On Pagans, Jews and Christians

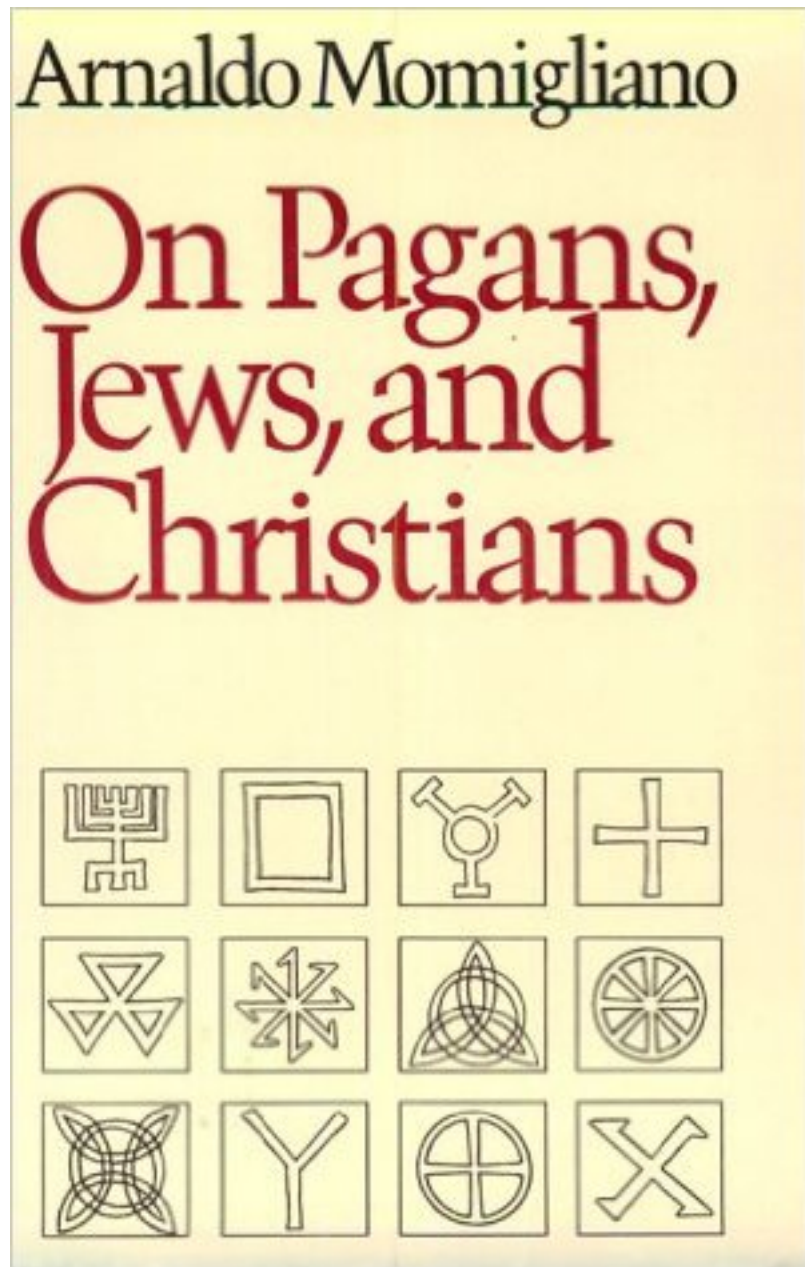
On Pagans, Jews, and Christians is a book by Italian historian Arnaldo Momigliano, first published in 1987.

The book is a collection of nineteen essays, as previously published, that focuses on interactions of Roman, Greek, Jewish, and Christian cultures, in which the author addresses to identify the first two as "profane," the latter two as "religious" cultures. This work focuses on different ways of comparative (classical and biblical) historiography.

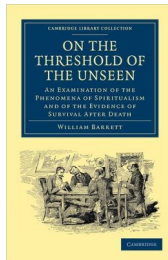
This is one of the critical books on historiography and recommended for those who are interested in the ancient world and historiography.

See also

- History
- Historiography



On Pagans, Jews, and Christians, 1987



On the Threshold of the Unseen, 2011 edition

On the Threshold of the Unseen

On the Threshold of the Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death is a book by experimental physicist Sir William F. Barrett (1844-1925), with a short introduction by psychologist James H. Hyslop, first published in 1917.

This book is considered to be a revived edition of the author's *On the Threshold of a New World of Thought* (1908) with attained "trustworthy evidence".

Sir Barrett gave two reasons for this book to come to light - one, it attempts to bring back "psychical research" from the scores of ridicules from his colleagues, and two, it provides irrefutable evidence for the existence of paranormal phenomena, including the evidence of life after death. In this book, he examines a wide range of practices of Spiritualism, including levitation, mediumship, automatic writing, the [Ouija board](#), clairvoyance, and telepathy, fire-walking, [poltergeists](#), mesmerism, and cryptomnesia ("hidden memory"). He carefully considers the evidence for each phenomenon in a hope that they would be recognized as scientific facts.

There are six parts with four appendices. The first part focuses on mass ignorance, public opinion, and the "attitudes" from closed-minded individuals. Second section goes into the author's observations of the physical phenomena and discusses how spiritualism was suffering from fraudulent imitations. Part 3 brings the reader to look at the evidence, the theories, and the problems of mediumship and other aspects of the phenomena. The fourth part reveals the evidence of survival of death with a number of case examples and personal experience. The fifth section discusses telepathy, clairvoyance, and dowsing rod as means of communications with the spirit world before going into discussion of questioning these evidences. The last part brings the reader to consider the questions and lessons involving the "interpretations" of the phenomena and the perilous issues with the materialistic school of thought.

Evidence Of Survival After Death, as recommended by [FotCM](#), is an excerpt from this book. For this portion of the book, the author has refrained from citing any evidence obtained through "paid professional mediums", and in it, there are much testimonies and case examples supporting the evidence of life after death.

Sir William F. Barrett was one of the founding members of Society for Psychical Research in United Kingdom.

See also

- Spiritualism
- [Recurrence](#)

Operation Trojan Horse

Operation Trojan Horse (or *UFOs: Operation Trojan Horse*) is a book by John Keel, published in 1970.

In this book, the author linked UFOs to supernatural concepts such as humanoid encounters, monsters, ghosts and demons. Also, Keel used the term "ultraterrestrials" to describe UFO occupants he believed to be non-human entities capable of taking on any form they wish.

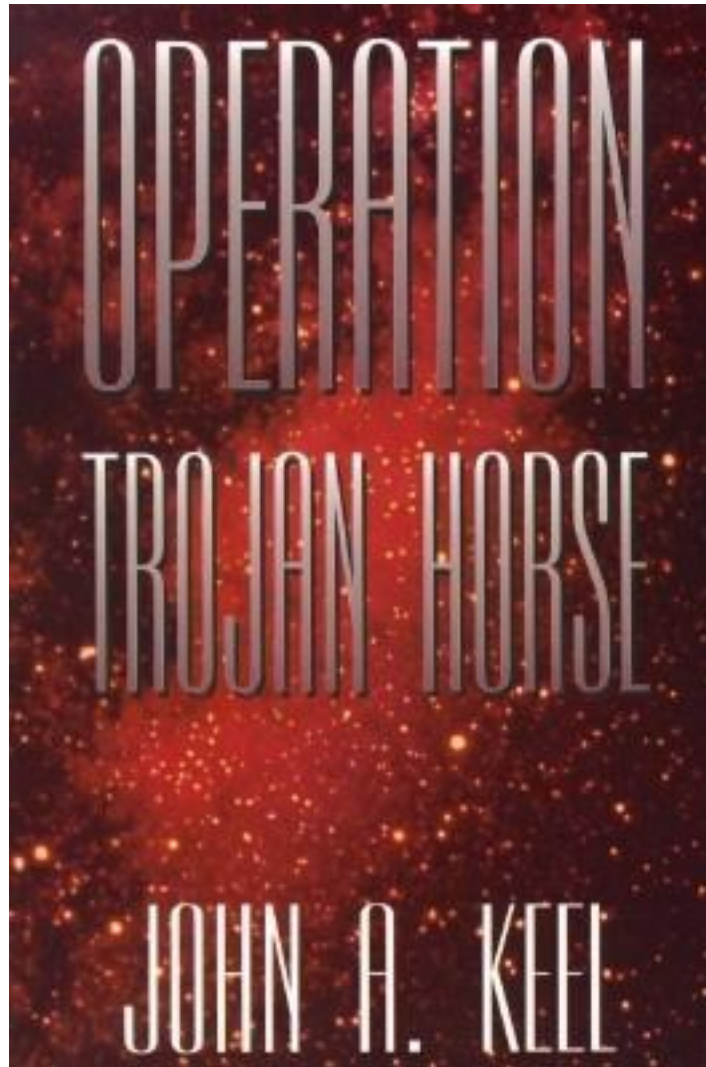
The book, the result of four years of research and interviews with thousands of individuals, presents Keel's hypothesis that UFOs are a phenomenon produced by "ultraterrestrials" or "ultradimensional", beings who are able to manipulate matter and perceptions, and in the past, they manifested themselves as fairies, demons, poltergeists, angels, and lake monsters, rather than "extraterrestrial" in origin..

Further readings

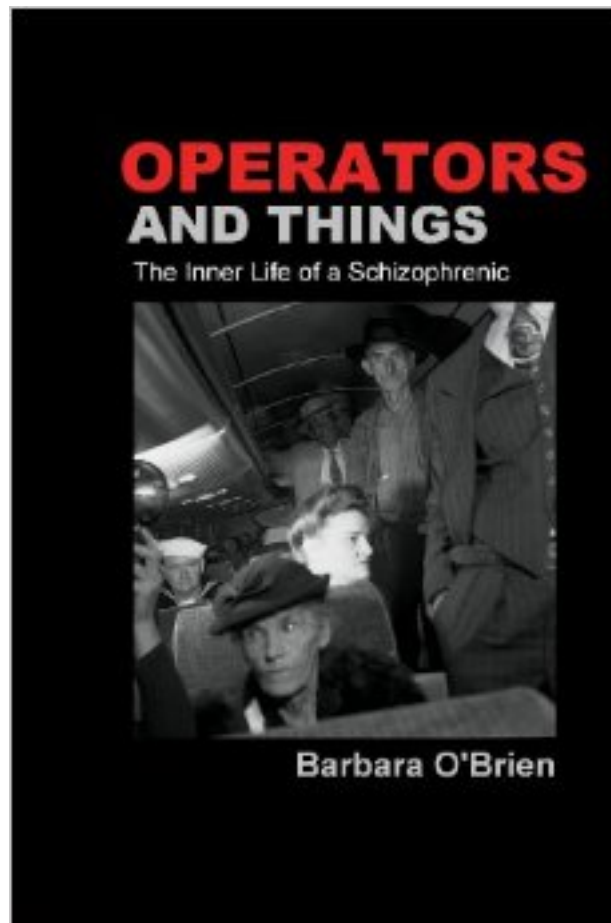
- [Cassiopea Forum: John Keel and Operation Trojan Horse](#)

See also

- [UFO phenomenon](#)
- [Men in Black](#)



Operation Trojan Horse, 1996



Operators and Things, 2011

Operators and Things

Operators and Things: The Inner Life of a Schizophrenic is a 1958 memoir by Barbara O'Brien, a unique work in its depiction of schizophrenia as experienced from the inside out.

The author starts off describing one morning when she woke up to find herself being surrounded by "Operators" who were pulling the strings of power as "according to a secret plan", and by "Things", whom are considered to be the "puppets" manipulated and controlled by the Operators. As one reads along the book, one would discover that the author herself is a "Thing" and spending six months traveling around and following the orders of the Operators.

The book is written with two main parts. The first section delves into her experiences with the "Operators". In the second part, an analysis of her condition, the author explores a variety of

theories for the causes of the onset as well as her cure of schizophrenia.

Regarding on the nature of the "Operators", the author gives a good summary from the end of the book's appendix.¹⁵

A certain percentage of the population have minds so constructed that they can influence the mentality of others and dominate them. These individuals are known as "operators" and refer to the rest of the population as "things". Upon these things they establish liens, chattels, and charters and so retain options over them.

Primarily, an operator is concerned with making points. He does this usually by engaging in draws with other operators. In a draw, a group of operators are concerned with influencing the actions and thoughts of the thing. A selection of subjects is drawn up, one is chosen and each operator in turn enters and influences the thinking of the thing upon that subject. The operator who has had the greatest influence upon the thing and motivated its actions and thinking to the greatest extent wins the draw which means winning the points each operator has put up to enter the draw. When draws are questioned by operators, an authority given the authority judicates it.

In FotCM discourse, the Operators are identified with [cryptogeographic beings](#) as [Laura Knight-Jadczyk](#) described in one of her *The Wave* chapters: "[The Cryptogeographic Being](#)". The Operators' mode of existence is service to self, and they have "super-human" abilities, yet they do not considered to be inhibiting [4th density](#). They seem to invisibly inhabit our plane of existence ([3rd density](#)) and are superimposed over what we would usually perceive as normal people.

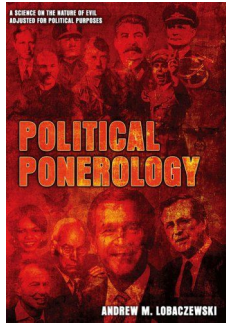
Further readings

- [Cassiopea Forum: "Operators and Things: The Inner Life of a Schizophrenic" by Barbara O'Brien](#)
- [The Wave Chapter 52: The Cryptogeographic Being](#)

See also

- [Cryptogeographic being](#)

¹⁵O'Brien, Barbara. *Operators and Things: The Inner Life of a Schizophrenic*, p. 165-6. Cambridge: Arlington Books, 1958.



Political Ponerology, 2006

Political Ponerology

Political Ponerology: A Science on the Nature of Evil Adjusted for Political Purposes is an essential book by Polish psychiatrist [Andrzej Łobaczewski](#) (Andrew Łobaczewski), published in 2006 by Red Pill Press (RPP).

Political Ponerology is a study of the founders and supporters of oppressive political regimes. Łobaczewski's approach analyzes the common factors that lead to the propagation of man's inhumanity to man. Morality and humanism cannot long withstand the predations of this evil. Knowledge of its nature – and its insidious effect on both individuals and groups - is the only antidote.

The author lived and studied the nature of psychopathy under the harsh condition of the Soviet Union control. The original manuscript of this work went into the fire minutes before a secret police raid in Communist Poland. The second copy, painfully reassembled by scientists working under impossible conditions of violence and repression, was sent via courier to the Vatican. Its receipt was never acknowledged - the manuscript and all valuable data lost. In 1984, the third and final copy was written from memory by the author, but its publication was blocked by Zbigniew Brzezinski. It wasn't published until 2006 after the author made contact with [Laura Knight-Jadczyk](#) and Quantum Future Group (QFG).

Ponerology and Psychopathy

The term "ponerology" came from the Greek word, *poneros*, meaning "evil" and the ponerology basically means a theology study or research on the nature of evil.¹⁶ In the case for the term "Political Ponerology", it is a science discipline or study on the nature of evil within the political world. It is because of this arisen (yet suppressed) discipline that we would learn of the pathocratic

¹⁶Łobaczewski, Andrew M. *Political Ponerology: A Science on the Nature of Evil Adjusted for Political Purposes*, p. 71. Grande Prairie: Red Pill Press, 2006.

rule is played out in both the past and today's world governments. It is because of this new discipline that we come to a realization of the truth; the truth that there is evil within our governments to this day. It is because of this discipline that we come to know the new term of "Macrosocial Evil", which is a large scale evil that is in control of societies and nations, "and has done so again and again since time immemorial".¹⁷

As one knows, a psychopath is a person without conscience and without remorse. That is, in itself, a frightening thought. It is someone who can do anything at all to achieve their goals or desires. And, they see normal people as simple pawns in their games. Not all psychopaths are branded 'criminals' in the eyes of the law or sitting in jail cells. As one will discover when reading *Political Ponerology*, they became the law. According to Knight-Jadczyk in the editor's preface of this book:¹⁸

"Whether you know it or not, each and every day your life is touched by the effects of psychopathy on our world. You are about to learn that even if there isn't much we can do about geological and cosmological catastrophe, there is a lot we can do about social and Macrosocial evil, and the very first thing to do is to learn about it. In the case of psychopathy and its effects on our world, what you don't know definitely can and will hurt you."

It is best for one to deeply learn about the psychopathy in general because, in Łobaczewski's work, one will see the traits of psychopaths match the traits to some of our today's leaders.

How normal people are being affected by the pathocratic rule

Łobaczewski has devoted an entire chapter on the normal people under pathocratic rule. There are two main issues that needed to be pointed out from this chapter: the intelligent individuals being targeted by psychopaths and the normal people under control.

Over time, the psychopaths who ruled nations or societies tend to indirectly destroy or eliminate individuals who have high level of intelligence as first order of business if those individuals did not join them. Łobaczewski stated that "only those people with the highest degree of intelligence, which [...] does not accompany psychopathies, are unable to find meaning to life within such a system".¹⁹ These individuals would have great difficulty living under pathocratic rule, and they would discover the harsh truth about those who rules. It is those intelligent individuals who would be able to use their knowledge and skills to help others to fight off an "unseen" control of psychopaths.

The psychopathic leaders see any highly intelligent individuals as a threat if these individuals would be able to pass on the right information to the right people. With the elimination of such

¹⁷Łobaczewski, *Political Ponerology*, p. 7.

¹⁸Łobaczewski, *Political Ponerology*, p. 9.

¹⁹Łobaczewski, *Political Ponerology*, p. 168.

individuals, the normal people (or common individuals) would not become aware of such pathocratic rule being played out or being aware that they are currently being controlled by psychopaths under the disguise of freedom and democracy. They only see what was being brought to them, such as a controlled media. It is reasonable to assume that these psychopathic rulers do not want the normal people to know of their true nature.

To sum it up, Łobaczewski pointed out that:²⁰

”Pathocratic leadership believes that it can achieve a state wherein those ”other” people’s minds become dependent by means of the effects of their personality, perfidious pedagogical means, the means of mass-disinformation, and psychological terror; such faith has a basic meaning for them. In their conceptual world, pathocrats consider it virtually self-evident that the ”others” should accept their obvious, realistic, and simple way of apprehending reality. For some mysterious reason, though, the ”others” wriggle out, slither away, and tell each other jokes about pathocrats. Someone must be responsible for this: pre-revolutionary oldsters, or some radio stations abroad. It thus becomes necessary to improve the methodology of action, find better ”soul engineers” with a certain literary talent, and isolate society from improper literature and any foreign influence. Those experiences and intuitions whispering that this is a Sisyphean labor must be repressed from the field of consciousness of the pathocrats.”

Normal people wanted a simple life and a simple understanding of their reality and their world that they live in. It is safe to say that psychopaths are taking an advantage of these simple-minded people and took whatever means necessary to keep the people in the state of ignorance. If people wanted to acquire information, the information sensitive enough for the pathocrats, then a source of disinformation would be given to them. It would be the expectation of the pathocrats to see the normal people believing the disinformation and would ”finally” stop asking for more.

The intelligent individuals know how to discern the information, to tell the difference between the truth, the twisted truth, and the lies, which is why the pathocrats wanted to dispose of them. And, the pathocratic leaders do not want the normal people to discover how to discern between the disinformation and the true information. For the pathocrats, it is better for the normal people to be kept in a controlled environment.

Why *Political Ponerology* is important and how it would help the humanity

There are three points to stress out why Łobaczewski’s *Political Ponerology* would be highly important and recommended for the readers.

The first is the importance of the data and research in this book. As the publisher (RPP), with

²⁰Łobaczewski, *Political Ponerology*, p. 164.

caution, pointed out:²¹

”When the first edition of this book was published in April of 2006, it was understood that it might very well create a backlash. The depiction of the ways and means by which pathological figures take over and undermine the social structures of normal people found within its pages contained too much accurate clinical data to escape attention from ‘interested parties’ who are ”ideationally alert” in regard to these matters [...] The author, having been subjected to arrests and then exile from his native Poland, traveled to the US in the 1980s and found that American authorities were equally resistant to the thesis of his book.”

Since this book is not officially ”banned” in the United States, it was not ”promoted” by the national or international publishers. It was found that the information lies within this book contains the truth of our governments being controlled by the pathocrats, and it would appeared that the respected publishers may have ”rejected” this book in fear of having their companies ”shut down” in the mysterious ways.

The second point is best stressed by Knight-Jadczyk in the editor’s preface:²²

”The book...is going to give you answers to many of the questions about Evil in our world. This book is not just about macrosocial evil, it is also about everyday evil, because, in a very real sense, the two are inseparable. The long term accumulation of everyday evil always and inevitably leads to Grand Systemic Evil that destroys more innocent people than any other phenomenon on this planet.”

If one wanted to be safe and do not have the basic working knowledge of the nature of evil in the lands of ”near and far,” one is in ignorance and would likely to fall under the control of one such evil ruler. It is best to know about the evil in order to protect oneself. Łobaczewski’s work will provide that basic working knowledge, and it is this book that would help save humanity from falling into a pathocratic hell and restore the humanity back to its proper path.

The final point is, with this book as a tool and a guide, the readers would be able to identify each pathological individual and understand them as a ”separate case”, as Łobaczewski has done.²³ Since Łobaczewski has focused on a macro scale of phenomenon of psychopaths in this book, it is recommended for the readers to study other works that discussed with certain aspects of this phenomenon, such as:

- *The Mask of Sanity: An Attempt To Clarify Some Issues About The So-Called Psychopathic Personality* by Hervey Checkley
- *The Authoritarians* by Bob Altemeyer

²¹Łobaczewski, *Political Ponerology*, p. 221.

²²Łobaczewski, *Political Ponerology*, p. 9.

²³Łobaczewski, *Political Ponerology*, p. 222.

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- *Defense Against the Psychopath: A Brief Introduction to Human Predators* by Stefan H. Verstappen
 - *Without Conscience: The Disturbing World of the Psychopaths Among Us* by Robert Hare
 - *Snakes in Suits: When Psychopaths Go to Work* by Robert Hare and Paul Babiak
 - *The Sociopath Next Door* by Martha Stout
 - *The Paranoia Switch: How Terror Rewires Our Brains and Reshapes Our Behavior--and How We Can Reclaim Our Courage* by Martha Stout
 - *In Sheep's Clothing: Understanding and Dealing with Manipulative People* by George Simon
 - *Women Who Love Psychopaths: Inside the Relationships of Inevitable Harm* - Sandra Brown

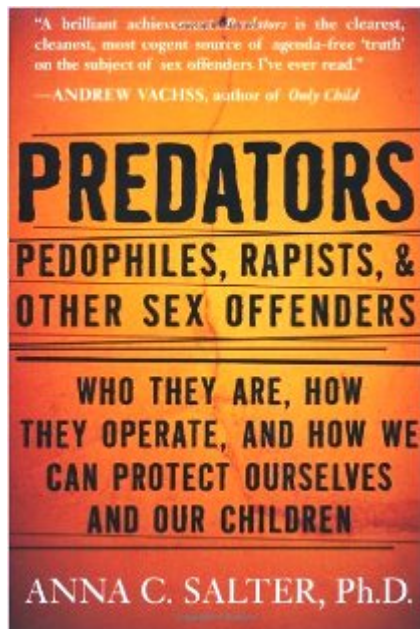
With these works, in addition to *Political Ponerology*, one will have a basic working knowledge of the phenomenon of psychopaths in our world and one can see the "unseen" within our world governments.

Further readings

- [Political Ponerology on Amazon](#)
- [Political Ponerology website](#)
- [Sott.net Interview with Andrew Łobaczewski](#)
- [Ponerology 101: Lobaczewski and the origins of Political Ponerology](#)
- [Political Ponerology: A Science of Evil Applied for Political Purposes \(review article on SotT\)](#)
- [Ponerology blog](#)

See also

- [Andrew M. Lobaczewski](#)
- [Ponerology](#)
- [Psychopathy](#)
- [Psychopathy \(ponerology\)](#)
- [Characteropathy](#)
- [Pathocracy](#)



Predators: Pedophiles, Rapists, And Other Sex Offenders, 2003

Predators: Pedophiles, Rapists, And Other Sex Offenders

Predators: Pedophiles, Rapists, And Other Sex Offenders is a book by clinical psychologist Anna C. Salter, originally published in 2003, which concerns sexual predators in stark detail; the book is both informative and shocking through its descriptions and case histories.

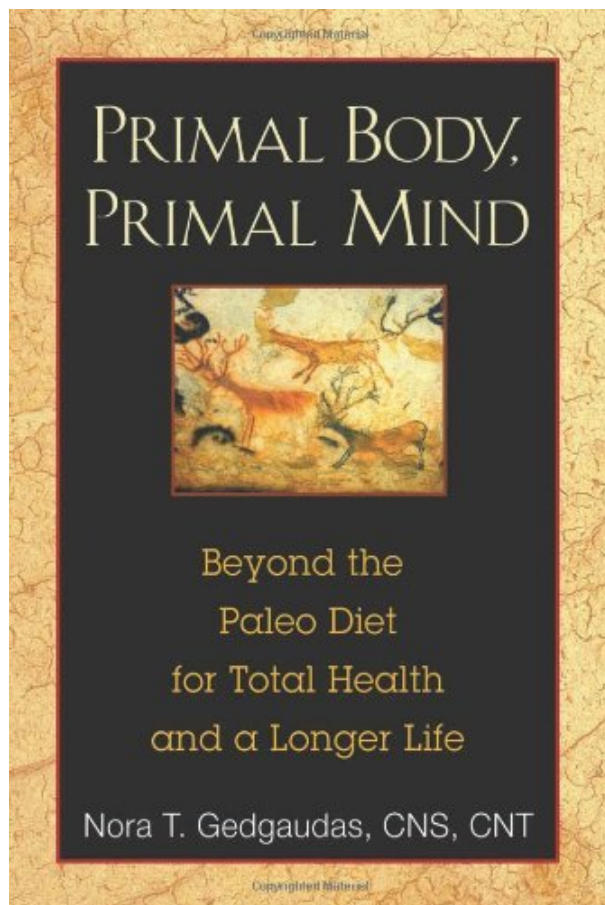
Further reading

- [SOTT Talk Radio: Predators Among Us - Interview With Dr. Anna Salter](#)
- [Cassiopea Forum: Show #45: Predators Among Us - Interview With Dr. Anna Salter](#)
- [The Cult of the Plausible Lie](#)

See also

- [Narcissism](#)
- [Psychology](#)
- [Psychopathy](#)

Primal Body, Primal Mind



Primal Body, Primal Mind is a book by Nora Gedgaudas, first published in 2009. It is a comprehensive and highly recommended resource for those interested in the [ketogenic diet](#).

This book covers a wide range of subjects, including but not limited to: the problems with gluten, dairy, soy and sugar; the low-carb, moderate-protein, high-fat approach; and supplementation according to individual needs. It gives information important for all aspects of dietary transition.

In addition to this book, Maria Emmerich's *Keto-Adapted* serves well as a practical guide to dietary transition.

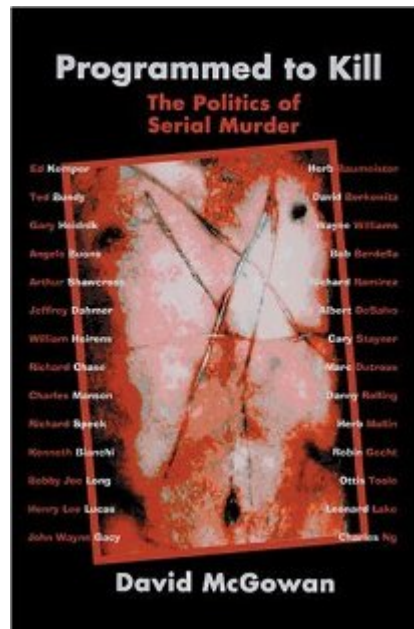
Another read that provides a broad range of theoretical information is Gabriela Segura's *Diet Research of the Cassiopaea Forum*.

See also

- [Ketogenic diet](#)
- [Paleo diet](#)
- [Diet Research of the Cassiopaea Forum](#)
- [Keto-Adapted](#)
- [The Art and Science of Low Carbohydrate Living](#)
- [Life Without Bread](#)
- [The Vegetarian Myth](#)

External links

- [Nora Gedgaudas – The 'Holy Grail' of Primal Health: Benefits of a Fat-Based Caloric Intake for Body and Brain \(Talk.\)](#)
- [SOTT Talk Radio Show #40: Nora Gedgaudas interview – Healing through NeuroFeedback and an Ice Age diet \[discussion\]](#)



Programmed to Kill, 2004

Programmed to Kill

Programmed to Kill: The Politics of Serial Murder is a book by David McGowan, published in 2004, which gives an alternative and disturbing look at violent crime in twentieth-century America, where the author ties serial murders, programmed assassins, satanic cults and child pornography and prostitution to a fascist political and military conspiracy of frightening scope.

Laura Knight-Jadczyk once wrote about this book in her article, ["The Cs Hit List 05: Dr. Greenbaum and the Manchurian Candidates"](#):

What McGowan shows in his book is pretty damning: serial killers with high-level intelligence, military, and political connections (including those involved in pedophile rings), one case of documented MKULTRA research (on Gary Heidnik), mystifying leniency in some cases, and fabricated evidence and sham trials in others. Far from the "lone nuts" that the media presents them as, many of the killers we've heard about in all likelihood had accomplices, and rather than having an obsessively rigid M.O., tended to use weapons of opportunity or inflicted execution-style gunshots to the head. I won't go into the details for each of the killers mentioned (this is getting long enough already), but instead suggest you just read the book. It's really good, despite some flaws (McGowan tends to harp on the occult angle, and is dismissive of psychopathy). Needless to say, you won't look at serial murder the same way again.

See also

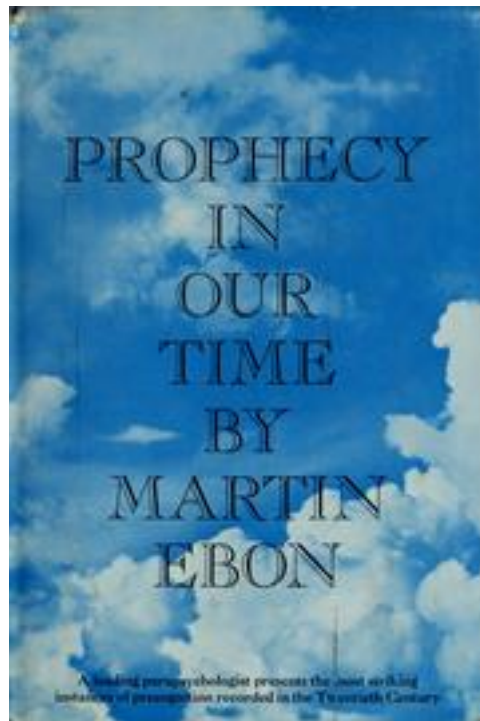
- [Mind control](#)
- [Greenbaum](#)
- Project MKUltra
- [HAARP](#)
- Satanic ritual abuse
- [hypnosis](#)

Related reading

- *Where There Is Evil*

External links

- [The Cs Hit List 05: Dr. Greenbaum and the Manchurian Candidates](#)
- [Cassiopaea Forum: Inside the Laurel Canyon...](#)



Prophecy in Our Time, 1971

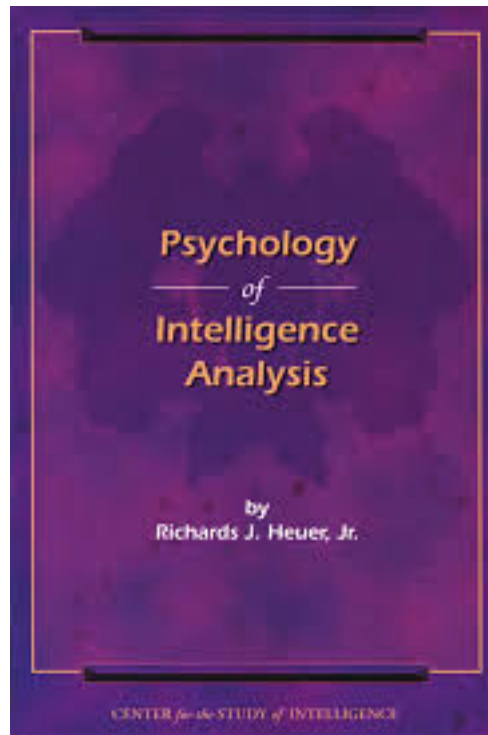
Prophecy in Our Time

Prophecy in Our Time is a book by Martin Ebon, first published in 1968.

This 225+ pages book surveys several areas as relating to one of the fascinating paranormal phenomena known as "prophecy", ranging from theoretical physics to the time theory of J. W. Dunne, whose work that the author discussed in length in third chapter. This is not a document study of the prophecy in the ancient times, but in our present era (that is, as of 1968), including the sinking of the *Titanic* and the assassination of President Kennedy, Hitler's entourage of prophets, Edgar Cayce's ESP theories, Gerard Grosset's personality predictions, arguments between Jung and Freud, Dr. Rhine's experiments, and so on. Here, he discusses the psychological forces behind some people's subconscious fulfillment of their own premonitions.

See also

- Paranormal phenomena



Psychology of Intelligence Analysis, 2010

Psychology of Intelligence Analysis

Psychology of Intelligence Analysis is a book by Richard J. Heuer, Jr., first published in 1999 by CIA's Center for the Study of Intelligence.

From the author's preface:²⁴

This volume pulls together and republishes, with some editing, updating, and additions, articles written during 1978–86 for internal use within the CIA Directorate of Intelligence. Four of the articles also appeared in the Intelligence Community journal *Studies in Intelligence* during that time frame. The information is relatively timeless and still relevant to the never-ending quest for better analysis.

The articles are based on reviewing cognitive psychology literature concerning how people process information to make judgments on incomplete and ambiguous information. I selected the experiments and findings that seem most relevant to intelligence analysis and most in need of communication to intelligence analysts. I then translated the tech-

²⁴Heuer, Jr., Richard J. *Psychology of Intelligence Analysis*, p. vii. Washington, D.C.: CIA's Center for the Study of Intelligence, 1999.

nical reports into language that intelligence analysts can understand and interpreted the relevance of these findings to the problems intelligence analysts face.

The result is a compromise that may not be wholly satisfactory to either research psychologists or intelligence analysts. Cognitive psychologists and decision analysts may complain of oversimplification, while the non-psychologist reader may have to absorb some new terminology.

Unfortunately, mental processes are so complex that discussion of them does require some specialized vocabulary. Intelligence analysts who have read and thought seriously about the nature of their craft should have no difficulty with this book. Those who are plowing virgin ground may require serious effort.

In this simplified work, Heuer emphasizes the importance of not only analyzing the substance of intelligence problems, but also of understanding the analytic thought processes. He argues that thinking analytically is a skill that can be learned and improved with practice - like riding a bike. He delve into cognitive biases and shares techniques for confronting such biases and diminishing their impact.

This book's Introduction presents "three fundamental points about the cognitive challenges intelligence analysts face":²⁵

- The mind is poorly "wired" to deal effectively with both inherent uncertainty (the natural fog surrounding complex, indeterminate intelligence issues) and induced uncertainty (the man-made fog fabricated by denial and deception operations).
- Even increased awareness of cognitive and other "unmotivated" biases, such as the tendency to see information confirming an already-held judgment more vividly than one sees "disconfirming" information, does little by itself to help analysts deal effectively with uncertainty.
- Tools and techniques that gear the analyst's mind to apply higher levels of critical thinking can substantially improve analysis on complex issues on which information is incomplete, ambiguous, and often deliberately distorted. Key examples of such intellectual devices include techniques for structuring information, challenging assumptions, and exploring alternative interpretations.

This book is recommended for its information regarding flaws of reasoning, analysis as well as methods of improvement thereof is delivered briefly thus making it an excellent introductory read for anyone interested in the subject.

This book is available as a [free PDF download](#).

²⁵Heuer. *Psychology of Intelligence Analysis*, p. xx-xxi.

Further reading

- [Cassiopaea Forum: "Psychology of Intelligence Analysis"](#)

See also

- [Psychology](#)
- [Cognitive bias](#)

Recommended books

On this page is the current list of books recommended by the [FOTCM](#), with links to further information and overviews of the topics concerned. Currently, articles have been written about a portion of the books.

Some information is still only found in the old [Recommended Books: List and Guide](#) thread on the forum. For the old guide for delving into the material and related resources, see [the second post](#) (and those that follow).

For discussion of the recommended books (the list, this page, and other things about the project) and related topics, see the forum thread "[Recommended Books: Discussion](#)". You're welcome to participate!

Health and diet

See the article series [Health and wellness](#) for more on this general subject.

- [Primal Body, Primal Mind](#) – Nora T. Gedgaudas
- [Diet Research of the Cassiopaea Forum](#) – Gabriela Segura
- [Keto-Adapted](#) – Maria Emmerich
- [The Vegetarian Myth](#) – Lierre Keith
- [When the Body Says No](#) – Gabor Maté
- [The Art and Science of Low Carbohydrate Living](#) – Stephen D. Phinney and Jeff S. Volek
- [Life Without Bread](#) – Christian B. Allan and Wolfgang Lutz
- [Deep Nutrition](#) – Catherine Shanahan and Luke Shanahan
- [The Iron Elephant](#) – Roberta Crawford
- [Fiber Menace](#) – Konstantin Monastyrsky
- [The UltraMind Solution](#) – Mark Hyman
- [Detoxification and Healing: The Key to Optimal Health](#) – Sidney MacDonald Baker
- [Detoxify or Die](#) – Sherry Rogers
- [What Your Doctor May Not Tell You About Autoimmune Disorders](#) – Stephen B. Edelson and Deborah Mitchell
- [Treating and Beating Fibromyalgia and Chronic Fatigue Syndrome](#) – Rodger Murphree
- [Lights Out: Sleep, Sugar, and Survival](#) – T. S. Wiley and Bent Formby

- *Sex, Lies, and Menopause* – T. S. Wiley, Julie Taguchi and Bent Formby

Psychology

See the article series [Psychology](#) for some mixed coverage of psychological topics.

Narcissism "big five"

- *The Myth of Sanity* – Martha Stout
- *The Narcissistic Family* – Stephanie Donaldson-Pressman and Robert M. Pressman
- *Trapped in the Mirror* – Elan Golomb
- *Unholy Hungers* – Barbara E. Hort
- *Character Disturbance* – George K. Simon

Cognitive and social psychology

- *Strangers to Ourselves* – Timothy D. Wilson
- *Redirect* (book) – Timothy D. Wilson
- *Thinking, Fast and Slow* – Daniel Kahneman
- *You Are Not So Smart* – David McRaney
- *What Makes Your Brain Happy and Why You Should Do the Opposite* – David DiSalvo
- *Blink* (book) – Malcolm Gladwell

Biological psychology and neuroscience

- *Brain Changer* – David DiSalvo
- *In An Unspoken Voice* – Peter A. Levine
- *The Archaeology of Mind* – Jaak Panksepp and Lucy Biven
- *Social Intelligence* – Daniel Goleman
- *The Polyvagal Theory* – Stephen W. Porges
- *Trauma and the Body* – Pat Ogden, Kekuni Minton and Clare Pain

Developmental and personality psychology

- *Making Sense of People* – Samuel Barondes
- *Personality-shaping through Positive Disintegration* – Kazimierz Dąbrowski
- *Dabrowski's Theory of Positive Disintegration* – Sal Mendaglio
- *Positive Disintegration* (book) – Kazimierz Dąbrowski
- *Mental Growth Through Positive Disintegration* – Kazimierz Dąbrowski
- *Psychoneurosis Is Not An Illness* – Kazimierz Dąbrowski
- *The Dynamics of Concepts* – Kazimierz Dąbrowski
- *Multilevelness of Emotional and Instinctive Functions* – Kazimierz Dąbrowski

Other psychology

- *The Gift of Fear* – Gavin de Becker
- *Fear of the Abyss* – Aleta Edwards
- *The Caricature of Love* – Hervey Cleckley
- *How to Spot a Dangerous Man Before You Get Involved* – Sandra Brown
- *Predators: Pedophiles, Rapists, And Other Sex Offenders* – Anna Salter
- *Operators and Things* – Barbara O'Brien
- *The Drama of the Gifted Child* – Alice Miller
- *In Broad Daylight* – Harry N. MacLean
- *Molecules of Emotion* – Candace Pert
- *Mean Genes* – Terry Burnham and Jay Phelan
- *The Crowd* – Gustave Le Bon
- *The Denial of Death* – Ernest Becker
- *Escape from Evil* – Ernest Becker

Psychopathy and ponerology

See the article series [Ponerology and psychopathy](#) for more on this general subject.

- *Defense Against the Psychopath* – Stefan H. Verstappen

- *The Sociopath Next Door* – Martha Stout
- *Women Who Love Psychopaths* – Sandra Brown
- *Snakes in Suits* – Robert Hare and Paul Babiak
- *Without Conscience* – Robert Hare
- *The Mask of Sanity* – Hervey Cleckley
- *Political Ponerology* – Andrzej Lobaczewski
- *The Authoritarians* – Bob Altemeyer
- *The Paranoia Switch* – Martha Stout

Social interaction and external considering

- *The Fire from Within* – Carlos Castaneda
- *Crucial Conversations* – Kerry Patterson, Joseph Grenny, Ron McMillan, Al Switzler
- *How to Win Friends and Influence People* – Dale Carnegie
- *Miss Manners* – Judith Martin

Fourth Way

See the article series [Fourth Way](#) and [Cassiopean Experiment](#) for more on this general subject.

- *The Wave Series* – Laura Knight-Jadczyk
- *In Search of the Miraculous* – P. D. Ouspensky
- *Life Is Religion* – Quantum Future Group
- *Brain Changer* – David DiSalvo
- *Gnosis* (book trilogy) – Boris Mouravieff
- *Meetings with Remarkable Men* – G. I. Gurdjieff
- *Life Is Real Only Then, When 'I Am'* – G. I. Gurdjieff
- *Tertium Organum* – P. D. Ouspensky
- *Georgi Ivanovitch Gurdjieff: The Man, The Teaching, His Mission* – William Patrick Patterson
- *Gurdjieff and the Women of the Rope*

Other esoterica

See the article series [Esoterica](#) and Shamanism and archaic esotericism for more on this general subject.

- *The Sufi Path of Knowledge* – William Chittick
- *The Active Side of Infinity* – Carlos Castaneda
- *The Fire from Within* – Carlos Castaneda
- *Fulcanelli: His True Identity Revealed* – Patrick Riviere
- *The Mystery of the Cathedrals* – Fulcanelli
- *The Dwellings of the Philosophers* – Fulcanelli

Information theory, metaphysics, and evolution

- *Origin of Life: The 5th Option* – Bryant M. Shiller
- *The Living Stream* – Sir Alister Hardy
- *The Scars of Evolution* – Elaine Morgan
- *Information and the Nature of Reality* – Paul Davies and Niels Henrik Gregersen
- *Mind and Cosmos* – Thomas Nagel

Politics and pathocracy

See the article series [Politics and pathocracy](#) for more on this general subject (but coverage is currently rather incomplete).

- *9/11: The Ultimate Truth* – Laura Knight-Jadczyk and Joe Quinn
- *JFK: The Assassination of America* – Laura Knight-Jadczyk
- *Manufactured Terror* – Joe Quinn and Niall Bradley
- *The Controversy of Zion* – Douglas Reed
- *JFK and the Unspeakable* – James Douglass
- *The Secret Team* – Fletcher Prouty
- *JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy* – Fletcher Prouty
- *The Shock Doctrine* – Naomi Klein

- *Defying Hitler* – Sebastian Haffner
- *Stasiland* – Anna Funder
- *The Protocols of the Learned Elders of Zion*
- *The New Pearl Harbor* – David Ray Griffin
- *The 9/11 Commission Report: Omissions and Distortions* – David Ray Griffin
- *Where Did the Towers Go?* – Judy Wood
- *None Dare Call it Conspiracy* – Gary Allen
- *In the Name of Sanity* – Lewis Mumford

History

See the article series History for more on this general subject (but coverage is currently rather incomplete).

Hidden history

- *The Secret History of the World* – Laura Knight-Jadczyk
- *Comets and the Horns of Moses* – Laura Knight-Jadczyk
- *Earth Changes and the Human-Cosmic Connection* – Pierre Lescaudron
- *The Apocalypse: Comets, Asteroids and Cyclical Catastrophes* – Laura Knight-Jadczyk
- *The Cosmic Serpent* – Victor Clube and Bill Napier
- *The Cosmic Winter* – Victor Clube and Bill Napier
- *From Exodus to Arthur* – Michael Baillie
- *New Light on the Black Death* – Michael Baillie
- *Where Troy Once Stood* – Iman Wilkens
- *The Cycle of Cosmic Catastrophes* – Richard Firestone, Allen West, and Simon Warwick-Smith

General history and historical method

- *The Historian's Craft* – Marc Bloch
- *The Ancient City* – Fustel de Coulanges

- [Essays in Ancient and Modern Historiography](#) – Arnaldo Momigliano
- [On Pagans, Jews and Christians](#) – Arnaldo Momigliano

Caesar

- *Gallic War and Civil War* – Julius Caesar
- *The Civil Wars* – Appian
- *The Ancient City* – Fustel de Coulanges
- *Escape from Evil* – Ernest Becker
- *Caesar: Politician and Statesman* – Mattias Gelzer
- *The Assassination of Julius Caesar* – Michael Parenti
- *Julius Caesar* – Philip Freeman
- *Et tu, Judas? Then Fall Jesus!* – Gary Courtney
- *Jesus was Caesar* – Francesco Carotta

Bible history

- *The Origins of Biblical Israel* – Philip Davies
- *History and Ideology in Ancient Israel* – Giovanni Garbini
- *The Mythic Past* – Thomas L. Thompson
- *The Messiah Myth* – Thomas L. Thompson
- *The Bible Unearthed* – Neil Asher Silberman and Israel Finkelstein
- *David and Solomon* – Israel Finkelstein and Neil Asher Silberman
- *The Lost Gospel* – Burton Mack
- *A Myth of Innocence* – Burton Mack

UFOs and aliens

See the article series [High strangeness](#) and [Cassiopaeon Experiment](#) for more on this general subject.

- *High Strangeness* – Laura Knight-Jadczyk

- *UFOs and the National Security State* – Richard Dolan
- *Operation Trojan Horse* – John Keel
- *The Eighth Tower* – John Keel
- *The Stargate Conspiracy* – Picknett and Prince
- *The Gods of Eden* – William Bramley

Esotericism and parapsychology

See the article series [Channeling and channeled material](#) and [High strangeness](#) for more on this general subject.

- *Shamanism: Archaic Techniques of Ecstasy* – Mircea Eliade
- *Cosmos and History* – Mircea Eliade
- *The Sacred and the Profane* – Mircea Eliade
- *The Varieties of Religious Experience* – William James
- *The Afterdeath Journal of an American Philosopher* – Jane Roberts
- *Magic: The Principles of Higher Knowledge* – Karl Von Eckarthausen
- *Darkness Over Tibet* – T. Illion
- *The Darkened Room* – Alex Owen
- *The History of Spiritualism* – Arthur Conan Doyle
- *The Book on Mediums* – Allen Kardec
- *Many Voices: The Autobiography of a Medium* – Eileen J. Garrett
- *Deviance and Moral Boundaries* – Nachman Ben-Yehuda
- *Occult and Scientific Mentalities in the Renaissance* – Brian Vickers (editor)
- *The Hermetic Brotherhood of Luxor* – Joscelyn Godwin
- *The Secret Teachings of All Ages* – Manly Hall
- *The Siren Call of Hungry Ghosts* – Joe Fisher
- *Spirit Releasement Therapy* – William J. Baldwin
- *Thirty Years Among the Dead* – Carl A. Wickland
- *The Unquiet Dead* – Edith Fiore

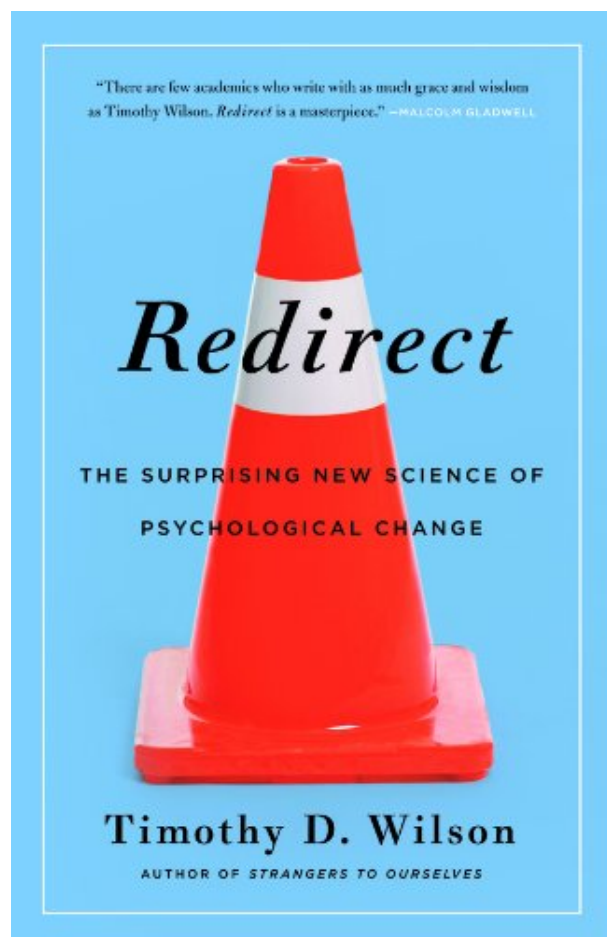
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- *Life Between Life* – Joel L. Whitton
 - *Prophecy in Our Time* – Martin Ebon
 - *Evidence Of Survival After Death* – Sir William F. Barrett and James H. Hyslop
 - *Twenty Cases Suggestive of Reincarnation* – Ian Stevenson
 - *The Power of the Pendulum* – T.C. Lethbridge
 - *Encyclopaedia of Psychic Science* – Nandor Fodor
 - *Haunted People* – Hereward Carrington and Nandor Fodor
 - *The Haunted Mind* – Nandor Fodor
 - *Hostage to the Devil* – Malachi Martin
 - *Unleashed* – William Roll and Valerie Storey

Optional

- *The Noah Syndrome* – Laura Knight-Jadczyk
- *Bringers of the Dawn* – Barbara Marciniack
- *The Ra Material* – Carla Rueckert, Don Elkins, and Jim McCarty
- *Cassiopaeian session transcripts* – Laura Knight-Jadczyk, et al
- *The Teachings of Don Juan* – Carlos Castaneda
- *Beelzebub's Tales to His Grandson* – G. I. Gurdjieff
- *The Field* – Lynne McTaggart
- *When God Was a Woman* – Merlin Stone
- *Egypt, Canaan and Israel in Ancient Times* – Donald Redford
- *The Case for the UFO* – Morris K. Jessup
- *The Book of the Damned* – Charles Fort
- *New Lands* – Charles Fort
- *Lo!* – Charles Fort
- *Wild Talents* – Charles Fort
- *Worlds in Collision* – Immanuel Velikovsky
- *An Introduction to Information Theory* – John R. Pierce

- *Signature in the Cell* – Stephen C. Meyer
- *Darwin's Doubt* – Stephen C. Meyer
- *The Science Delusion* – Rupert Sheldrake
- *The Neandertal Enigma* – James Shreeve
- *Shattering the Myths of Darwinism* – Richard Milton
- *The Chalice and the Blade* – Riane Eisler
- *The Hidden History of the Human Race* – Michael Cremo
- *Invisible Residents* – Ivan T. Sanderson
- *Programmed to Kill* – Dave McGowan
- *Understanding the F-Word* – Dave McGowan
- *The Hero With a Thousand Faces* – Joseph Campbell
- *The Crack in the Cosmic Egg* – Joseph Chilton Pearce
- *Psychology of Intelligence Analysis* – Richards J. Heuer, Jr.
- *The Quest to Feel Good* – Paul R. Rasmussen
- *The Angry Book* – Theodore Isaac Rubin
- *Emotional Intelligence* – Daniel Goleman

Redirect (book)



Redirect is a book by Timothy D. Wilson, first published in 2011 as *Redirect: The Surprising New Science of Psychological Change*. It describes how the attitudes and behaviors of people can be changed by influencing the stories – or narratives – they tell themselves.

An important subject discussed in the book is how expressive writing can be used to deal with emotional trauma, and misconceptions about which kinds of interventions are helpful in the aftermath of traumatic events. (Commonly used group debriefing techniques such as CISD, employed immediately in the aftermath of traumatic events, are not only ineffective but can actually worsen the impact of the trauma.)

The rest of the book deals mainly with addressing societal issues, using principles of influencing the narratives people form, rather than with methods for individual psychological change. Here, too, the book contrasts what research has found to be effective with misguided interventions that

are commonly used.

The book has more recently been published under the title *Redirect: Changing the Stories We Live By*.

Expressive writing and psychological health

Writing for 20 minutes on four consecutive days, focusing on the major traumatic or otherwise stressful events of one's life, can be of great benefit. In translating the experiences into language, and placing them in a meaningful context – "making sense" of them – they become less "stuck" in the mind, and the same goes for the emotions connected to them. This can lead to significant improvements in overall well-being. Apart from change on the psychological level, physiological health also often improves, which is unsurprising in light of the mind-body connection.

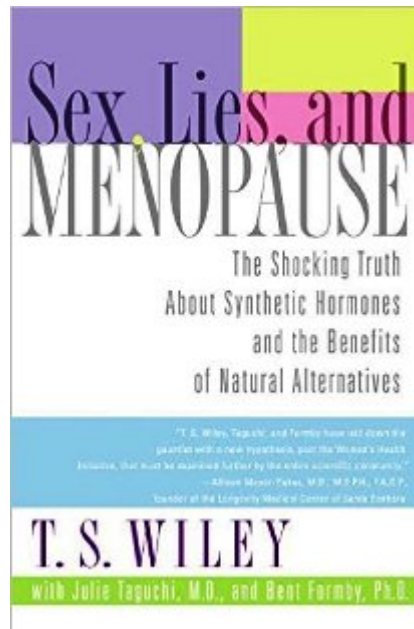
The [Cassiopaea Forum thread](#) about *Redirect* contains more information about (as well as discussion of) the writing exercises.

See also

- [*Strangers to Ourselves*](#)
- [*Thinking, Fast and Slow*](#)
- [*You Are Not So Smart*](#)
- [*What Makes Your Brain Happy and Why You Should Do the Opposite*](#)
- [*Brain Changer*](#)

External links

- [Cassiopaea Forum: Redirect: The surprising new science of psychological change](#) (Excerpts and discussion, in large part focusing on the very practical writing exercises suggested in the book, and the research findings behind them.)
- [Writing to Heal](#) (An article describing how expressive writing can be used as a route to healing.)
- [Social Psychology: Redirect: Changing the Stories We Live By](#) (A talk by Timothy D. Wilson, where he discusses what story-editing is, how it has been used, and its limitations.)



Sex, Lies, and Menopause

Sex, Lies, and Menopause

Sex, Lies, and Menopause: The Shocking Truth About Synthetic Hormones and the Benefits of Natural Alternatives is a book by T. S. Wiley with Julie Taguchi and Bent Formby, published in 2003, which is about about the necessity of natural hormone replacement with bio-identical hormones taken in rhythmic cyclical doses.

In this book, Wiley proposed that hormone imbalances were caused humans straying from "natural" rhythms of light, seasonal eating and child birth and they in turn cause many age-related diseases. Then, she advises women to turn to natural hormone-replacement therapy (derived from plants, not drugs) to help with elevating their estrogen level for greater energy, libido, and intellectual capacity.

See also

- [Health and wellness](#)

Related reading

- *Lights Out: Sleep, Sugar, and Survival*

External links

- [Cassiopaea Forum: sex lies and menopause](#)
- [YouTube: Hormones are Dose Dependent and Require Peaks for Hormone Receptor Response](#)

Shamanism: Archaic Techniques of Ecstasy

Shamanism: Archaic Techniques of Ecstasy is a classic scholarly work by Mircea Eliade, first published in 1951. It is a historical survey of the different forms of shamanism around the world and became a standard work for understanding the beliefs and practices of [shamanism](#). It is divided into fourteen chapters.

In the first part of the book, Eliade deals with the various elements of shamanic practice, such as the nature of initiatory sickness and dreams, the methods for obtaining shamanic powers, the role of shamanic initiation and the symbolism of the shaman's costume and drum. In the remaining part, the author maps the practices from their origins in Siberia and Central Asia to destinations as far as North and South America, Indonesia, Tibet, China, and beyond. The main argument points to these shamanisms in many areas having had a common source as the original religion of humanity in the Palaeolithic era.

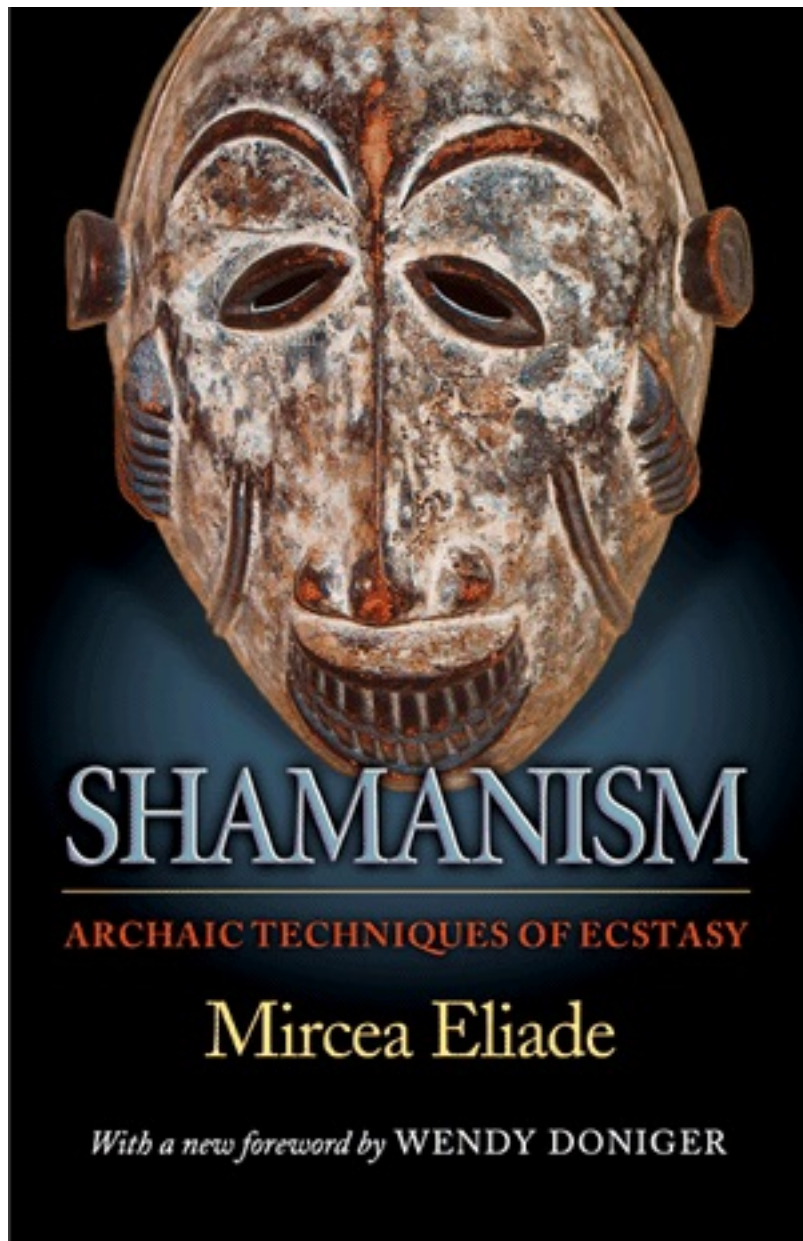
As the author writes in his Foreword on shamanism:²⁶

Now, shamanism is precisely one of the archaic techniques of ecstasy - at once mysticism, magic, and "religion" in the broadest sense of the term. We have sought to present it in its various historical and cultural aspects, and we have even tried to outline a brief history of the development of shamanism in Central and North Asia. But what we consider of greater importance is presenting the shamanic phenomenon itself, analyzing its ideology, discussing its techniques, its symbolism, its mythologies. We believe that such a study can be of interest not only to the specialist but also to the cultivated man, and it is to the latter that this book is primarily addressed.

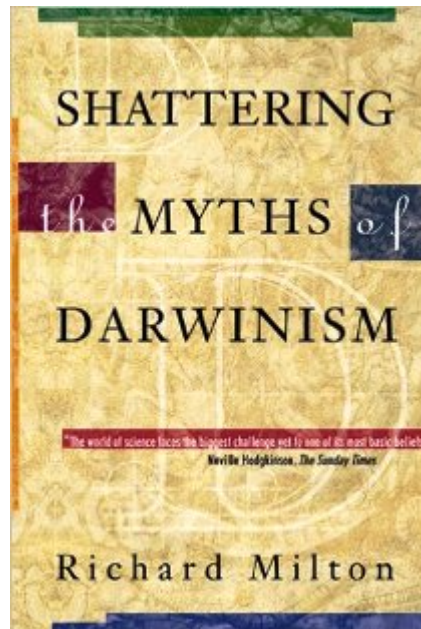
See also

- Shamanism and archaic esotericism
- [Shamanism](#)
- [Religion](#)

²⁶Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy*, p. xix-xx. Princeton: Princeton University Press, 1964.



Shamanism: Archaic Techniques of Ecstasy, 2004



Shattering the Myths of Darwinism

Shattering the Myths of Darwinism

Shattering the Myths of Darwinism is a book by Richard Milton, originally published in United Kingdom in 1992 as *Facts of Life: Shattering the Myths of Darwinism*, which re-evaluates the Darwinist evolutionary mechanism of the natural selection of genetic mutations.

The blurb on [Amazon](#) gives a good overall description of the contents:

Compelling evidence that the most important assumptions on which Darwinism rests are wrong.

The controversial best-seller that sent Oxford University and *Nature* magazine into a frenzy has at last come to the United States. *Shattering the Myths of Darwinism* exposes the gaping holes in an ideology that has reigned unchallenged over the scientific world for a century. Darwinism is considered to be hard fact, the only acceptable explanation for the formation of life on Earth, but with keen insight and objectivity Richard Milton reveals that the theory totters atop a shambles of outdated and circumstantial evidence which in any less controversial field would have been questioned long ago.

Sticking to the facts at hand and tackling a vast array of topics, *Shattering the Myths of Darwinism* offers compelling evidence that the theory of evolution has become an act of faith rather than a functioning science, and that not until the scientific method is applied to it and the right questions are asked will we ever get the true answers to

the mystery of life on Earth.

Related readings

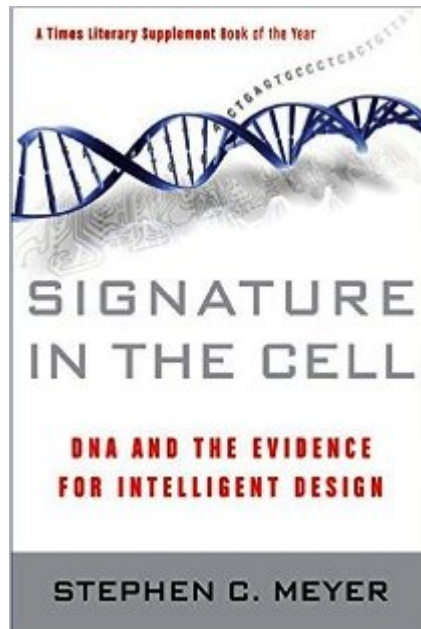
- *Darwin's Doubt*
- *The Neandertal Enigma*
- *The Science Delusion*

External links

- [The Golden Age, Psychopathy and the Sixth Extinction](#)
- [The Wave Chapter 68: As Above, So Below](#)

See also

- [History](#)



Signature in the Cell, 2009

Signature in the Cell

Signature in the Cell: DNA and the Evidence for Intelligent Design is a book by philosopher Stephen C. Meyer, first published in 2009. It is the precursor to the author's 2013 book [Darwin's Doubt](#) and focuses on the problem of the origin of genetic information and the case for intelligent design, using a few arguments and concepts similar to those of Bryant M. Shiller's *Origin of Life: The 5th Option*.

The explanations in this book were clear, arguments well-structured, and a good deal of solid references. It is essentially an introduction to intelligent design focusing on DNA and the origins of life.

Related readings

- [Darwin's Doubt](#)
- *Information and the Nature of Reality*
- *Origin of Life: The 5th Option*
- *Mind and Cosmos*

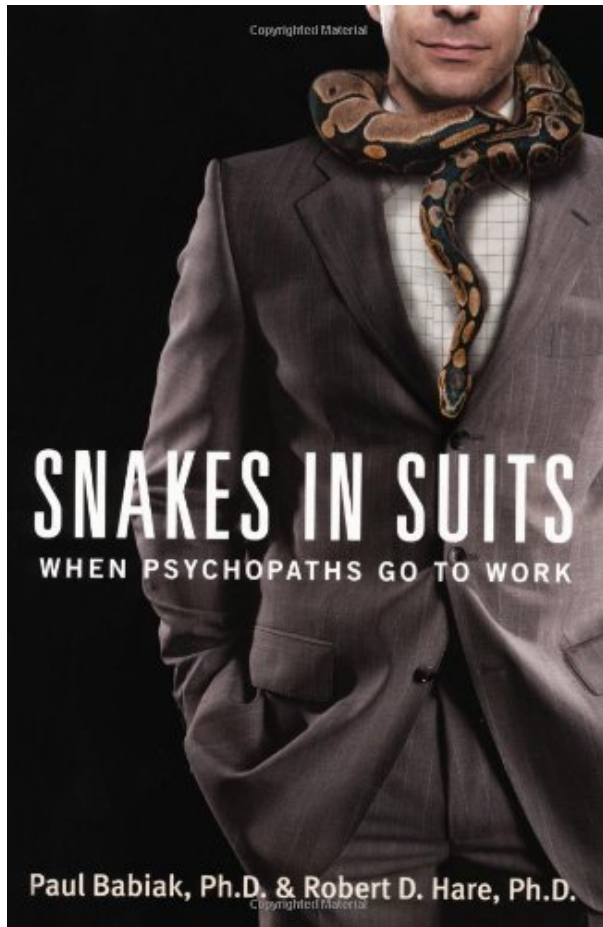
External links

- [Cassiopaea Forum: Session 28 May 2013](#)
- [Signature in the Cell](#) by Stephen C. Meyer
- [Cassiopaea Forum: Darwin's Doubt](#), by Stephen C. Meyer
- [YouTube: Stephen C. Meyer: Is intelligent design science? Signature in the Cell and Darwin's Doubt](#)

See also

- [Information theory](#)

Snakes in Suits



Snakes in Suits: When Psychopaths Go to Work is a book by industrial psychologist Paul Babiak and psychopathy expert Robert D. Hare, first published in 2006. It explores how psychopaths manipulate their way into corporations and up the corporate ladder, and the consequences of their presence for colleagues and corporations. It presents interesting composite case studies based on real-world examples.

The book contains information that allows the reader to analyze his or her current and prospective work environments – as well as coworkers, bosses, and job candidates – and distinguish between psychopathic behavior and genuine leadership. Helpful practical tips along with diagnostic information are given to this end.

The study of corporate psychopaths in this book adds a great deal to the understanding of 'successful psychopaths' – the psychopaths who, rather than going to jail for violent or petty crimes, rise

to high places and exert great influence. (The 'successes' among psychopaths can also be found in the worlds of politics and religion. *Political Ponerology* by [Andrew M. Lobaczewski](#) explores the bigger picture of psychopaths in positions of power, in particular on the national level, where a [pathocracy](#) may form as psychopaths become the ruling elite.)

The blurb on the jacket of *Snakes in Suits* gives a good overall description of the contents:

Let's say you're about to hire somebody for a position in your company. Your corporation wants someone who's fearless, charismatic, and full of new ideas. Candidate X is charming, smart, and has all the right answers to your questions. Problem solved, right? Maybe not.

We'd like to think that if we met someone who was completely without conscience – someone who was capable of doing anything at all if it served his or her purposes – we would recognize it. In popular culture, the image of the psychopath is of someone like Hannibal Lecter or the BTK Killer. But in reality, many psychopaths just want money, or power, or fame, or simply a nice car. Where do these psychopaths go? Often, it's to the corporate world.

Researchers Paul Babiak and Robert Hare have long studied psychopaths. Hare, the author of *Without Conscience*, is a world-renowned expert on psychopathy, and Babiak is an industrial-organizational psychologist. Recently the two came together to study how psychopaths operate in corporations, and the results were surprising. They found that it's exactly the modern, open, more flexible corporate world, in which high risks can equal high profits, that attracts psychopaths. They may enter as rising stars and corporate saviors, but all too soon they're abusing the trust of colleagues, manipulating supervisors, and leaving the workplace in shambles.

Snakes in Suits is a compelling, frightening, and scientifically sound look at exactly how psychopaths work in the corporate environment: what kind of companies attract them, how they negotiate the hiring process, and how they function day by day. You'll learn how they apply their "instinctive" manipulation techniques – assessing potential targets, controlling influential victims, and abandoning those no longer useful – to business processes such as hiring, political command and control, and executive succession, all while hiding within the corporate culture. It's a must read for anyone in the business world, because whatever level you're at, you'll learn the subtle warning signs of psychopathic behavior and be able to protect yourself and your company – before it's too late.

Further reading

- [Ponerology 101: Snakes in Suits](#)

- [Ponerology 101: The Political Psychopath](#)
- [Book Review: Snakes in Suits: When Psychopaths Go to Work](#)

See also

- [Psychopathy](#)
- [Without Conscience](#)
- [The Sociopath Next Door](#)
- [Defense Against the Psychopath](#)
- [The Mask of Sanity](#)
- [Political Ponerology](#)

Social Intelligence

SOCIAL INTELLIGENCE

THE NEW SCIENCE OF HUMAN RELATIONSHIPS



DANIEL GOLEMAN

The Author of the Number One Bestseller

EMOTIONAL INTELLIGENCE

Social Intelligence: The New Science of Human Relationships is a book by Daniel Goleman, first published in 2006. It explains findings of social neuroscience in an easily understood way. Goleman uses simple explanations, analogies, and stories to illustrate how our brains are shaped for the social world and how we tick.

Among the subjects covered are different aspects of social awareness (including [empathy](#)), abilities used in effective social interaction, and different ways in which we affect one another. Our social experiences trigger changes in our brains, hormones, and immune system. In turn, this affects not only ourselves, but also how we interact with others, and in turn also them.

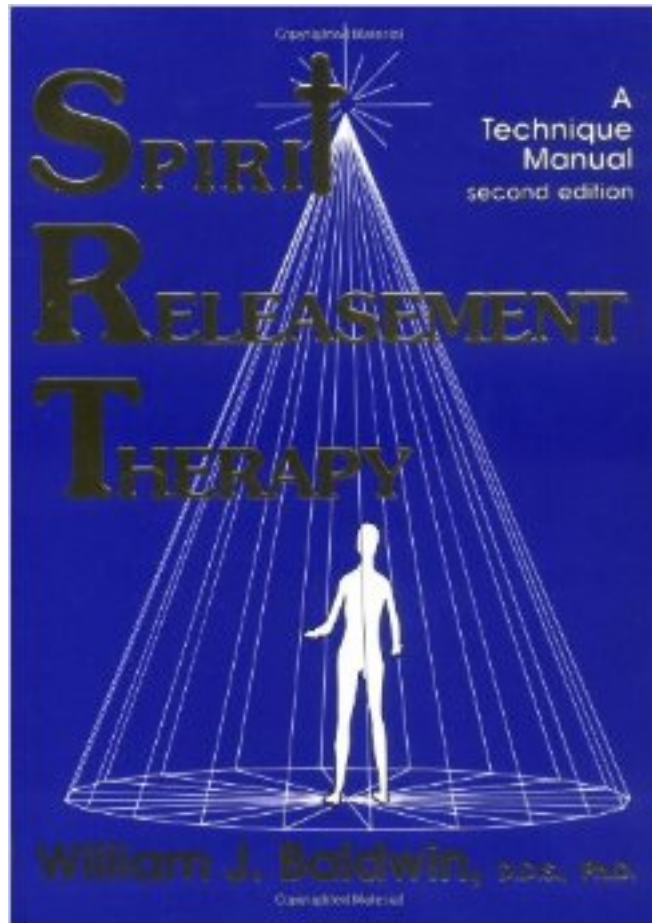
The role of epigenetics in shaping who we are, which reconciles the nature vs. nurture debate, is also brought up: our experiences change which of our genes are expressed.

Related reading

- *Emotional Intelligence*
- *When the Body Says No*

External links

- [Cassiopaea Forum: Social Intelligence](#) (Excerpts and discussion.)



Spirit Releasement Therapy, 1993

Spirit Releasement Therapy

Spirit Releasement Therapy: A Technique Manual is a book by William J. Baldwin, D.D.S., Ph.D., first published in 1993.

This "manual", with over 420 pages and five sections, provides a great deal of original techniques to be utilized in a spirit release treatment and help those who are dealing with such difficult "attachments" that were hindering their way of life. Into this book, Dr. Baldwin has integrated a range of techniques and experiences from past-life therapy, spirit possession syndrome, soul retrieval, inner child work, multiple personality disorder (or dissociative identity disorder), and traditional psychotherapy.

The book is a good primer on a very complex subject, but does not cover all of the essential aspects,

nor is it wholly accurate. While a good start for background, further readings to fill in the gaps include:

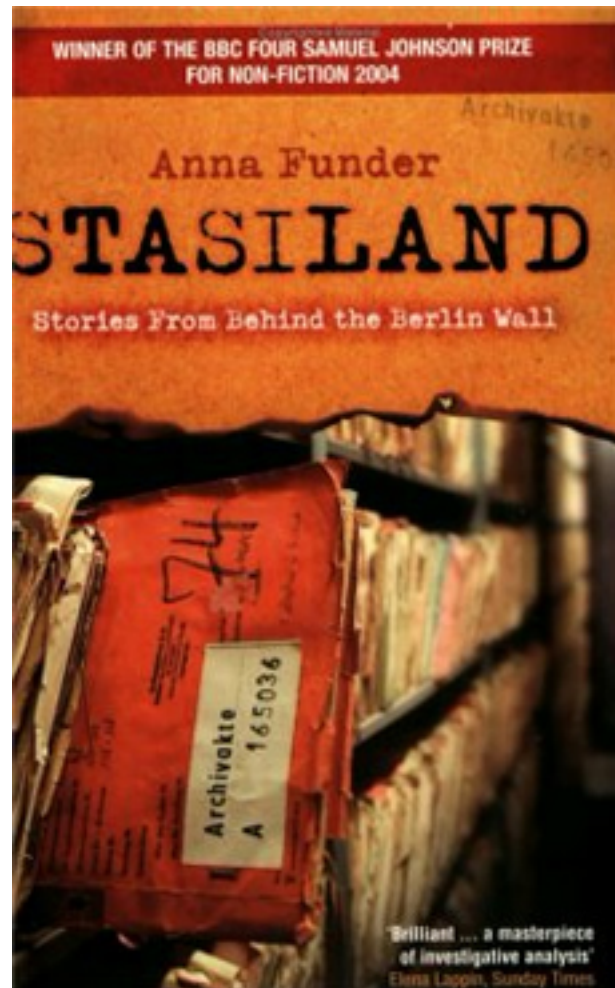
- *Thirty Years Among the Dead* by Carl A. Wickland
- "The Unquiet Dead" by Edith Fiore
- *Life Between Life* by Joel Whitton
- *Hostage to the Devil* by Malachi Martin
- *The Haunted Mind* by Nandor Fodor

Further information

- [Cassiopea Forum: Spirit Releasement Therapy](#)

See also

- [Spirit attachment](#)



Stasiland

Stasiland

Stasiland: Stories from Behind the Berlin Wall by Anna Funder, first published in 2003, is a journalistic account describing pathocracy from inside the East German regime before the Fall of the Berlin Wall. It contains the collection of the personal stories, interviews, documents that painted a sobering picture of what that country have been going through. It is also a very critical and shocking appraisal of an inhuman political system in which a few psychopathic personalities torture the masses they fear.

Essentially, this book tells an engaging story of what it was like to work for the secret police, Stasi, and of those in the resistance against the regime.

In addition, those who wish to get somewhat of a feel for life under the Stasi can see the fictional movie, *The Lives of Others*.

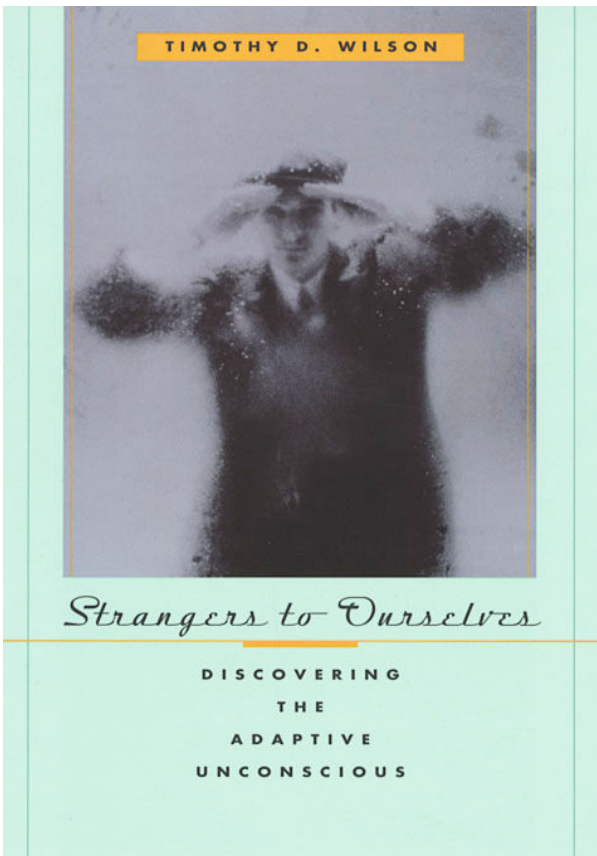
External links

- [Cassiopaea Forum: Stasiland](#)

See also

- [Politics and pathocracy](#)
- [Defying Hitler](#)
- *1984*
- *The Lives of Others*

Strangers to Ourselves



Strangers to Ourselves: Discovering the Adaptive Unconscious is a book by Timothy D. Wilson, first published in 2002, which describes how our judgments, feelings, and motives are mostly ruled by the adaptive unconscious. Our explanations for what we do and feel, and all that comes to mind during introspection, are constructs made-up on the spot, and largely divorced from what actually directs us.

This book is among the most important reads in understanding how our minds and "selves" actually work. The conscious mind is more of a narrator than an actor, and its narratives are often at odds with reality – to the extent that, as studies show, a complete stranger can be as good at guessing the reasons for our actions as we ourselves are.

The concept of the adaptive unconscious is not the same as the Freudian unconscious. Sigmund Freud's theories, while containing some insightful and useful concepts, are unscientific and have largely hindered the progress of psychological research. The true story of the unconscious is a different one: it consists of an interconnected collection of processing "modules", circuits in our

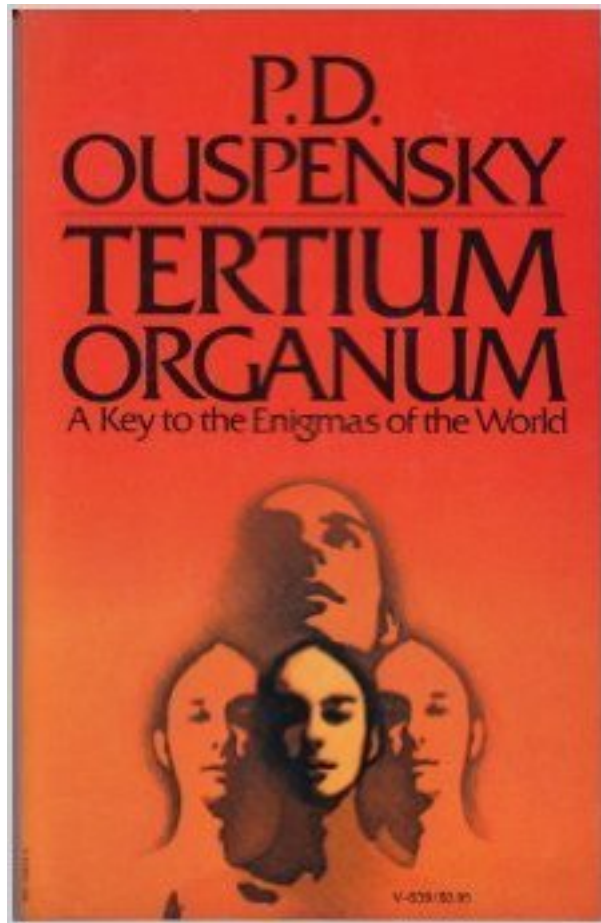
[brains](#) that are programmed by experience and direct our inner and outer lives according to pattern matching.

See also

- Adaptive unconscious
- *Redirect* (book)
- *Thinking, Fast and Slow*
- *You Are Not So Smart*
- *What Makes Your Brain Happy and Why You Should Do the Opposite*

External links

- [Cassiopea Forum: The Adaptive Unconscious](#) (Excerpts from and discussion of *Strangers to Ourselves*.)



Tertium Organum, 1970 Edition

Tertium Organum

Tertium Organum: The Third Canon of Thought, a Key to the Enigmas of the World is a book by [P. D. Ouspensky](#), originally published in 1912.

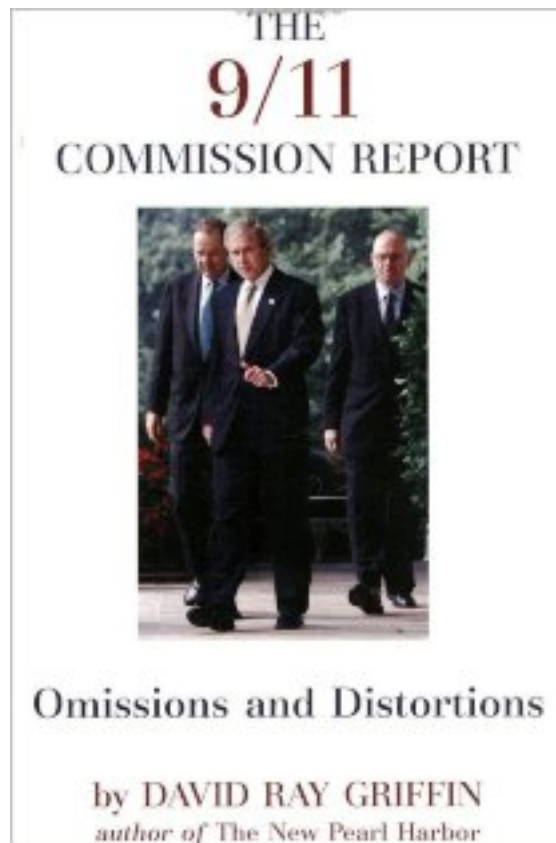
This book is Ouspensky's philosophical and metaphysical synthesis, written before his time with [G.I. Gurdjieff](#). It contains a great deal of interesting material, some of it referred to in [The Wave](#).

This book is available as a [free PDF download](#) or can be read on [Sacred Texts](#).

See also

- [The Wave Series](#)

- [P. D. Ouspensky](#)



The 9/11 Commission Report: Omissions and Distortions

The 9/11 Commission Report: Omissions and Distortions

The 9/11 Commission Report: Omissions and Distortions is a book by theologian David Ray Griffin, originally published in 2005, which is a direct critique of the *9/11 Commission Report* - the "official report" of the events leading up to the September 11, 2001 attacks.

The blurb on [Amazon](#) gives a good overall description of the contents:

With US political leaders Democrat and Republican alike rushing to embrace the recommendations of the 9/11 Commission, and an eager media receiving the Commission's 567-page report as the whole story, the history we can stand upon forevermore, everyone who cares about the fate of American democracy will want to know something about what those pages actually say. The Commission's account, by popular reckoning, has made an impression with its heft, its footnotes, its portrayal of the confusion of that sobering day, its detail, its narrative finesse.

Yet under the magnifying glass of David Ray Griffin, eminent theologian and author of *The New Pearl Harbor* (a book that explores questions that reporters, eyewitnesses, and political observers have raised about the 9/11 attacks), the report appears much shabbier. In fact, there are holes in the places where detail ought to be thickest: Is it possible that Secretary of Defense Rumsfeld has given three different stories of what he was doing the morning of September 11, and that the Commission combines two of them and ignores eyewitness reports to the contrary? Is it possible that the man in charge of the military that day, Acting Head of the Joint Chiefs of Staff Myers, saw the first tower hit on TV, and then went into a meeting, where he remained unaware of what was happening for the next 40 minutes? Is it possible, as the Commission reports, that the FAA did not inform military that the fourth airplane appeared to have been hijacked-contrary to both common sense and the word of FAA employees? Is it possible that the Report, upon which are based recommendations for overhauling the nation's intelligence, fails to mention even in a footnote the most serious allegations made public by Coleen Rowley, FBI whistleblower and Time person of the year?

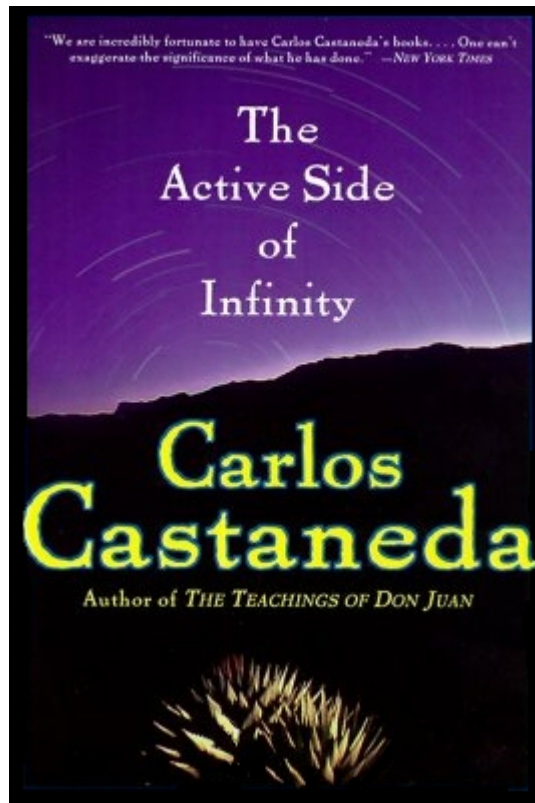
David Ray Griffin's critique of the Kean-Zelikow report makes clear that our nation's highest leaders have told tales that wear extremely thin when held up to the light of other eyewitness reports, research, and the dictates of common sense-and that the Commission charged with the task of investigating all of the facts surrounding 9/11 has succeeded in obscuring, rather than unearthing, the truth.

External links

- [911Truth.org: The 9/11 Commission Report: A 571-Page Lie](#)
- [YouTube: David Ray Griffin - 911 Commission Report: Omissions and Distortions](#)

See also

- [Politics and pathocracy](#)
- [Pathocracy](#)
- [New World Order](#)
- [9/11](#)
- [9/11: The Ultimate Truth](#)
- [The New Pearl Harbor](#)



Active Side of Infinity, 1998

The Active Side of Infinity

Active Side of Infinity is the last book by [Carlos Castaneda](#), first published in 1998. FotCM considers this book to be Castaneda's best work.

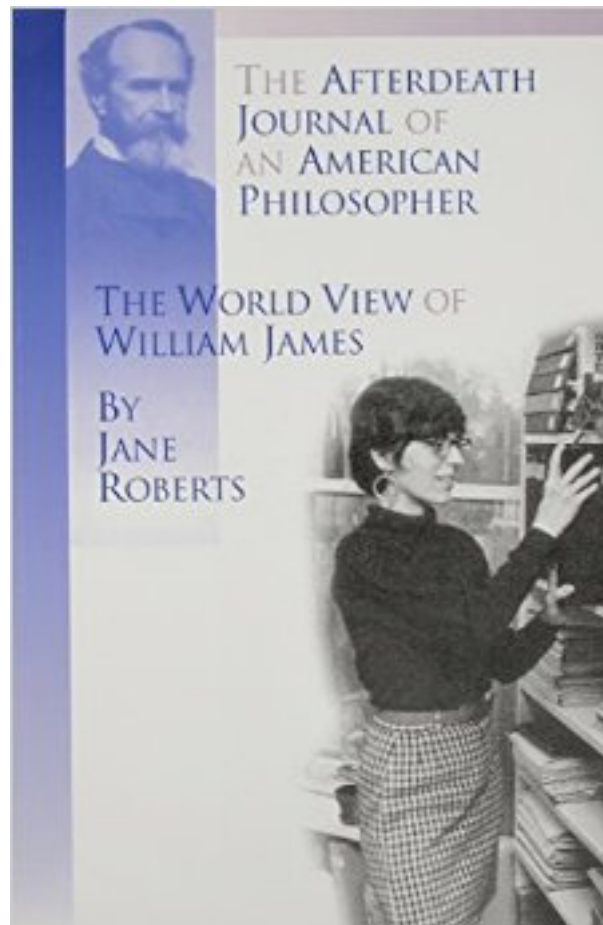
This book covers the very important theme of the [Predator's mind](#), among other things. This idea is further connected to the ideas of the [Fall](#), and of humanity being food for [higher-density STS beings](#), or "Food for the Moon" in Gurdjieff's terms. In terms of psychology, is also related to the basic issues of negative imprinting, psychological traumatization and defenses, and the formation in us of a [false self](#) which takes the place of who we would be by our real nature.

Castaneda described this book as "a collection of the memorable events in my life," which he gathered at the recommendation of Don Juan. A process of collecting the memorable events in one's life, [recapitulation](#) is a way of stirring "caches of energy that exist within the self," and making that energy available.

A compilation of Don Juan's teachings from this book can be found [here](#).

See also

- [Carlos Castaneda](#)
- [Don Juan Matus](#)
- [Predator's mind](#)
- [Recapitulation](#)



The Afterdeath Journal of an American Philosopher, 2001

The Afterdeath Journal of an American Philosopher

The Afterdeath Journal of an American Philosopher: The View of William James is a book by Jane Roberts, first published in 1978. It consists of 16 chapters with an introduction and an epilogue.

Jane Roberts (1929 – 1984) was an American author and trance medium, who channeled a personality named "Seth", which was published in her well-known works, the Seth Material.

This book reveals the author's experiences with the "consciousness" of William James (1842 – 1910) and began taking James' thoughts down on paper, which resulted in the completion of this book.

As Roberts writes in her Introduction on James:²⁷

²⁷Roberts, Jane. *The Afterdeath Journal of an American Philosopher: The View of William James*, p. 14-15.

Then begins a fascinating discussion of his own experiences of life after death. Some passages in particular are full of humor and brilliance as James, the psychologist and philosopher, finds himself in a "school for philosophers" where he is definitely a junior member. In any case, here we see a definite personality, with his own interests and characteristics, moving from one level of reality to another. As, someday, all of us will.

I felt for James, and for myself, as I took down his description of the doubts, hopes, and bouts of melancholy that had characterized his life. It was impossible not to think of all such people, caught between faith and doubt, inner and outer experience - impossible not to identify with James' own strongly conflicting ideas about humanity. Yet it was James' "knowing light" and "atmospheric presence" encountered after death that most captivated - and comforted - me; his "divine psychology" and his intent to share his new knowledge, to teach as he learns.

As he learns? Did I suppose that a William James, a discarnate person, was sitting at a celestial desk somewhere, dictating through mentally sophisticated Dictaphone equipment - namely me? No, no, no. There are places in the manuscript where James describes his part in our rather bizarre arrangement, and there were several instances where I was so caught up in his emotions that for a moment his purposes merged with mine, or mine with his, so that the two of us spoke at once - synchronized, united, each from our own positions in time and space.

This book doesn't involve any literary sense, but a stance taken by consciousness itself; it's not a communication from William James in the conventionally understood manner of mediums and spirits, but a situation in which one consciousness takes the stance of another and views reality from that standpoint.

Chapters one through sixteen are expressed in James' words. He begins with a look of himself as he was in life from his new profound "mature" perspective, and comparing this perspective as if one would as an adult with a perspective of a child (as he was on Earth). Then, he expanded his thoughts on the 19th century climate: politically, socially, psychologically, religiously and spiritually.

The topics in this book, regardless of the source, are thought-provoking and educational.

See also

- Jane Roberts
- William James
- [Channeling and channeled material](#)

The Ancient City

The Ancient City: A Study on the Religion, Laws, and Institutions of Greece and Rome is a book by French historian Fustel de Coulanges, first published in 1864. Here, the author investigates the origins of the ancient institutions of Greek and Roman society and argues that primitive religion played a major role in the political and social evolution of Greece and Rome.

From Laura Knight-Jadczyk's [review](#) on Amazon:

One of the Best and most Instructive Books Ever Written

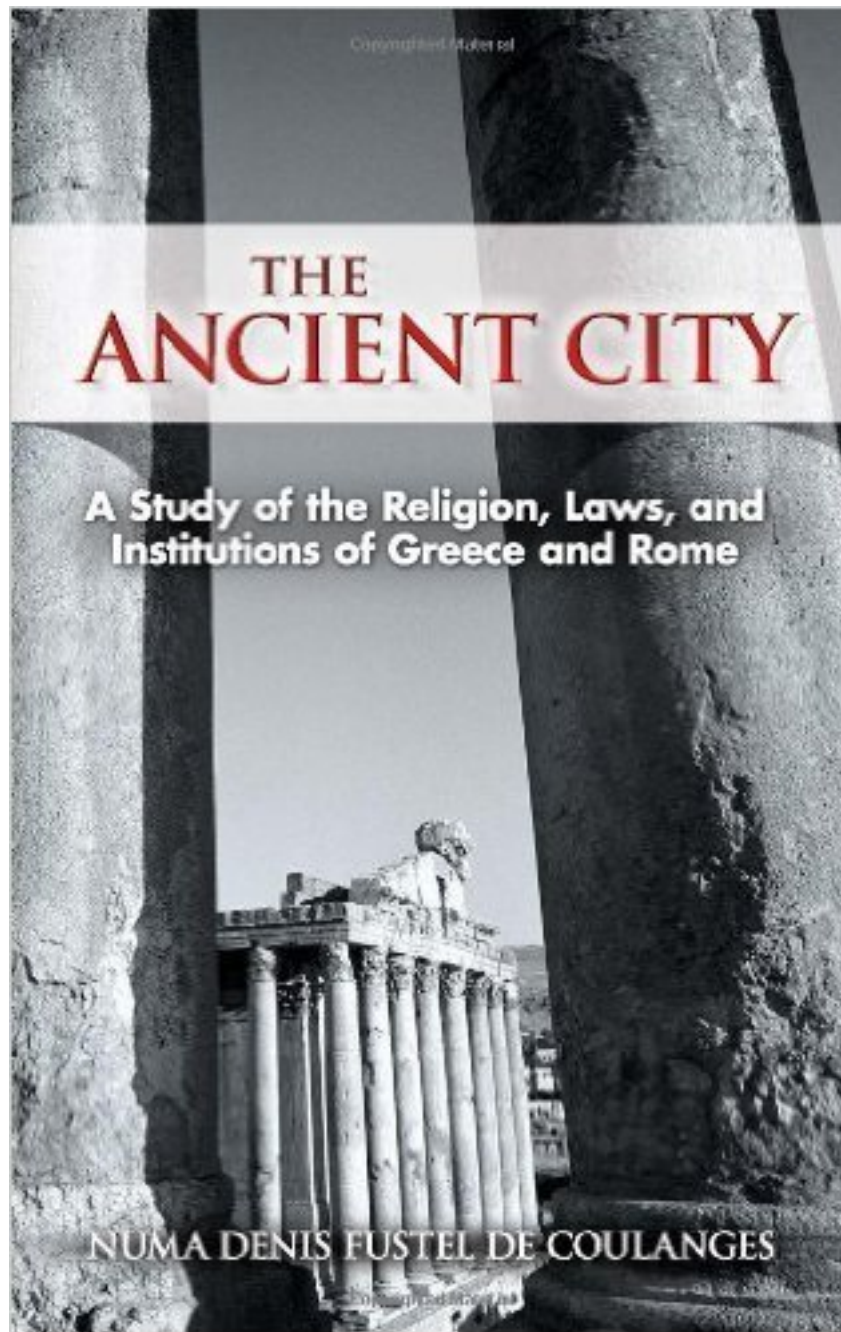
I read references to the work of Fustel de Coulanges in the writings of the great and heroic French historian, Marc Bloch, (*The Historian's Craft*) and was intrigued enough to get and read it. What an eye-opener! It is undoubtedly among the top 10 seminal historical works ever written, in my opinion. Considering the data that Fustel did not have access to, for which some criticize him, makes this achievement even that much more impressive. His thought revealed in his writing is clear, insightful, brilliant.

What you will find in this book is a masterful story of the descent of the many institutions to which we are still heir though the context and specific manifestations have changed. In many cases, we believe things about why this or that custom has always been with us that are wrong, and Fustel sets out the evidence for what is really behind such things as marriage ceremonies, carrying the bride over the threshold, the foundations of the legal system including why it was the eldest son who got everything for thousands of years, and so forth. There are many questions about why things are the way they are answered in this book.

As other reviewers have noted, there are many descriptions in *The Ancient City* that will bring elements of the Bible to mind. The big question nowadays is: did the Bible borrow from other stories and cultures to create a "history of Israel" that never actually happened? Were some of those stories Greek? And were the Greek stories influenced by elements from Anatolia and Mesopotamia, coming to the Bible by a circuitous route? Did the authors of the Septuagint borrow from Homer and Herodotus?

These are all questions that are interesting and can be better formulated by also reading Russel Gmirkin's book, *Berosus and Genesis, Manetho and Exodus: Hellenistic Histories and the Date of the Pentateuch* and Bruce Louden's book, *Homer's Odyssey and the Near East*.

Despite some of the nit-picking criticisms that have been directed at Fustel over the years, I've never found a significant argument that Fustel got it wrong. His sweeping overview of "how things must have happened" by taking what we know and back-engineering it, is amazing. Everyone should - and can - read it because Fustel was not a stuffy academic who wanted to wrap bizarre ideas in obscure language: he wanted



The Ancient City, 2006

to set out a rational view of why our culture is the way it is which can seem to be totally irrational until you understand what is behind things. If he had had knowledge of periodic cosmic catastrophes such as those explicated in the works of Victor Clube and Bill Napier, (*The Cosmic Serpent*) as well as Firestone, West and Warwick-Smith (*The Cycle of Cosmic Catastrophes*), he would have been able to take the topic to its most basic level: fear of death manipulated by individuals seeking power. For that part of the story, you need to read Becker's *Escape from Evil*.

In any event, *The Ancient City* is definitely a big piece of the puzzle. If you read the works of Julius Caesar, you will want to read Fustel first so as to better understand that most amazing of heroes, the one who could have saved Rome had the wealthy elite not been so greedy and psychopathic, and had he not been so humane and forgiving.

In short, in order to understand a lot of things about ancient history, the history of Rome, and our own civilization which is the daughter of Rome, you need to read Fustel. And you will enjoy it and be glad you did!

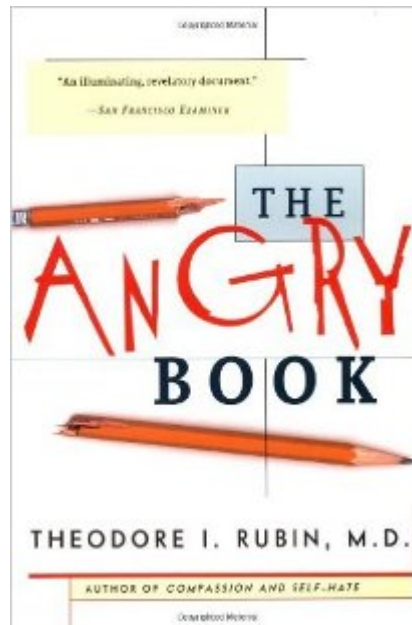
This book is available as a [free PDF download](#) or can be read on [Internet Archive](#).

Further readings

- [Cassiopea Forum: The Ancient City](#)
- [Was Julius Caesar the real Jesus Christ?](#)

See also

- History
- Julius Caesar



The Angry Book, Touchstone Ed: 1998

The Angry Book

The Angry Book is a book by psychiatrist Theodore Isaac Rubin, first published in 1969.

This book describes the negative consequences of suppressing anger; how various issues result from the building of a "slush fund" (an accumulation of stale anger). It also describes how to approach anger with a healthy mindset and express it in a constructive way, thereby avoiding the issues caused by a build-up of "slush" - and healing those already caused.

From the book's Introduction, the author wrote:²⁸

This book is about a basic human emotion - *anger*. Too often anger is not seen as basic or human. Anger is easily the most maligned and perverted of feelings and responses. Although there is an enormous range of "angry problems", nearly all people have some difficulty handling anger. The price paid for the distortion of a basic emotion is incalculable. Poor mental health, poor physical health, damage to relationships - especially to parent-child relationships - and even that most malignant of human diseases - *war* - are the wages of distorted anger.

Therefore it behooves us to understand and to work through our feelings of anger. As you read, you will see that insight into these feelings can free and make available many

²⁸Rubin, Theodore Isaac. *The Angry Book*, p. xi-xii. New York: Touchstone, 1998.

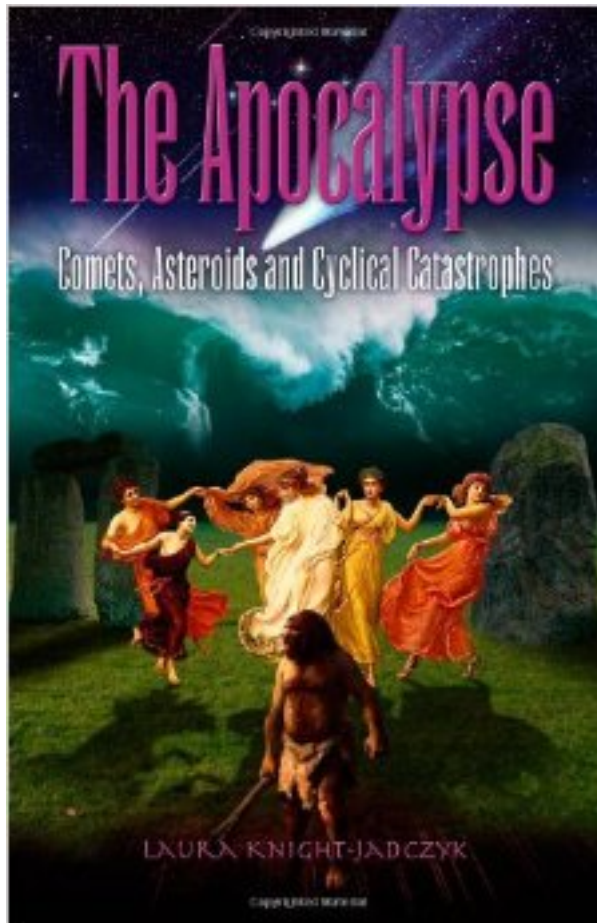
other feelings, talents, and potentials. A healthier *angry* outlook must lead to greater health, to improved parent-child relating, to a fuller life, and to success and happiness. Indeed, it can even be lifesaving.

Further readings

- [Cassiopaea Forum: The Angry Book](#)

See also

- [Negative emotion](#)
- [Proper use of emotional energy](#)
- [Éiriú Eolas](#)



The Apocalypse: Comets, Asteroids and Cyclical Catastrophes, 2012

The Apocalypse: Comets, Asteroids and Cyclical Catastrophes

The Apocalypse: Comets, Asteroids and Cyclical Catastrophes is a book by [Laura Knight-Jadczyk](#), published in 2012.

This book describes and references the evidence for a long history of catastrophes, our present situation in relation to these and what is likely to come. It is based upon the [Comets and Catastrophe](#) article series on SotT and other researches by the author. The author also tied together the modern-day celebrations of the dead, paganism, the origins of monotheistic religions, all the while highlighting just how blind the human beings remain to the comets and the implications for the future (a stunning indictment on modern day science and politics).

[Comets and the Horns of Moses](#) covers the same theme along with much wider subject ground.

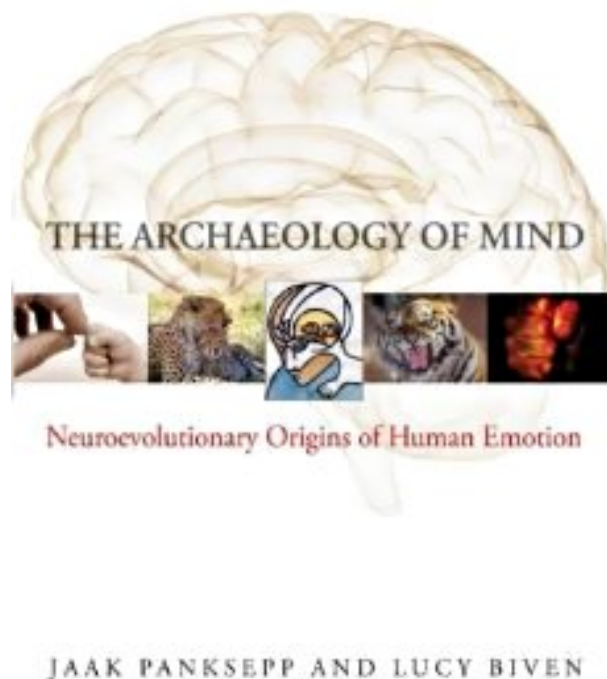
Further information

- [YouTube: Science Book Review: The Apocalypse: Comets, Asteroids and Cyclical Catastrophes](#)
- [Cassiopea Forum: New Book by Laura: The Apocalypse: Comets, Asteroids and Cyclical Catastrophes](#)

See also

- [Laura Knight-Jadczyk](#)
- [History](#)
- [Cataclysm](#)

The Archaeology of Mind



The Archaeology of Mind: Neuroevolutionary Origins of Human Emotions is a book by Jaak Panksepp and Lucy Biven, first published in 2012. It is Panksepp's latest exposition on affective neuroscience, the neuroscientific study of emotions, and particularly the role played by the subcortical brain circuits we share with all mammals and which give rise to basic emotions.

Research has identified seven brain circuits that all mammals have in common. These circuits produce "primary affects", the raw felt affects that motivate behavior. In humans, these basic emotions – their characteristics and the way they are experienced – are in turn further shaped and refined (giving rise to many variations) by higher brain circuits and processing. The basic affective circuits can briefly be described as follows, using Panksepp's naming:

- SEEKING (motivation system, drives exploration and activity in general)
- RAGE ("fight" system, drives hostility, anger, rage, and attack)

- FEAR ("fight" and "freeze" system, drives fear, fright, cautiousness, immobility, and escape)
- LUST (sexual drive system, drives sexual tension and craving, "courting" behaviors, and sexual activity)
- CARE (social care and nurturing system, drives tender and caring feelings and interactions)
- PANIC/GRIEF (separation distress system, drives sorrow, panic, and depression)
- PLAY (playful behavior system, drives playful interaction and positively motivated competition)

These systems form a major part of our instinctive substratum, i.e. what drives us, shapes our sense of meaning and our perceptions, and our basic ways of interacting with reality.

Panksepp's earlier book *Affective Neuroscience* contains most of the same information, presented in a somewhat more concise and structured way. *The Archaeology of Mind* is an updated, popularizing presentation which is less structured and perhaps easier to understand.

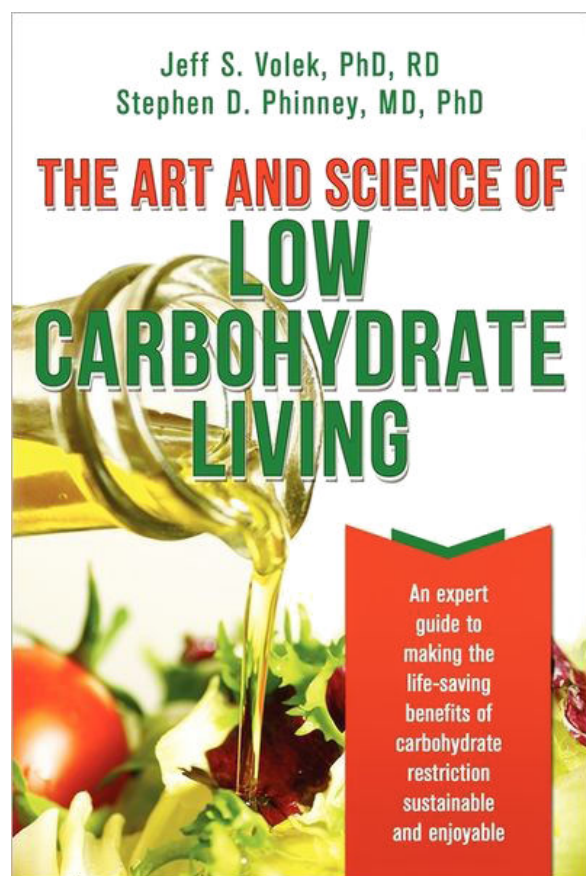
Related reading

- [*Molecules of Emotion*](#)
- [*The Polyvagal Theory*](#)
- [*In An Unspoken Voice*](#)

External links

- [Cassiopaea Forum: Affective Neuroscience – Dr Panksepp](#) (Summary, excerpts and discussion of Panksepp's earlier book *Affective Neuroscience*. It relates what can be learned from Panksepp's work to other paradigms, helping to bring perspective and give a unified understanding.)
- [Shrink Rap Radio #329 – The Emotional Foundation of Mind with Jaak Panksepp, PhD](#) (Interview with discussion of the history of Panksepp's work, the affective brain circuits found and the terminology, and various other things.)

The Art and Science of Low Carbohydrate Living



The Art and Science of Low Carbohydrate Living is a book by Stephen D. Phinney and Jeff S. Volek, first published in 2011. It provides extensive information for those interested in a low-carb approach (and especially in a [ketogenic diet](#)), and gets pretty close to the ketogenic approach we have arrived at.

It should be noted that this book does not cover the problems with gluten, dairy, soy, and other specific problematic foods and substances. Phinney and Volek's recommendation regarding the amount of protein to eat is also more liberal than that recommended by e.g. Nora Gedgaudas in *Primal Body, Primal Mind*, another great book for those interested in a low-carb approach (and one that addresses the problems with the mentioned specific foods).

See also

- [Ketogenic diet](#)

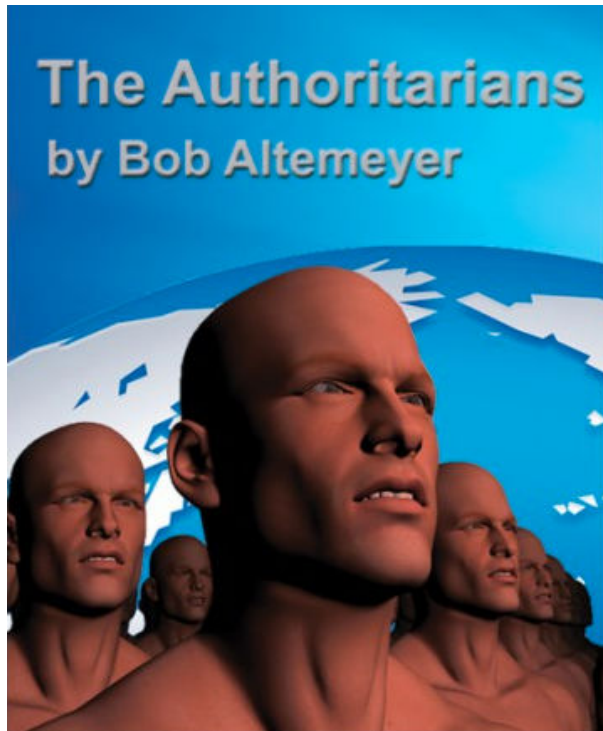
Further reading

- *Primal Body, Primal Mind*
- *Keto-Adapted*
- *Diet Research of the Cassiopaea Forum*
- *Life Without Bread*

External links

- [Cassiopaea Forum: Jeff Volek – The Many Facets of Keto-Adaptation Video](#) (Several videos about the ketogenic diet, keto-adaptation and nutritional ketosis.)
- [Cassiopaea Forum: Ketogenic Diet – Path To Transformation?](#) (Chronicles our ketogenic diet as it evolved; it contains a lot of valuable material and experiences for those considering a low-carb, and especially ketogenic, dietary approach.)

The Authoritarians



The Authoritarians is a book by Bob Altemeyer, first published in 2007. It describes a kind of personality, known as the authoritarian follower or "right-wing authoritarian" (RWA). RWAs tend to adopt and aggressively enforce the rules and norms of their chosen authorities, and in tending to choose "authoritarian leaders", easily become the tools of psychopaths in positions of power.

This book is very valuable, as understanding authoritarian followers – who constitute a large portion of the population – makes it clearer how psychopaths in positions of power can find so many people ready to do their bidding, no matter what's involved. Authoritarian followers easily excuse lies and moral failings among their chosen leaders, are willing to commit atrocities on their behalf, attack those who differ, and in authoritarian regimes, snitch on fellow citizens.

See also

- Authoritarian follower
- Psychopathy
- [Ponerology](#)

Related reading

- ["Political Ponerology"](#)
- [The Crowd](#)
- [The Paranoia Switch](#)

External links

- [Bob Altemeyer's page at the University of Manitoba](#) (Along with other information, Altemeyer offers *The Authoritarians* as a free PDF file.)

The Book of the Damned

The Book of the Damned is a book by Charles Hoy Fort, first published in 1919. This is the first of Fort's four books, followed by *New Lands* (1923), *Lo!* (1931) and *Wild Talents* (1932) - all of which focuses on "anomalous phenomena", which were frequently misunderstood and misrepresented by "Dogmatic Science" of that period. The title of this book - "damned" - refers to "damned" or excluded data that Fort collected.

This work deals with various types of anomalous phenomena, including what we now refers to as UFO, strange creatures, unexplained disappearances, odd weather patterns, and so forth. All of these strange phenomena led him to conclude that the Earth is a "possession" of something, by saying "I think we're property".

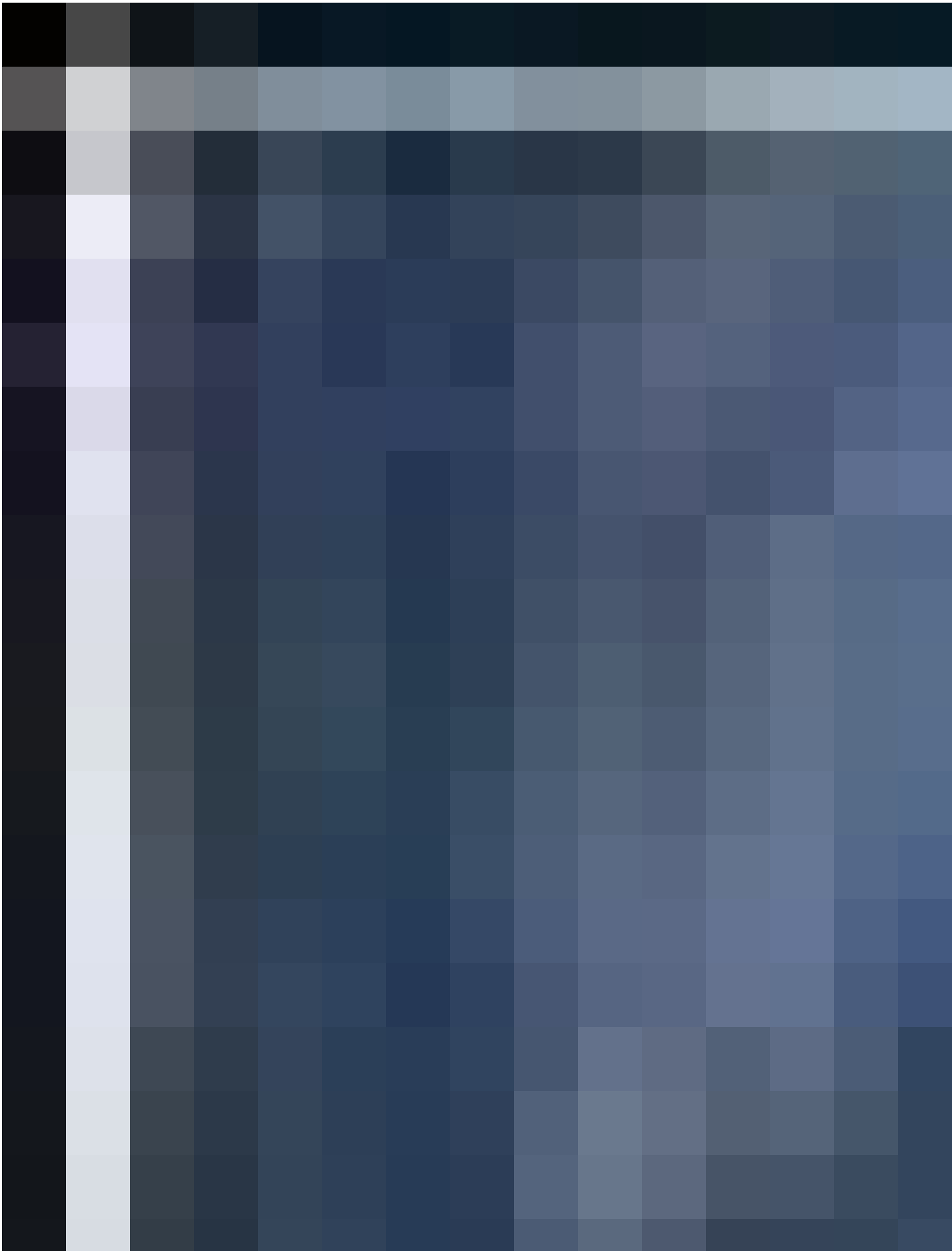
The book can be read on [Sacred Texts website](#) or on [Internet Archive](#).

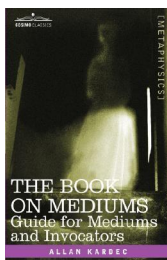
Further reading

- [The Wave Chapter 52: The Cryptogeographic Being](#)

See also

- [UFO phenomenon](#)





The Book on Mediums, 2007

The Book on Mediums

The Book on Mediums: Guide for Mediums and Invocators is a book by Allan Kardec, first published in 1861. This book is a follow-up to *The Spirits Book* (1857) and it is the second in a series of five books by the author that are known as the "Spiritist Codification". The book runs for thirty-three chapters.

This book explains how to apply the author's principles of his practical science of spiritism in order to become a medium. In other words, it is intended to be a guide to mediumship for mediums and those interested in the spirit world.

The author covers the different types of mediumship including: spirit manifestations, table-turning, haunted houses, apparitions, psychography, telekinesis and so on. It also explains how to deal with manifestations and how to guard against frauds, charlatans, and skeptics as well as warns against the dangers of frivolous mediumship and possession/obsession that are often experienced with sweet messages coming from the "spirits".

While Kardec's work is dated, it remains a very useful source on the subject.

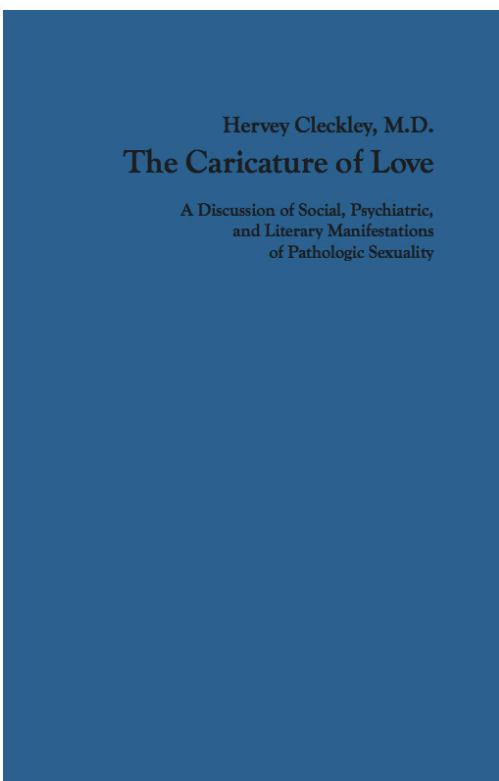
See also

- Spiritualism
- [Channeling and channeled material](#)

External links

- [The Book on Mediums \(PDF\)](#)

The Caricature of Love



The Caricature of Love is a book by Hervey M. Cleckley, first published in 1957. It discusses distortions or "caricatures" of love and sexuality. Though written without the knowledge of [ponerology](#), it shows the mindset and influence of pathological characters in these matters throughout culture, both past and present.

This book reflects a very dated understanding of homosexuality, and Cleckley conflates it with the pathological attitudes and ways of thinking he is examining. Cleckley's conclusions were in large part based on a study of his patients, many of whom were psychopaths. If the reader takes this into account, the book remains of great value for understanding the ponerization of love, relationships, and sexuality, including how women have been degraded throughout history. The discussion of this book [on the Cassiopaea Forum](#) provides context in this and other regards and describes the significance of this book.

The type of pathological character which Cleckley identifies, in various of the modern and historical persons, seems to correspond closely to what [Andrzej Łobaczewski](#) called "asthenic psychopathy" in his work *Political Ponerology*.

This book has fallen into the public domain, and can be downloaded as a PDF. It has also been

reprinted by Red Pill Press.

See also

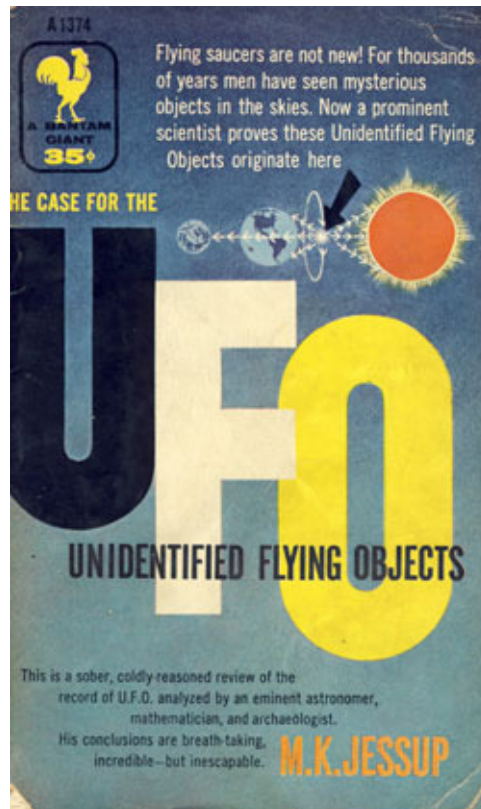
- Psychopathy
- Ponerization

Related reading

- *The Mask of Sanity*
- *Women Who Love Psychopaths*
- *Political Ponerology*
- *Predators: Pedophiles, Rapists, And Other Sex Offenders*

External links

- [Cassiopaea Forum: Caricature of Love \(Discussion.\)](#)



The Case for the UFO, 1955

The Case for the UFO

The Case for the UFO is a book by Morris K. Jessup, first published in 1955, in which he argued that UFO represented a mysterious subject worthy of further study and presents issues surrounding the presence/observances of extraterrestrial beings and their manifestations. For this book, the author did an extensive research in the field of astronomy and his work pre-dates others, who drew the same conclusions (including Erich von Däniken). This book also reveals the story about the legendary [Philadelphia Experiment](#).

An "varo" edition was published after author Jessup "mysteriously" died - one copy of this edition became annotated from within the Navy. [Laura Knight-Jadczyk](#) discussed this edition and Jessup in the [fifty-fifth chapter](#) of her *The Wave*.

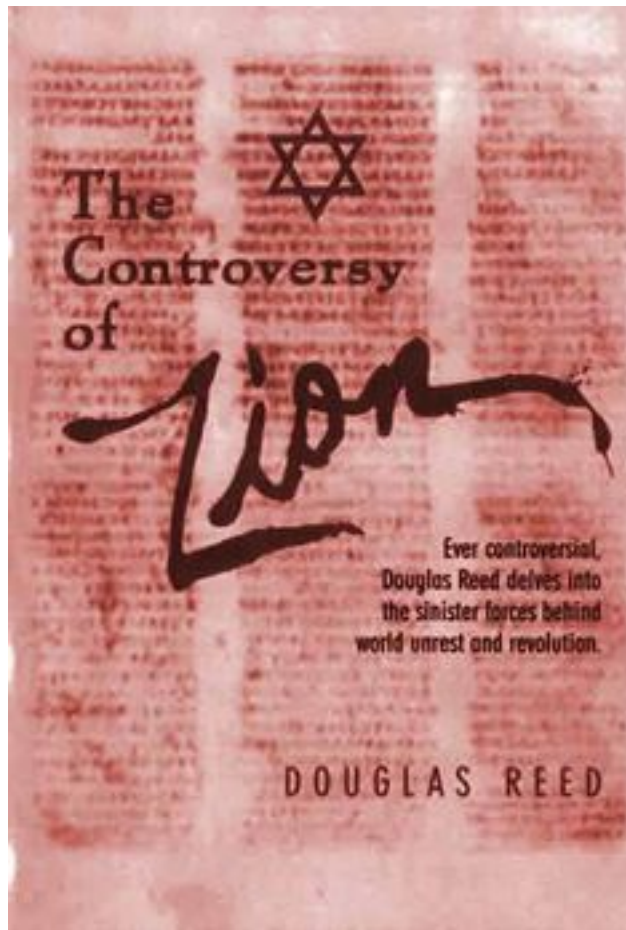
The annotated Varo edition of this book is available as a [free PDF download](#).

Further readings

- [The Case For The UFO](#)
- [Albert Einstein, Free Energy and The Strange Deaths of Morris K. Jessup and Stefan Marinov](#)
- *The Strange Case of Dr. M.K. Jessup* by Gray Barker (1963)

See also

- [UFO phenomenon](#)
- [Philadelphia Experiment](#)



The Controversy of Zion

The Controversy of Zion

The Controversy of Zion is a book by Douglas Reed, published in 1978, which examines 2,000 years of history of Zionism, its ideological leaders, development and establishment as well as analysing *The Protocols of the Learned Elders of Zion*. This work was completed in 1956, but not submitted for publication until two years after Reed's death.

This book provides a stark view of historical developments and goes well with *Political Ponerology*.

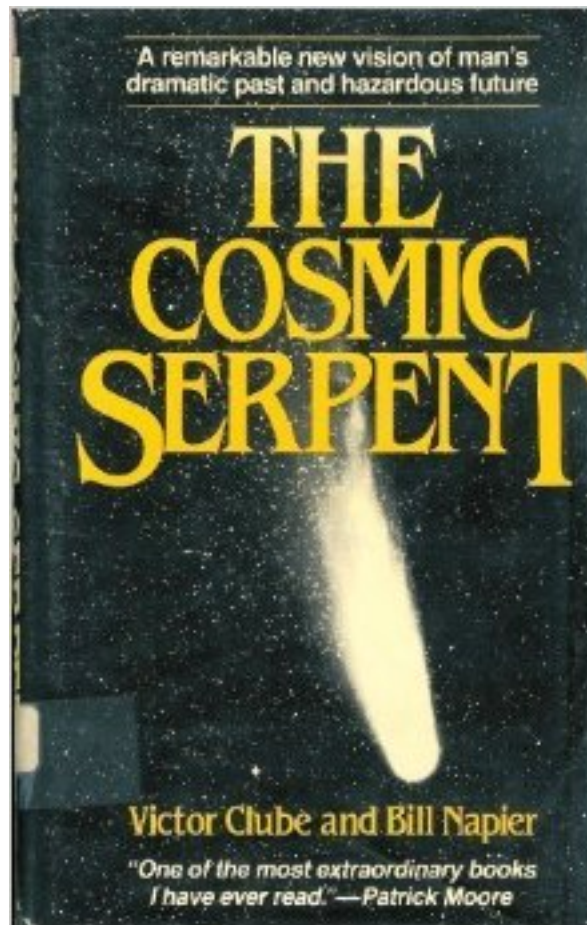
External links

- [Cassiopaea Forum: The Controversy of Zion](#)

-
- [SotT: The Controversy of Zion - One of the most controversial books ever written](#)
 - [The Mystic vs. Hitler](#) by Laura Knight-Jadczyk
 - [America's Nervous Breakdown, Part 1](#) by Laura Knight-Jadczyk
 - [America's Nervous Breakdown, Part 2](#) by Laura Knight-Jadczyk
 - [Tales From The Crypt: The Mummy Returns to Bring Religious War](#) by Laura Knight-Jadczyk

See also

- [Politics and pathocracy](#)
- [Political Ponerology](#)



The Cosmic Serpent, 1982

The Cosmic Serpent

The Cosmic Serpent is a book by Victor Clube, published in 1982 in collaboration with astronomer Bill Napier. It runs for roughly 280 pages and eleven chapters. This book was followed by *The Cosmic Winter*.

This work addresses the origins of the comets, historical cometary impacts, and the origins of mythology in the history of cometary interactions.

The first part of the book deals with an interesting perspective of our galaxy's involvement in the cosmic processes and how other stars can possibly deflect or "knock" the comets in the direction of the Sun, as well a look at the question of where the comets come from. Then, the authors go on to discuss the question of impacts and the role of cometary bombardment in mass extinctions

and the Earth changes, including that of the ice ages.

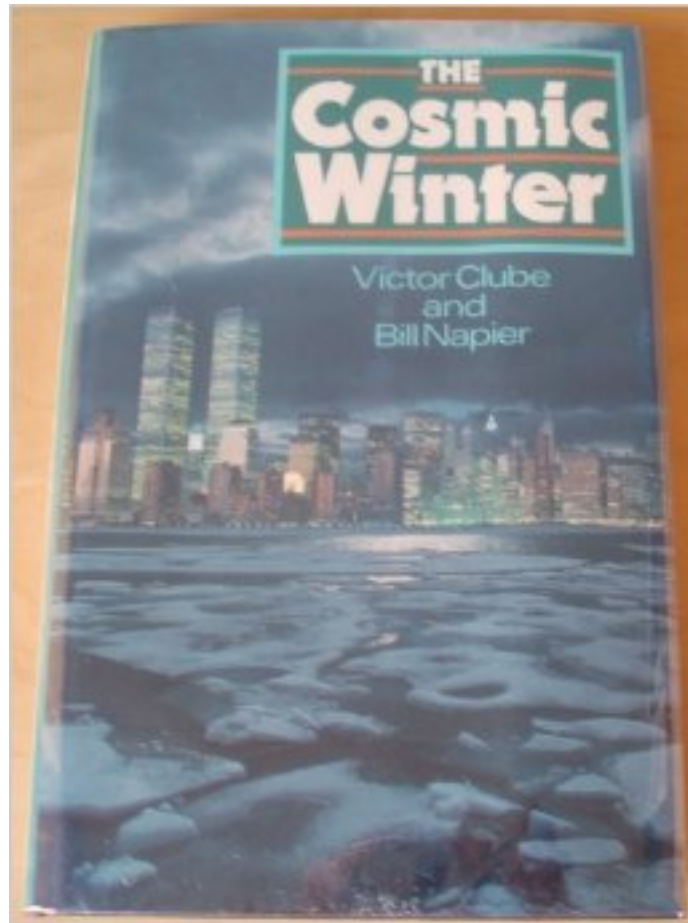
The last part of the book focuses on the examination of ancient history, archeology, and mythology where the comets were seen. The authors then point out that originally, the comets were the principal mythological sky gods, such as Zeus of the Greek mythology and Osiris of the Egyptian mythology. But, having passed into history as mythological "gods," they tend to be dismissed and seen as "meaningless" in the eyes of the modern scientific community – their very concrete origins ignored. Chapter Nine of this book focuses on the battle of Zeus and Typhon, which may have taken place in 1369 BC, and the question of clues in the myths as to cosmic events. The authors make a strong case for the comets being seen a number of times in our prehistoric skies, and for their depiction in our mythology and biblical accounts.

Clube and Napier also point out that the scientific community has overlooked the seriousness of so-called short-period comets in our past and dismissed the possibility of comets being remembered as mythological sky gods. It is not just the mythologies that point towards cometary events having occurred in the past, but physical evidence of catastrophic events, such as the Tunguska event, and the craters on the Moon, Mars, and Earth.

This book is required reading for those who wish to understand the origins of religion in our ancient past.

See also

- [History](#)
- [Religion](#)
- [Cataclysm](#)



The Cosmic Winter, 1990

The Cosmic Winter

The Cosmic Winter is a book by Victor Clube, published in 1990 in collaboration with astronomer Bill Napier. It runs for 280 pages and consists of seventeen chapters. This book is close to as being an expansion of their first book, *The Cosmic Serpent*.

In this work, the authors bring forth the role of impact events in creating the cosmic "winters" and the further discussion of the mythological sky gods as evidence of comets in our prehistory era and a look at cometary events towards the present era.

As one reads the beginning of this book in a prologue chapter, there will be an experience of a fictional encounter between the Earth and a cometary bombardment and how the United States government would react. Then, the authors pointed out that "a great illusion of cosmic security

thus envelopes mankind, one that the 'establishment' of Church, State and Academe do nothing to disturb. Persistence in such an illusion will do nothing to alleviate the next Dark Age when it arrives" (p 12-3).²⁹

There are three parts of this book, with first part being concerned with the mythologies as the history of comets, such as "sky gods" were being comets in disguises. And, they were seen by ancient human beings in our prehistory periods and they may have misinterpreted these comets as "gods." Towards the end of this first part, the authors stated that the "swarms of asteroids periodically exist in Earth-crossing orbits and that these are responsible for producing an erratic sequence of cosmic winters, sudden coolings of the globe"³⁰, which is important to keep in mind.

The Part Two reveals the essential scientific knowledge about the comets and how they can be the cause of "terrestrial" catastrophe as well a look at the periodic meteoroid streams (where Earth passes through late June and Early November annually). The authors further their discussion on Comet Encke, the Tunguska event of 1908, ancient comets as depicted in Chinese records (e.g., symbols), and more on historical comets in our prehistory yet they were being ignored. The authors also mentioned that "our distant ancestors...have been telling us in simple language that celestial catastrophe has struck, probably more than once, but the message has been lost through the ravages of time".³¹

The final part of this book brings more focus on the scientific evidence of the cosmic events, such as geological, sea-level variations, fossil, ice cores, iridium, Earth's magnetic field, and the cratering record. And, the final chapter brings home a point of how serious a cosmic impact hazard really is and how likely that our civilization would be "plunged into a New Dark Age." Will the human race become extinct?

The authors ended this book with one very simple yet most critical line: "There is a need for this book."

Further readings

- [Cosmic Winter - A Lecture by Victor Clube](#)

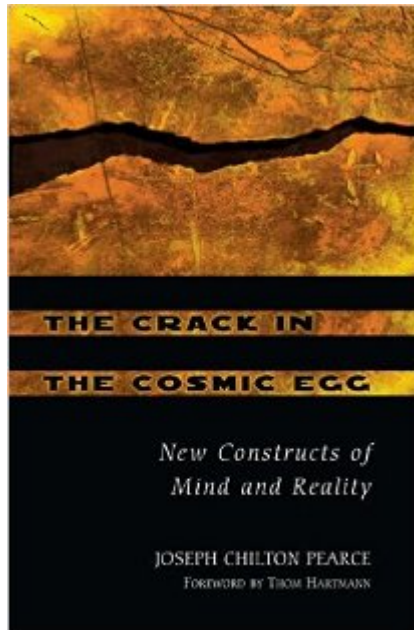
See also

- [History](#)
- [Cataclysm](#)

²⁹Clube, Victor, and Napier, Bill. *The Cosmic Winter*, p. 12-13. Oxford: Blackwell Publishers, 1990.

³⁰Ibid., p. 127

³¹Ibid., p. 192



The Crack in the Cosmic Egg, 2010

The Crack in the Cosmic Egg

The Crack in the Cosmic Egg: New Constructs of Mind and Reality is a classic work by Joseph Chilton Pearce, first published in 1971.

Pearce's work is a [New Age](#) classic and challenges the present conceptions of what it means to be human and to live in human-made reality.

He utilizes the metaphor of a "Cosmic Egg" to describe that the reality that defines us (and is defined by us) and how it is limited and self-limiting construction. In other words, our ideas/beliefs of what the world is form a "eggshell" of thought in which we reside. It is "structured by the mind's drive for a logical ordering of its universe".³² He shares with the reader a number of examples (Jesus, Don Juan Matus, etc.) to demonstrate that our reality (Cosmic Egg) can be changed.

Further information

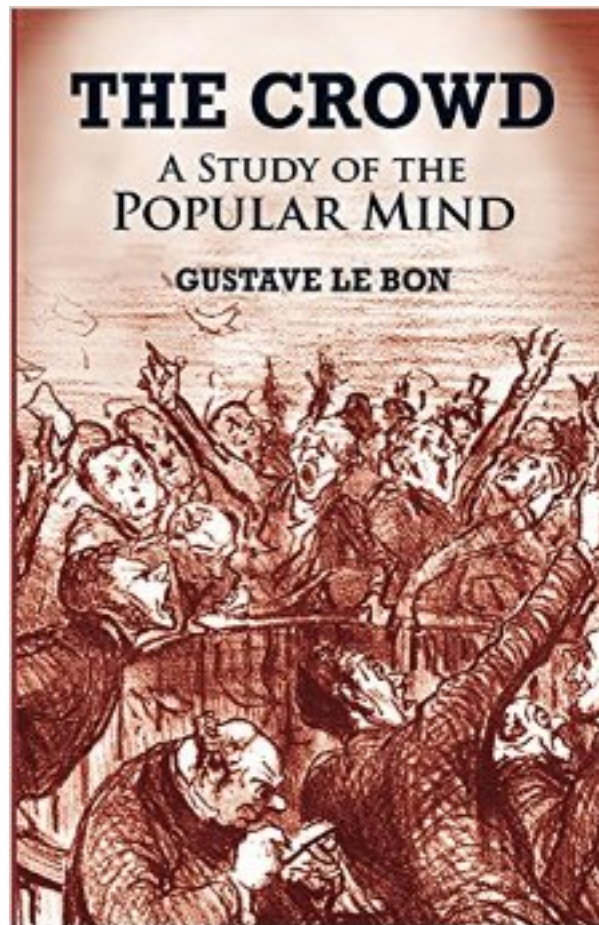
- [Cassiopaea Forum: Interview with Joseph Chilton Pearce](#)
- [YouTube: Joseph Chilton Pearce - The Crack in the Cosmic Egg](#)

³²Pearce, Joseph Chilton. *The Crack in the Cosmic Egg: New Constructs of Mind and Reality*, p. 16. Rockester: Park Street Press, 2002.

- [The Wave Chapter 25: A Walk In Nature Among The Names of God Where We Have An Interview With the Vampire And Discover a Cosmic Egg](#)

See also

- [New Age](#)



The Crowd, 2003 Edition

The Crowd

The Crowd: A Study of the Popular Mind is a pivotal work in the field of group psychology by French social psychologist Gustave Le Bon, first published in 1895, which studies the susceptibility of crowds to manipulation, control, and misdirection towards destructive ends.

This book describes the susceptibility of crowds to manipulation - how they can be, and are, hystericized and controlled towards destructive ends. It is important reading for any individual who works with people. And in these times, you never know when you will find yourself in a "crowd out of control" situation and may need to have your wits about you not just for your own sake, but for the sake of innocents around you.

Taken together with John F. Schumaker's *Corruption of Reality*, it presents a rather grim picture

of what can or cannot be done as far as changing the destructive trajectory of human history. This book is available as a [free PDF download](#) or can be read on [Internet Archive](#).

Related reading

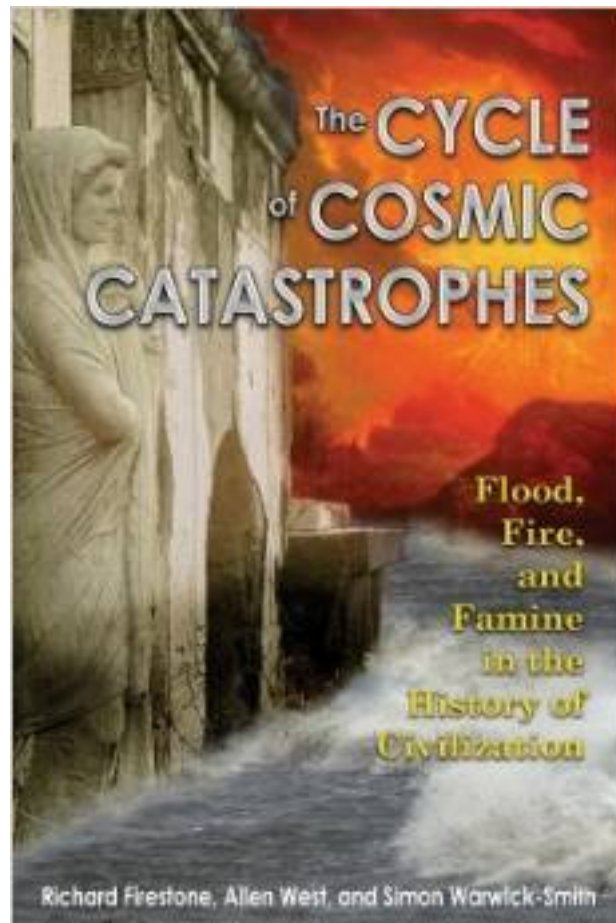
- *Political Ponerology*
- *The Authoritarians*
- *The Controversy of Zion*
- *The Paranoia Switch*
- *Corruption of Reality*

Further information

- [Cassiopaea Forum: Gustav Le Bon -The Crowd: Study of the Popular Mind](#)

See also

- [Psychology](#)



The Cycle of Cosmic Catastrophes, 2006

The Cycle of Cosmic Catastrophes

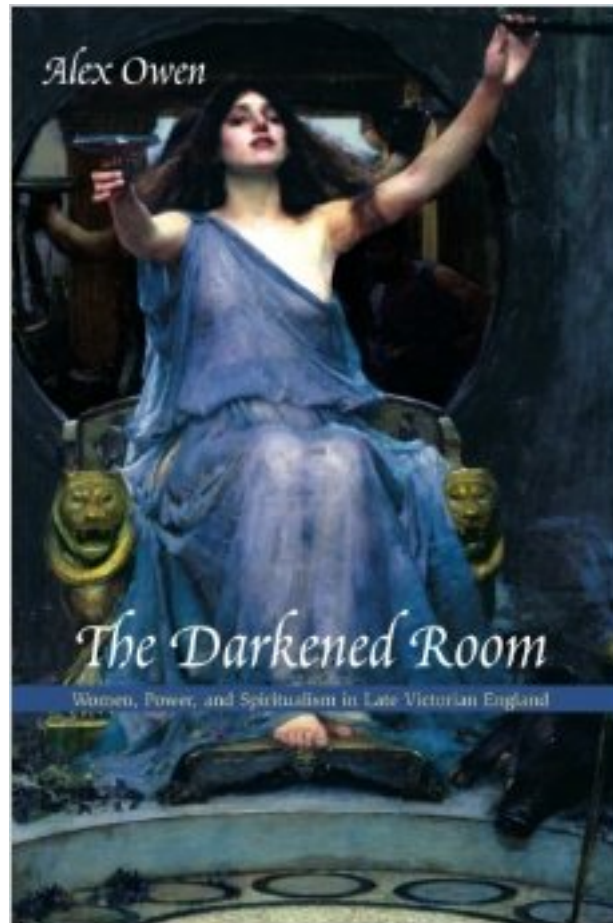
The Cycle of Cosmic Catastrophes: Flood, Fire, and Famine in the History of Civilization is a scholarly work by Richard Firestone, Allen West, and Simon Warwick-Smith, first published in 2006.

The book presents an excellent case for attributing a great deal of the mass extinctions, migrations, "plagues" and other tragic events in the past to comets, cometary debris, asteroids and other cosmic "stuff". The authors present evidence for a massive cometary bombardment of North America during the final centuries of the last ice age, approximately 13,000 years ago. The resulting destruction was immense, and led to mass extinctions, and the events left behind a wide variety of archaeological clues scattered over the plains, bays, and lakes of Canada and the United States. The memory of these events has been preserved in the form of a variety of end-of-the-world myths.

This book is a welcome addition to the growing body of research showing that Earth was once host to regular encounters with massive comets and their explosive fragments.

See also

- History
- [Cataclysm](#)



The Darkened Room: Women, Power and Spiritualism in Late Victorian England, 2004

The Darkened Room

The Darkened Room: Women, Power and Spiritualism in Late Victorian England is a work by British historian Alex Owen, first published in 1989.

This historical study examines the major role played by women as mediums, healers, and believers in the British Spiritualist religious movement during the latter part of the nineteenth century. It is one of the most invaluable studies of femininity.

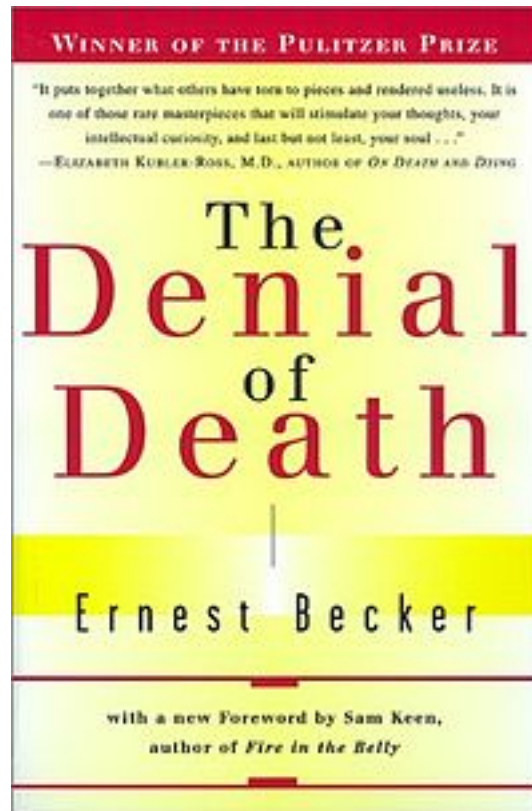
The book consists of eight chapters with an introduction and an epilogue, and notes and a bibliography that takes up over sixty pages which backs up the author's thesis.

The author brings the reader into the world of darkened séance rooms, theatrical apparitions, and other various aspects of spiritualism, and presents the struggles between spiritualists and the

medical/legal establishments over the issue of female mediumship, and provides new insights into the gendered dynamics of Victorian society.

See also

- [Channeling and channeled material](#)



The Denial of Death, 1997 Edition

The Denial of Death

The Denial of Death is a classic work by cultural anthropologist Ernest Becker, first published in 1973, which concerns the fact that the humanity is a symbolic defense mechanism against the knowledge of its mortality and, in turn, acts as the emotional and intellectual response to its basic survival mechanism. In short, the idea of death - the all-consuming fear of death - is the most basic motivation for human behavior. Due to the fact that the terror of death is so overwhelming, the human beings conspire to keep it unconscious and became the drive to "heroics" - to build a family, to create arts, to find "success" within society, to leave a "legacy", *et-cetera*.

In the preface of his book, Becker writes:³³

The prospect of death, Dr. Johnson said, wonderfully concentrates the mind. The main thesis of this book is that it does much more than that: the idea of death, the fear of it, haunts the human animal like nothing else; it is a mainspring of human activity -

³³Becker, Ernest. *The Denial of Death*, p. xvii. New York: Free Press Paperbacks, 1997

activity designed largely to avoid the fatality of death, to overcome it by denying in some way that it is the final destiny for man.

The noted anthropologist A.M. Hocart once argued that primitives were not bothered by the fear of death; that a sagacious sampling of anthropological evidence would show that death was, more often than not, accompanied by rejoicing and festivities; that death seemed to be an occasion for celebration rather than fear - much like the traditional Irish wake. Hocart wanted to dispel the notion that (compared to modern man) primitives were childish and frightened by reality; anthropologists have now largely accomplished this rehabilitation of the primitive. But this argument leaves untouched the fact that the fear of death is indeed a universal in the human condition. To be sure, primitives often celebrate death - as Hocart and others have shown - *because* they believe that death is the ultimate promotion, the final ritual elevation to the higher form of life, to the enjoyment of eternity in some form. Most modern Westerners have trouble believing this any more, which is what makes the fear of death so prominent a part of our psychological make-up.

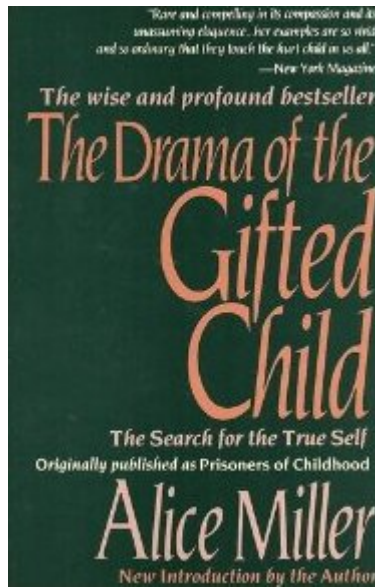
This book and Becker's 1975 *Escape from Evil* would ensure the reader to get a much better - and more accurate - idea of what really drives people.

Further information

- [Cassiopaea Forum: Ernest Becker and Thomas Szasz](#)
- [YouTube: The Denial of Death by Ernest Becker](#)

See also

- [Psychology](#)
- [Human condition](#)
- [Escape from Evil](#)
- [The Hero With a Thousand Faces](#)



The Drama of the Gifted Child, 1990 Edition

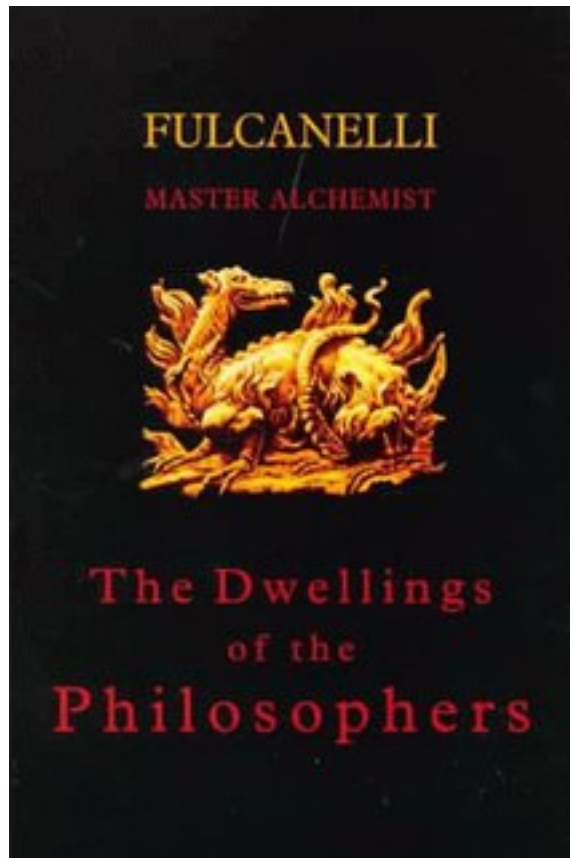
The Drama of the Gifted Child

The Drama of the Gifted Child: The Search for the True Self is a classic short book by Swiss psychoanalyst Alice Miller, originally published in German in 1979 as *Das Drama des begabten Kindes*, which reveals that one's childhood trauma are narcissistic wounds that can fester and "color" the way we see the world and ourselves well into adulthood.

In this book, the author argues that the "gifted child" - the child who is more intelligent, more sensitive and more emotionally aware than other children — is so attuned to her parents' "expectations" that the child does whatever it takes to fulfill these expectations while ignoring their own feelings and needs. Thus, by becoming the parents' dream version of the "perfect child" while locking away their true feelings, that child loses their "true self".

See also

- [Narcissism](#)
- [Psychology](#)



Dwellings of the Philosophers, 1999

The Dwellings of the Philosophers

Les Demeures Philosophales (*The Dwellings of the Philosophers*) is a second and last known work by [Fulcanelli](#), first published in French in Paris in 1929, with thirty-nine illustrations by Jean-Julien Champagne. This two-volume/500-plus-page treatise consisted of further information on classical architecture and alchemy from his first work, *The Mystery of the Cathedrals*.

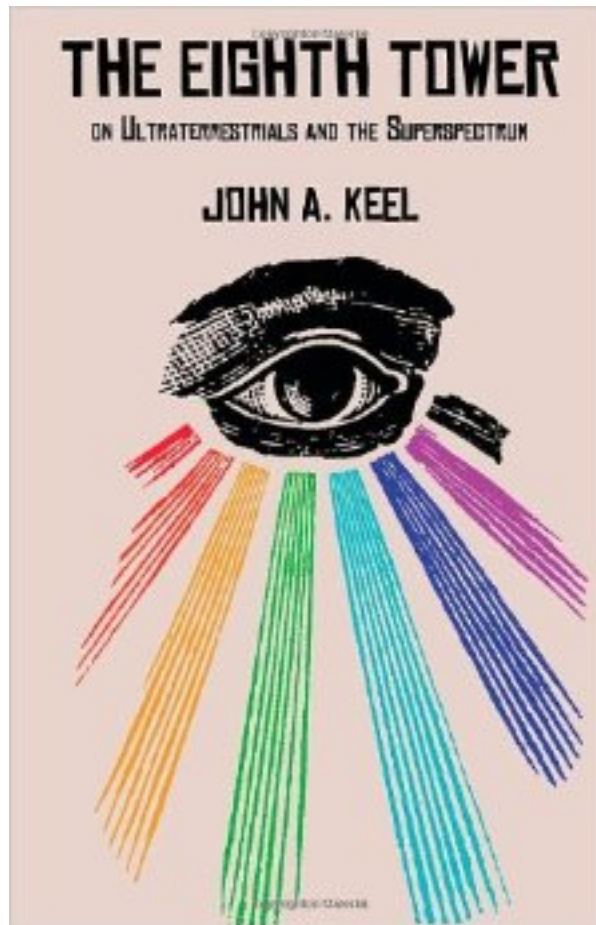
Written in a cryptic and erudite manner, the author describes the features and history and meaning of various architectural details found in buildings of Alchemical significance. From this work, it appears that Fulcanelli cannot have inferred his expositions of alchemy from the art itself, rather he is using this art as a springboard for discussing a field of knowledge that he has been separately initiated to. Both this book and *The Mystery of the Cathedrals* give instructions (scattered in clues) to "truth seekers" on achieving the Work.

[Laura Knight-Jadczyk](#) discusses *The Dwellings of the Philosophers* and the subject of alchemy in

her *The Secret History of the World* and in the *Grail* and *Wave* series.

See also

- [Fulcanelli](#)
- [The Mystery of the Cathedrals](#)
- [Fulcanelli: His True Identity Revealed](#)
- [Alchemy](#)
- [The Zelator](#)



The Eighth Tower, cover design: 2013

The Eighth Tower

The Eighth Tower: On Ultraterrestrials and the Superspectrum (non-US title: *The Cosmic Question*) is a book by John Keel, published in 1975, which is essentially a follow-up to the previous work, *The Mothman Prophecies*.

When Keel submitted his manuscript for *The Mothman Prophecies* to his publisher, they edited out around 50 pages. From those 50 pages and expanding on them, it became *The Eighth Tower*. In this book, he re-visited and concluded his discussion about high strangeness, including beams of light, voices from the heavens, the "little people", gods and devils, ghosts and monsters, and UFOs as well as goes into the nature of the superspectrum and the science behind numerous paranormal phenomena.

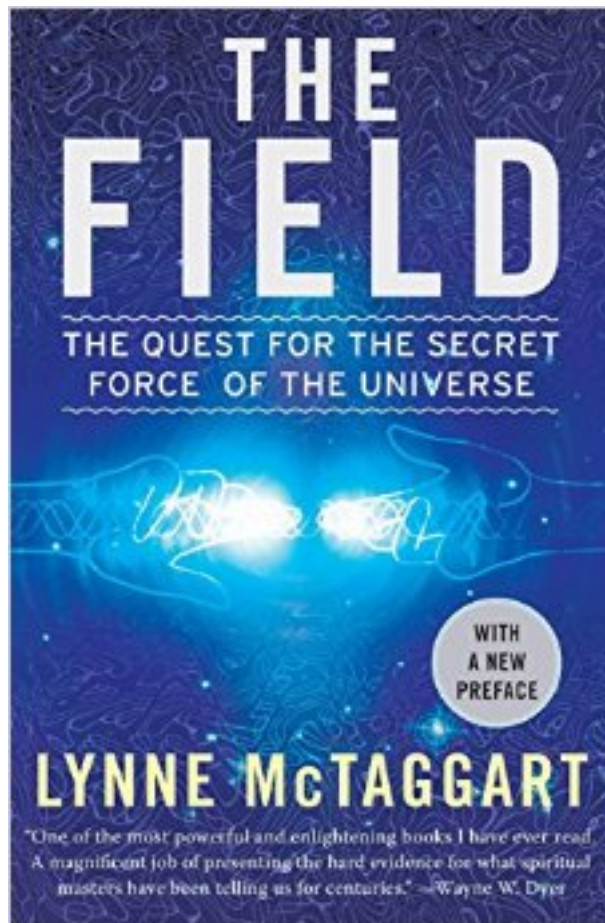
The name of the book is close with the concept of the [Control System](#)

Further readings

- [Cassiopea Forum: John Keel and Operation Trojan Horse](#)

See also

- [Matrix control system](#)
- [High strangeness](#)
- [UFO phenomenon](#)
- [Men in Black](#)



The Field, 2001

The Field

The Field: The Quest for the Secret Force of the Universe is a book by journalist Lynne McTaggart, first published in 2001.

The book presents a scientific paradigm in which the human mind and body are not separate from the environment and explains how everything is connected by the Zero Point Field (ZPF) - a sea of energy that reconciles mind with matter with experimental observations.

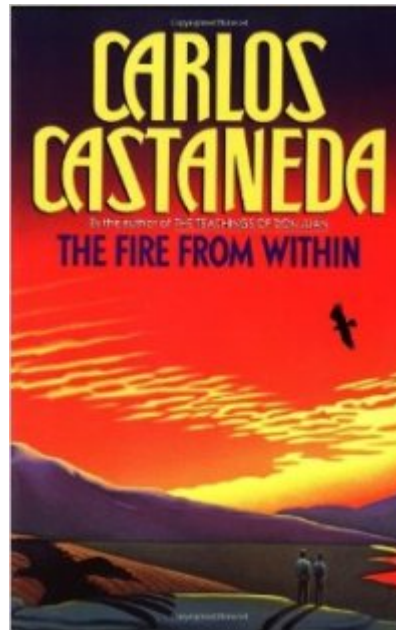
The scientific experiments presented in this book are important for those who are familiar with the C's material and with alchemy.

Further readings

- [Cassiopea Forum: The Field - Important Findings Valuable to All!](#)

See also

- [Cassiopean Experiment](#)
- [The Wave](#)
- [DNA changes](#)



The Fire from Within

The Fire from Within

The Fire from Within is the seventh book by [Carlos Castaneda](#), first published in 1984. The book introduces two important ideas: the "petty tyrant", in Don Juan's teaching that the seers of old learned to face the [unknown](#) by dealing with the petty tyrants of everyday life; and "stalking", where a [warrior](#) exercises the virtues of control, [discipline](#), forbearance, and timing towards the petty tyrants.

The book is Castaneda's narrative about the struggle against [self-importance](#) in order to be able to face the "petty tyrants" of our lives. For, in esoteric strivings, becoming able to deal with ordinary life things is first priority, a basic necessity.

The book can be seen as a manual for [external considering](#) and [impeccability](#).

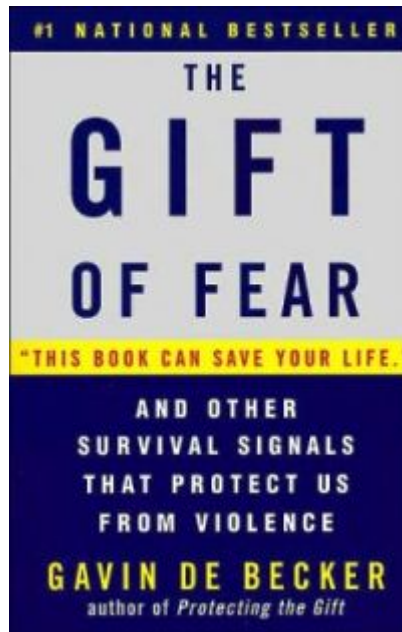
Notable quotes

- "Think about it: what weakens us is feeling offended by the deeds and misdeeds of our fellow men. Our self-importance requires that we spend most of our lives offended by someone."
- "Petty tyrants take themselves with deadly seriousness while warriors do not. What usually exhausts us is the wear and tear on our self-importance. Any man who has an iota of pride is ripped apart by being made to feel worthless."

- "Self-importance can't be fought with niceties."
- "A warrior knows that he is waiting and what he is waiting for. Right there is the great joy of warriorship."

See also

- [Carlos Castaneda](#)
- Petty tyrant
- [Stalking](#)



The Gift of Fear

The Gift of Fear

The Gift of Fear: Survival Signals That Protect Us From Violence is a book by Gavin de Becker, originally published in 1997.

Drawing on decades of studying violent behavior, the author exposes the myth that many violent acts are random and unpredictable and how they are revealed to have distinguishable motives and are preceded by clear warning signs or "gut feelings". In this book, he shares a number of case examples that demonstrate the "danger signals" that many victims missed and offers strategies to aid the reader to avoid violence by revealing a list of warning signs or "fears" (pre-incident indicators or PINs) that can be paid attention to.

When utilized properly, fear becomes a "protective gift" from dangers and can be separated from unwarranted anxiety.

This is a practical book that can be read along with [Blink](#).

External links

- [Psychclassics: The Gift of Fear \(1997\)](#)
- [The Gift of Fear/The Curse of Anxiety](#) by Sandra Brown, M.A.

- [Cassiopea Forum: Safety and situational awareness](#)
- [Shocks and Signs of The Times](#)
- [The Cult of the Plausible Lie](#)
- [YouTube: Gavin de Becker, The Gift of Fear](#)
- [Cassiopea Forum: How to deal with Fear?](#)
- [Cassiopea Forum: Do you have first sight impression?](#)
- [SotT: Fear and Knowledge](#)

See also

- [Psychology](#)
- [Blink](#)

The Gods of Eden

The Gods of Eden is a book by historian William Bramley, first published in 1989.

This book is a result of seven years of intensive research where the author uncovered the sinister thread that links humanity's darkest events – from the wars of the ancient pharaohs to the assassination of JFK with disturbing evidence of an alien presence on Earth – extraterrestrial visitors who have conspired to dominate Humankind through violence and chaos since the beginning of time. The author's studies indicated very strongly that this extraterrestrial race does not have humanity's best interests at heart.

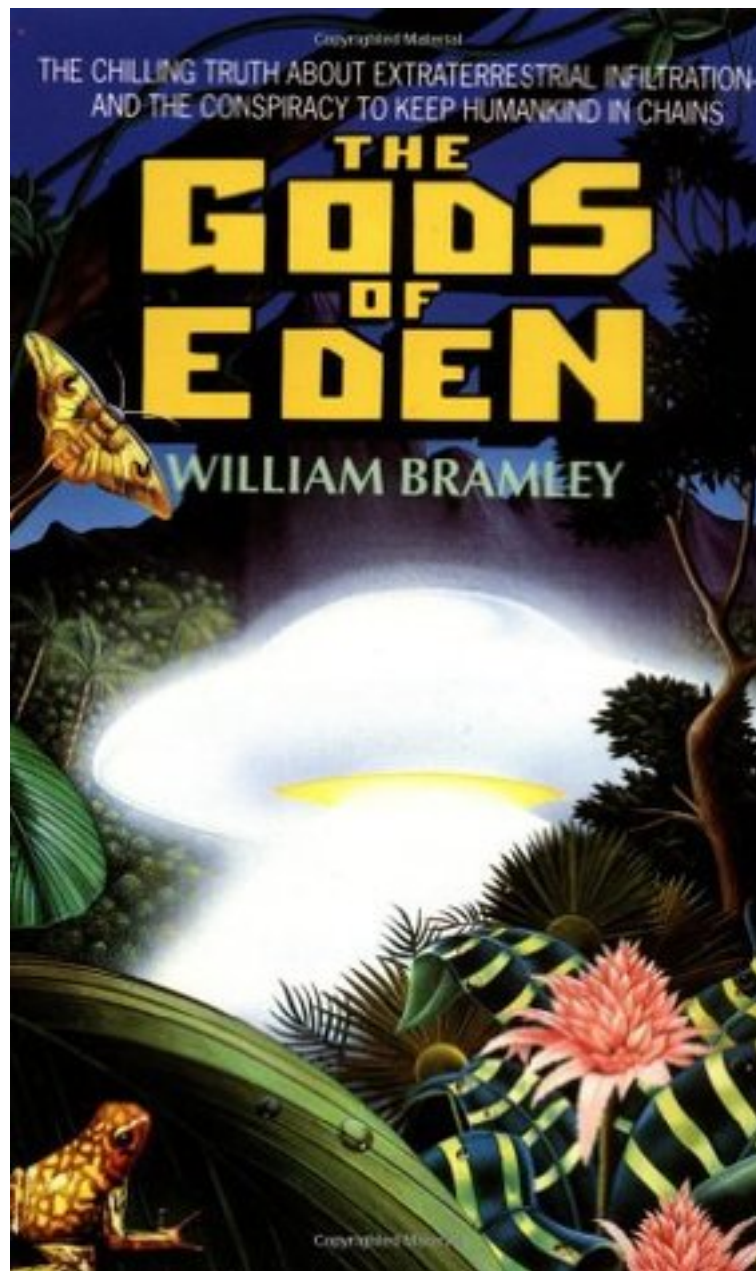
One important point from this book is that when one consider history, it can clearly be seen that the drive of human beings to have peace is as strong, if not stronger, than the drive to have war. However, when the issue of war is examined, one realizes that, most often, the "trigger" for war and related "inhumanity to man" is that the drive for spiritual freedom is twisted by manipulation.

Further information

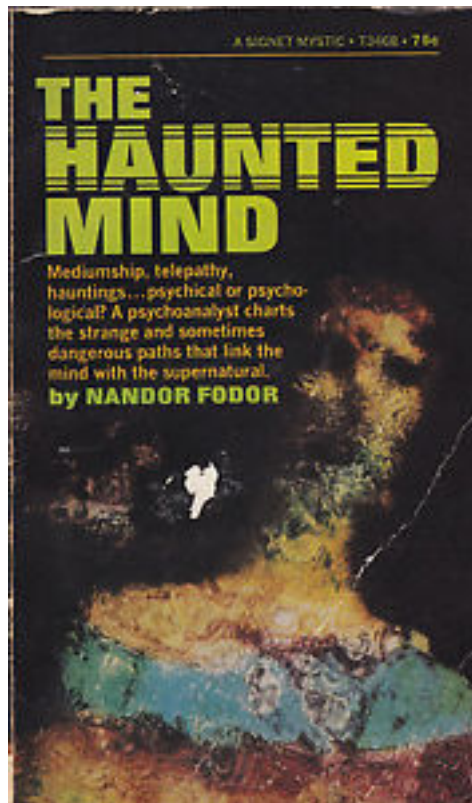
- [Cassiopea Forum: Bramley's Book, "The Gods of Eden"](#)

See also

- History
- [Aliens](#)
- [UFO phenomenon](#)



The Gods of Eden, 1989



The Haunted Mind, 1959

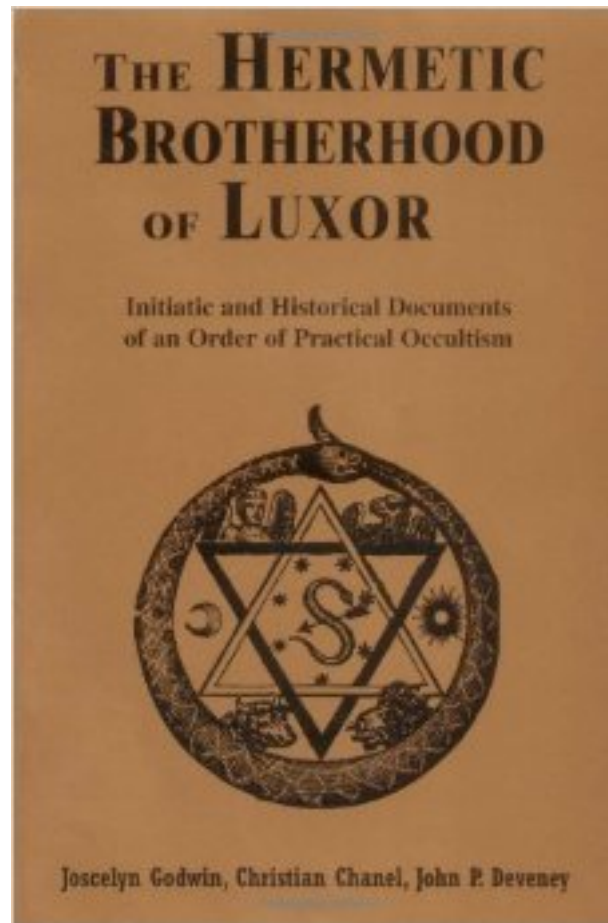
The Haunted Mind

The Haunted Mind: A Psychoanalyst Looks at the Supernatural by Nandor Fodor, published in 1959, gives accounts of investigations into the cases of paranormal phenomena, including haunting, poltergeists, black magic, "The Ash Manor Ghost," Out-of-Body Experiences, Reincarnations, and the "voices" from the spirit world.

This book investigates the idea that paranormal phenomena and poltergeists are projections of living people's minds.

See also

- Nandor Fodor
- Paranormal phenomenon
- [Poltergeist](#)



The Hermetic Brotherhood of Luxor, 1995

The Hermetic Brotherhood of Luxor

The Hermetic Brotherhood of Luxor: Initiatic and Historical Documents of an Order of Practical Occultism is a volume-length scholarly and academic study of a 19th Century initiatic occult organization by Joscelyn Godwin, Christian Chanel, and John P. Deveney, first published in 1995.

The Hermetic Brotherhood of Luxor was an active organization, established by Max Théon, in the last decades of the 19th century and the only order of its time that taught practical occultism in the Western Mystery Tradition. Its membership included a number of influential individuals, including John Dee, Aleister Crowley, and Israel Regardie.

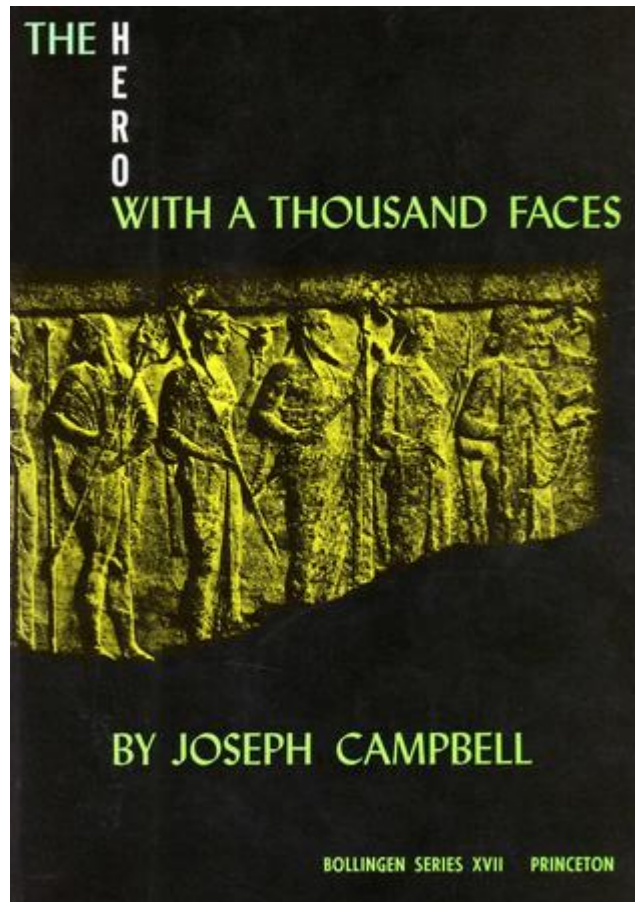
This work is the first complete and undistorted account, providing accurate texts of the "teachings"

involved and traces its origins, founders, and practices.

This work will encourage the reader to put to rest any illusions about Helena Blavatsky.

See also

- Helena Blavatsky
- Occult
- [Esoterica](#)
- [Channeling and channeled material](#)



The Hero with a Thousand Faces, 1973 Edition

The Hero With a Thousand Faces

The Hero with a Thousand Faces is the most influential work by comparative mythologist Joseph Campbell, first published in 1949. In this book, the author explores the theory of the journey of the [archetypal hero](#) (or the monomyth) found in world mythologies.

In the book, Campbell summarized the monomyth:³⁴

A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.

³⁴Campbell, Joseph. *The Hero with a Thousand Faces*, p. 28. Princeton: Princeton University Press, 2004.

In laying out the hero's journey, the author describes a number of stages as follows:

- Departure -

- The Hero is introduced in his "ordinary world".
- Receiving a "Call" to Adventure.
- Refusal of Call
- The Hero is encouraged by protective figure (e.g., Wise Old Man or Woman).
- The Crossing of the First Threshold.

- Initiation-

- The Road of Trials (either alone or with assistance)
- Upon success, the Hero receives the Gift.

- Return -

- The refusal of the Return.
- The Return journey (the "Magic Flight") with acquired knowledge and powers.
- The crossing of the Return Threshold (Resurrection / The Master of the Two Worlds).
- Return home with the "Elixir".

In this book, Campbell uses many classic examples of monomyth, such as the stories of Osiris, Prometheus, the Buddha, Moses, Jesus, and other mythical stories from other cultures.

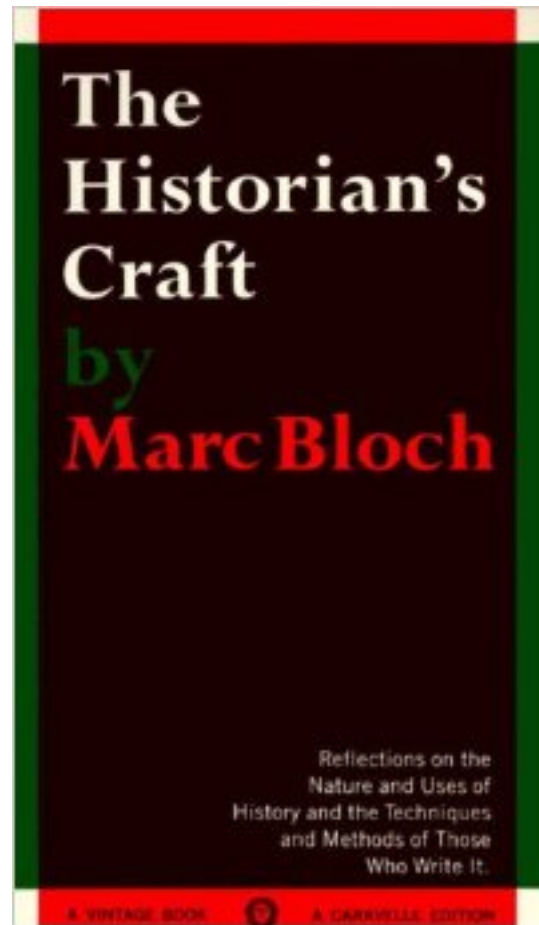
An in-depth discussion of the forms of the heroic archetype can be found in [Laura Knight-Jadczyk's *The Wave Series*](#) books.

Further information

- [The Wave Chapter 64: Crossing the Threshold](#)

See also

- [Heroic archetype](#)



The Historian's Craft, Vintage Edition: 1964

The Historian's Craft

The Historian's Craft: Reflections on the Nature and Uses of History and the Techniques and Methods of Those Who Write It is a book by Marc Bloch, first published in French in 1949; published in English in 1954.

The author was a French historian and co-founder of the Annales School of historiography. He lived in France during the Second World War, when this book was written but it was incomplete. He was killed by the Gestapo on 16 June of 1944 for his involvement in the French Resistance.

In this book, the author explores the basic concepts and ways of thought of a good historian - and how he can conduct his craft in research, evaluation of evidence, and writing. The main objective is "the study of men in time", where he goes directly to the primary sources of information to give

examples of how individuals have lived and worked in time to form history. The nature of evidence and forgeries and its contribution to historical study is also discussed in depth.

Notable quotes

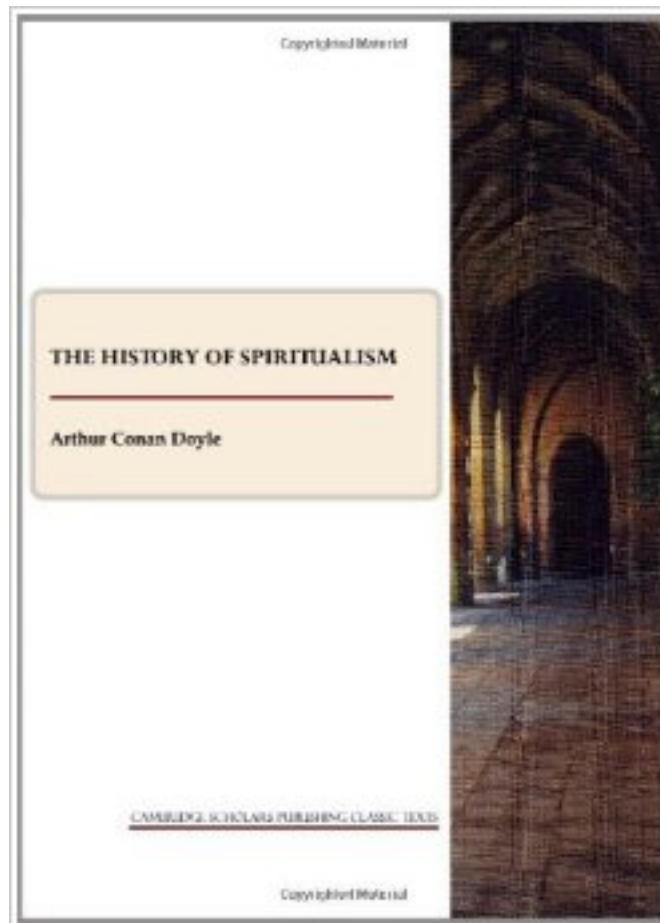
- History is, in its essentials, the science of change. It knows and it teaches that it is impossible to find two events that are ever exactly alike, because the conditions from which they spring are never identical.
- But history is neither watchmaking nor cabinet construction. It is an endeavor toward better understanding.
- The very names we use to describe ancient ideas or vanished forms of social organization would be quite meaningless if we had not known living men.

Further readings

- [Cassiopea Forum: The Historian's Craft](#)

See also

- History



The History of Spiritualism, 2009 edition

The History of Spiritualism

The History of Spiritualism is an adroit two-volume work by Sir Arthur Conan Doyle, first published in 1926.

Sir Arthur is best-known for his *Sherlock Holmes* stories, but not many people know that he was also the most famous exponent of Spiritualism, where he was known as the "St. Paul" of Spiritualism for promoting and defending the movement. He discovered solace in favor of spiritualism and its investigations in finding and determining the proof of existence beyond the afterlife after sudden deaths within his family.

Within this book, the author chronicles the psychic phenomena and the mediums, both in North America and the United Kingdom, but, as he admitted in his Preface, far more research was needed

on the subject as "the literature is vast".³⁵ While it is not comprehensive, the book is packed with information for the reader to be informed of the sobering background behind the Spiritualism movement.

Sir Arthur begins the first volume with Emanuel Swedenborg (1688-1772) and his story, then to Edward Irving (1792-1834) and his paranormal experience, Andrew Jackson Davis (1826-1910) as "Prophet of New Revelation", the famous Fox Sisters and the infamous experiences surrounding them, some minor mediums in America (including Nettie Colburn, who President Abraham Lincoln and his wife visited), then to a few mediums in England, D.D. Home, the Davenport Brothers, the Eddy Brothers, Henry Slade, before finally discussing a number of investigations that were done into Spiritualism.

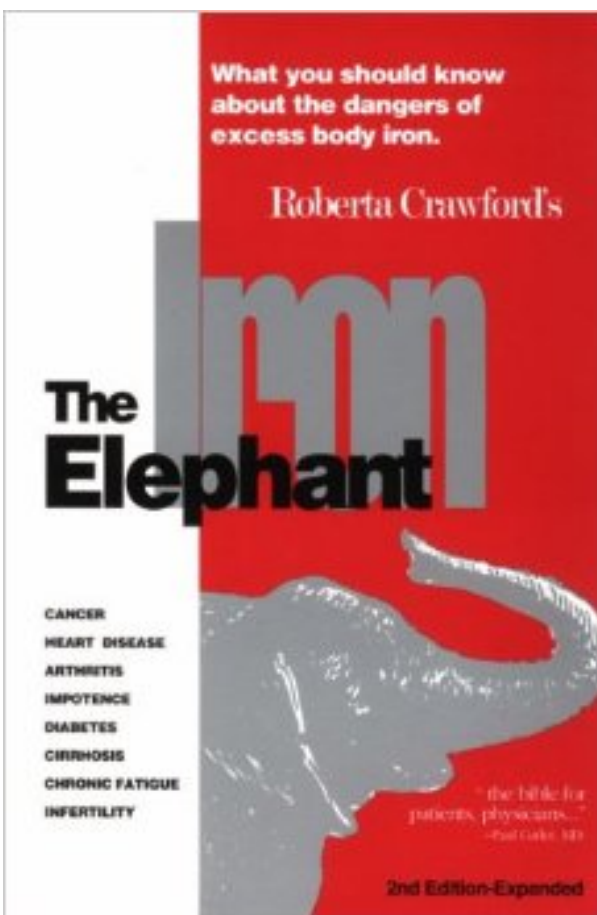
The second volume continues the author's discussion of Spiritualism by firstly looking at the career of Italian Spiritualist medium, Eusapia Palladino (1854-1918), a few "great" mediums from 1870 to 1900, a discussion of the Society for Psychical Research before focusing on certain psychic phenomena, such as ectoplasm, spirit photography, voices and "moulds". Spiritualism is discussed in regards to a few mediums outside of England and America. The remaining of this volume is directed towards the religious aspects of Spiritualism, the impact of World War I on Spiritualism and its "believers," and the "after-life" as seen by the mediums.

See also

- Sir Arthur Conan Doyle
- Spiritualism
- [Channeling and channeled material](#)

³⁵Conan Doyle, Arthur. *The History of Spiritualism, Vol. I*, p. ix. Great Britain: Psychic Press Ltd, 1989.

The Iron Elephant



The Iron Elephant: What You Should Know about the Danger of Excess Body Iron is a book by Roberta Crawford, first published in 1990. It discusses the deadly problem of iron overload, which can stem from hereditary hemochromatosis – a very common genetic disorder which causes excessive absorption of iron. Though easily treatable, iron overload is ”tragically undiagnosed” and those afflicted are often met with ignorance.

Since the disorder is so common, most people will know one or more people who have it, which in itself is a reason to read this book.

For people on a [ketogenic diet](#) (especially if very low in carbohydrates and fiber), the book may also be especially relevant, since it seems that absorption of iron can increase on this diet. While not discussed in the book, this is an issue that has come up in [discussion on the forum](#).

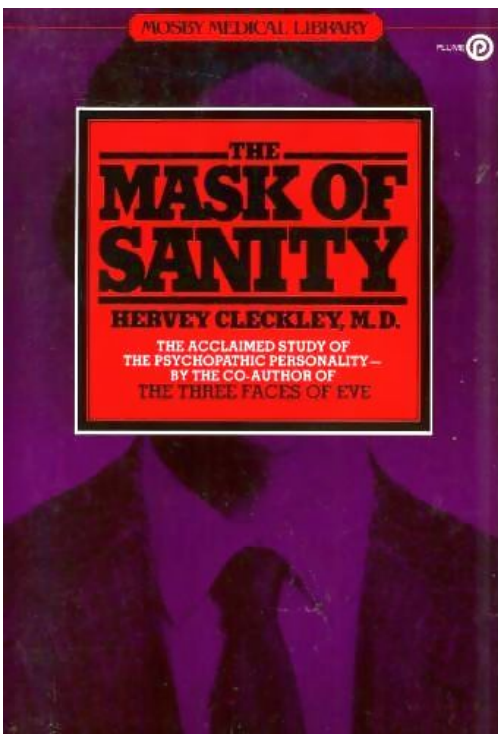
More generally, whether or not a person has any of the forms of hereditary hemochromatosis, it

seems a good idea for everyone to test how much iron is stored in the body. Iron overload, even significantly below the levels at which it becomes deadly, can have a great impact on health. And in case a person has the opposite problem – too little iron – that is also good to know and very easy to solve.

External links

- [The iron elephant – The dangers of iron overload](#) (An article on the book and subject by Gabriela Segura, M.D.)
- [Cassiopaea Forum: Hemochromatosis and Autoimmune Conditions](#) (Discussion of iron overload.)
- [Cassiopaea Forum: Re: DMSA for heavy metal detox – how long available?](#) (Discussion of iron chelation and blood donation.)
- [Cassiopaea Forum: Bloodline Trails](#)

The Mask of Sanity



The Mask of Sanity: An Attempt To Clarify Some Issues About The So-Called Psychopathic Personality is a book by Hervey M. Cleckley, first published in 1941. A seminal study of psychopathy, it has gone through five major revisions.

In the book, Cleckley describes his patients, their traits, and also examines people who are likely to be psychopaths but who function efficiently enough in society that they neither end up in prison nor in a mental institution. His descriptions remain just as relevant today for understanding the nature of psychopathy.

It should be noted that Cleckley's overall focus is still on relatively "unsuccessful" psychopaths, who do not make their way into societal positions in which they can cause harm on the greatest scales. Other research, e.g. that described in Lobaczewski's *Political Ponerology* and the later research described in Babiak and Hare's *Snakes in Suits*, shows that there are also psychopaths who manage to climb to top positions in society. (Such psychopaths have indeed created the [pathocracy](#) we live in today.)

This book is available as a free [PDF download](#), the fifth revision having been made available for non-profit educational use by Cleckley's heirs.

Related reading

- *The Caricature of Love*
- *Defense Against the Psychopath*
- *The Sociopath Next Door*
- *Women Who Love Psychopaths*
- *Snakes in Suits*
- *Without Conscience*
- *Political Ponerology*

See also

- [Psychopathy](#)
- [Ponerology](#)

External links

- [Cassiopaea.org: The Psychopath – The Mask of Sanity](#)

The Mystery of the Cathedrals

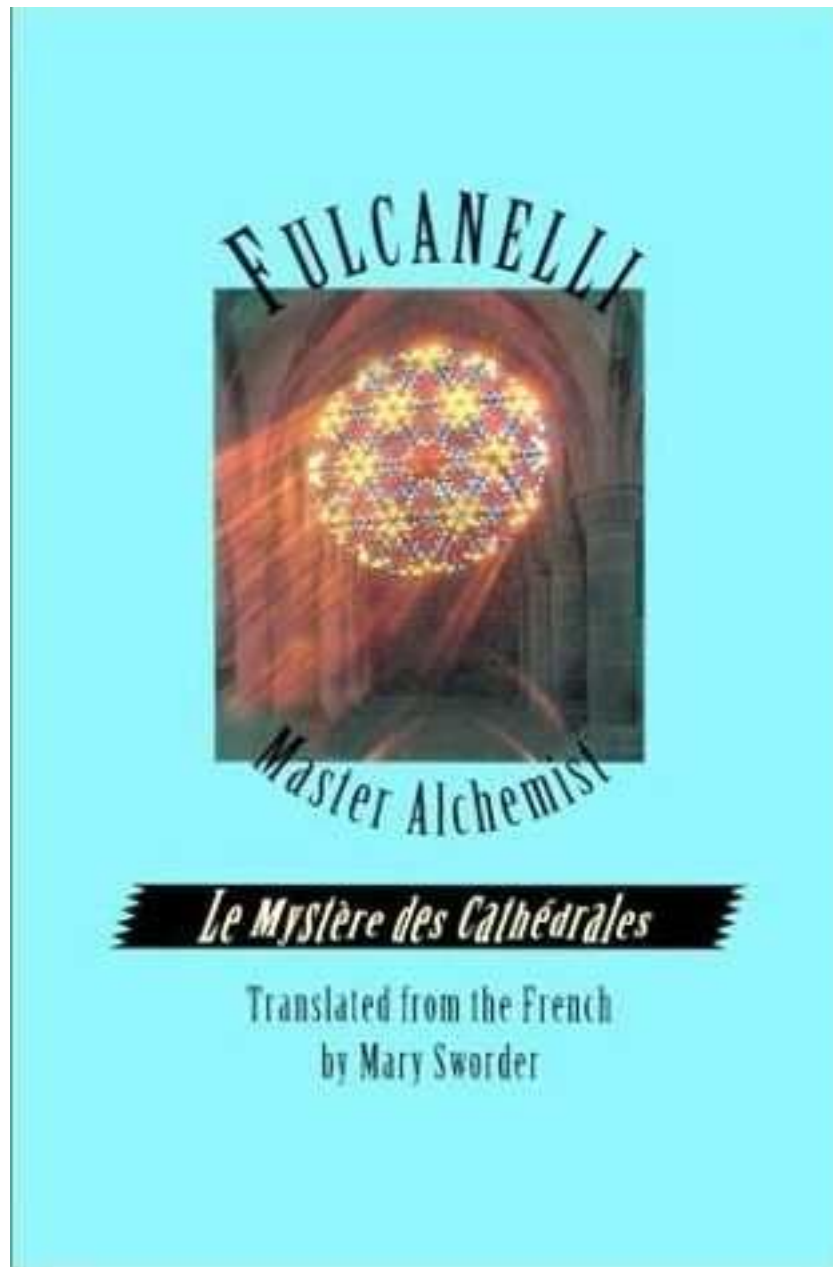
Le Mystère des Cathédrales: et l'interprétation ésotérique des symboles hermétiques du grand œuvre (*Mystery of the Cathedrals: Esoteric Interpretation of Hermetic Symbols of The Great Work*) is a *magnum opus* by [Fulcanelli](#), first published in French in Paris in 1926, with prefaces by Eugène Canseliet; a hermetic study of French Gothic cathedrals, which details the hidden code of [alchemy](#).

Written in a cryptic and erudite manner, this work reveals the purpose of Phonetic Cabala within the alchemistic works as well as the process of the Great Work. From this work, it appears that Fulcanelli cannot have inferred his expositions of alchemy from the art itself, rather he is using this art as a springboard for discussing a field of knowledge that he has been separately initiated to.

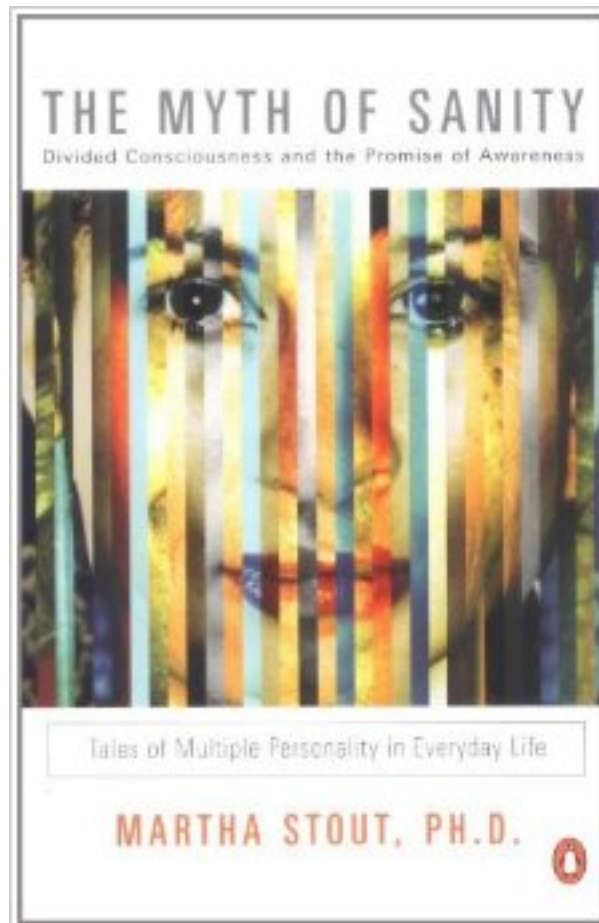
[Laura Knight-Jadczyk](#) discusses *Mystery of the Cathedrals* and the subject of alchemy in her *The Secret History of the World* and in the [Grail](#) and [Wave](#) series.

See also

- [Fulcanelli](#)
- [Fulcanelli: His True Identity Revealed](#)
- [Alchemy](#)
- [The Zelator](#)
- [Cabala vs. Kabbalah](#)
- [The Work](#)



Mystery of the Cathedrals, 2007



The Myth of Sanity, 2002

The Myth of Sanity

The Myth of Sanity: Divided Consciousness and the Promise of Awareness is a book by Martha Stout, first published in 2001, which concerns psychological trauma and dissociation in everyday life and steps to the reintegration of awareness. FotCM uses this book as a teaching tool for its members, as it is discovered that any group that wishes to work together on any kind of project needs to know themselves as well as possible so as to avoid interpersonal conflict in a working environment.

The Myth of Sanity is one of the best analysis on dissociated mental states, forgotten memories of childhood or adult trauma, and multiple personality disorders. Stout brings the tales of dissociated states or multiple personalities from her patients and her experiences with them, and how these states are often common in everyday life.

In Stout's words, a dissociation is "the universal human reaction to extreme fear or pain...in traumatic situations, [it] mercifully allows us to disconnect emotional content - the feeling part of our 'selves' - from our conscious awareness" (p. 8). This term is important for everyone as it should be applied to our understanding of being self-aware, of being self-conscious. Self-awareness is extremely important because, without it, we would not have known ourselves to exist or having a sense of self-identity. It is part of who we are. When we are in a dissociated state, our self-awareness had left our bodies and is elsewhere, and our bodies are either in trance or doing what they normally do, very much like a machine.

To put it in another way as Stout pointed it out: "As the result of a daydream, this mental compartmentalization is called distraction. As the result of an involving movie, it is often called escape. As the result of trauma, physical or psychological, it is called a dissociative state" (p. 27). Whenever we are distracted, we are in a mildly dissociative state. Distraction and escape are quite familiar to everyone because they live these states almost constantly and every single day. When we are driving and thinking about something else while our automatic bodies do the driving, we are in a dissociative state. How is this so? Because our minds are away from our bodies and not focusing on the driving as we should have. We would forget our surroundings and our bodies' reactions to those surroundings. Whenever we are distracted, our minds are detached from our bodies' sensation to whatever object was touched. Has anyone ever noticed how they got the cut on their leg or arm and not having remembered where they have gotten it? This is one of the consequences of being in a dissociated state.

How would an understanding of "dissociation" from this book be helpful for the readers? It is a powerful understanding or clue for one to be engaged in a self-observation, which requires one to be fully conscious of one's being and one's surroundings. Distraction actually can hinder us to be engaged in self-observation or being self-conscious. We would lose ourselves, letting our sense of self be far away from our bodies. What if you are not in control of your bodies and your bodies are being influenced to do things that you yourself would never do? This brought us to the question of our minds being controlled or influenced without our being aware of it. But, this should not be a scary notion on the readers' mind. We do have a choice to make: "to be or not to be."

Stout has given us the list of signs of dissociates states in ourselves in her book and we can identify which one we would fall under. And, these includes a brief phasing out, habitual dissociative reaction, a dissociation from feeling states, intrusion of dissociated ego state, demifugue, and fugue. These signs are extremely helpful to discover the clues about ourselves and compel us to be more aware of our actions and reactions in everyday life. In order to be self-observant, one would need to develop an observing ego, as suggested by the author in this book.

If we choose to do so, we can look at ourselves and find one or more of these signs in ourselves. Once we do find these dissociative states in ourselves, we can choose not to be associated with them and to keep our self-aware active. Stout's *Myth of Sanity* is a highly important study in one's need to be engaged in self-observation or being self-conscious. Increased self-observation will help one to become more self-conscious of one's surrounding and become more attentive to people's action

as well as one's own.

See also

- [Reaction machine](#)
- [Self-remembering](#)

External links

- [Sott.net: The Myth of Sanity](#) (Book excerpts.)
- [Cassiopaea Forum: "The Myth of Sanity" by Martha Stout](#)

The Narcissistic Family

The Narcissistic Family: Diagnosis and Treatment is a book by Stephanie Donaldson-Pressman and Robert M. Pressman, first published in 1997. In this book, the authors present a therapeutic model for understanding and treating adults from emotionally abusive or neglectful families, which the authors refers to as **narcissistic** families. The book provides an excellent overview of narcissistic family dynamics and the resulting problem of narcissistic wounding.

Overt and covert narcissism

Narcissistic families are classified by the authors as being of either of two types: the overtly narcissistic, or classic dysfunctional families; and the covertly narcissistic, where subtler problems still result in the emotional needs of children not being met. Common to both is a kind of inversion of family dynamics: instead of the parents fulfilling the needs of the children, the children are made to fulfil the needs of the parents. While knowledge of classic dysfunctional families is relatively widespread, the problem of covertly narcissistic families is however not as well known.

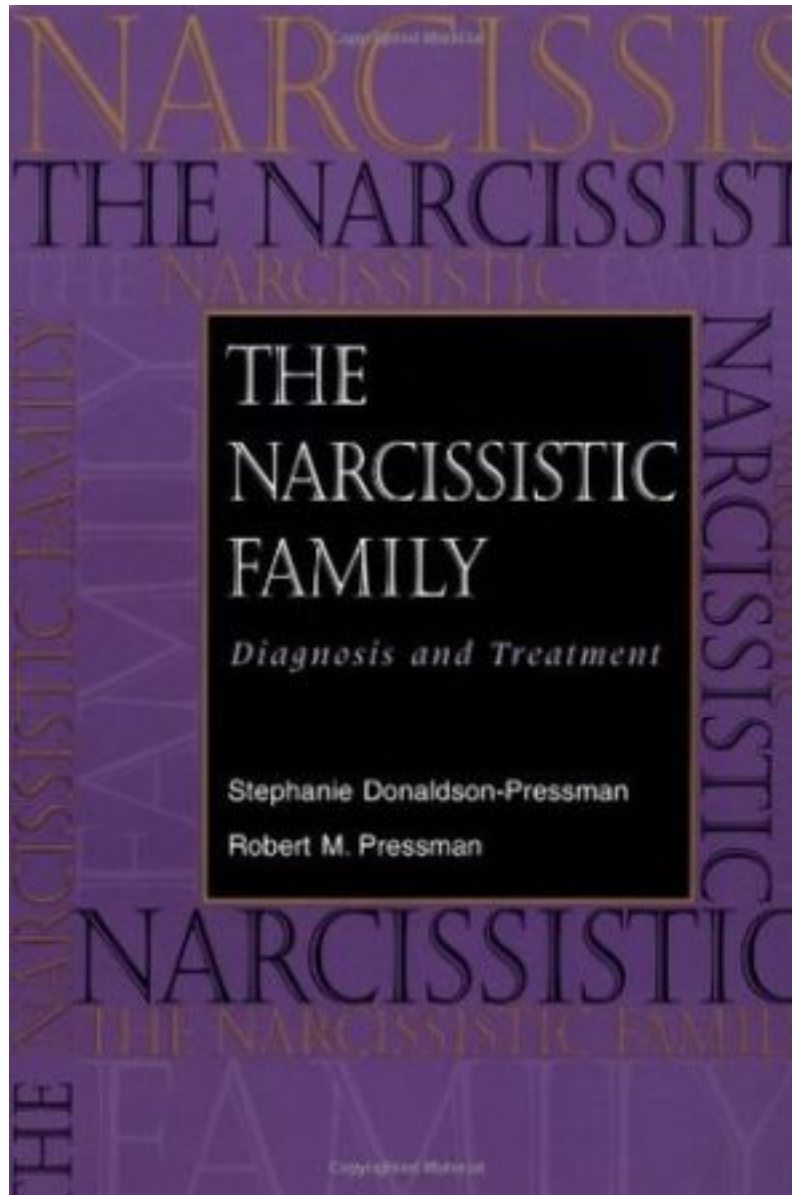
To a person who grew up in either type of narcissistic family, it may be hard to see the problematic nature of their upbringing; self-blame, and more generally a lack of insight caused by the very conditions that the child faced, can stand in the way. According to the Pressmans, "the patient who can readily identify the reality of his or her upbringing is the exception, not the rule." Outside input is likely to be needed in order to become able to understand one's past.

Overtly narcissistic parents are in the minority. However, one does not need to have a personality disorder, a serious addiction, or other issues of similar severity in order to be unable to meet the emotional needs of one's children. Narcissistic wounding – the result of having had one's emotional needs unmet as a child – is quite common, and the resulting dysfunctional attitudes and ways of handling relations means that it tends to be passed down from generation to generation.

Most parents do the best they can, but since they were narcissistically wounded themselves, they in turn pass on the problem to their children. They may for example value and emotionally accept the child not for who he or she is, but only to the extent to which the child lives up to the specific expectations the parents have for the child. And, in the increasingly narcissistic society and culture in which we live, the problem seems to be getting worse as time goes on.

Consequences of a narcissistic upbringing

The inverted family dynamic – where the child is enlisted by caretakers to fulfill their needs – means that the child is forced to distance him- or herself from his or her real needs and feelings. Striving for safety and acceptance, the child learns to construct and present an outward mask – and often an inward one as well, losing touch with what is really felt. Emotional distress, self-alienation, and



The Narcissistic Family

problems in relating to others are typical outcomes of growing up in a narcissistic family.

In growing up, the child may sometimes be valued by a caretaker – because at the time, the child happens to fulfill some unspoken expectation of the latter – while at other times, the child is met with indifference or even hostility. The expectations of a caretaker, according to which he or she values the child, may also shift over time, forming a "moving target" that the child can never reach. The child ends up confused, feeling he or she is to blame for how the caretakers respond, and can come to form a deep-seated sense of being inherently defective, "wrong", or useless.

According to the Pressmans, "the typical adult from a narcissistic family is filled with unacknowledged anger, feels like a hollow person, feels inadequate and defective, suffers from periodic anxiety and depression, and has no clue how he or she got that way." (*The Narcissistic Family*, Chapter 2: "Characteristics of the Narcissistic Family".)

Communication and relations

Communication is dysfunctional in narcissistic families – feelings are generally not expressed in a clear, direct manner, and what is communicated can be contradictory or even outright dishonest. In some cases, there is also an expectation of "mind reading" – of responding to the demands of a caretaker without ever being told about them, with a range of possible consequences upon the inevitable failure to do so.

As the child learns how to communicate – and the attitudes and ways of thinking that go along with it – in large part from the caretakers, dysfunctional patterns are passed on, causing problems in relations with others in adult life. Such problems can include being unable to set healthy boundaries – because the person may not know how to do it, or even understand what they are and why they are important. Growing up in a narcissistic family also frequently causes issues with trust – because as a child, the person came to learn not to trust.

Once grown up, the child of a narcissistic family will have to learn the methods of effective communication he or she never did as a child – and along with this, examine and correct problematic attitudes and ways of thinking.

Life strategy

The lack of trust instilled in children of narcissistic families concerns not just others, but frequently also the self – and the future. Believing that one cannot adequately manage one's life, nor improve it, the result is seeking out more immediate gratifications, or "quick fixes". Addictions, whether to substances or to behaviors (e.g. workaholism, shopping, sex), then lead to self-loathing and depression – which reinforces the need for quick fixes and so strengthens the addictions.

Another common issue is black and white (or "all or nothing") thinking, and not recognizing that

in general, one has several valid options to choose from in the various situations encountered in life. Judgment of choices becomes moralistic and one-dimensional, seen only in terms of "better" vs. "worse". The moralistic part of the issue means that life easily becomes lived according to external standards – an extension of the narcissistic family dynamic where one tries to meet others' needs rather than one's own. And in looking back, there may be great shame at any "bad" or "stupid" decisions past, with no understanding of the circumstances in one's life that led to them. In looking to the future, having multiple options is undesirable – because it is (falsely) believed that there is one and only one "right" choice to find and follow, if one is to avoid being a failure.

Together, these issues can make the life of an adult child of a narcissistic family messy – inwardly and outwardly alike. But the skills that weren't learnt in childhood can be learned later – including decision-making, planning, task completion, and deferment of gratification.

Importance

The book is practically useful not only for therapists, but also for individuals seeking to understand their past and how it has shaped them – and how they in turn may come to shape their children if they do not deal with their own issues.

Among the things the book teaches are effective communication, how to set healthy boundaries, and understanding one's own and others' "crazy making" traits and behaviors. It can be a useful guide in re-evaluating and improving relationships, and in reducing the harmfulness of toxic relationships that cannot be terminated.

For those who have grown up in a narcissistic family, it is a good guide towards generally improving one's understanding of psychological reality – including moving past the limitations imposed on one's thinking and attitudes by narcissistic wounding. Whatever one's background, it may add to the understanding of others, how they "tick", and how one can more constructively engage with them. It is one of a number of examples of contemporary psychology offering something practically useful for doing the Work.

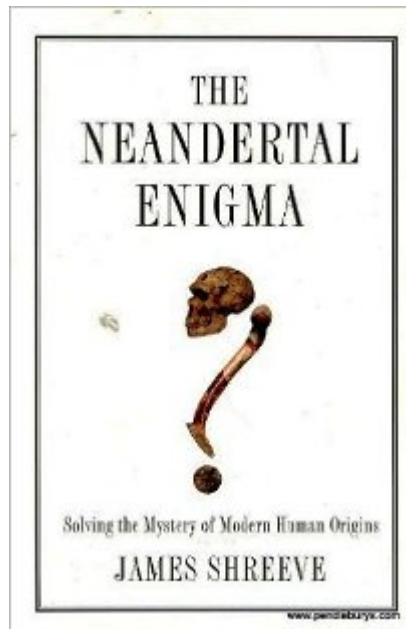
See also

- [Narcissism](#)
- [Psychology](#)
- [*The Myth of Sanity*](#)
- [*Trapped in the Mirror*](#)
- [*Unholy Hungers*](#)
- [*Character Disturbance*](#)

- *Fear of the Abyss*
- *The Drama of the Gifted Child*

External links

- [Cassiopea Forum: The Narcissistic Family \(Discussion.\)](#)
- [Book review: The Narcissistic Family: Diagnosis and treatment](#)



The Neandertal Enigma

The Neandertal Enigma

The Neandertal Enigma: Solving the Mystery of Modern Human Origins is a book by James Shreeve, first published in 1995, which examines the scientific evidence and addresses the controversy surrounding Neanderthals' fate.

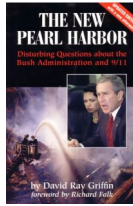
This work investigates the strange mystery of the Neanderthals, of whom suddenly disappeared during the appearance of modern man. What happened to them and why is a very great mystery and the terms of understanding this enigma change almost daily. This event is generally dated, by various dating processes, to have occurred 35,000 years ago. However, in this work, there are mysterious appearances of modern type man in several places and times long before this date that are yet to be explained.

External links

- [The Cs Hit List 03: History Is Bunk](#)
- [The Wave Chapter 68: As Above, So Below](#)

See also

- History



The New Pearl Harbor

The New Pearl Harbor

The New Pearl Harbor: Disturbing Questions About the Bush Administration and 9/11 is a book by theologian David Ray Griffin, originally published in 2004, which exposes the flaws in the "official version" of 9/11 events.

In this book, the author examines the known facts of the events to create a pattern and analyzes the time line and physical evidence of September 11 for unresolved inconsistencies. This book vigorously discredits the "official 9/11 story" and compares each of Washington, D.C.'s major 9/11 claims to actual facts uncovered by independent research.

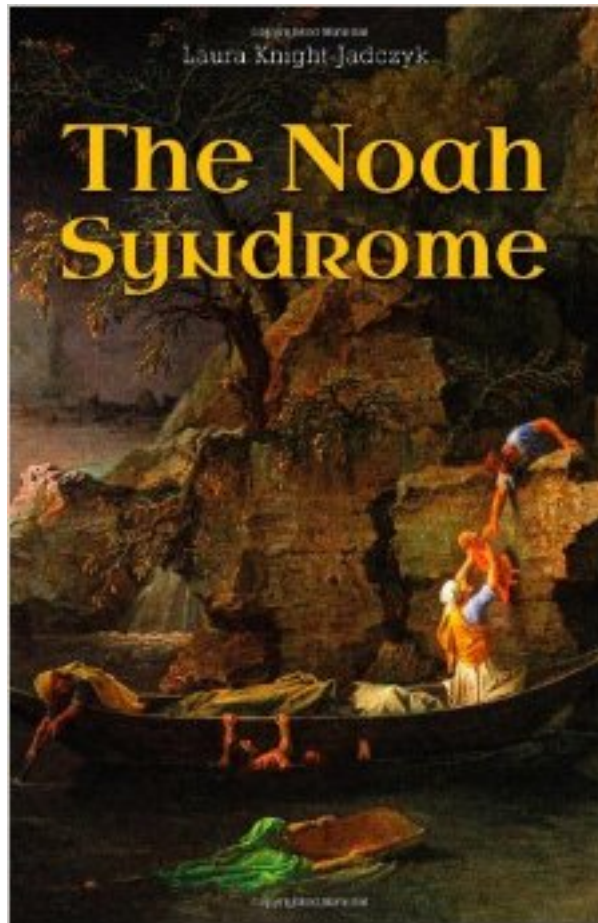
Griffin's 2008 *The New Pearl Harbor Revisited: 9/11, the Cover-Up, and the Exposé* is a companion volume to the 2004 book with updated information and provides in-depth analysis of the evidence that has emerged since 2004.

External links

- davidraygriffin.com: The New Pearl Harbor

See also

- [Politics and pathocracy](#)
- [Pathocracy](#)
- [New World Order](#)
- [9/11](#)
- [9/11: The Ultimate Truth](#)
- [The 9/11 Commission Report: Omissions and Distortions](#)



The Noah Syndrome, 2012

The Noah Syndrome

The Noah Syndrome is the first and long-unpublished book by [Laura Knight-Jadczyk](#), published in 2012.

This book was written in the mid-1980s, introducing the concept of quantum cosmic metamorphosis and a serious look at Earth's cataclysmic history, making it more relevant for today. The author draws on prophecies ancient and new - from biblical narratives to modern-day visionaries - yet grounded in cutting-edge scientific discoveries about earth's cataclysmic history, which this book presents a remarkable vision of humanity's dramatic past and extremely hazardous future.

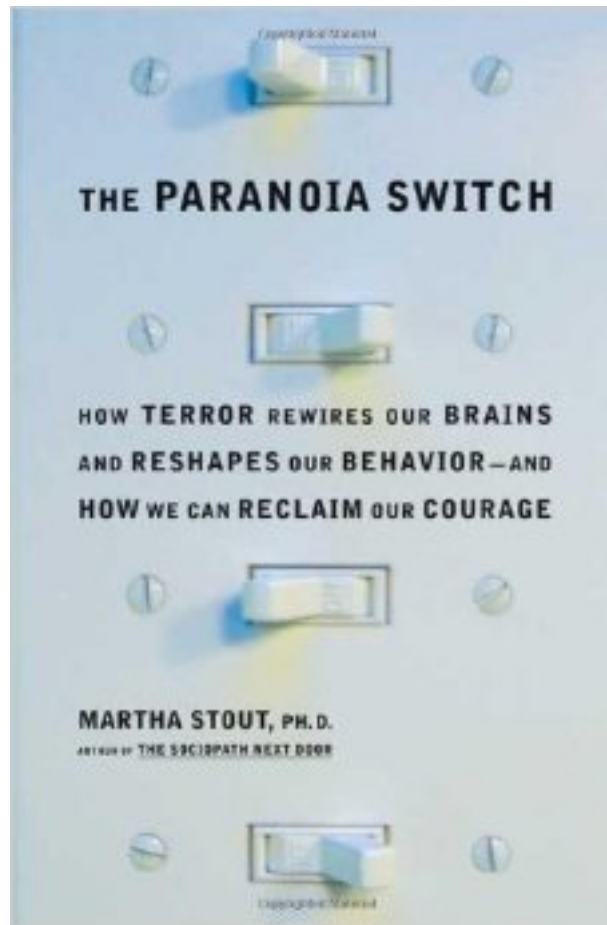
Some passages from this book may be recognized from their appearance in *The Wave* series and in the first volume of *The Secret History of the World*.

Further readings

- [Cassiopea Forum: Another New Book By Laura - The Noah Syndrome - Now Available](#)

See also

- [Laura Knight-Jadczyk](#)
- [History](#)
- [Cataclysm](#)



The Paranoia Switch, 2007

The Paranoia Switch

The Paranoia Switch: How Terror Rewires Our Brains and Reshapes Our Behavior--and How We Can Reclaim Our Courage is a book by Martha Stout, first published in 2007. In this book, the author illustrates the American public's fear-based responses to terrorist attacks, global warming, and natural disasters, and offers advice about how to curb those fears.

By using her psychological and neuro-psychological research on fear and terror, the author brings the reader to understand the nature of fear and terror, and how it was done to one's mind. There are nine chapters in this book, but it is composed of four parts: a personal struggle with fear, the phenomenon of terrorism, protection against future fear, and a new hope. Throughout *The Paranoia Switch*, there is a discussion on terrorism, limbic wars, and fear brokers:

- **Terrorism** => We often hear this word, "terrorism," daily in our lives. We hear it on the radio, watch it on the news, read it in the newspapers, and we would feel the fear when this word is mentioned everywhere we go. In her book, the author defined terrorism as "violence committed with the primary goal of manipulating the minds of the surviving population" (p. 27). So, why has terrorism become massive on a global scale? It is because our fears are what fuel terrorism and our leaders are using our fears for their own selfish reasons. It is important for one to know, from reading this book, that terrorism does not always work unless it affects our minds.

Stout pointed out that the United States was a "habituated" country until that morning of September 11, 2001. It was not "used" to being exposed to acts of terrorism as other countries have had done, and it has experienced a profound shock. The United States has yet to develop a coping mechanism to "short-circuit the paranoia switch". So, instead, its paranoia switch is stuck and it is continuing to be "stuck" as long as the U.S. politicians keep feeding the public's fear (p. 39).

- **Limbic Wars** => The Limbic Wars are described in the fifth chapter, which Stout has included the American examples of Ku Klux Klan, the World War II internment of Japanese-Americans, and McCarthyism. And, she has detailed the six stages of Limbic War, including group trauma, fear brokers, scapegoatism, cultural regression, recognition and backlash, and regret and forgetting (p. 109-114). Her discussion of the limbic system and limbic resonance are clearly understandable and so are their roles on fear.
- **Fear Brokers** => Fear Brokers are power-hungry individuals who use the public's fear to pursue their private agenda (p. 110). Chapter Eight of *Paranoia Switch* outlined the ten behavioral characteristics of fear brokers. Stout pointed out that it is critical for the reader to identify and to know how to deal with the fear brokers. One of her suggestions was when one sees a fear broker speaking on television, to say to yourself: "that person wants to control me with fear" (p. 167).

Stout places a strong emphasis on responsibility for oneself when it comes to fear. She encourages the reader to have courage to face one's fear by putting into action from knowing how fear was manifested in themselves and how it was being used. Politicians are using fear to keep people in check and under their control, but it does not have to be that way. In regards to nations, Stout has pointed out:

"If fear holds a democratic nation in thrall in the long term, causing the greater portion of its citizens to avoid thinking for themselves indefinitely, the best psychological prediction is that democracy will decline and eventually die." (p. 201)

She also stressed that by giving into fear, by letting it affect us, we are letting the fear brokers (e.g., our authoritarian leaders) to control us. In a sense, we are letting them to control our paranoia switch.

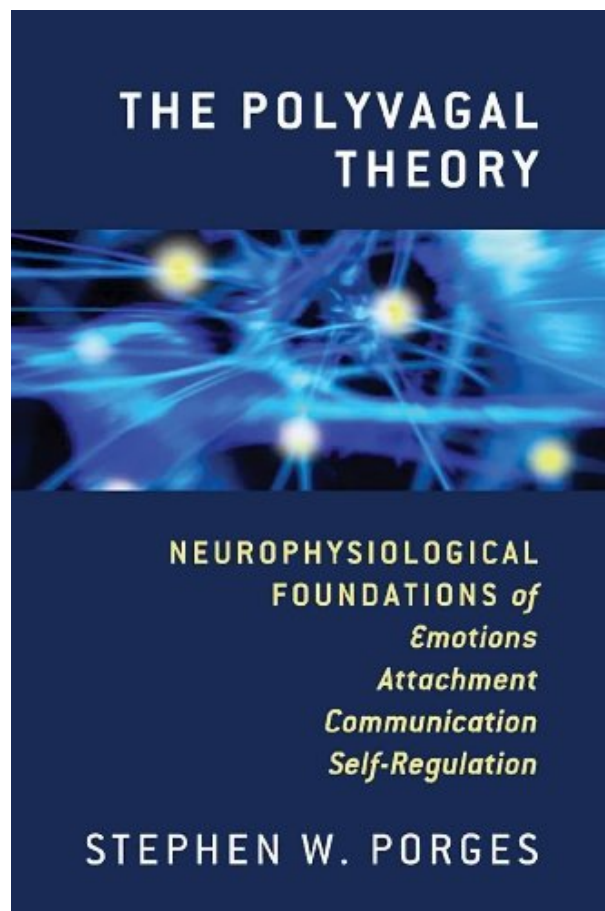
External links

- [SotT: Limbic Warfare and Martha Stout's "Paranoia Switch"](#)
- [C-SPAN: Book Discussion on The Paranoia Switch](#)

See also

- [Psychology](#)
- [Martha Stout](#)
- [Limbic resonance](#)

The Polyvagal Theory



The Polyvagal Theory is a book by Stephen W. Porges, first published in 2011. It presents a highly informative collection of scientific papers on the behavioral and regulatory role of the autonomic nervous system, especially emotionally and socially.

The vagus nerve is a major part of the regulatory system that moves us between calmer states on the one hand and fight, flight, or freeze responses on the other. It has multiple branches, hence the word 'polyvagal'. If fight, flight, or freeze responses are triggered inappropriately, then among other things, a person will be less able to handle social interaction and to think in a clear, level-headed way. The older, more primitive systems take over. If such responses are not triggered when appropriate, however, then this can be a danger, because they are meant to ensure survival in situations where a quick and decisive response is needed.

The vagus nerve is important for emotional regulation and responses in general. Controlled stimulation (e.g. as done through our [Éiriú Eolas](#) program) can greatly help emotional processing, both

as a way to calm down and deal with stress and as a way to recover from trauma. Dysregulation can be found in various disorders involving emotional problems, trauma, or difficulties with sensory processing or with social interaction.

This book gives a valuable in-depth understanding, but is also among the more challenging reads on our recommended books list. The [Cassiopaea Forum thread](#) contains some discussion and other information that may be helpful in reading it.

Related reading

- *[In An Unspoken Voice](#)*
- *[Social Intelligence](#)*
- *[The Archaeology of Mind](#)*
- *[Trauma and the Body](#)*

See also

- Vagus nerve
- [Éiriú Eolas](#)
- Instinctive substratum

External links

- [StephenPorges.com: Videos](#) (Videos and podcasts about the work of Stephen Porges.)

Articles

- [The Polyvagal Theory for Treating Trauma](#) (A complete transcript of a Teleseminar Session featuring Stephen W. Porges, PhD and conducted by Dr. Ruth Buczynski, PhD of NICABM.)
- [Immobilized by chronic fatigue or fibromyalgia? The Polyvagal Theory and movement restriction](#)

Forum content

- [Cassiopaea Forum: The Polyvagal Theory – Stephen W. Porges](#) (Discussion of the book and insights drawn from it. It also quotes and links to other material, including videos and

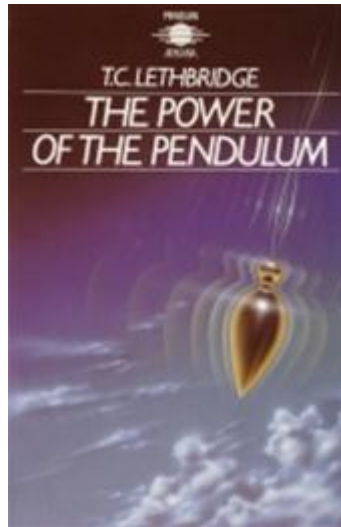
interviews.)

Audio

- [Shrink Rap Radio #265 – The Polyvagal Theory with Stephen Porges, Ph.D.](#)

Videos

- [Autonomic Nervous System Insights](#) (Series of four short lecture videos by John Chitty explaining the Polyvagal Theory in a simple to understand way.)
- [Video: Polyvagal Theory](#) (Attila Kemeny PhD discusses the Polyvagal Theory along with a spirited discussion of the interface of human emotion and relationship with neurophysiological functions of the body.)
- [Video: Stephen Porges "The Polyvagal Theory"](#) (Stephen Porges explains the Polyvagal Theory in this 41' interview.)
- [The Science of Compassion: Origins, Measures, and Interventions – Stephen Porges, PhD](#)



The Power of the Pendulum, 1984

The Power of the Pendulum

The Power of the Pendulum is a posthumous book by archaeologist/psychic researcher T. C. Lethbridge, first published in 1976, which documents the author's research into dowsing by means of the pendulum and his experiments with dreams, concluding that there are other "realms" outside our perceptions or our sense of reality.

Combining the skills of a scientist with a completely open mind, Lethbridge conducted a series of experiments, shared in this book, that convinced him of the existence of hyperdimensional realms that interact dynamically with our own.

This book and its author was discussed in Laura Knight-Jadczyk's *The Secret History of the World*.

See also

- Thomas Charles Lethbridge
- [Hyperdimensional reality](#)
- Dream



The Protocols of the Elders of Zion, Victor E. Marsden's 1923 translation

The Protocols of the Learned Elders of Zion

The Protocols of the Elders of Zion or *The Protocols of the Meetings of the Learned Elders of Zion* is an anti-Semitism text alleging a Jewish and Masonic plot to achieve world domination, first published in Russia in 1903.

The text supposedly was written by a secret group of Jews known as "the Elders of Zion"; the document underlies 24 protocols that are supposedly followed by the Jewish people.

This document is analyzed in Douglas Reed's *The Controversy of Zion*.

The *Protocols* can be read on [Internet Archive](#).

External links

- [Cassiopaea Forum: Discussion of The Protocols of the Elders of Zion](#)

See also

- [Politics and pathocracy](#)
- *[The Controversy of Zion](#)*

The Quest to Feel Good

The Quest to Feel Good is a book by Paul R. Rasmussen, first published in 2010.

The blurb on [Amazon](#) gives a good overall description of the contents:

Emotions, rather than simply being the result of random or disordered biochemical processes, are adaptive mechanisms that are often overly relied upon as a function of basic learning processes. *The Quest to Feel Good* helps the reader understand that negative emotions serve a critical adaptive purpose that functions in relation to one's ultimate desire for a felt-positive state. Paul Rasmussen addresses the role of emotions as adaptive components, in combination with cognitive and behavioral processes, to our overall orchestration of life. To this end, the therapist is directed to use a client's negative affect as a means of guiding critical therapeutic conclusions and decisions. Rasmussen emphasizes an integration of the basic premises of Adlerian psychology with the evolutionary-imperative model presented by Theodore Millon (1990, 1999). This integration is used to explain the primacy of emotions in the manifestation of most clinical conditions. This critical integration and focus makes the volume important, necessary, and unique to mental health professionals. Case examples and illustrations are also offered throughout the text.

In sum, this book is about how we as unconscious beings strive to "feel good" - to drive ourselves toward the pleasant feelings and away from the unpleasant feelings, and how our emotions are "adaptive mechanisms" that we often relied on throughout our lives. Rasmussen's approach in this book is based heavily on the works of Alfred Adler with combination of an evolutionary perspective as presented by Theodore Millon and some primary studies on emotions. The key word in this book is "adaptive unconscious" whereas our emotions served a purpose(s) for whatever the reason and we do not know why we act or feel or think the way we do.

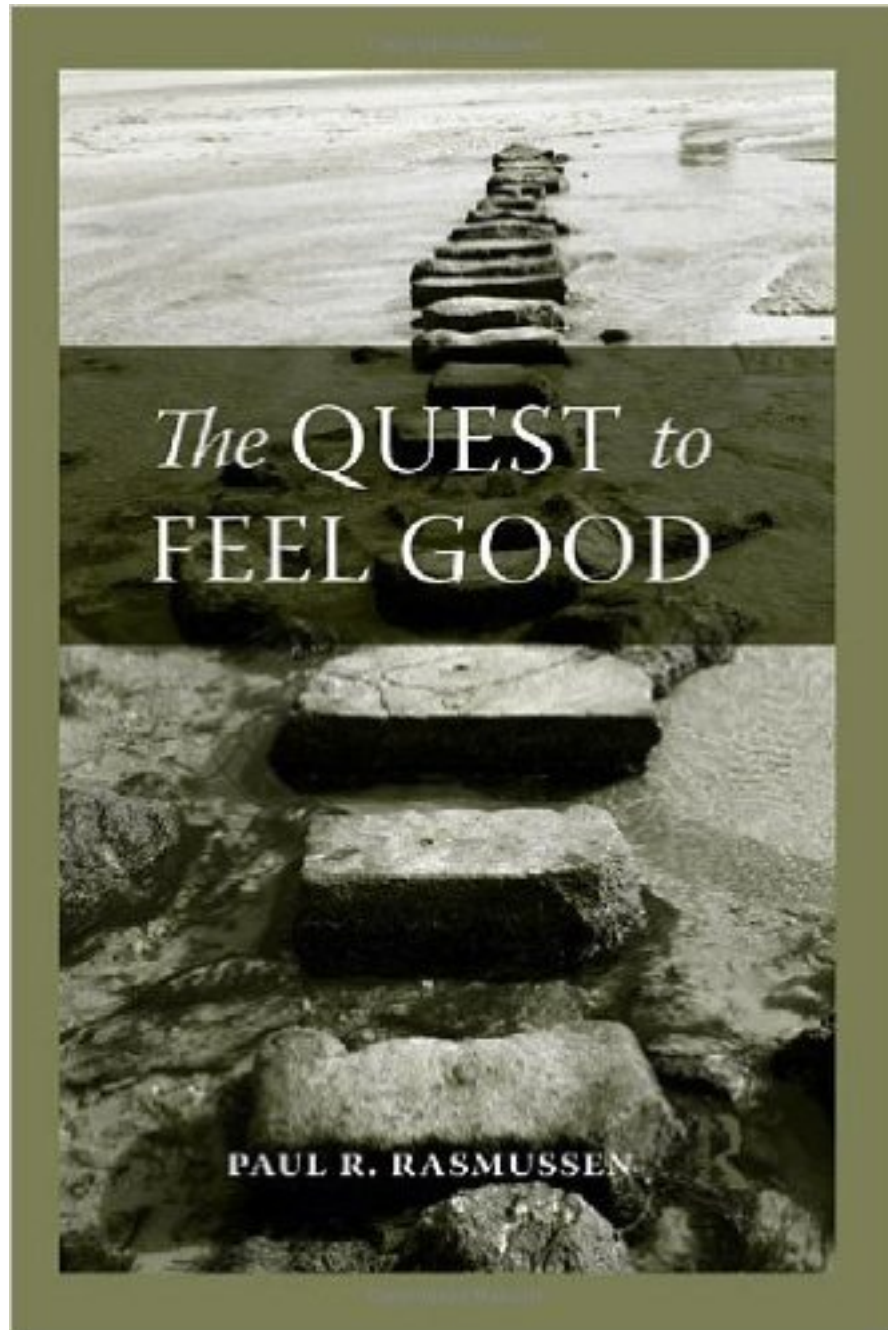
This book is recommended as another approach for helping those struggling with psychological issues.

Further readings

- [Cassiopaea Forum: How Not To be, Laura's posts](#)
- [Cassiopaea Forum: Mirror, mirror on the wall, who is the stupidest fool of them all](#)

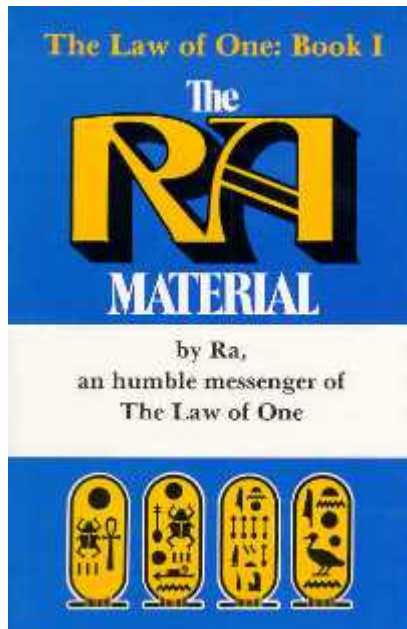
See also

- [Psychology](#)



The Quest to Feel Good, 2010

- Adaptive unconscious



The Ra Material, 1984

The Ra Material

The Ra Material (later editions changed the title to *The Law of One*) is a collected series of transcripts in five books, of more than 100 sessions with the channeled entity named [Ra](#), channeled by Carla Rueckert with Don Elkins and Jim Mc Carthy during the period from 1981 to 1984.

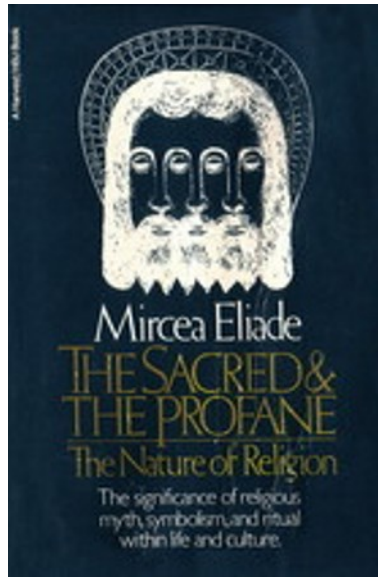
This material was suggested by the [Cassiopaeans](#) as a primer for the Cassiopaea information. *The Ra Material's* greatest usefulness is in giving general definitions to the concepts of [density](#), [service to self vs service to others](#), [free will](#) and presenting a general cosmology.

Further readings

- [The Law of One website](#)

See also

- [Ra](#)
- [Cassiopaeans](#)
- [Channeling and channeled material](#)



The Sacred and the Profane: The Nature of Religion, 1968

The Sacred and the Profane

The Sacred and the Profane: The Nature of Religion is a scholarly work on spirituality by Mircea Eliade, first published in 1959. It consists of four chapters with an introduction and a chronological survey.

This study essentially picks up where Rudolf Otto's *The Idea of the Holy* left off where the concept of the sacred is explicated through its relation to its exact counterpart, the profane.

As Eliade writes in his Introduction:³⁶

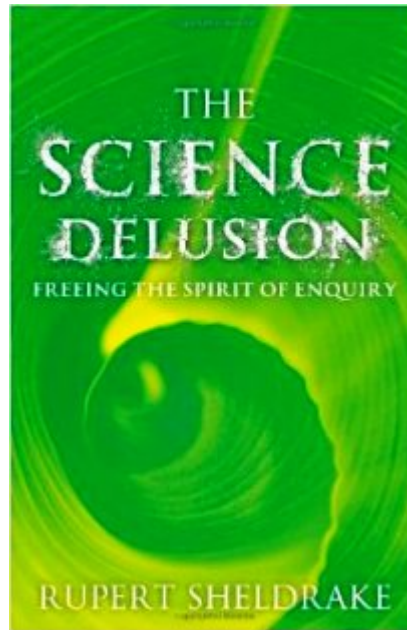
After forty years, Otto's analyses have not lost their value; readers of this book will profit by reading and reflecting on them. But in the following pages we adopt a different perspective. We propose to present the phenomenon of the sacred in all its complexity, and not only in so far as it is *irrational*. What will concern us is not the relation between the rational and nonrational elements of religion but *the sacred in its entirety*. The first possible definition of the *sacred* is that it is *the opposite of the profane*. The aim of the following pages is to illustrate and define this opposition between sacred and profane.

In this book, the author argues that any religious thought relies on a strict distinction between the sacred and the profane.

³⁶Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*, p. 10. New York: Harvest Book, 1961.

See also

- [Religion](#)



The Science Delusion, 2013

The Science Delusion

The Science Delusion: Freeing the Spirit of Enquiry or *Science Set Free* is a book by Rupert Sheldrake, first published in 2012, which is concerned with the problem of materialist doctrines in mainstream science and the need to take consciousness into account.

The blurb on [Amazon](#) gives a good overall description of the contents:

The science delusion is the belief that science already understands the nature of reality. The fundamental questions are answered, leaving only the details to be filled in. In this book (published in the US as *Science Set Free*), Dr. Rupert Sheldrake, one of the world's most innovative scientists, shows that science is being constricted by assumptions that have hardened into dogmas. The "scientific worldview" has become a belief system. All reality is material or physical. The world is a machine, made up of dead matter. Nature is purposeless. Consciousness is nothing but the physical activity of the brain. Free will is an illusion. God exists only as an idea in human minds, imprisoned within our skulls.

Sheldrake examines these dogmas scientifically, and shows persuasively that science would be better off without them: freer, more interesting, and more fun. In *The God Delusion*, Richard Dawkins used science to bash God, but here Rupert Sheldrake shows that Dawkins' understanding of what science can do is old-fashioned and itself a

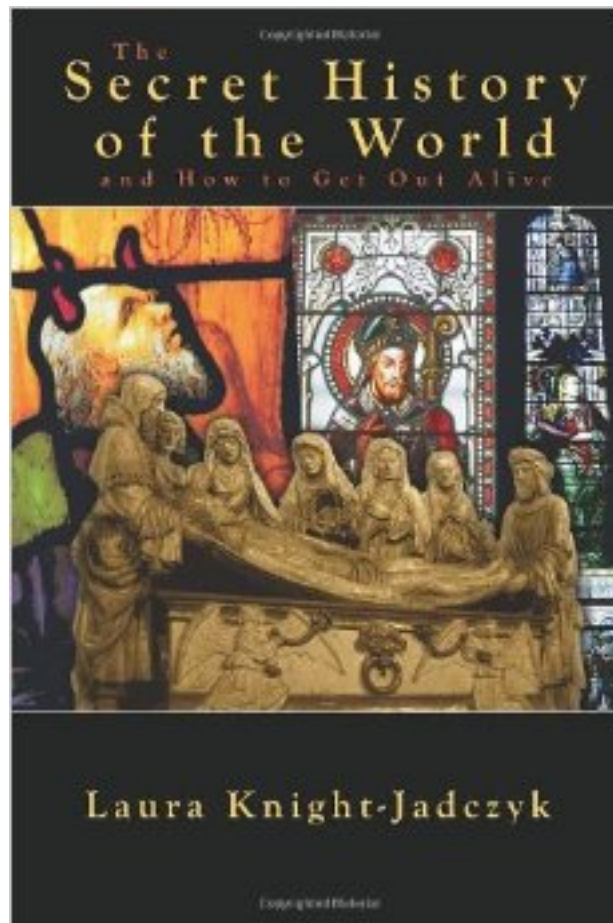
delusion.

External links

- [Cassiopaea Forum: The Science Delusion - Rupert Sheldrake](#)
- [SotT: Dark Ages and Inquisitions, Ancient and Modern - Or Why Things are Such a Mess On Our Planet and Humanity is on the Verge of Extinction](#)
- [YouTube: Rupert Sheldrake - The Science Delusion](#)
- [Rupert Sheldrake's website](#)

See also

- [Consciousness](#)



The Secret History of the World, 2005

The Secret History of the World

The Secret History of the World and How to Get Out Alive is a tome by [Laura Knight-Jadczyk](#), first published in 2005, and it was previously published as *Ancient Science*. This book is the first volume of *The Secret History of the World* series, followed by *Comets and the Horns of Moses* and *Earth Changes and the Human-Cosmic Connection* (by Pierre Lescaudron). This volume is a broad overview of the author's research into mythology, archaeology, traditions and history, and it also deals with astronomy and evidence of ancient cataclysms. The thrust is to piece together a multidisciplinary view of human history and the falsification of same for purposes of control.

Central Topics

Reality as perceived by man is a slice of a broader, hyperdimensional reality, echoes of which are found in mythology, the [UFO phenomenon](#), long-term trends of history, religion and politics. This broader reality, populated by various partly material beings in effect forms a control system which manifests to humanity through religion and other such influences. History consists of cycles. These cycles are marked by worldwide cataclysms that occur more or less periodically. Civilizations are also subject to cycles of growth and decay. We may see the human experience as a juxtaposition of loops within loops of essentially recurring themes.

The Grail mythos, legends of Greek antiquity and other persistent themes of myth are most probably echoes of earlier, forgotten seed events and peoples. These myths are a result of repeated historization of myth and mythization of history, yet they may hold clues to an actual ancient science and knowledge of nature that existed within a paradigm fundamentally different from that of today's establishment science. Remnants of such knowledge can be seen in the megalithic sites of Europe, pyramids in various parts of the world and other artifacts. This knowledge concerns, among other things, the interface of this world to the hyperdimensional reality and how consciousness operates in relation to this interface. Legends of the Great Work of the alchemist, transformation and ascension are probably rooted in this knowledge.

There was a cultural takeover of the world around the beginning of present day recorded history, 4,000-6,000 BCE and earlier. This takeover consisted of replacing the archaic shamanism with formalized worship of a monotheistic deity. This led to further loss of the science of the ancients. Echoes of this takeover are seen to the present day, for instance in the claims to the state of Israel deriving from the Old Testament.

Various signs indicate that a natural cycle may be about to close. Rediscovering the true spiritual science, linking man to the hyperdimensional reality surrounding the Earth may become essential for breaking out of the repeating cycles of history for those who would move on to other lessons. A cosmic window of opportunity may be approaching for exercising a new choice. Secret History draws together a vast array of circumstantial evidence from a variety of fields and presents a compelling case for the fraudulent nature of much of the mainstream conception of history and religion.

Nature of COINTELPRO

The [COINTELPRO](#) is an important term for the readers to be aware of and Knight-Jadczyk has widely used this term throughout the book because the activities of COINTELPRO are currently misdirecting or corrupting the course of humanity. The term "COINTELPRO" stands for "Counterintelligence Program," which is a "FBI's secret program...set out to eliminate 'radical' political opposition inside the US [and it is also] a high level psychological operation specifically set up to

vector 'ideological' trends - beliefs, etc".³⁷ It is a latter purpose of COINTELPRO that is critical because it is set out to create a disinformation, also known as false information or lies, to be spread when certain people are set out to discover a 'sensitive' truth about a certain group or a hidden agenda. And, it is an expectation of COINTELPRO that people would believe in its disinformation and "go away". This is especially true when people are seeking for the answers about unidentified flying objects, aliens, or any "paranormal" phenomena.

Knight-Jadczyk clarified this when she pointed out that:³⁸

The COINTELPRO files show the U.S. Government targeted a very broad range of religious, labor and community groups opposed to any of its agendas, and it is only logical to assume that the same type of operation would be created to cover up the "alien agenda." Such a theoretical COINTELPRO operation also goes far in explaining why, when the sincere researcher of UFO phenomena enters this field, he or she discovers only lies, lies, and more lies; confusion and disinformation. That is most definitely the signature of COINTELPRO.

With an understanding of COINTELPRO and its activities, the readers will see what is really happening in today's world events. It is best for one to discern the true information from false information, especially when a disinformation that is being promoted by certain groups under the control of COINTELPRO. Sometime, when a push comes to a shove, this operation would do anything to achieve its goal.

The author stated that:³⁹

The few professionals who spoke out against the hysteria [as promoted by religious fundamentalists] were systematically attacked and discredited by government agencies and private organizations...If they can't corrupt you, they kill you, and if they can corrupt you, they still kill you so you won't have a chance to change your mind and recant your recantation like Jacques de Molay did when the Templars were destroyed. Those who get close to the belly of the beast are generally subjected to a new "approach" it seems. And that approach is the biggest betrayal of all.

The COINTELPRO have a great number of "agents" inside Human Potential Movement or certain [New Age](#) groups, as well other respected organizations, whose goal is to instill stories of lies to the right individuals. The fact that we were unable to discover the full truth of either unidentified flying objects or any other worldwide paranormal phenomena is because the COINTELPRO was achieving its purpose daily.

³⁷Knight-Jadczyk, Laura. *The Secret History of the World and How to Get Out Alive*, p. 8. Grande Prairie: Red Pill Press, 2005.

³⁸Knight-Jadczyk. *The Secret History of the World*, p. 10-11.

³⁹Knight-Jadczyk. *The Secret History of the World*, p. 17, 19.

Existence of the Hyperdimensional Reality

Knight-Jadczyk devoted a fourth chapter on this subject of the hyperdimensional reality, which is basically "the idea that the world in which we live was a 'form' or reflection, or 'double' of another cosmic world that existed on a higher level".⁴⁰

This concept is very important because it brought about an understanding of the nature of our reality to which our reality is a projection of a hyperdimensional reality. A basic understanding of this concept would most certainly change one's perception of our reality, but it would not be fully comprehended by using our limited level of understanding. Is our reality an only reality or not? How many realities are there? Are we dreaming or are other people dreaming of us? Such questions would make our minds to be rendered as numbness. The hyperdimensional reality or hyperdimensional physic is a term used in the study of the quantum physic. The author also addressed the issue of "Time" or linear as relating to this concept:⁴¹

In our geometry we define a point as an infinitesimal section of a line. A line is an infinitesimal cross-section of a plane and a plane is an infinitesimal section of a solid. Thus, our three dimensional reality must be defined as a series of infinitesimal sections of a four dimensional body. Conceptually, this means that our entire reality is a section of a four-dimensional body - a realm of potential dimensions beyond three-dimensional contemplation.

Our reality is considered to be a linear reality where we would go in a straight line in time as well as in our thoughts. How we currently perceive time is part of a linear reality. However, a hyperdimensional reality does not involve this term of linear, and it may have a different mechanical workings of time. The author has also explored mathematical dimensions, dimensional thinking and the question of perceptions, and Einstein's theories as part of understanding hyperdimensional reality in this chapter.

Discovery of Two Different Human Races

To describe the two distinct human races on Earth, the author has brought into this book the works of [Boris Mouravieff](#), where "pre-adamic/adamic" concept is discovered, and of [Fulcanelli](#) on "Primitive Chiliasm". In short, the adamic human race have a "full set of DNA" and is connected "to the higher centers in place and functioning," while the pre-adamic human race "have no possibility of reaching the higher centers because DNA hardware isn't in place".⁴² But, the problem is this: we cannot tell a pre-adamic bring apart from an adamic being at face value because they are intermixed and the way to tell them apart is a keen and long observation. The author elaborated

⁴⁰Knight-Jadczyk. *The Secret History of the World*, p. 123.

⁴¹Knight-Jadczyk. *The Secret History of the World*, p. 125.

⁴²Knight-Jadczyk. *The Secret History of the World*, p. 154.

on this:⁴³

The DNA of these two races is so mixed that both can be found within the same families. Your brother, sister, mother, father, daughter, or son. Not somebody "other" across the world or across the street worshipping a different god or with a different skin color. It may be somebody you live with every day of your life, and if so, they have but one reason to be here, to drain, distract and deflect souled [or adamic] being from evolving. And it is important also to note that this cannot be "conscious." Such individuals are as little aware that they do NOT have "higher centers" as those who do except, perhaps, that the latter may feel something is "missing" in their lives.

Not everything is as what appears to be. The idea of two different races living among each other would surely shock the sleeping minds of the readers. It may be quite a challenge for one to 'detect' a pre-adamic being when observing other people. But, can we tell if we are pre-adamic beings ourselves? The author has further explained the difference between pre-adamic (or [Organic Portals](#)) and adamic races (or Souled Beings) and their place in our world in the fifth chapter of her book.

Why This Book is Important

There is a great number of research and literature being referenced and used in this book, and there are sixteen pages worth of bibliography. Using a scientific approach, she connected the dots, *per se*, in her years of broad research. And, because she filled her book with hard data and research, the author brought forth a great deal of information that she uncovered that may not have been known to a general public before. Whatever books that the public would generally read might not be entirely correct or accurate because some books would not have enough data to support their theories or hypothesis. For her book, Knight-Jadczyk backed up her thesis with solid evidence.

The Secret History of the World series

- *The Secret History of the World and How to Get Out Alive* by Laura Knight-Jadczyk (2005)
- *Comets and the Horns of Moses* by Laura Knight-Jadczyk (2013)
- *Earth Changes and the Human-Cosmic Connection* by Pierre Lescaudron with Laura Knight-Jadczyk (2014)

Further reading

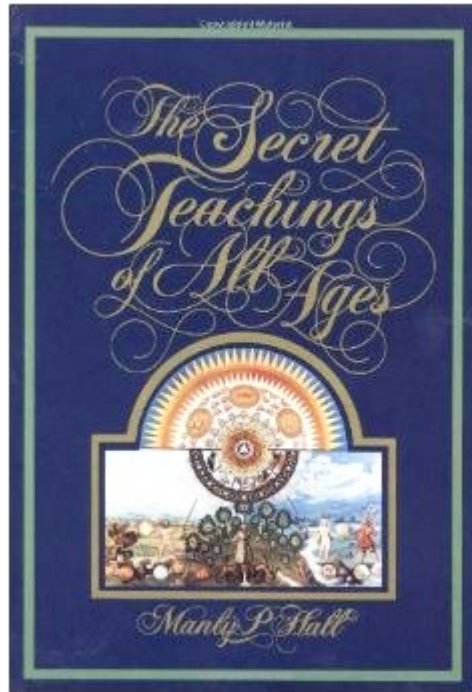
- [Secret History of The World website](#)

⁴³Knight-Jadczyk. *The Secret History of the World*, p. 158.

- [Cassiopea Forum: The Secret History of the World and How to Get Out Alive](#)

See also

- [Laura Knight-Jadczyk](#)
- [History](#)
- [Cataclysms](#)
- [COINTELPRO](#)
- [The Wave](#)
- [Monotheism](#)
- [Hyperdimensional reality](#)
- [Circle people vs. pyramid people](#)



The Secret Teachings of All Ages, 1989 (Diamond Jubilee Edition)

The Secret Teachings of All Ages

The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy is a classic esoteric encyclopedia written by Manly P. Hall, first published in 1928.

This work is Hall's *magnum opus* and contains almost fifty chapters, each dense with esoteric knowledge, and more than 200 illustrations. He comprehensively covers many subjects, examples being:

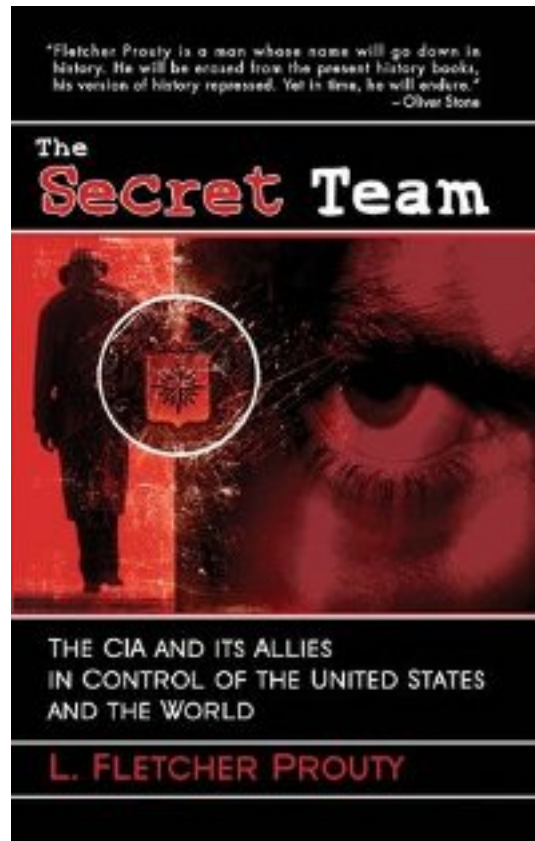
- Qabbala
- [Alchemy](#)
- The [tarot](#)
- Ceremonial magic
- Neo-Platonic philosophy
- Pythagorean philosophy
- Mystery religions

- Thoth Hermes Trismegistus
- The Hiramic legend
- the Tree of the Sephiroth
- Mystic Christianity
- The theory of [Rosicrucianism](#) and Freemasonry

While there is some outdated information in the book, it remains a very useful resource on esoteric matters.

See also

- [Esoterica](#)



The Secret Team

The Secret Team

The Secret Team: The CIA and Its Allies in Control of the United States and the World is a book by L. Fletcher Prouty, first published in 1973, which exposes the covert activities of the Central Intelligence Agency (CIA) and their brutal methods of maintaining national security during the Cold War.

This book is a required reading for anyone interested in the real history of the U.S. political system of the last 50 years and who aspires to any political understanding at all. The author's insights are valuable to understanding how "they" run the game.

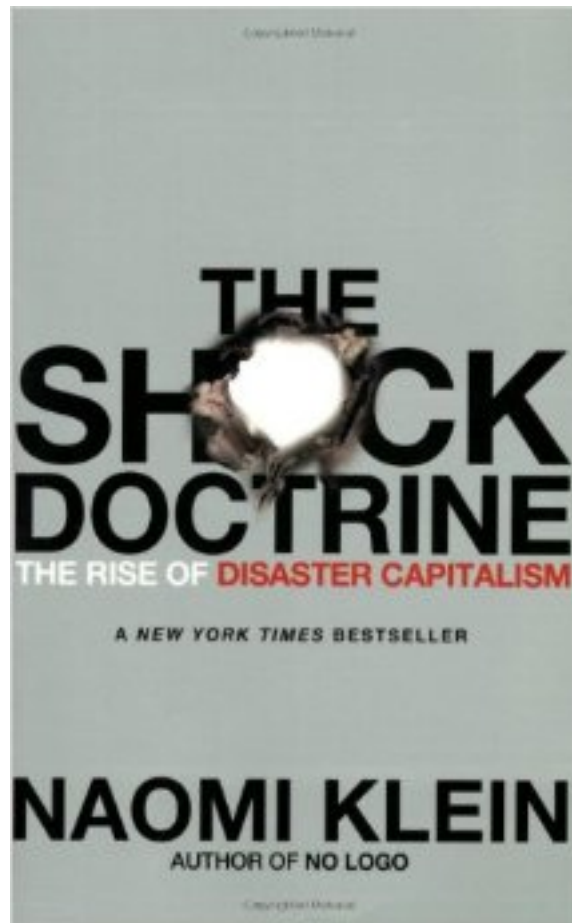
External links

- [Ratical website: The Secret Team](#)

- [Cassiopea Forum: The Secret Team](#)
- [YouTube: L. Fletcher Prouty on The Secret Team - Part 1](#)
- [YouTube: L. Fletcher Prouty on The Secret Team - Part 2](#)

See also

- [Politics and pathocracy](#)
- [Secret team](#)
- *[JFK: The CIA, Vietnam, and the Plot to Assassinate John F. Kennedy](#)*



The Shock Doctrine, 2007

The Shock Doctrine

The Shock Doctrine: The Rise of Disaster Capitalism is a book by Naomi Klein, published in 2007, which explains the origins and objectives of "disaster capitalism" and reveals the systematic practice of how populations, first rendered vulnerable by means of traumatic shock, are then exploited for the sake of pathological greed.

Consisting of an introduction, a conclusion, a body text divided into seven parts with a total of 21 chapters, this book demonstrates how United State's "free market" policies dominated the world by exploiting disaster-shocked people and countries.

Also, it is recommended to view a documentary giving an abridged coverage of this work: [YouTube: The Shock Doctrine Documentary](#). Along with this book and the documentary, one is encouraged

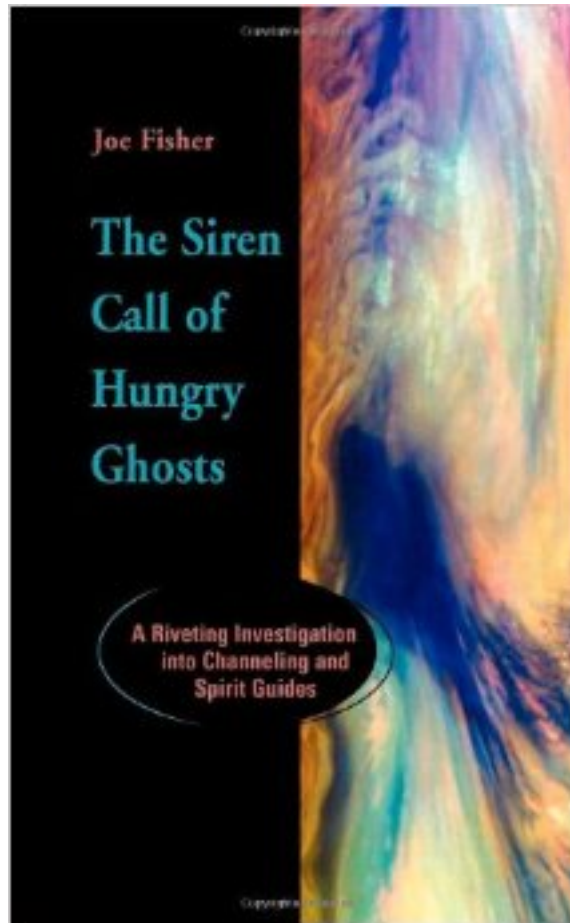
to read *The Paranoia Switch*, which examines the neurology and psychology of this "limbic warfare" used by psychopaths to shock and bring populations under their control.

External links

- [Cassiopaea Forum: Shock Doctrine \(Naomi Klein\)](#)
- [Cassiopaea Forum: Buffers, Programs and "the Predator's Mind"](#)
- [SotT: The Shock Doctrine: The Rise of Disaster Capitalism \(Documentary\)](#)
- [SotT: How the Shock Doctrine is being applied to Greece](#)
- [Naomi Klein website: The Shock Doctrine](#)
- [YouTube: Naomi Klein - The Shock Doctrine: The Rise of Disaster Capitalism](#)
- [YouTube: The Shock Doctrine Documentary](#)

See also

- [Politics and pathocracy](#)
- *The Paranoia Switch*



The Siren Call of Hungry Ghosts

The Siren Call of Hungry Ghosts

The Siren Call of Hungry Ghosts: A Riveting Investigation Into Channeling and Spirit Guides is a pivotal book by Canadian journalist Joe Fisher, first published in 1990 as *Hungry Ghosts* in Canada and United Kingdom. The current title is the 2001 edition by Paraview Press, which is the first United States edition with a new foreword by Colin Wilson and an updated Epilogue.

This is a five-year account of the author's personal experiences with the channeled "spirit"/"guides" during 1980s.

The book can give one an idea of the risks involved and there are subtle ways that these "entities" or "spirits" can feed on and manipulate the channel and those involved. The author, was himself

taken in by the trance channelings, investigated a number of channeled entities and he concluded that the majority of them are lying and manipulative. If a person who wants to channel a spirit or a "guide" and did so in a state of ignorance, that person would be no match for these types of entities.

In the book's foreword, Colin Wilson writes:⁴⁴

Let me sketch out the theme of the book in a few sentences. Briefly, Mr. Fisher attended a séance in Toronto when he heard that he would be able to see "spirit communication" in action. He got rather more than he bargained for when he learned that his own "spirit guide" was a young Greek girl who had been his lover in a previous incarnation. The details she gave were precise and deeply convincing. So were those given by spirits that claimed to be an ex-Royal Air Force pilot named Ernest Scott and an amusing Cockney veteran of World War One named Harry Maddox. I must admit that, under the circumstances, I would have been just as convinced. But I might not have shown Mr. Fisher's persistence in tracking down the evidence.

His disillusionment began when he returned to England and decided to verify Ernest Scott's war stories. The airfield under discussion proved to be genuine, so was an enormous amount of geographical and historical information given by Scott. Yet records seemed to indicate that Scott never existed. When Mr. Fisher tried to track down the farm near Harrogate, Yorkshire, where another spirit named Russell claimed to have lived in the 19th century, Russell proved to be just as elusive. So did the charming Cockney, Harry Maddox.

It would be a pity to spoil this marvelous and compelling story by giving any more of it away. Let me just say that, from the point of view of psychical research, the questions it raises are highly disconcerting. Never have the pitfalls of the subject have shown so clearly.

[...]

[T]he author provides as much ammunition for the believers as for the skeptics. The spirits were apparently fakes in the sense that they were not who they claimed to be. Yet it seems equally obvious that they *were* spirits...

It is evident that Mr. Fisher's longing for personal contact with a disembodied source of love, wisdom and intelligence was the first trap for which he showed signs in his narrative of never fully recovering. Putting faith and hope on something or someone external to oneself is a step for a grand downfall.

He was ultimately driven to suicide on May 9, 2001 by jumping off a cliff at Elora Gorge, near

⁴⁴Fisher, Joe. *The Siren Call of Hungry Ghosts: A Riveting Investigation Into Channeling and Spirit Guides*, p. 11-13. New York: Paraview Press, 2001.

Fergus, Ontario, Canada, supposedly one of the reasons was that he was deeply troubled by the spirits he claimed to have angered in writing this book.⁴⁵

Notable quotes from the book

- We have an obligation to sift the wheat from the chaff, if only because our immortality is at stake. Immortality must be earned and we are inviting setbacks and confusion if we allow ourselves to be distracted from this task by psychism's world of glamour and illusion. It is easy, much too easy, to be seduced by hungry ghosts and fall into the snare of dependency, a snare that can prove deadly. As Carl Jung observed, we die to the extent that we fail to discriminate. Or, to quote Virgil: "We make our destinies by our choice of gods."⁴⁶
- "It's hard to fight an enemy who has outposts in your head." And therein lies the essence of their skill: they know their victims inside out. They know our strengths, our weaknesses, and what makes us tick. That's why it's so easy for them... They are masters of deception; they are articulate and eloquent with vast knowledge of philosophy at their disposal, whether fabricated or otherwise. They are able to cooperate and liaise sufficiently with others of their kind to devise strategies against us and maintain a continuity of information given to us. They have apparently limitless power of precognition and access to any information they choose—past, present or future—enabling them, among other things, to impersonate - whomsoever they wish with ease...

"I feel the answer to the riddle, if an answer is even possible, lies in a study of the history of our race. The plain fact is that mankind has been dogged by bizarre supernatural phenomena since the dawn of time. These phenomena change, to fit changing belief systems and expectations. In other words, if you lived in the Middle Ages, you might be visited by the fairies. If you were an early Christian, you might expect to see angels (and many modern Christians still do!). And now, in the space age, thousands of people have experiences with supposed aliens from other planets. The vast mass of people who have had these experiences are not mad or deluded...

What I am saying — and I am not alone in the conclusions I have reached — has very serious and very sinister implications. Perhaps if we begin to accept that these beings have been present among mankind as far back as our records go, we have to acknowledge a horrifying fact. Our race has been directly shaped by these beings, and not in any beneficial way. The manipulation you and I have experienced is nothing compared to the manipulation inflicted on civilization on a mass scale. Nearly every religion in the world was initially based on psychic manifestations, visions on mountaintops, images of God appearing to prophets, voices in the mind — just as our modern day mediums hear voices, see visions. Indeed, I have heard of

⁴⁵Brief notice on the publisher's website: <http://www.paraview.com/fisher/>. Retrieved on 29 December 2014.

⁴⁶Fisher, *The Siren Call of Hungry Ghosts*, p. 295.

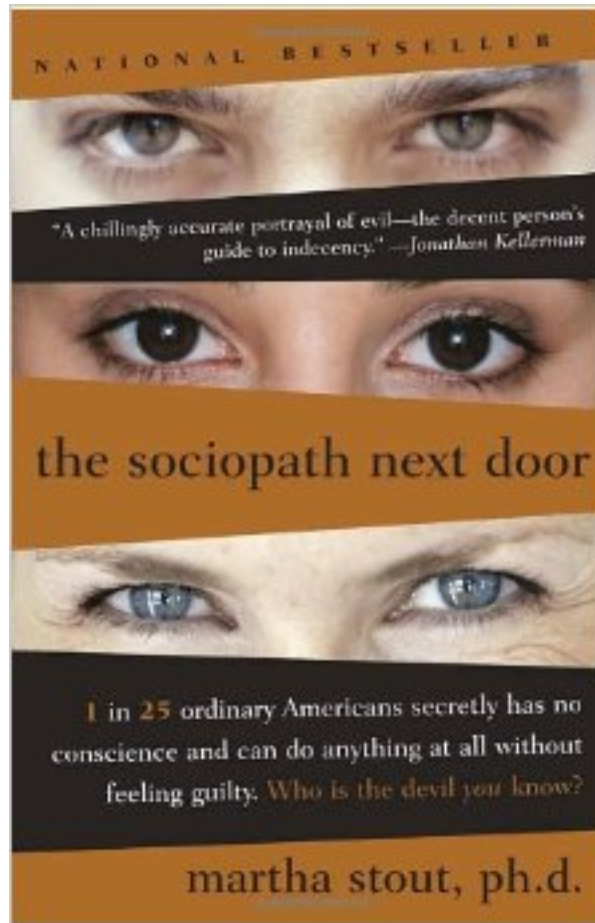
certainly more than one medium who claims their contact is Jesus or God himself.

"These beings, in their different guises, have directly formed our very religions. And anyone who has studied the history of organized religion must be aware that [religion] has been responsible for more death and destruction than just about anything else. And yet we all stagger blindly on, oblivious to this manipulation for thousands of years. Perhaps I sound paranoid or overly dramatic in my belief of the magnitude of the situation. I would love to be proved wrong, but doubt I ever can be."⁴⁷

See also

- Channeling
- [Spirit attachment](#)

⁴⁷Fisher, *The Siren Call of Hungry Ghosts*, p. 305-6.



The Sociopath Next Door, 2006

The Sociopath Next Door

The Sociopath Next Door is a compelling book by Martha Stout, first published in 2005. In this book, the author paints a chillingly accurate picture of what sociopaths (psychopaths) are like; they do not have a conscience, do not feel love or remorse, do not feel guilt or shame, but rather, they live their lives like actors in a play, mimicking emotions in order to lure normal people into abusive and catastrophic relationships.

The author also advises the reader to develop an awareness of the nature of sociopaths in order to avoid becoming their victim and proposes "thirteen rules" in the eighth chapter as self-help guidelines to assessing relationships and behavior for these sociopathic characters, as well as offering advice on handling situations when one encounters them.

From Laura Knight-Jadczyk's [review](#) on Amazon:

Psychopaths, not Sociopaths

That's the only beef I have with this book: that Martha copped out on the nomenclature. Calling a psychopath a sociopath makes them sound almost civilized. Well, of course, many of them ARE wearing a civilized mask. But underneath there is an intraspecies predator.

This book is essential reading for every human being - without exception - because what you don't know about psychopaths CAN hurt you! They are out there and their influence on society is all out of proportion to their numbers.

Also read *Political Ponerology* by Andrew Lobaczewski to get the full picture of how psychopaths literally influence everything about our daily lives. It's no joke!

Further reading

- [Interview Magazine: Interview with Martha Stout](#)
- [If The Sociopath Is Next Door - Move Upstairs](#)
- [Beware the Sociopaths](#)
- [Political Ponerology: A Science on The Nature of Evil adjusted for Political Purposes](#)
- [The Psychopath – The Mask of Sanity](#)

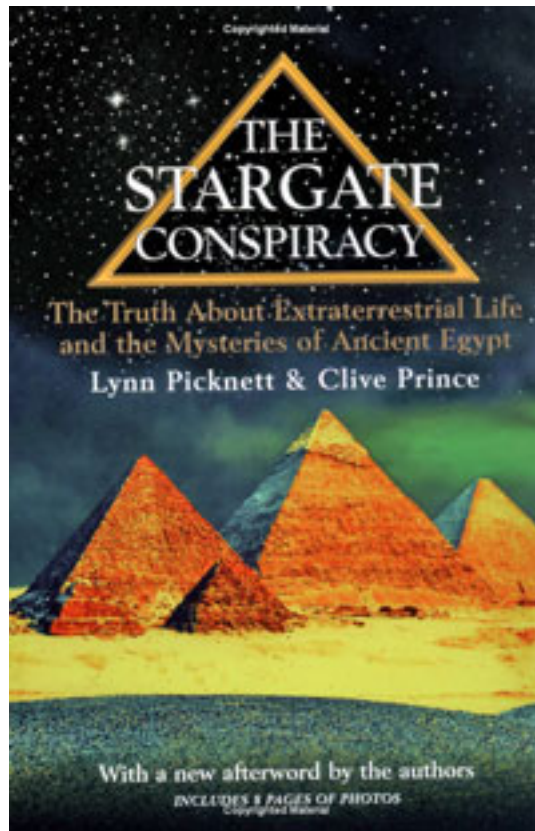
Related reading

- [The Mask of Sanity](#)
- [Political Ponerology](#)
- [Snakes in Suits](#)
- [Without Conscience](#)
- [Women Who Love Psychopaths](#)
- [Defense Against the Psychopath](#)
- [The Caricature of Love](#)

See also

- [Psychopathy](#)

- [Ponerology](#)



The Stargate Conspiracy, 2001

The Stargate Conspiracy

The Stargate Conspiracy: The Truth about Extraterrestrial life and the Mysteries of Ancient Egypt is a book by Lynn Picknett and Clive Prince, first published in 1999. This book is a critical look into the history of the New Age movement in general and alternative Egyptology in particular.

The first part of the book examines and critiques the theories of alternative Egyptologists Robert Bauval and Graham Hancock. These and other authors have written numerous books on supposed stellar alignments of features of the Giza pyramid complex. The field is broad and we do not have space to go into detail here.

The second part of the book discusses the history of the channeling phenomenon and the New Age movement. This covers areas such as the human potential movement, mass culture classics such as *Star Trek*, alternative science, Esalen, psychic research by the intelligence community, Andreja Puharich, Ira Einhorn, Uri Geller and many other names well known to those who have studied

the rise of the New Age.

The central proposition of the book is that there is a highly placed, secretive group of people who by all appearances think that the Nine gods of ancient Egypt are returning to Earth. The group includes intelligence community people, scientists, New Age trendsetters, intellectuals, channelers, entertainment industry people, psi researchers, alternative historians, all together in a strange cocktail. Even if the people in question do not all themselves believe this, they apparently wish to generally insert the idea of the reality of the gods of the Egyptian Ennead and of the possibility of their return into the popular mind.

The would-be gods of Egypt appear today as a channeled source that calls itself the Nine. This has been channeled by various people, including Uri Geller ever since the 1950's. The Esalen institute was for example run strictly following the Nine's dictates. A peculiarity of the messages of the Nine is their claim that Earth is the only planet where free will exists. Humans have misused this free will and caused great trouble in the cosmos. The gods will have to intervene. This is in stark contrast with the cosmology of Ra and Cassiopaea where free will is the central principle of all creation but has been severely curtailed on Earth by various agencies. The Nine have sort of turned this upside down. Their take on the question of free will would make them a clearly STS source.

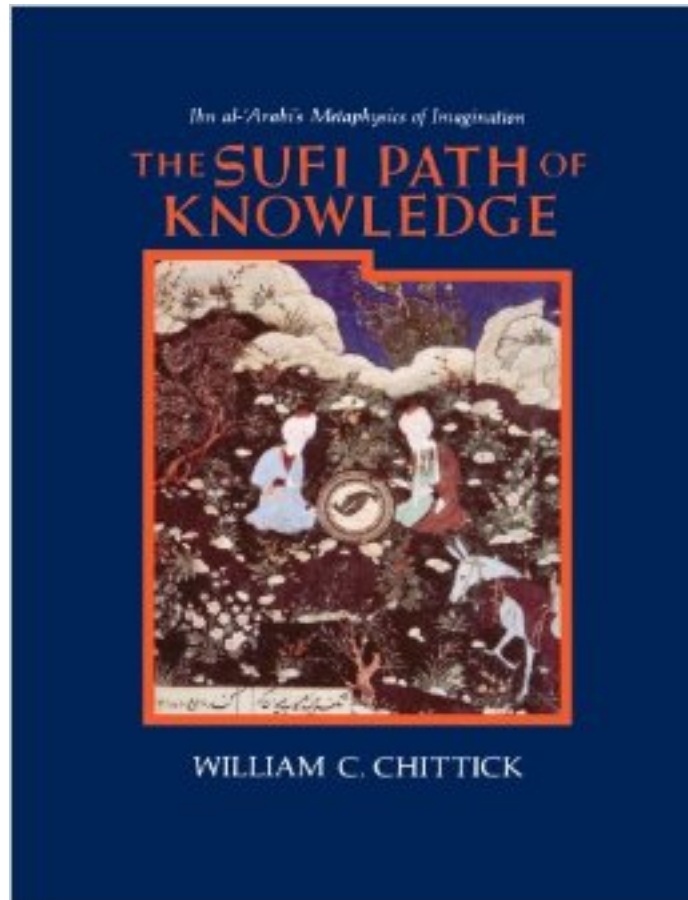
As any operation meant to subtly influence mass thought, the New Age theme is distributed through a very diverse set of outlets and is not easily traceable to any one source. However it seems that the founding philosophies concerning the coming of a new era and of the need for a spiritually enlightened elite for guiding the world broke to the surface in the late 19th century through people such as Helena Blavatzky and her theosophical movement. Other mediums such as Alice Bailey added to this later. These thoughts were then integrated into the synarchistic thinking of the early 20th century. The whole idea of the returning gods and of their synarchistic priesthood is fundamentally against appreciating individual free will.

We can say that the various people and movements documented in *Stargate Conspiracy* have left a mark on culture. Most of the information and systems of thought thus promoted have a synarchistic or elitist bias and little regard for the individual. . We could speculate that this is a project for mass-acclimatization to an open alien presence of the STS variety. The much-hyped culture of ancient Egypt appears to have itself taken the idea of theocracy, divine rulership and synarchy to a high level. Also the worship of the physical body, as symbolized by the whole culture of momification seems very materialistic. We are thus not surprised that modern synarchists seek to elevate ancient Egypt to some exemplary status.

The book is well researched and offers the history of the founders of the New Age in a compact package, tracing it back to the 19th century and sometimes earlier. The book suffers from a blanket rejection of all channeled material as the work of misleading and self-serving powers and may thus throw the baby out with the bathwater. The book is not particularly esoteric nor does it make any deeper interpretations of the human condition but is good as far as it goes.

See also

- [Synarchy](#)
- [COINTELPRO](#)
- [Egypt](#)
- [Egyptology](#)



The Sufi Path of Knowledge, 1989

The Sufi Path of Knowledge

The Sufi Path of Knowledge: Ibn Al-Arabi's Metaphysics of Imagination is William C. Chittick's translation of more than 600 passages by Sufi al-Shaykh Akbar, Ibn al-'Arabi (A.D. 1165-1240), a well-known mystical thinker of Islamic civilization.

This scholarly translation work was first published in 1989 and consists of over 500 pages with seven sections on Ibn al-'Arabi's theology, ontology, epistemology, hermeneutics, and soteriology. It has become the most important work in the study of Islamic mystical theology. Chittick made available an extensive clear translation of Ibn al-'Arabi's works and placing them in their theological context and removing many misunderstandings that had previously reigned among Muslims and in the West.

This work is one of the FotCM recommended readings and is discussed and quoted in Laura's

works, including *The Wave*.

As Laura wrote in 46th chapter of *The Wave*:

It was at this point in time that the session (June 1, 1996) occurred where the Cs supposedly accused me of trying to take credit upon myself for the material, and that this resulted in many of the attacks I had experienced. As the reader now suspects, that was altogether untrue, and we can now view this as evidence that, after so long an absence of Terry at the board, as well as along with my deteriorating physical condition, Frank's controllers were seeing their plans coming to fruition and in that session, had made the putsch to try to send me over the edge.

Immediately after this session, I was so depressed that I ended up sick again. As is usual, unless I am completely unable to see or function, I have always tried to make my sick time count for something useful. On this occasion, the only book in the house that I hadn't really read was a new one that had sat on the shelf for a couple of years, untouched, which I now proposed to read. It was William Chittick's translation of the works of the great Sufi Shaykh, Ibn al-'Arabi, *The Sufi Path of Knowledge*. I struggled through the dry introduction, and gradually began to realize that the Shaykh must have been drawing his information from the same source as the Cs were. It was all so familiar, so similar, so full of synchronous passages that described in great detail the many things the Cs were telling us. I was astonished. It was third-party confirmation that what the Cs were saying was derived from a very ancient knowledge exactly as they suggested. But obviously, without the Cs more modern explication, the deeper reality was difficult to see since so much time had transpired since Al-'Arabi had written his Futuhat. But taking the loss of understanding that takes place over time, as well as the loss that occurs when something is translated from one language to another, it was stunningly clear that the Cs communication was something more amazing than even I had suspected. I was not only strengthened, I felt that I had made some sort of inner connection to this tradition of knowledge...

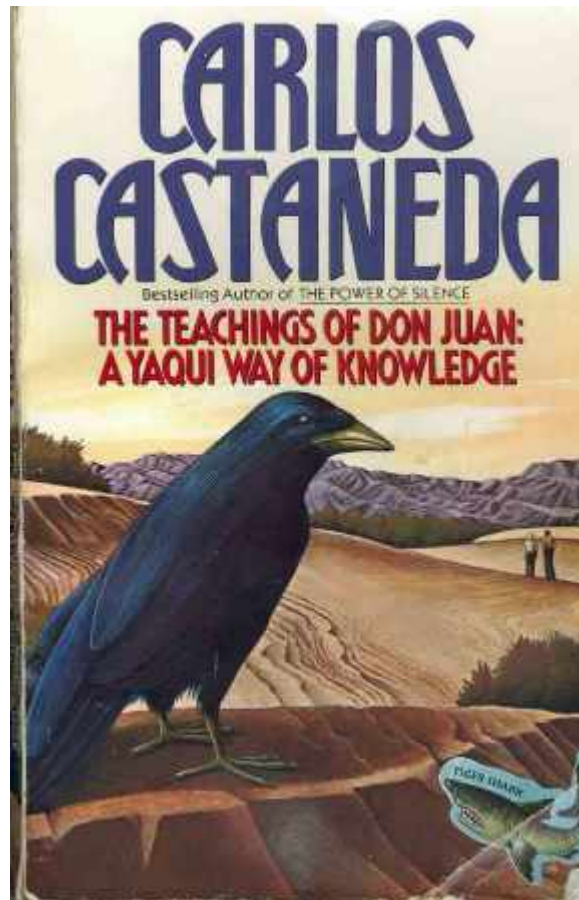
Not only Ibn al-'Arabi's teachings are illustrated with many passages introducing readers to the ways of spiritual life, but it also contains advices that are very relevant to today's struggles, including how to navigate psychic phenomena.

Further information

- [Cassiopaea Forum: The Qu'ran and Ibn Al Arabi](#)
- [The Wave Chapter 46: The Theological Reality](#)

See also

- [Esoterica](#)
- Shamanism and archaic esotericism
- [Religion](#)



The Teachings of Don Juan, 1983

The Teachings of Don Juan

The Teachings of Don Juan: A Yaqui Way of Knowledge is a book by [Carlos Castaneda](#), first published in 1968 as a work of anthropology. It documents the author's experiences and the events that took place during an apprenticeship with the mythical brujo don Juan Matus.

The book is divided into two parts. The first section is called "The Teachings", which is Castaneda's narrative of his experiences and his initial interactions with don Juan. He recounts his experiences with the use of peyote – a hallucinogenic plant – and presents a detailed academic interpretation of these experiences. The last part, "A Structural Analysis", attempts to analyze don Juan's teachings in a more formal manner.

This book deals extensively with the use of natural hallucinogenics for accessing other realities. The [FOTCM](#) does not recommend such approaches, nor taking the book too literally, and sees the

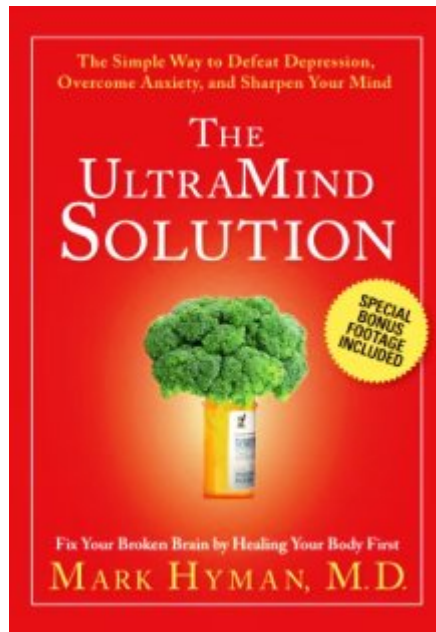
value of the book as being in the metaphorical significance of the other things it conveys. The same caveat applies to Castaneda's other books.

See also

- [Carlos Castaneda](#)
- Don Juan Matus

External links

- [Cassiopae Forum: Don Juan & "The Enemies of a Man of Knowledge"](#) (Excerpt and discussion of one the most interesting passages of *The Teachings of Don Juan.*)



The UltraMind Solution, 2009 Edition

The UltraMind Solution

The UltraMind Solution: Fix Your Broken Brain by Healing Your Body First - The Simple Way to Defeat Depression, Overcome Anxiety, and Sharpen Your Mind is a book by Mark Hyman, M.D., first published in 2008, which is about how to restore and improve one's brain function by restoring and improving one's health.

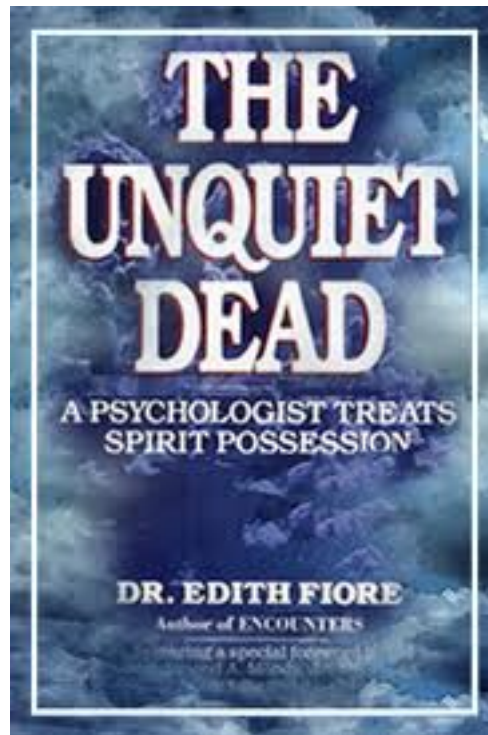
According to Hyman, brain function is affected by diet, nutritional deficiencies, allergens, infections, toxins and stress; simply put: diet, environment and stress. So correcting these problems can in many cases improve or even cure "mental disorders" that they caused. However, the details of Hyman's advice regarding diet are outdated given what Cassiopaea Forum members have learned since - a [ketogenic diet](#) does better and also reduces the need for supplementation.

External links

- [Cassiopaea Forum: The UltraMind Solution by Dr. Mark Hyman Review](#)
- [Cassiopaea Forum: UltraMind Solution Quizzes](#)
- [The Ultra Mind Solution: How nutritional deficiencies cause mental illness](#)

See also

- [Diet](#)
- [Ketogenic diet](#)



The Unquiet Dead, 1987

The Unquiet Dead

The Unquiet Dead: A Psychologist Treats Spirit Possession is a book by clinical psychologist Edith Fiore, first published in 1987.

In this book, along with case histories, the author explains to the reader on how to detect spirit possession in oneself and others, how to protect oneself from entities, how to release one's home from displaced spirits, along with a verbatim transcript of a self-depossession technique.

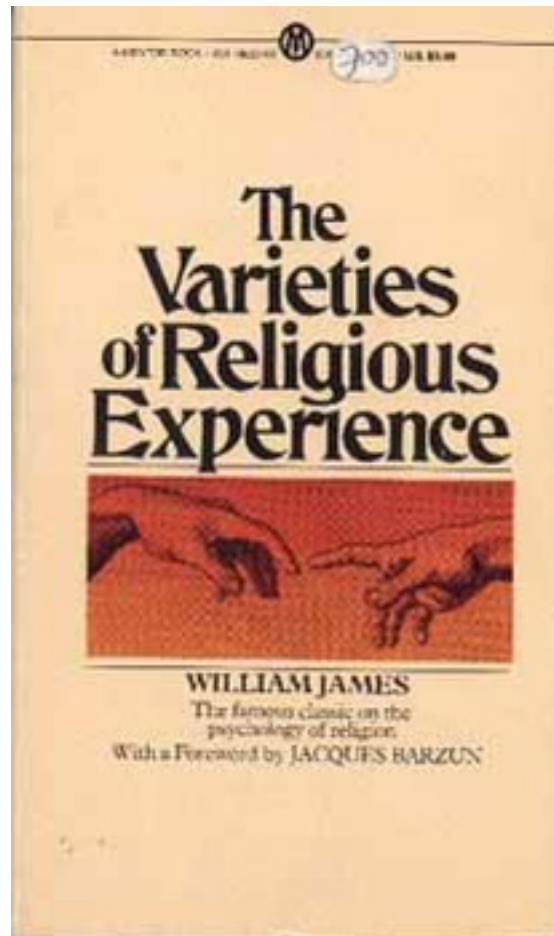
The author presents clinical case studies of the spirits communicating with her while their hosts, her patients, were under hypnotic trance. The patients came to her seeking help with some problem that defied customary medical or psychological treatment.

Further information

- [YouTube: Edith Fiore: The Unquiet Dead - A Thinking Allowed w/ Jeffrey Mishlove](#)
- [YouTube: Book Review - The Unquiet Dead by Dr. Edith Fiore](#)

See also

- [Spirit attachment](#)



The Varieties of Religious Experience, 1958

The Varieties of Religious Experience

The Varieties of Religious Experience: A Study in Human Nature is a book by psychologist and philosopher William James, first published in 1902.

This book comprises twenty lectures given at the University of Edinburgh in Scotland in 1901 and 1902, concerning the nature of religion and the neglect of science in the academic study of religion. It is a thought-provoking and insightful work where James applied his analytic clarity to religious accounts from many sources.

James defines the meaning of religion:⁴⁸

⁴⁸James, William. *The Varieties of Religious Experience: A Study in Human Nature*, p. 32. New York: Longmans, Green, and Co., 1917.

Religion, therefore, as I now ask you arbitrarily to take it, shall mean for us the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.

In other words, religion is not defined as something that takes place in churches, but as something felt and experienced in everyday life.

A useful concept we can take from this book is the difference, as discussed by James, between the "healthy-minded" and the "sick souls", which we can see as the difference between two different kinds of worldview: [subjective](#) and [objective](#), respectively. [Laura Knight-Jadczyk](#) excerpts and discusses this material in this context in [chapter 8](#) of her book *Riding the Wave*.

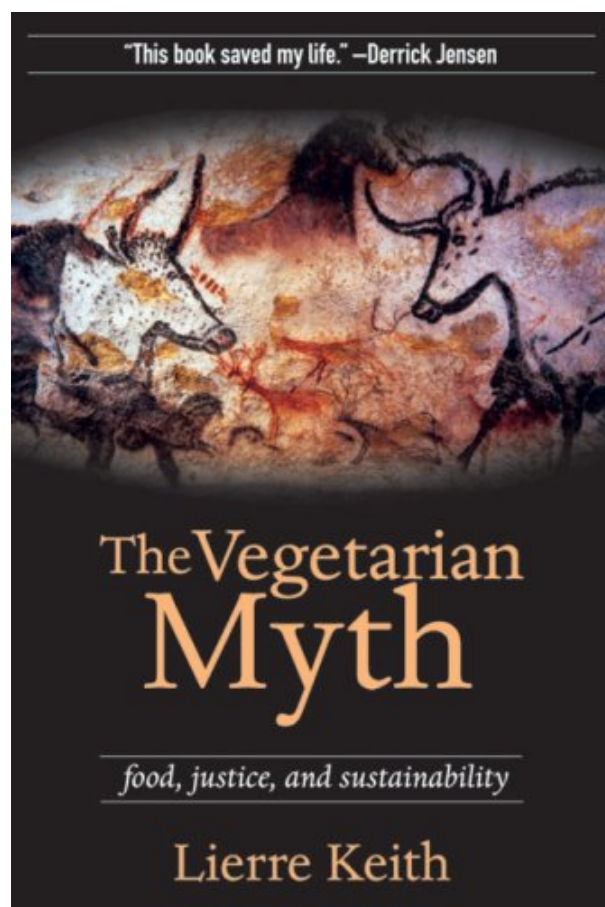
Further information

- [Riding the Wave Chapter 8: Everywhere You Look, There Is the Face of God](#) (Contains excerpts and discussion of James' concept of the different worldviews of the "healthy-minded" and the "sick souls".)

See also

- [William James](#)
- [Psychology](#)
- [Religion](#)

The Vegetarian Myth



The Vegetarian Myth: Food, Justice and Sustainability is a book by Lierre Keith, first published in 2009. It discusses, with scientific backing, the problems with vegetarianism and veganism, both in terms of health and ethics.

Keith explores how agriculture as commonly practiced around the world ultimately destroys the very conditions required for life. Ecosystems are destroyed, top soil is depleted, and artificial irrigation eventually increases salt levels in the soil to the point where the land turns into desert. A more general and ultimate point is that it is impossible to eat without the taking of other life. It happens in one way or another, and the strictest vegan cannot escape it. Ethical vegetarianism and veganism are based on noble, but unfortunately misguided ideals. To do the least harm possible, and to treat nature with the greatest respect possible, requires another approach.

Also discussed is health and nutrition. *The Vegetarian Myth* provides a great summary of the science showing the benefits of a low-carbohydrate, high-fat diet, and the problems with exclusively

plant-based diets.

See also

- [Paleo diet](#)
- [Ketogenic diet](#)
- [Vegetarianism](#)

Further reading

- ["Primal Body, Primal Mind](#)
- ["Diet Research of the Cassiopaea Forum](#)
- ["Keto-Adapted](#)
- ["The Art and Science of Low Carbohydrate Living](#)
- ["Life Without Bread](#)

External links

- [Cassiopaea Forum: The Vegetarian Myth](#) (An extensive discussion over time, both before and after we encountered Lierre Keith's work. Also contains links to and discussion of some further resources.)
- [The Vegetarian Myth](#) (Review by Michael R. Eades, M.D.)
- [SOTT Talk Radio Show #36: Dissecting the Vegetarian Myth – Interview with Lierre Keith](#) [*transcript and recording*] [*discussion*]
- [Lierre Keith on 'The Vegetarian Myth – Food, Justice and Sustainability'](#) (A talk by the author.)
- [Cassiopaea Forum: Le Mythe végétarien en français ! /The Vegetarian Myth in French!](#)

The Wave Series

The Wave is a book in 8 volumes that covers concepts and material integral to [Cassiopaea Forum](#). The reader might wish to begin with *The Wave* series in order to understand the workings and the coherence of the forum.

Laura Knight-Jadczyk wrote the series in the process of answering readers' questions about the [Cassiopaeian Experiment](#), and the project snowballed into something that covers an incredible range of material. The volumes cover esoteric concepts, history, the state of our world, matters of conspiracy and high strangeness, psychology and neurology, and much more. Many parts of it also describe personal experiences, and through this, illustrate the concepts discussed.

In short, *The Wave* has something relating to almost every area of knowledge explored by the network - the exceptions are mostly in the latest discoveries - and as such, it is essential background material. It is also worth re-reading once in a while as new knowledge is gained, as broader and deeper understanding is then made possible. It is available both in print and for free on [Cassiopaea.org](#).

"[The Wave](#)" is a term used to describe a Macro-cosmic Quantum Wave Collapse producing both a physical and a "metaphysical" change to the Earth's cosmic environment theorized to be statistically probable sometime in the early 21st century. This event is variously described by other sources as the planetary shift to 4th density, shift of the ages, the harvest etc., and is most often placed around the end of 2012. The *Wave* series includes a UFO abduction account, a transcript of an actual hypnotic regression session, that refers to a global cataclysmic change. Please note that [FotCM](#) do not, however, subscribe to the notion that such events can be exactly predicted as to whether or when they might occur. [Quantum physics](#) talks about statistical probabilities, not prophetic certainties.

The Wave Series

- *Riding the Wave* (Vol. 1)
- *Soul Hackers* (Vol. 2)
- *Stripped to the Bone* (Vol. 3)
- *Through a Glass Darkly* (Vol. 4)
- *Petty Tyrants & Facing the Unknown* (Vol. 5 & 6)
- *Almost Human* (Vol. 7)
- *Debugging the Universe* (Vol. 8)

Thinking, Fast and Slow

Thinking, fast and slow



DANIEL
KAHNEMAN

NOBEL LAUREATE IN ECONOMICS

'Certainly the most important
psychologist alive today'
STEVEN PINKER

Thinking, Fast and Slow is a book by Daniel Kahneman, first published in 2011. It describes the human mind in terms of two systems, System 1 and System 2. System 1 does fast, effortless, automatic information processing; System 2 is used during deliberate, effortful mental activities, for example complex calculations – and generally any analytical, step-by-step thinking.

System 1 works by means of unconscious processes, and is also known as the adaptive unconscious, a collection of automatic information processing circuits in the human brain; System 2 is the consciously operated part of the intellect, where each mental step taken is deliberately chosen according to an evaluation.

Most of the time, people are directed by System 1, as System 2 tends to be lazy and to simply accept the suggestions handed to it by automatic processing. In this way, people make intuitive

judgments, snap decisions, and come up with quick "solutions" to problems. This "fast thinking" of System 1 has a number of biases and often takes shortcuts. The pitfalls are well-known, and have been explored in detail in Kahneman's research.

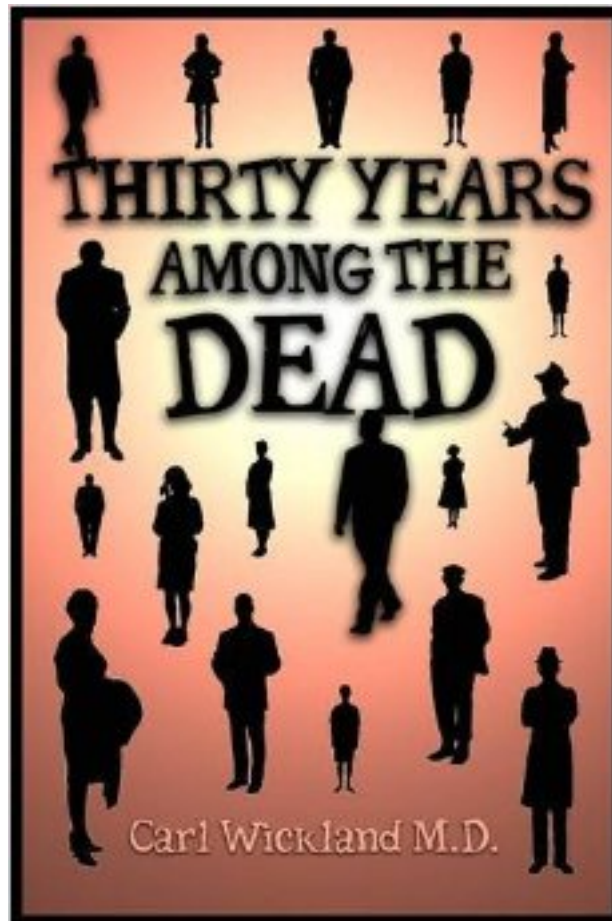
People usually don't know how they think, and seldom notice the habitual errors they make as they "think" their way through their lives. The weaknesses of automatic, "fast thinking" is furthermore easily exploited by unscrupulous people. This book is important for gaining an understanding of how one's mind actually works, and knowing what kinds of errors are likely to occur in one's habitual, mechanical thinking and decision-making.

Related reading

- [*Strangers to Ourselves*](#)
- [*Redirect*](#) (book)
- [*You Are Not So Smart*](#)
- [*What Makes Your Brain Happy and Why You Should Do the Opposite*](#)
- [*Brain Changer*](#)

External links

- [Cassiopaea Forum: Thinking, Fast And Slow](#) (Excerpts and discussion.)



Thirty Years Among the Dead, 2011

Thirty Years Among the Dead

Thirty Years Among the Dead by psychiatrist and psychical researcher Carl A. Wickland, first published in 1924, is a classic and one of the most important works on spirit possessions and channeling.

This book reveals the author's efforts to "cure" his patients through spiritual/psychological techniques, and one of these techniques was much similar to a spirit release therapy. He would subject his patients to an electroshock therapy in order to drive out the spirits, and these spirits would be transferred to his wife, Anna, who was a medium. By then, the author would speak with the spirits. He did this in an attempt to convince the spirits to let go of his patients and move on to the next level. In most of the cases, it was a success and the patients were "cured".

The book, consisted of 450+ pages, goes on for 17 chapters, including both the case examples and theories of spirit possessions. This work is paramount to an understanding of earthbound spirits and how they can be attached to the living people.

Further information

- [Cassiopaea Forum: TRANSCRIPT - Podcast 33: Channelling and Exorcism, Part 1](#)
- [YouTube: Thirty Years Among the Dead, by Carl A. Wickland, M.D.](#)

See also

- [Spirit attachment](#)

Trapped in the Mirror

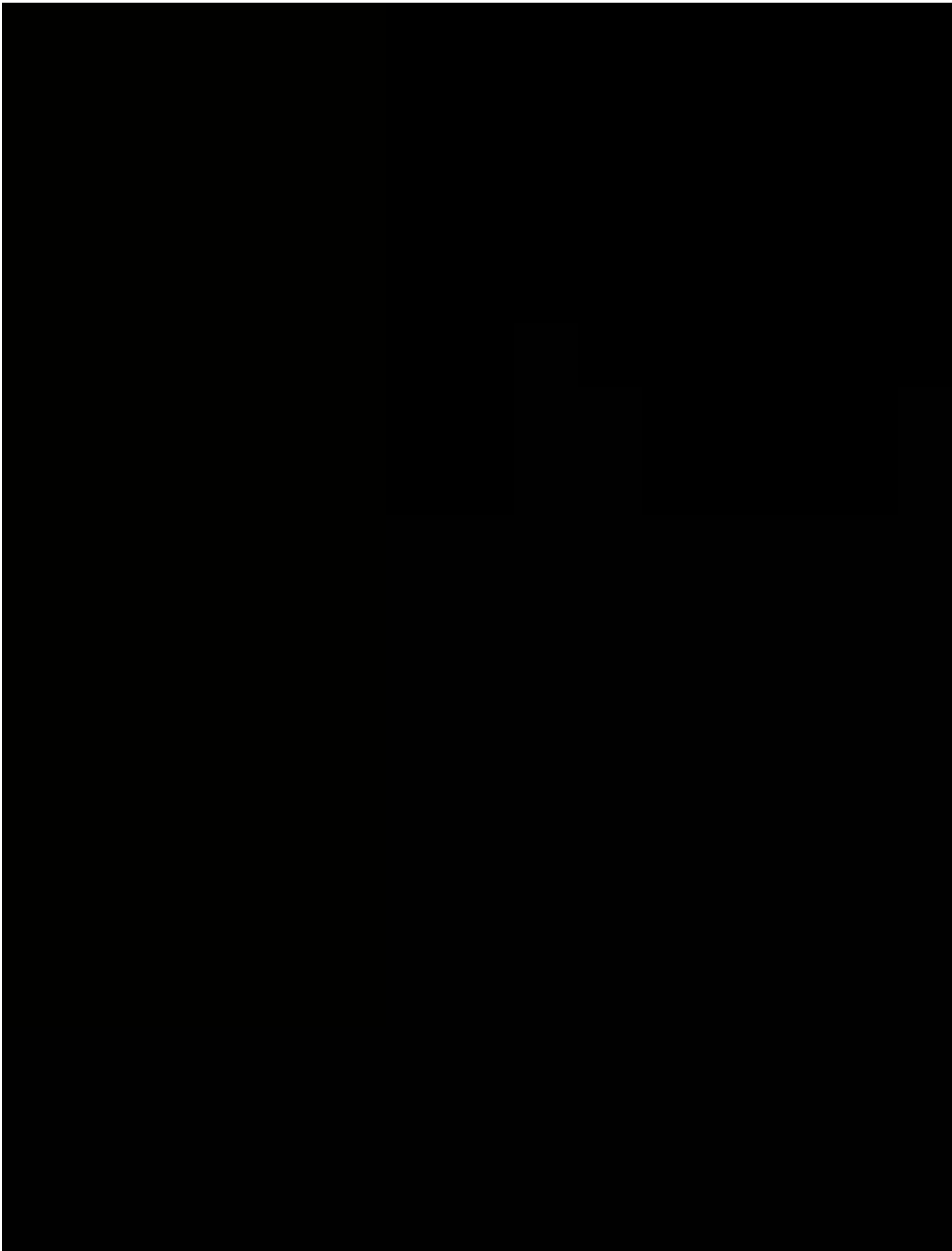
Trapped in the Mirror: Adult Children of Narcissists in their Struggle for Self is a book by Elan Golomb, first published in 1992, which revealed the narcissism in the intrafamily relationships and struggle for self.

This book is one of FotCM recommended readings and very important to understand ourselves as individuals. Are we independent or dependent individuals? Do we have our own "self" or a "self" created by our parents? This book brings about those issues and addressed the issue of narcissism in us, as well in others.

Narcissism is self-centered, and a narcissist sees the world as one wanted to see, not as it is. A narcissist has no care for others, but only for the self. Since we are living in a narcissist society, we would have some, if not all, narcissistic traits in ourselves and it became so without our becoming aware of them. Some of these traits include shamelessness, wishful thinking, arrogance, envy, entitlement, exploitation, and bad boundaries. When we can observe ourselves with the knowledge in this book, we can find these traits in ourselves and choose not to give into or identified with these traits.

One of the important issues from this book is the state of "invisible force". An invisible force is the irrational influence one screened with many rationalizations and it is "what holds [one] back and prompts the most peculiar behavior" (p. 48). It is what holds us back from achieving our goals or maintaining our direction in life. It is the one that compels us to quit rather than to see it through. May it be a career, a project, or a relationship. An example of this would be a self-defeating tactic. This is common to which we have experiences with an invisible force in some instances of our lives. By being aware of this invisible force and know that it is not our conscience, we can choose not to give in to this force. The author stated that "giving in has the spirit of surrender in which you please the other by disregarding your self" (p. 236). When we do give in to an invisible force, we would become weaker and lessen our sense of self. But, when we fight the force and take a stand, we solidify our self-identity. Golomb pointed out that "a sense of self develops from interaction with people and from deeds that set you on the road" (p. 219). Our actions do indeed shape who we are.

When we are with other individuals, we tend to see some traits in them that we do not want to see in ourselves. The people whom we most dislike or uncomfortable with are the ones whose traits that we are denying in ourselves. In Golomb's study, "to free herself, [one] needs to know in her guts, not merely in her head, that what she hates in others is the weakness she finds in herself" (p. 109). This will help us to understand that these hateful traits we must confront in order to achieve a lesson and grow. Traits are parts of our personalities. We can choose certain traits to become part of our personalities, but we can also choose not to let certain traits to control us. But, they certainly can influence us. In a sense, we can choose what trait we can act on and what trait we choose not to act on, but we cannot deny any traits of ourselves, which is considered to be hidden



aspects of ourselves.

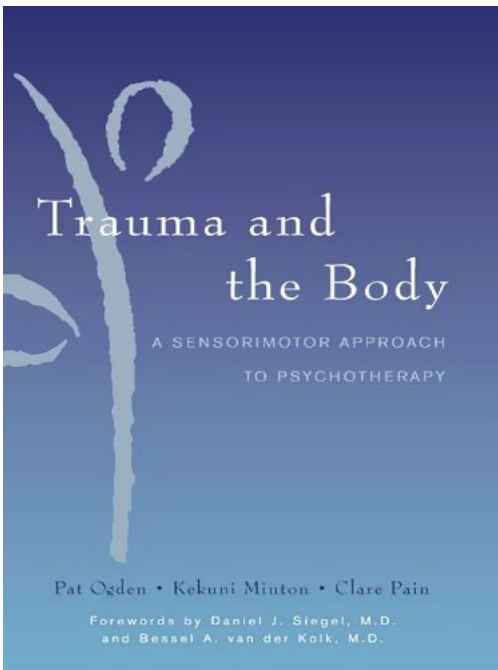
Further readings

- [Cassiopea Forum: Negative Introject \(from Chapter 18 in "Trapped in the Mirror\)](#)

See also

- [Psychology](#)
- [Narcissism](#)
- [Wishful thinking](#)

Trauma and the Body



Trauma and the Body: A Sensorimotor Approach to Psychotherapy is a book by Pat Ogden, Kekuni Minton, and Clare Pain, first published in 2006. It describes an approach to therapy which brings working with the body together with emotional and cognitive aspects.

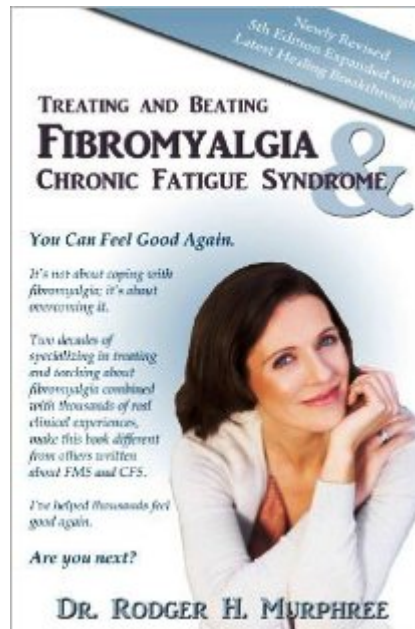
This book gives a good explanation of how we "run [programs](#)", based on neuro- and behavioral science.

Related reading

- ["In An Unspoken Voice](#)
- ["The Polyvagal Theory](#)
- ["The Archaeology of Mind](#)

External links

- [Cassiopaea Forum: Pat Ogden- Trauma and the Body](#) (Excerpts and discussion.)



Treating and Beating Fibromyalgia and Chronic Fatigue Syndrome, 2013 Edition

Treating and Beating Fibromyalgia and Chronic Fatigue Syndrome

Treating and Beating Fibromyalgia and Chronic Fatigue Syndrome is a book by Dr. Rodger H. Murphree, originally published in 2006, which exposes the medical myths, pharmaceutical propaganda and doctor ignorance that sabotages those with chronic illness. It also offers a step-by-step program to treat and beat Fibromyalgia (FMS) and Chronic Fatigue Syndrome (CFS).

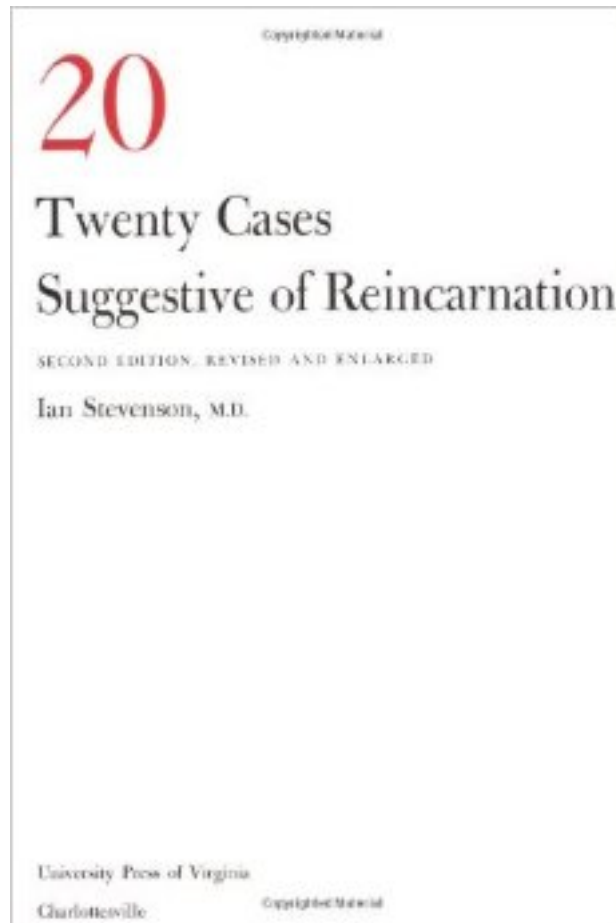
For those who suffers from chronic fatigue or Fibromyalgia, this book is highly recommended as an adjunct text to Mark Hyman's *The UltraMind Solution*.

See also

- [Ketogenic diet](#)
- [The UltraMind Solution](#)

External links

- [Dr. Rodger Murphree's website](#)
- [Dr. Rodger Murphree's Fibromyalgia Video Series](#)



Twenty Cases Suggestive of Reincarnation, 1999

Twenty Cases Suggestive of Reincarnation

Twenty Cases Suggestive of Reincarnation by psychiatrist Ian Stevenson, first published in 1966, is a classic in the annals of reincarnation research.

The book focuses on twenty cases with children investigated by the author: seven cases in India, three cases in Ceylon, two cases in Brazil, seven cases among Tlingit Indians of Southeastern Alaska, and one case in Lebanon.

The author follows the classical scientific approach to the study of reincarnation in this book where he dismisses any case that has a single or more reasonable explanation other than reincarnation and takes his remaining list to be analyzed objectively and rigorously. He concludes that reincarnation was the "best possible explanation" due to a large number of witnesses and the lack of motivation

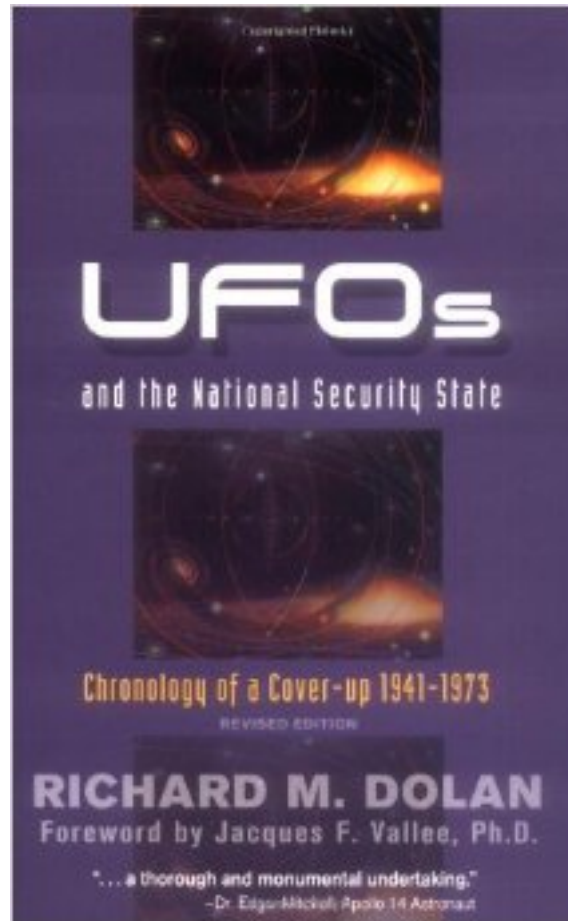
or opportunity, a large amount of information given by the children not found within their families, demonstration of similar personality characteristics and skills not learned in the current life, and evidence of birthmarks shown on children being related to the individuals of the past.

Further readings

- [Dr. Ian Stevenson's Reincarnation Research](#)

See also

- [Recurrence](#)
- [Karma](#)



UFOs and the National Security State

UFOs and the National Security State

UFOs and the National Security State: Chronology of a Coverup, 1941-1973 by Richard M. Dolan is a compilation of historical material on the UFO phenomenon from the 1940's to the 70's. The book does not attempt to force an interpretation on events and primarily approaches the question through actual cases and the responses of various government and military agencies to these cases.

The main thrust of the book can be summarized in the following points:

- There is a wealth of multiple witness cases where government interest is evident, to the point of dispatching aircraft to intercept the would-be UFO. These situations are not consistent with secret testing of new aircraft and the apparent characteristics of the UFO's do not

resemble any known aircraft. If these were of human origin, the gap between traditional aircraft and these would not be as extreme, specially considering the 1940's level of technology. UFO's have throughout the history of the phenomenon had essentially the same inexplicable characteristics.

- There is a consistent history of government overtly and covertly suppressing serious scientific inquiry into the subject. All credible organizations attempting this have been variously undermined.
- Secrecy and cover-up and conspiracy towards maintaining *status quo* are the normal *modus operandi* of any power structure. If this were not so, the power structure would not last. It is *naïve* to think otherwise.
- There is documentation of early mind-control research to the effect of synthetic telepathy, i.e. projecting auditory hallucinations into persons' brains from a distance, just to cite one example. It is not unreasonable to think that broad scale electrical manipulation of the subconscious of the masses be both a technical possibility as well as a likely reality.

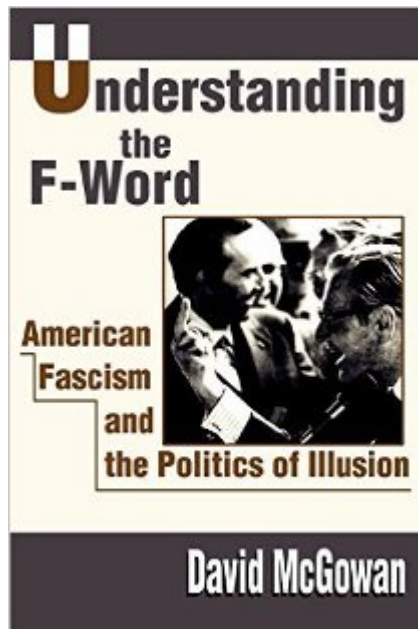
The author has written numerous articles elaborating on the UFO phenomenon and the official response to it. He raises pertinent questions and does not engage in metaphysical speculation. The book is very well-sourced and makes a convincing case for the existence of a cover-up. He also wrote a second volume of this title: *UFOs and the National Security State: The Cover-Up Exposed, 1973-1991*.

SotT Podcasts

- [TRANSCRIPT #74 - Richard Dolan : UFO's and the National Security State](#)

See also

- [UFO phenomenon](#)



Understanding the F-Word, 2001

Understanding the F-Word

Understanding the F-Word: American Fascism and the Politics of Illusion is a book by David McGowan, published in 2001, which offers an alternative and disturbing review of the last century of United States history.

The blurb on [Amazon](#) gives a good overall description of the contents:

By offering a radical review of the last one hundred years of US history, this work is intended as a counterpoint to the rampant revisionism of the flurry of books glorifying the "American Century". Beginning with the rather bold and decidedly controversial assertion that the current political system in place in the United States at the dawn of the twenty-first century is fascism, the first part of this book attempts to justify that claim by first defining exactly what fascism is correcting various widely-held misconceptions and then analyzing how closely we as a nation conform to that definition.

Also included is a review of some of the hidden history and key events of World War II. Part II offers a retrospective of the twentieth century American presidential administrations, to demonstrate that the steady and inexorable march towards overt fascism was a defining characteristic that remained unchanged. The final section looks at the still very much alive eugenics movement, and analyzes the role played by the psychiatric establishment in validating the fascist state. This book will surely find no shortage of

detractors, but if read with an open mind, it just may change the way you view the world.

See also

- Fascism
- [Synarchy](#)

Related reading

- *[Programmed to Kill](#)*

External links

- [Cassiopaea Forum: Inside the Laurel Canyon...](#)

Unholy Hungers

Unholy Hungers: Encountering the Psychic Vampire in Ourselves & Others is a book by Jungian counselor Barbara E. Hort, published in 1996.

This book is the author's interesting study on the dark psychological archetype of what we would know as a "Vampire". In this study, she is looking at the psychic vampires, who are very much like everyone else as they are the people who thirst for power, robbing other individuals of their energies. The author's work showed how easily we can be caught into the psychic vampire's grasp, and this is important because it showed our weaknesses and strengths during our interactions with many people, especially disturbed individuals and psychopaths.

From Laura Knight-Jadczyk's [review](#) on Amazon:

The only people who don't like this book are the psychic vampires who prey on nurturing people. This book opened my eyes and set me free! I recommend it to everyone I know along with Martha Stout's *The Myth of Sanity*, *The Sociopath Next Door*, Hare's *Without Conscience*, *Snakes in Suits*, and Łobaczewski's *Political Ponerology*. If you never read anything else in your life, read this short list of books for your own protection!

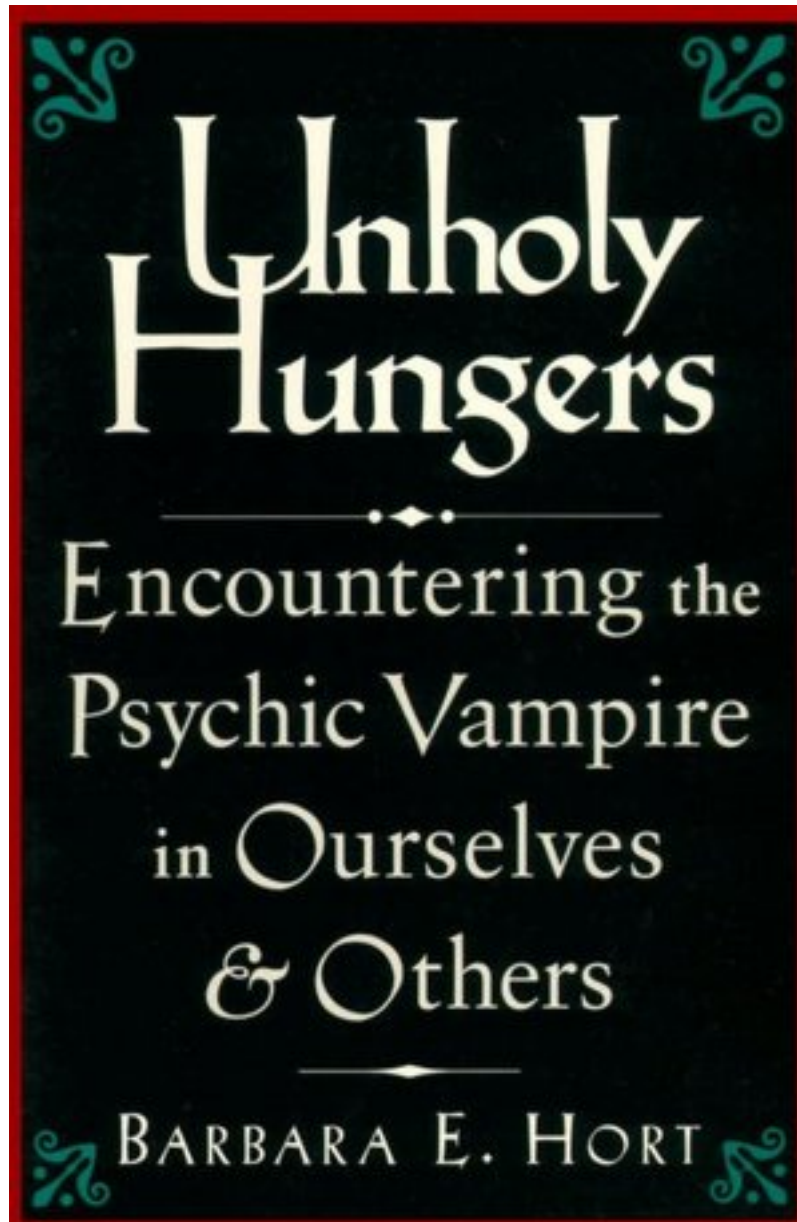
Having said that, let me mention the failings of the book. Like all Jungians, Hort believes that everyone has a soul and everyone can equally be a "vampire" so to say. Well, yes, a person who has been raised in a pathological environment - that is, "bitten by the vampire" - can certainly exhibit vampiric traits, but there IS a larger archetype that Hort - and other Jungians - miss completely: the Psychopath.

This book is a great example of an opportunity to say something that would really help society that was missed or ignored. Hort describes psychopathy perfectly (and pathological behavior among normal people who have been pathologized by the psychopathic norms of our society) and then semanticizes it.

Instead of really educating people about personality disorders and pathology, she suggests that everyone has the archetype of the vampire waiting in the shadows and we only need the right or wrong set of triggers to set it off. That's Bozo Psychology 101!

While I really like some Jungian ideas, their refusal to come down to earth and call a spade a spade is unbelievably frustrating.

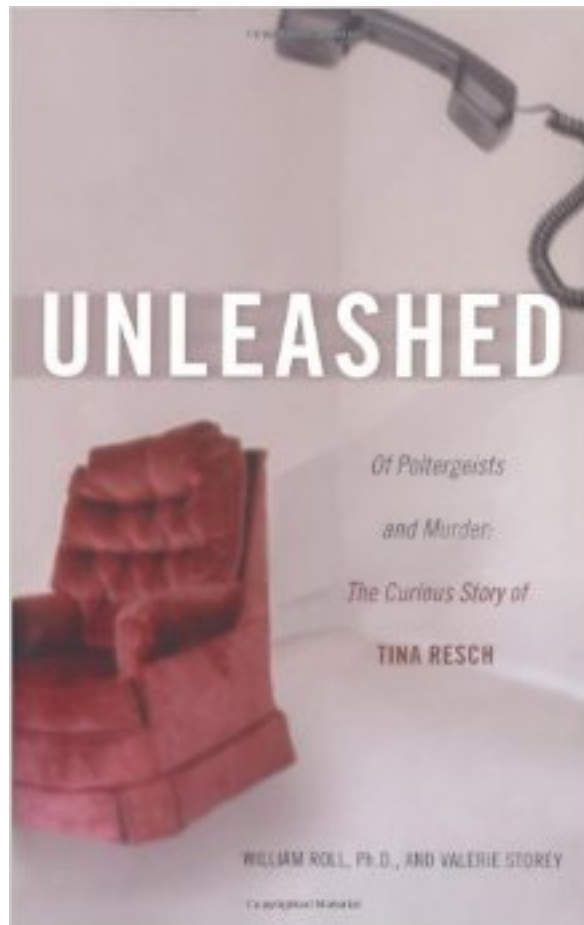
Nevertheless, we can use stories and archetypes to analyze what we experience and what we see in ourselves and others. For that reason, I highly recommend this book with the caveat that you keep in mind that what you are reading is a description of psychopathy and its effects on normal people and that the real vampire is the psychopath and he/she is born that way



Unholy Hunger, 1996

See also

- Feeding on others
- [Feminine vampire](#)
- [Vampire](#)



Unleashed: Of Poltergeists and Murder: The Curious Story of Tina Resch, 2004

Unleashed

Unleashed: Of Poltergeists and Murder: The Curious Story of Tina Resch is a book by parapsychologist William Roll and Valerie Storey, published in 2004, which is Tina Resch's story as told by a parapsychologist who witnessed striking paranormal phenomena in Tina's presence and sobering examination of a child's mysterious murder.

Dr. Roll was the parapsychologist brought in to investigate, and this book is an account of the events leading up to his arrival, the ones that occurred during the week he spent at the Resch residence, his later research with Tina on her psychokinesis abilities, and the later controversy surrounding the death of her three-year-old daughter.

The book is a great account of a classic poltergeist case, a tragic true crime account, and an

insightful psychological study.

Further information

- [Cassiopaea Forum: Review: Unleashed, by William Roll and Valerie Storey](#)
- [Cassiopaea Forum: Tina Resch - From Poltergeist to Murder](#)

See also

- [Poltergeist](#)
- [Tina Resch](#)

What Makes Your Brain Happy and Why You Should Do the Opposite

What Makes Your Brain Happy and Why You Should Do the Opposite is the first book by David DiSalvo, published in 2011. Based on the findings of cognitive psychology and on evolutionary thinking, it describes the human brain's blind striving to be in a "pleasant" state, and the faulty thinking and bad decisions this can lead to.

This book covers a bit of everything regarding cognitive biases, heuristics, and more generally the ways our brains can flop, but is somewhat broader in scope than books that exclusively focus on such matters. This is partly a result of the style of the presentation, and partly because some general strategies are provided for counteracting the problematic tendencies of our brains.

The research findings are related to the central theme of how the brain strives to "be happy", or in a pleasant state where certainty, stability, and control are perceived. Among the subjects covered are: confirmation bias, certainty bias, framing bias, intentional stance, hyperbolic discounting, obsessive rumination, and counter-factual thinking.

Much of the value of this book is in connecting the insights brought by the research to our everyday lives. The broad picture is covered, with examples and stories to illustrate the points made. While the examples do not show the full implications of the studies mentioned, they are easy to relate to, and can serve as a starting point for further reflection and dot-connecting.

From the introduction:

Years of neuroscience research have led to the current understanding of the brain as a prediction machine - an amazingly complex organ that processes information to determine what's coming next. Specifically, the brain specializes in pattern detection and recognition, anticipation of threats, and narrative (storytelling). The brain lives on a preferred diet of stability, certainty, and consistency, and perceives unpredictability, uncertainty, and instability as threats to its survival - which is, in effect, our survival.

The problem is that our brains' evolved capacity for avoiding and defending against these threats - a capacity that has allowed our species to survive and thrive - has slew of by-products, all tightly woven into our day-to-day thinking and behavior. This book will discuss several of them, each of which, ironically, trip and ensnare us while making our threat-anticipating brains "happy." The pages ahead include explorations as to why:

- We crave certainty and the feeling of being right.
- We rely on memory to buttress that feeling.
- We're prone to assigning meaning to coincidence, and making causal links with scant information.
- We want to feel in control.

WHAT MAKES YOUR
BRAIN **HAPPY** AND
WHY YOU SHOULD
DO THE **OPPOSITE**



DAVID DISALVO
FOREWORD BY WRAY HERBERT

What Makes Your Brain Happy and Why You Should Do the Opposite, 2011

- We try to avoid loss.
- We regulate our moral behavior to feel "balanced."
- We attempt to circumnavigate regret.
- We generalize when specificity would be more beneficial.

If we could live our lives without bias, distortions, and delusions involved, the world would be truly idyllic. But we can't, though we're largely ignorant of this fact. We function much of the time with an air of mystification about why we do what we do, and why we think as we think - not because we are dull-witted. Must the opposite: only a brain advanced enough to engage in complex thought and self-reflection is susceptible to the fuzzy mystification that obscures from view how our minds really work.

– David DiSalvo, *What Makes Your Brain Happy and Why You Should Do the Opposite*

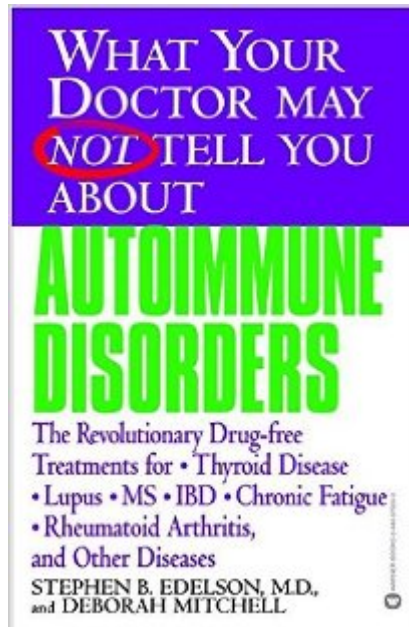
DiSalvo's later book *Brain Changer* (which is recommended along with this book) provides more in-depth information on how we can change our ways of thinking and behaving. It is an exploration of neuroplasticity, metacognition, and how we can use our minds to rewire our brains. This may not change the most basic pitfalls of how our brains are wired to work, but it can change the way our brains and lives have been shaped by bad decisions and ingrained behaviors that are less than optimal.

See also

- ["Strangers to Ourselves"](#)
- ["Redirect: The Surprising New Science of Psychological Change"](#)
- ["Thinking, Fast and Slow"](#)
- ["You Are Not So Smart"](#)
- ["Brain Changer"](#)

External links

- [SotT Talk Radio Show: David DiSalvo: What Makes Your Brain Happy and Why You Should Do the Opposite](#)
- [Cassiopaea Forum: What Makes Your Brain Happy and Why You Should Do the Opposite](#)
- [David DiSalvo's "The Daily Brain" blog](#)



What Your Doctor May Not Tell You About Autoimmune Disorders, 2003

What Your Doctor May Not Tell You About Autoimmune Disorders

What Your Doctor May Not Tell You About Autoimmune Disorders is a book by Stephen B. Edelson and Deborah Mitchell, published in 2003, which discusses the most common types of autoimmune diseases, outlining symptoms, causes, and risk factors with an addition of Edelson's own revolutionary program for treating the root of all autoimmune disorders.

According to Laura Knight-Jadczyk's [review](#) on Amazon:

This book is engaging and full of cutting edge science as well as practical advice. Dr. Edelson explains some very complex physiological systems in clear language that even impressed my doctor who said she never did understand it as well even in medical school! Not only that, but Edelson was a pioneer in a field that is now being taken up by other high profile doctors such as Mark Hyman, author of *The Ultra-Mind Solution*. They are saying pretty much the same things, only Edelson said it first.

Like any other diet or health book, there is a particular focus and some of his ideas and protocols won't work for everyone. But, by and large, Dr. Edelson manages to connect things together in a very comprehensive way, and those people who will not benefit from his approach are, I would think, a vanishing minority.

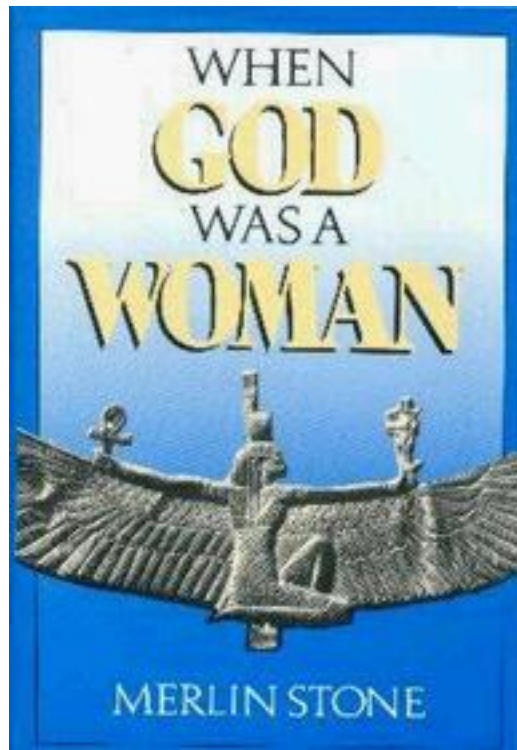
One thing that struck me and convinced me that Dr. Edelson really knew his stuff was his mention of the inflamed blood vessel lumps that appear in the forearms of

individuals who suffer rheumatoid arthritis. I've had these lumps for years, I have rheumatoid arthritis, and no other doctor has ever been able to tell me what those lumps are. What's more, they have begun to disappear simply from following the protocol in Dr. Edelson's book. My doctor is even willing to experiment with the antibiotic treatment for my condition and I'm looking forward to even greater improvement than I have achieved already, and that will be something! I'm already almost 90% free of pain and my good days now far outnumber my bad days!

Thank you Dr. Edelson!

See also

- [Ketogenic diet](#)



When God Was a Woman, 1990

When God Was a Woman

When God Was a Woman is a book by art historian Merlin Stone, first published in 1976 under the title *The Paradise Papers: The Suppression of Women's Rites* in Great Britain. The book presents an archaeologically documented story of the religion of the [Goddess](#), where, during the prehistorical era, women's roles were far more prominent than in patriarchal cultures.

In this work, the author describes how, in the past, the women were displayed as leaders, sacred entities (goddesses) and benevolent matriarchs. Then, she presents how the religious myths of the goddess were gradually co-opted by the male-dominated religions from the "northern peoples" in the distant past, where the goddess myths were re-written in such a way to establish the goddess religions as either harmful or sinful.

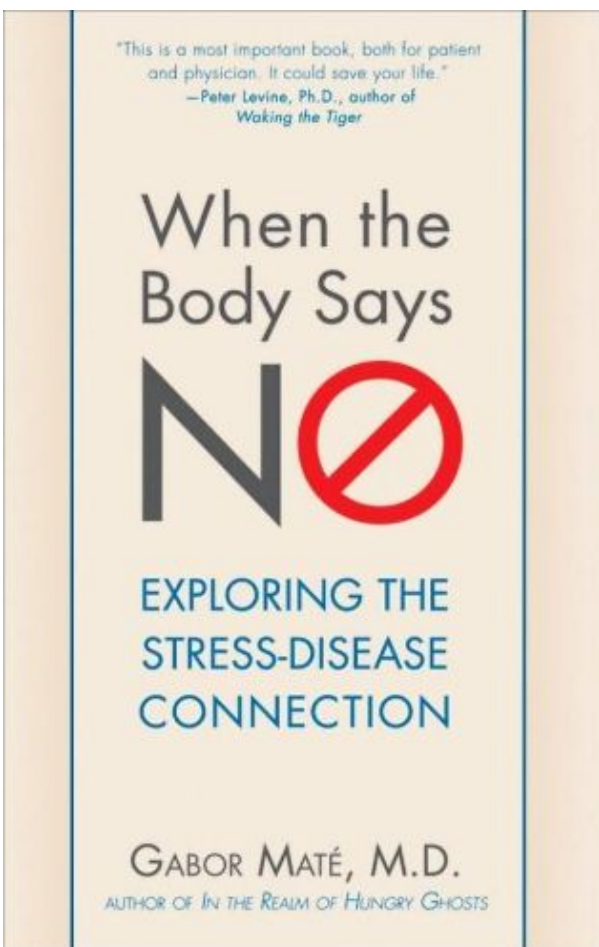
Further reading

- [The Secret History of the World](#)

See also

- [Goddess](#)
- [History](#)
- [Religion](#)
- [God](#)
- [Monotheism](#)
- [Yahweh](#)

When the Body Says No



When the Body Says No is a book by Gabor Maté which explores the connection between chronic stress and illness. It was first published in 2003.

This book describes how, in ignoring or otherwise neglecting stress – in failing to “say no” and take care of ourselves – eventually our bodies “say no” for us. Maté makes clear the importance of the mind-body connection, in exploring case studies of terminal illnesses and relating them both to the findings of psychoneuroimmunology and to the collective experience of medical professionals.

Emotion and stress are biochemically connected to the immune system and the endocrine system. Suppression of emotion affects the immune system, which can give cancer the chance to grow, or trigger an autoimmune disease. Emotional hyperexpression (e.g. constant outbursts of anger) can likewise be problematic, in maintaining a state of chronic stress.

Through childhood experiences as well as cultural programming, we can easily form habits that are likely to lead to illness and/or premature death. In this, we are supported by a culture which idealizes overexertion, workaholism, and "niceness" rooted in repression of anger. Many of us learn to use all manner of justifications ([lying](#) to ourselves) to refrain from "saying no", and this book can be quite an eye-opener.

The initial problem of not setting healthy boundaries and not acknowledging one's own emotions can have several causes. One among these is narcissistic wounding, as explored in *The Narcissistic Family* by Donaldson-Pressman and Pressman. But the socio-cultural roots of stress-induced illness and death, while including this common problem, also go beyond it.

The one really important thing that this book misses in relation to stress and illness is the role that [diet](#) can play. It's not either-or: both are important with regard to health, and neither should be neglected. Sorting out one's diet can help reduce inflammation, stabilize brain chemistry, and increase ability to handle stress. It can both help with a variety of health problems (including autoimmune diseases) and have psychological benefits. (Proper nutrition is particularly important for brain health.) But neither approach is a substitute for the other; the two approaches go hand in hand, and if you're unfamiliar with one or both of them, looking into them is strongly recommended.

See also

- [Mind-body connection](#)

External links

- [Dr. Gabor Maté: "When the Body Says No: Understanding the Stress-Disease Connection"](#) (Amy Goodman of Democracy Now interviews Gabor Maté about *When the Body Says No*. Video and transcript.)
- [Cassiopea Forum: When the Body Says No](#) (Discussion, excerpts, and videos of some of Gabor Maté's talks about the book and other subjects he has written about.)



Where Did the Towers Go?

Where Did the Towers Go?

Where Did the Towers Go? Evidence of Directed Free-energy Technology on 9/11 is a book by Judy D. Wood, first published in 2010, which presents a theory that the Twin Towers of the World Trade Center on 11 September 2001 did not collapse but were "dustified" by a directed energy weapon.

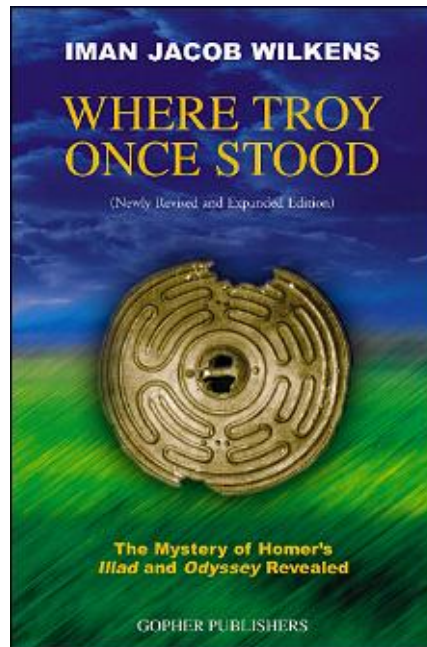
Wood appears on the whole to be a disinformation distraction: for many, her presentation has the effect of discrediting the basic ideas by association. In addition, her ideas regarding free energy are a red herring and do not stand up to scrutiny. Nevertheless, the question of where the towers went is a valid one; they were observed to "turn to dust", and the conclusion that some kind of unknown (to the public) technology was utilized is a valid one. The book contains a collection of some valuable data for those who sift it out.

External links

- [SOTT Talk Radio: No Ordinary Inside Job - The 9/11 Psy-Ops](#)
- [Cassiopea Forum: SotT Talk Radio Show #15: No Ordinary Inside Job: The 9/11 Psy-Ops](#)
- [Cassiopea Forum: Pete Santilli: Dr. Judy Wood's handler? Cointelpro?](#)

See also

- [Politics and pathocracy](#)
- [9/11](#)
- [9/11: The Ultimate Truth](#)



Where Troy Once Stood, 2009

Where Troy Once Stood

Where Troy Once Stood is a book by Iman Wilkens, first published in 1990. This book argues that the city of Troy was located in England and that the Trojan War was fought between groups of Celts.

In this book, the author demonstrates that the Trojan War geography recorded in ancient writings do not fit Turkish geography, but closely match that of Britain and Europe. His evidence to support this includes detailed maps, countless archaeological finds, historic place name matching, ancient historic writings, accurate geographic and topographic matching, cultural and linguistic evidence.

Further readings

- [Where Troy Once Stood: The Mystery of Homer's Iliad & Odyssey Revealed](#) - a book review by Laura Knight-Jadczyk

See also

- History



Wild Talents

Wild Talents

Wild Talents is a book by Charles Hoy Fort, first published in 1932, continuing his reports of unusual phenomena and his on-going attack on scientific theories. This book primarily focuses on various phenomena relating to psychic abilities - the "Wild Talents".

This is the final of Fort's four books, preceded by *The Book of the Damned* (1919) and *New Lands* (1925), and *Lo!* (1931).

The book can be read on [Sacred Texts website](#) or the hypertext edition on [Fortean Web Site of Mr. X](#).

See also

- [UFO phenomenon](#)

Without Conscience

Without Conscience: The Disturbing World of the Psychopaths Among Us is a book by psychopathy expert Robert D. Hare, first published in 1993. It is one of the most accessible, easy-to-read introductions to the reality of psychopathy.

The author describes psychopaths as "social predators who charm, manipulate, and ruthlessly plow their way through life, leaving a broad trail of broken hearts, shattered expectations, and empty wallets...completely lacking in conscience and in feelings for others, they selfishly take what they want and do as they please, violating social norms and expectations without the slightest sense of guilt or regret".⁴⁹ In this book, he presents a compelling portrait of these dangerous individuals, based on 25 years of distinguished scientific research and debunks some of the myths of psychopathy.

Further reading

- [Psychopath vs. Antisocial Personality Disorder and Sociopathy](#)
- [What Is a Psychopath?](#)

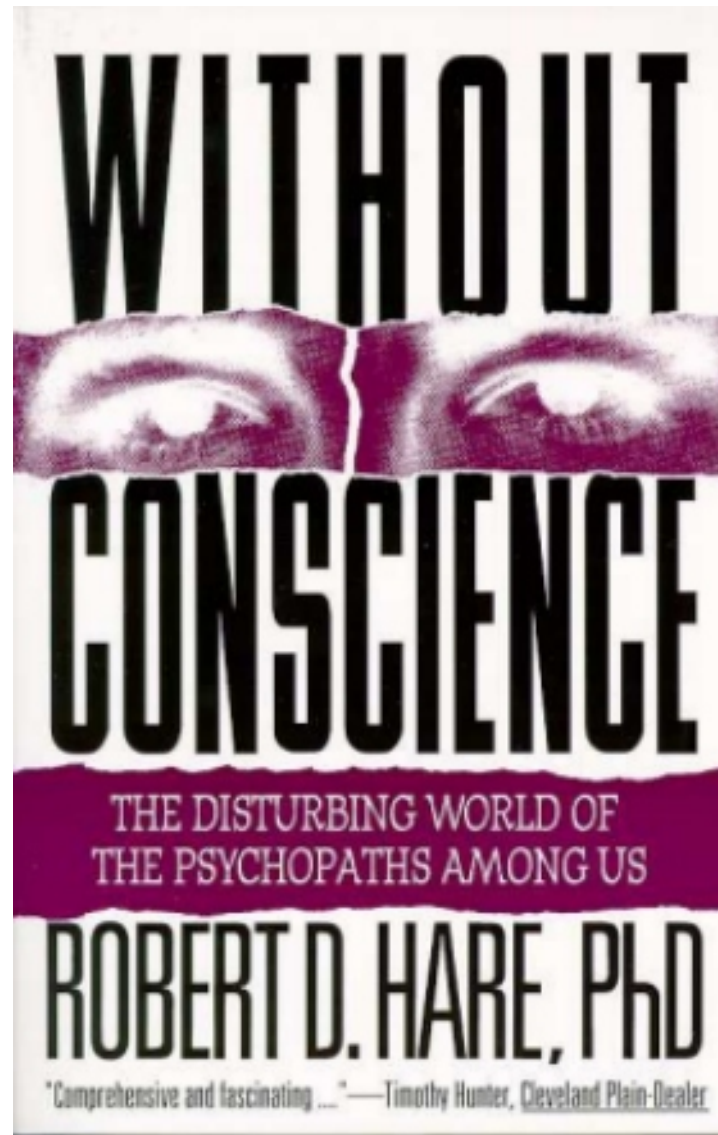
See also

- Psychopathy
- Ponerology

Related reading

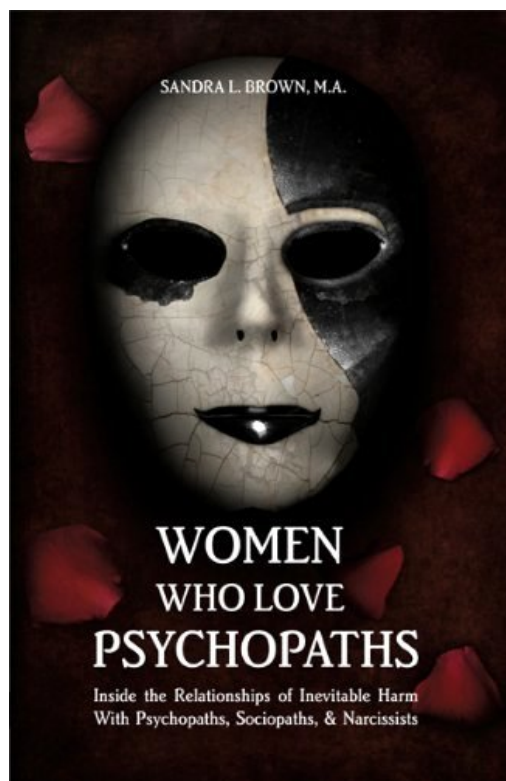
- *The Mask of Sanity*
- *Political Ponerology*
- *Snakes in Suits*
- *The Sociopath Next Door*
- *Defense Against the Psychopath*
- *Women Who Love Psychopaths*
- *The Caricature of Love*

⁴⁹Hare, Robert D. *Without Conscience: The Disturbing World of the Psychopaths Among Us*, p. xi. New York: The Guilford Press, 1999.



Without Conscience, 1999

Women Who Love Psychopaths



Women Who Love Psychopaths: Inside the Relationships of Inevitable Harm With Psychopaths, Sociopaths & Narcissists is a book by Sandra L. Brown, first published in 2008. It covers the dynamics between psychopaths (and other character-disturbed people) and the victims who end up in relationships with them.

It seems that the most empathic and good-hearted people are often the ones targeted by psychopaths for victimization; and such people, as a result of their compassionate and generally trusting nature, tend to be the most vulnerable to emotional manipulation.

This book focuses on female victims and male psychopaths, though it can likewise be helpful for understanding male victims and female psychopaths.

Related reading

- [*Defense Against the Psychopath*](#)
- [*The Sociopath Next Door*](#)

- [*Snakes in Suits*](#)
- [*Without Conscience*](#)
- [*The Mask of Sanity*](#)
- [*Political Ponerology*](#)

See also

- [Psychopathy](#)
- [Narcissism](#)
- [Characteropathy](#)
- [Ponerology](#)

External links

Articles

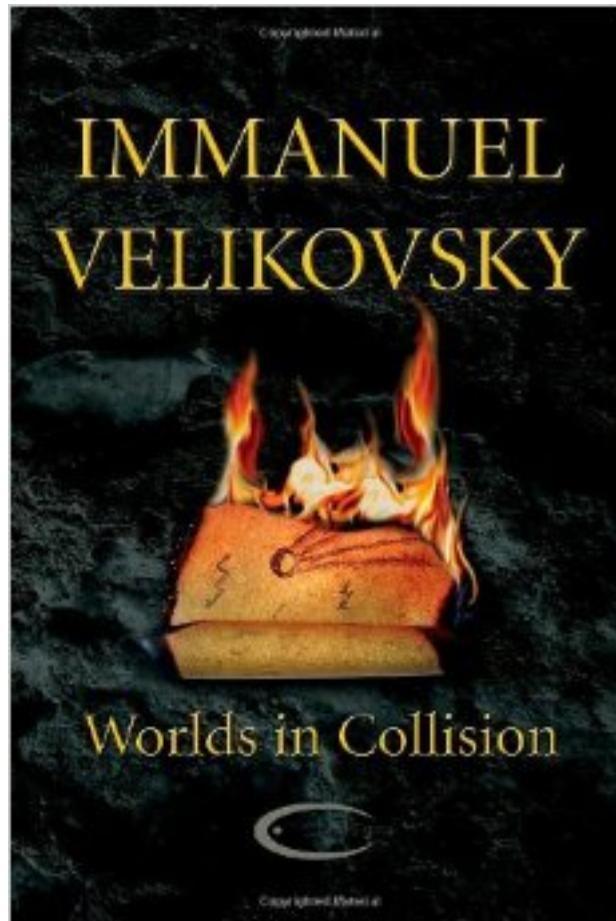
- [The Unexamined Victim: Women Who Love Psychopaths](#) (Article by Sandra Brown.)

Forum content

- [Cassiopaea Forum: Women Who Love Psychopaths](#) (Discussion of the book, its subject, and a variety of related matters.)

Audio

- [SOTT Talk Radio Show #8: Women Who Love Psychopaths *\[discussion\]*](#) (Interview with Sandra Brown about her book and related subjects.)



Worlds in Collision, 2009 Edition

Worlds in Collision

Worlds in Collision is a classic book by Immanuel Velikovsky, first published in 1950.

This work described a notion of an enormous comet having passed near Earth, causing a number of catastrophes that were depicted in the Earth mythologies, and this comet was to be Venus. Then, the author discussed further about the planet Mars, which also made a near pass to Earth in the later period, causing more catastrophes. These events were occurred before the planetary system was orderly established as we now know it.

Along with the prologue and epilogue chapters, this book consisted of two parts ("Venus" and "Mars"). The first part focuses on mythologies and legends surrounding the comet Venus and its near passes to Earth, causing disasters and catastrophes as experienced by the human beings of the

ancient times. He used numerous accounts from any sacred writings, such as Egyptian, Hebrews, and many others. He also pointed out the "planet" Venus was documented to be absent from the early planetary system. The second part of this book discussed the possible collision between Venus and Mars as depicted in mythologies to which the orbit of Mars was changed, and quite possibly made a near passes to Earth, causing further catastrophes and shifted Earth's orbit from 360 days a year to 365 days a year, after Venus made her first appearance in the solar system.

As the basis of this book, the author stated that the cataclysms of Earth in the historical times were caused by the close passes between Earth and Venus and between Earth and Mars. While his theory is considered controversial and outrageous by the scientific community, it is recommended since he based his researches on mythologies as well on geological records.

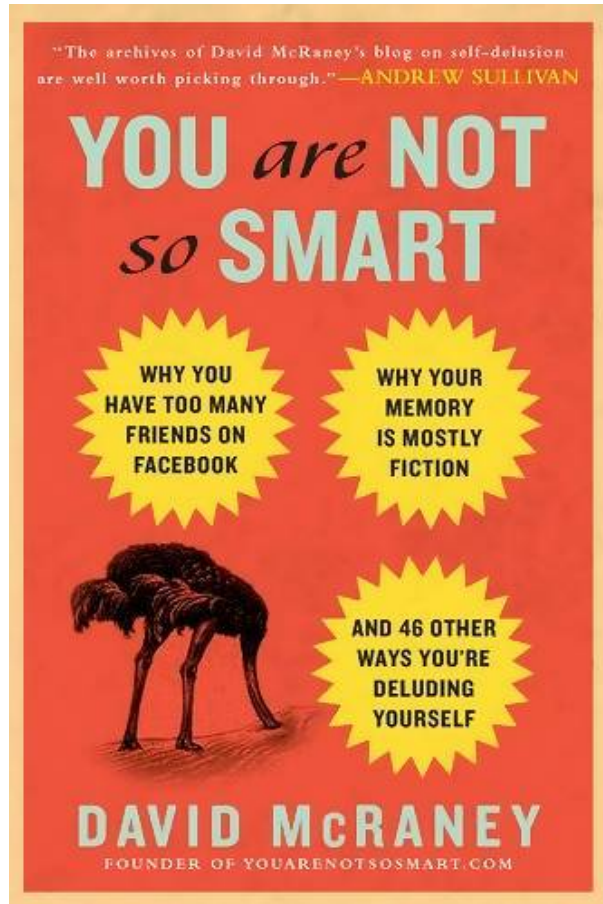
Related reading

- [Witches, Comets and Planetary Cataclysms](#)
- [The Golden Age, Psychopathy and the Sixth Extinction](#)
- *The Apocalypse: Comets, Asteroids and Cyclical Catastrophes* by Laura Knight-Jadczyk
- *The Cosmic Serpent* by Victor Clube and Bill Napier
- *The Cycle of Cosmic Catastrophes* by Richard Firestone, Allen West, and Simon Warwick-Smith

See also

- [Comet cluster](#)
- [Cataclysm](#)

You Are Not So Smart



You Are Not So Smart: Why You Have Too Many Friends on Facebook, Why Your Memory Is Mostly Fiction, and 46 Other Ways You're Deluding Yourself is a book by David McRaney, first published in 2011. In an informative, yet humorous and easy-going way, it describes a large number of cognitive biases, logical fallacies, and in general, ways in which people think and act which are not in their own best interests, as a result of the flaws of the human [brain](#) and mind.

This book gives an excellent overview of many troublesome tendencies of the human brain, and the ways in which they can make us delude ourselves, derail us, and keep us from acting in our own best interests. It can be a helpful (and entertaining) read for better understanding these flaws of our nature, and how to take them into account so as to less often fall prey to them.

David McRaney has also written a follow-up, titled *You Are Now Less Dumb*.

See also

- Adaptive unconscious
- Cognitive bias
- Heuristic
- Logical fallacy
- [Subjectivity](#)
- *You Are Now Less Dumb*
- *Strangers to Ourselves*
- *Redirect* (book)
- *Thinking, Fast and Slow*
- *What Makes Your Brain Happy and Why You Should Do the Opposite*
- *Brain Changer*

External links

- [Cassiopea Forum: Rational? Logical? Objective? Maybe not...](#) (*You Are Not So Smart* – excerpts and discussion: introduction and priming.)
- [Cassiopea Forum: Do you know when you are lying to yourself?](#) (*You Are Not So Smart* – excerpts and discussion: confabulation.)
- [Cassiopea Forum: Are other people REALLY looking at you?](#) (*You Are Not So Smart* – excerpts and discussion: the spotlight effect.)
- [Cassiopea Forum: The Third Person Effect](#) (*You Are Not So Smart* – excerpts and discussion: the third person effect.)
- [Cassiopea Forum: Why Nobody is Doing Anything About the State of the Planet](#) (*You Are Not So Smart* – excerpts and discussion: normalcy bias.)
- [YouAreNotSoSmart.com](#) (David McRaney's website, containing a number of the articles which formed the basis for his books, and other related information.)
- [Skepticality Episode #178 – You Are Not So Smart](#) (Interview with David McRaney about *You Are Not So Smart* and related matters. The actual interview begins at 7:52.)

Cassiopaean Experiment

The **Cassiopaean Experiment** is the name coined for [Laura Knight-Jadczyk](#)'s experiment with [critical channeling](#). [The channeled material](#) which this experiment has led to is used as a source of inspiration for research, and the larger process of inquiry is inseparable from the Cassiopaean Experiment.

The [Cassiopaea website](#) describes the experiment and includes a large portion of Laura's works.

The Cassiopaeans

"Main article: [Cassiopaeans](#)

After two years of experimenting with critical, conscious channeling, Knight-Jadczyk accessed a channeled source in 1994 which presented itself as "you in the future" and as being from "Cassiopaea". As an experiment, the contact was maintained and the information received examined in relation to broad ranging historical, scientific, and other metaphysical material. The resulting process has been a marriage of science and mysticism.

Who or what exactly the Cassiopaeans are is unverifiable and less important than the overall fruits of the endeavor. What matters is what can be discovered with further work using the information conveyed as a source of inspiration.

Approached with an open yet critical mind, the source has proved itself a valuable source of inspiration for research over the years. The information has also turned out to be align well with the [Fourth Way](#) teaching of [George Gurdjieff](#), [Carlos Castaneda](#), and [Boris Mouravieff](#) – along with the [Sufism](#) of Ibn al-'Arabi and several other teachings of the past.

Scope of inquiry

From the start, a driving motivation for the Cassiopaean Experiment has been the quest to better understand the Universe, human existence and its meaning, good and evil – and how people can live in truth, improve their own lives, and work to help one another. The research has thus taken on a very broad scope – essentially all the subjects mentioned in the CassWiki reader's guide, and more.

Hyperdimensional hypothesis

The Cassiopean Experiment explores something that is often called the "hyperdimensional hypothesis". It is a main subject of and recurring theme within this article series. Briefly, it is characterized by the following:

- Information and consciousness is the basis of reality. Matter is "sleeping consciousness". The forms taken on by matter, and all of their various interactions, are concrete manifestations of information.
- There exists a fundamental division between [thought centers](#) of [being and non-being](#). We have the choice of which one to align with, choosing an orientation of either [service to others](#) or [service to self](#). Service to others expresses creativity and tends towards absolute being, while service to self is an expression of [entropy](#) and tends towards non-being in the form of complete [matterization](#).
- There are multiple concentric levels of reality, perception, and existence, differing in degree of [spiritualization vs. matterization](#). These levels are called [densities](#) of consciousness. Lower levels reflect the information of higher ones in an increasingly concretized (matterized) way.
- Humans exist at the [third density](#), and this largely defines our perception, language, and thought. For example, we perceive [time as linear](#), while time is actually [cyclical in nature](#). And we are limited in space and time, whereas higher-density existence is not.
- Humanity is in the grip of [a control system](#), which extends from our own level to [fourth density](#) (and in turn is a reflection of yet higher levels). The control system is a manifestation of service to self, into which humanity is trapped. Humanity likewise exercises control over fauna, flora, and "inanimate" matter, extending this control system downward to the [second](#) and [first](#) densities.
- All there is is [lessons](#). "Souls" proceed through densities by means of learning through experience, according to the orientation chosen. The orientation determines the attitude of the being and in turn what is learned and achieved. Service to others is inseparable from [objectivity](#) ("seeing the Universe as the Universe sees itself"), while service to self is inseparable from [subjectivity](#) (seeing the Universe as one wishes to see it).

The hyperdimensional hypothesis is related to [George Gurdjieff's Fourth Way](#) teaching, along with other, older esoteric teachings. They all have many things in common, though terminology and points of emphasis differ. Gurdjieff's work is particularly valuable thanks to its practical focus, and is a major inspiration for the broader work part of the Cassiopean Experiment, and is seen as something of a forerunner to it. For anyone interested in the Cassiopean Experiment and its findings, getting acquainted with the theory and practice of Gurdjieff's Fourth Way teaching is essential to understanding.

12 planets of the solar system

According to the Cassiopaeans, the 12 planets in our solar system with their distance from the sun, chemical composition and diameter are as follows:

Mercury - *Opatanar* - 36 million miles from Sun; 3000 mi diameter.

Venus - *Pemuntar* - 67 million miles from Sun; 7,500 mi. diameter.

Earth - *Saras* - 93 million miles from Sun; 7,900 mi. dia.

Mars - *Masar* - 141,500,000 miles from Sun; 4,200 mi. dia.

Jupiter - *Yontar* - 483,400,000 miles from Sun; 88,700 dia.

Saturn - *Zendar* - 886,700,000 miles from Sun; 74,500 dia.

Uranus - *Lonoponor* - 1,782,700,000 miles from Sun; 31,566 diameter.

Neptune - *Jinoar* - 2,794,300,000 miles from Sun; 30,199 dia.

Pluto - *Opikimanaras* - 3,666,100,000 miles from Sun; 1,864 dia.

NI - *Montonanas* - 570,000,000,000 miles from Sun; solid matter; 7000 miles dia.

NII - *Suvurutarcar* - 830,000,000,000 miles from Sun; 18000 miles diameter; hydrogen, ammonia.

NIII - *Bikalamanar* - 1,600,000,000,000 miles from Sun; 46000 miles diameter; hydrogen, ammonia.

Agents

In various material at the Cassiopaea site, the word "agents" is sometimes used to designate individuals who either deliberately or unconsciously seek to derail the efforts of another towards spiritual progress or towards fulfillment of a personal mission.

Being an "agent of [the Matrix](#)" does not generally involve any direct relationship with any secret service or the like, although such is also not precluded. Neither does it always involve personal ill will. For example, family members with ostensibly the best intentions may be great hindrances for a person's spiritual quest while sincerely believing to be only helpers and protectors (and this becomes especially likely if [strategic enclosure](#) is not practiced).

In using the concept, there's the potential trap of falling into exaggeration and self-importance. One should not self-importantly assume that the mere fact of dealing with [difficult or tiresome people](#) means that one is at the brink of some great spiritual revelation that "the Matrix" fights tooth and nail to repress. On the other hand it has been seen time and time again that people benefit from distancing themselves from consistently draining or irreparably dysfunctional relationships.

Sometimes the activity of an "agent" is psychic only, without spying or overt conflict or disagreement. Sometimes the activity consists in generating constant worry, as in the case of family members.

[Laura Knight-Jadczyk's *The Wave Series*](#) contains many examples.

See also

- [Petty tyrant](#)
- [General Law](#)
- [Attack](#)
- [Matrix control system](#)

Alien abduction

The **alien abduction** phenomenon is probably as old as history but acquired its modern form in the 1960s. The first famous case was the Betty and Barney Hill abduction in 1961.

The alien abduction phenomenon involves a relatively constant complex of elements. Below is a list of the characteristics or symptoms associated with the phenomenon:

- *Missing time.* The abductee does usually not remember the event. The event appears as unaccountable time where the abductee finds him/herself somewhere without recollection of getting there and what has transpired in order to get there.
- *Screen memories.* An abduction event is often masked by screen memories tailored to the subject. These may be unusually vivid dreams, recollections of meeting spirits or even of friendly interaction with aliens. Hypnosis can get past screen memories to uncover another layer of experience which is most often less agreeable.
- *Paralysis and anomalous sensations.* The abductee is often taken at night from bed. The phenomenon involves a paralysis comparable to sleep paralysis and a feeling of being floated through the air, possibly passing through walls, etc. into a UFO.
- *Medical procedures.* The abductee is subjected to repetitive examinations and medical operations. These often involve sexual parts and may take the form of sperm or ovum extraction or sometimes being forced to have [sex](#) with some sort of being or machine.
- *Health effects.* Abductees often report health problems, ranging from inexplicable mineral or vitamin deficiencies to chronic fatigue syndrome, chronic infections, gynecological problems, etc. Some degree of psychological trauma is invariably associated with the phenomenon, PTSD (posttraumatic stress disorder) of varying intensity is common. Sometimes abductees report acquiring extra psychic sensitivity. Sometimes [poltergeist](#) and other anomalous activity increases around abductees.

Most reports involve women, probably due to the hybrid breeding aspect of the abduction phenomenon. Sometimes the aliens also give messages to abductees but this need not be the case. The messages can be about forthcoming [cataclysms](#), about the abductee's chosen role in events to come, etc. Abductees are also sometimes trained in the use of some machinery. Abduction is not to the benefit of the abductee and many cases go unreported due to fear of ridicule or other trouble. Sometimes "[Men in Black](#)" (MIB) also harass abductees.

Physical evidence of abductions is rare and ambiguous. Abductees sometimes have marks on their bodies. Sometimes women miss periods and are as if pregnant, only to thereafter lose all signs of pregnancy when the would be foetus mysteriously disappears. UFO landing marks are sometimes seen but not always. UFO's and abductions seem to occur independently, although abductions usually involve interaction with some sort of alien, mostly grays.

The [Cassiopean](#) material describes the mechanism of abduction as follows. Most abductions are not physical in the [third density](#) sense. The [soul](#) of the abductee is removed from the body by a technological means, brought to a [fourth density](#) environment inside a UFO and used for building a temporary body there. (See [transdimensional remolecularization](#).) The operations are then performed on this body while the abductee appears to still be sleeping in bed to any third density observer. Sometimes, people are seen as if enclosed into a bubble of blue light while they themselves report being abducted. The abduction and its attendant procedures take place in the fourth density and then the soul is returned to the original body. This transition back brings with it any changes made to the abducted body, such as implanted embryos, implanted devices, etc.

Some abductions take place physically, involving removal of the body into a UFO. In such cases the abductee is commonly not returned, unlike non-physical types of abduction.

The purposes of abduction are various, involving hybrid breeding, installation of tracking and other implants, mind control and programming for performing future tasks, extraction of energy and sometimes physical consumption or being used for biological parts.

Abduction is performed by service to self entities since, by definition, it involves violation of [free will](#) and is thus antithetical to the principle of service to others. The abductors do not always have to be [aliens](#), possible future selves from a future where they became oriented to service to self are a possibility mentioned by the Cassiopeans. Some abduction accounts mention humans working with aliens. Yet other accounts mention human agents performing the abduction for purposes of mind control and installing screen memories of an alien abduction. Variations are endless.

[Laura Knight-Jadczyk](#) discusses the abduction phenomenon in her *The Wave Series* books, as well as in *High Strangeness*. Also, *The Threat* by David M. Jacobs, as well as the books of Karla Turner, are recommended. No single source gives the full view but much has been written on the subject.

See also

- [UFO phenomenon](#)
- [Aliens](#)
- [Transdimensional remolecularization](#)

Aliens

We will here present a brief synopsis of various types of **aliens** encountered in UFO reports and/or discussed in the [Cassiopaeian](#) and related material.

Types

Grays

The "grays" are by far the most commonly reported type of alien. Nearly all of the [abduction phenomena](#) involve reports of some variant of the gray type. A gray is about 4 ft. tall, has a comparatively large head and large, all black eyes. These are variously seen walking through walls, occupying UFO's, conducting various procedures on abducted humans, etc. These are said to engage in telepathic contact with abductees and to immobilize them either with some device or their stare. According to the Cassiopaeian material, these are [fourth density service to self beings](#) created by the reptilian aliens to act as their robots or probes.

Reptoids

Also referred to as lizards, lizzies, or drachomonoids, this type is somewhat less frequently reported than the grays. They are described as 8 ft. tall, scaly beings that are like upright walking alligators with a vaguely humanoid face. These are said to control the gray aliens.

Nordics

This type is relatively infrequently reported and looks like a Nordic human. These are said to be the higher echelon of the [service to self hierarchy](#). Some beings of this type are also said to be of the service to others orientation; of the types listed here, this is the only one which includes fourth density STO beings, the others being essentially STS only.

Hybrids

In accounts of UFO abductions, human women are sometimes said to meet their half-alien hybrid offspring. The hybrids are various but look somewhere between a gray and a human, with large eyes and large head and no hair.

Nephilim

These are 12 ft. tall humanoid beings of third density that have been used as enforcers of fourth density service to self rule on Earth at various times in history. These have been rarely reported in UFO sightings or abductions. According to the Cassiopaea material, this type of alien will be again reintroduced to Earth. These are the giants referred to in the Bible, resulting from the intercourse of the angels with daughters of the Earth.

Insectoids

Some UFO abduction reports mention aliens resembling a praying mantis of human-like size.

Bigfoot

By most accounts this is a large hairy being resembling a gorilla. According to the Cassiopaea material, these are not native to Earth and are used for menial tasks by fourth density STS.

Further characteristics

The aliens are generally described as sexless or androgenous. Lizzies and nephilim are sometimes described as male. It is also said that there is no distinction of gender in 4th density and above. Hybrids are described as having both male and female variants.

Much literature exists concerning various types of aliens and the abduction phenomenon. The reader is referred to *High Strangeness* by [Laura Knight-Jadczyk](#) and to *The Threat* and other works by David M. Jacobs for more on this matter. As with UFO studies in general, the field is exceedingly fragmented and full of disinformation. There does, however, seem to be a *bona fide* abduction phenomenon as well as many consistent accounts of diverse alien types.

See also

- [UFO phenomenon](#)
- [Alien abduction](#)
- [Fourth density service to self being](#)

Alignment

In FotCM discourse, **alignment** means a person's or group's relationship to [archetype](#) or [thought center](#), in terms of manifesting it.

One can say that "the Bush Reich has chosen to firmly align itself with the thought center of non-being and service to self," for example.

The FotCM thinking on alignment is that the universe is a mosaic of archetypal forms reflected from the source of all creation all the way down to the canvas of material forms. Creation proceeds from the higher levels towards the lower ones.

Attempting from a lower level to influence the higher is ineffectual and self-defeating, although the practices of magic and "[you create your own reality](#)" attempt to do this. [Free will](#) manifests at our level of density primarily as the choice of aligning with one archetypal idea or another. While one may not affect the archetypal forms or thought centers, one may decide which alignment one cultivates and seeks to manifest.

See also

- [Service to others and service to self](#)
- [Polarity](#)

All to those who ask

The Cassiopaea material states that a service to others being gives **all to those who ask**. This leads to the question of what is meant by giving and by asking and who truly are the parties of the exchange.

The crux of the matter is the difference between asking and manipulation. Manipulation seeks to control the manipulated and thus by definition limit the other's free will. Asking is an open-ended request which leaves the response up to the other party. Manipulation generally implies covert intent whereas asking generally does not. Distinguishing the two is difficult and not always clear-cut. Furthermore, humans generally neither ask nor manipulate as a single, unified being. More often than not, people are amalgams of contradictory [programs](#) and impulses, some of them tending towards service to self, some maybe towards service to others.

Acceding to manipulation generally amplifies the self-serving nature of the manipulator. Thus for service to others to be expressed, manipulation should be refused. Asking by people can be highly ambiguous and contradictory. For example, some people may actually ask to be refused when they make excessive demands. With proper discernment, one can give to the parts of another that tend to serving others, and refuse to feed the self-serving parts of the same person. Denying manipulation can be seen to be doing a favor to the part which does not wish to take unfair advantage, should there be such a part.

We may for example consider [lies](#) to be an indirect request for [truth](#). Thus giving all could be said to be giving all things their due, in accordance with upholding the principle of service to others. Discerning the true nature of the asking/request/manipulation is key here.

As with any general principle, this cannot be applied mechanically, without awareness of context. While our first connotation for giving is an exchange between persons, the idea is not limited to this. We can speak of giving all to a principle, as in dedicating one's life to a cause. We could say that making service to others oriented esoteric information available is a giving to the principle of free will. This is on one hand a response to a spirit of spiritual questing that exists among people often disillusioned with standard religion or the New Age, on the other hand a response to the lies and half truths promoted by the control system under the guise of these same movements.

In this world of mixed contents, the motives of giving, whether for personal satisfaction or as an expression of alignment with an impersonal principle cannot always be distinguished nor do they occur separately. Pure expressions of [service to others](#) or [service to self](#) are rare.

From [Ra](#):

RA: I am Ra. Picture, if you will, your mind. Picture it then in total unity with all other minds of your society. You are then single-minded and that which is a weak electrical charge in your physical illusion is now an enormously powerful machine whereby thoughts may be projected as things. In this endeavor the Orion group charges or at-

tacks the Confederation armed with light. The result, a stand-off, as you would call it, both energies being somewhat depleted by this and needing to regroup; the negative depleted through failure to manipulate, the positive depleted through failure to accept that which is given.

QUESTIONER: Could you amplify the meaning of what you mean by the "failure to accept that which is given?"

RA: I am Ra. At the level of time/space at which this takes place in the form of what you may call thought-war, the most accepting and loving energy would be to so love those who wished to manipulate that those entities were surrounded and engulfed, transformed by positive energies. This, however, being a battle of equals, the Confederation is aware that it cannot, on equal footing, allow itself to be manipulated in order to remain purely positive, for then though pure it would not be of any consequence, having been placed by the so-called powers of darkness under the heel, as you may say. It is thus that those who deal with this thought-war must be defensive rather than accepting in order to preserve their usefulness in service to others. Thusly, they cannot accept fully what the Orion Confederation wishes to give, that being enslavement. Thusly, some polarity is lost due to this friction and both sides, if you will, must then regroup. It has not been fruitful for either side. The only consequence which has been helpful is a balancing of the energies available to this planet so that these energies have less necessity to be balanced in this space/time, thus lessening the chances of planetary annihilation.

See also

- [Service to others and service to self](#)

Anticipation and non-anticipation

The [Cassiopean](#) material discusses **anticipation** in relation to following one's path or interacting with reality at large. There two sides to the discussion: the first is that one should always anticipate attack in order to avoid problems by preparation; the second is that one should not be fixated on any particular imagined outcome of one's creative efforts or intent, because such fixation or anticipation restricts the 'creative flow.'

This is the closest the Cassiopeans come to discussing the idea that '[you create your own reality](#)', or 'YCYOR'.

Intent can invite realization, but anticipation of any particular realization metaphysically nullifies the intent. This relates to the distinction between [service to others](#) and [service to self](#). Anticipation is expecting the self to be confirmed, expecting to bend the Universe to one's will and thus falls on the side of the service to self principle. Intent is non-personal and can be generally creative in the service to others sense. Anticipation does however have its uses in a world of service to self, but this use is for the service to others candidate principally in predicting and blocking possible foreseeable difficulties. This takes the form of simple physical or mental preparedness.

An alternative formulation of the idea could be that if one thinks one must have more money, the idea of having more money is projected into the future and the idea of not having enough money is asserted for the present. In the reverse, if one thinks one could get mugged and therefore avoids the side alley after dark, one asserts that one could be mugged in the future and is safe in the present and to give this idea physical expression even avoids places where muggings are the most common. If any part of mind really influences reality by metaphysically attracting events, it is not the conscious wishing part. If this part has effect on reality, the effect is rather in selecting what is an appropriate perception, hence blocking much information that would otherwise be available. This too has a survival oriented role but it is overexpressed in people who will only accept that which conforms to their [assumptions](#) or anticipations.

Another way of thinking about this would be the idea that ignoring something is an invitation for experientially learning this something. This is generally so in the case of ignoring warnings of impending danger. The 'all giving Universe' responds by allowing one to experience the danger.

We could say that uses of anticipation are defensive and rooted in [knowledge](#) of possible dangers. Anticipation can also be used in a controlling sense when people make precise plans about carrying out a project that has little to do with openness to the 'creative principle.' Such activity is mostly concerned with meeting external requirements or getting confirmation for oneself being in control.

Having internal discipline is a somewhat different matter. Discipline implies staying the course and being consistent, while not "anticipating" specific outside effects as a result of merely expecting them.

The greatest creative contribution in the service to others mode can be realized in a state of not

anticipating outcomes or effects while expressing one's fundamental nature or gift. Much work may be required to properly know this gift and where its use is appropriate. It is not a simple process of self-expression, as it includes doing this in accordance with objective reality. **Openness to reality** is what makes constructive and non-restricting response possible. Without this **objectivity** and state of non-assumption one is again forcing one's interpretation, even if unconsciously, on reality.

Acting completely on behalf of universal principles and on an unbiased perception of reality, without any desire for the self is vanishingly rare. Still, combining intent with accurate perception can lead one to entirely unexpected openings and synchronicities. Placing too many restrictions on what are acceptable openings may simply lead one to miss them. This is more a manifestation of obsession than objective seeing.

This idea is tied to the adage that *knowledge protects*. Knowledge of risks makes preparing for them possible and may offer some psychic protection as well. Obsession with specific results is not knowledge, for it imposes one's **subjectivity** on the world and thus does not protect, but rather blinds one to reality and leaves one open to dangers. Thus flexibility and objective perception are key.

Antimatter universe

The Cassiopaea material discusses the concept of an antimatter universe in various places.

This universe is said to interact with the matter universe through gravity. It is implied that the antimatter universe is not simply a mirror image of the matter universe in the sense of CPT symmetry but something quite different. The antimatter universe as used in the Cassiopaea material has to do with passage between densities, space-time manipulation and a world of consciousness/energy as opposed to a world of matter. It is difficult to place these references in the context of what is known of antimatter In physics.

See also

- [Antimatter](#)

Aryans

According to the Cassiopaea material, there was a fifth planet of the solar system where now the asteroid belt between the orbits of Mars and Jupiter is found. The planet was destroyed about 80,000 years ago and a large human population was transferred from there to Earth on the occasion. This population carried the tall, blond, blue eyed genes often found among Northern populations. Aryans and Celts are branches of this original population. The population originally spread from the area of the Caucasus.

The term "Aryan" has been variously used to designate race or tribal unit within the general race.

See also

- [Kantek](#)
- [Celts](#)
- Circle people vs. pyramid people

Ascension

In FotCM parlance, **ascension** refers to completing the development possible for and cosmically required of the human form and consequently moving to a qualitatively different form of being.

Close synonyms are "graduating to fourth density", or accomplishing the Great Work of the **alchemist**. In **Fourth Way** terms, when man has evolved to man 7 and acquired an "immortal" astral body, such a transformation may in principle be possible after **death**.

Assumption

Assumptions, in FotCM discourse, are ideas, value judgements or unquestioned premises which color one's thinking, generally without one's own awareness.

Mental activity needs to be based on some sort of model or context. We could call such a thing a world view, working model or working hypothesis, depending on the application. Thoughts, value judgements or interpretations of reality do not exist without assumption, nor can they exist in a vacuum. In this sense thinking is never free of 'assumptions' which form a sort of implicit context to anything that can be thought.

The term "assumption", however, here implies that the context is not consciously recognized as such and thus is assumed to be valid or applicable to the question at hand *a priori*, without review, implicitly. This is how [belief](#) systems, prejudices and false information can color thinking and lead to results which seem logical and self-consistent but are in fact opposed to external reality.

Hasty or habitual thinking, the opposite of "[thinking with a hammer](#)", often involves unconscious assumptions. This is necessary for efficiency in situations requiring rapid response but detrimental otherwise. Assumptions are also linked to [anticipation](#).

See also

- [Anticipation and non-anticipation](#)
- [Formatory thinking](#)
- [Subjectivity](#)
- [Thinking with a hammer](#)

Atlantis

Atlantis may be the most speculated upon idea in prehistory and mythology. The only original documentary reference to a continent of Atlantis and its civilization are contained in Plato's *Timeus* and *Critias*. According to Plato, Atlantis disappeared in a cataclysm 9000 years prior to Plato's time. Before this cataclysm, the Atlantean invaders had been successfully repelled against great odds by the ancient Athenians. Plato gives a geographical description of the site of Atlantis which has been compared to Crete, Santorini, various places in South America, as well as ambiguous ruins in diverse seabeds.

In Plato's story, the Atlanteans were close to enslaving all of Europe but were repelled at the last moment by the Athenians. The record of these great deeds survived only in Egyptian archives, which had apparently survived the cataclysm that destroyed Atlantis and all but the merest remains of the ancient Athenian civilization. Plato says that these Egyptian archives also held records of several such periodically recurring cataclysms

Plato recounts an oral history where Solon hears from Egyptian priests the forgotten but glorious history of old Athens. It is improbable that Egyptians would accord greater antiquity or heroism to Athens than to themselves. We probably have here a narrative device or exoteric blind but the core of the story may well be valid.

Atlantis occurs in different esoteric teachings as either a formative period of mankind or as a lost age of high civilization. Accounts are very diverse.

Steiner describes the Atlantean age as being an ancient epoch when the astral and physical world largely interpenetrated, where the Earth was not yet quite solid and where man had a different, less solid bodily form. The veil was not yet drawn between the world between incarnations and the incarnate world and clairvoyant and psychic perception was commonplace.

Edgar Cayce describes Atlantis as a global culture that existed on a physical Earth, with science in advance of the present time, indulging in misuse of power that led to its eventual destruction. The misuse of power included mind control and creation of artificial life forms via genetic manipulation. The Atlanteans were focused on control of the outer and neglected their commensurate spiritual development. They were also factionalized into competing groups. Following the destruction of the mainland of Atlantis various splinter groups settled in other lands, notably Egypt, where they built the pyramids, approximately 12,500 years ago. Soon thereafter, the old science was lost and Atlantis faded into legend.

In the Cassiopaea material, Atlantis is described as a global culture that has survived many cataclysms, the last and final taking place about 12,500 years ago, corresponding with Plato's account.

Atlantis was global in scope and had technological capabilities substantially in advance of what is in common use today. It is said that they built monuments on the Moon and Mars, used crystals as energy focusers, had working knowledge of hyperdimensional concepts and genetic engineering.

In agreement with Plato, some esoteric texts describe Atlantis as predominantly focused on service to self. Plato paints Atlantis as the "evil empire" in his *Timeus*.

Atlantis continues to cast its karmic shadow today, according to the C's. For example, the Jewish holocaust of WWII may involve Atlantean karma. Also, the C's have said that today's ruling elites plan to "resurrect the Atlantean crystal principle", referring to massive practice of mass [mind control](#).

Working with the idea of cyclic time, we see the drama of Atlantis replaying in its essential aspects in the present United States push for global hegemony. There may also be a link between the legend of the Trojan war and the war between the Atlanteans and Athenians of which Plato speaks in *Timeus*. The events are distinct but they may have been mixed in the telling and may be related through archetypes and protagonists. The civilization of Atlantis seems to have left a divided legacy, reflected in the "Circle People" of the North and the "Pyramid People" of the South.

See also

- ["The Secret History of the World](#)

Attack

This word **attack** is used in [FOTCM](#) discourse to denote action of the [General Law](#) towards hampering a person's or group's esoteric work or development.

This may involve an endlessly broad range of circumstances. These will generally not be distinguishable from bad luck or any common adversity. These occur in whichever area one may be most vulnerable. Attack may be evident but its relation to a control system or General Law will almost by definition remain indemonstrable to a third party. This can be akin to a Murphy's law: "If it can go wrong, it will."

An attack is not always a misfortune in the A influence sense, although it often is this too. It can be any temptation, seduction, opportunity involving anything from romance to money to career to following one's noble or altruistic traits.

It can be any trouble, whether being victim of crime, stalking, threats, violence, legal problems, slander, defamation. It may range from constant irritation to immediately life-threatening levels. The objective of the General Law is generally not to literally destroy, except as concerns esoteric development. Its objective is rather to keep people in their place. Of course, death and permanent insanity are also possible outcomes. Often, rather than directly killing, attack may permanently discourage people or scare them away or permanently entrap them to live in a survival oriented mode where they have time for nothing else.

In some cases, attack takes the form of direct hyperdimensional influences. These can involve [UFO abduction](#), strange psychic occurrences, synchronicities, inexplicable diseases with sudden onset, etc. Demonstrating these to be directed by any outside ill intent is not usually possible within the A influence framework.

Attacks usually involve a "vector" or "portal" of attack. This is a group or person through which the trouble takes place. The expression 'closing portals of attack' means taking precautions against various possible attacks. This would mean avoiding possible legal liabilities, not giving any grounds for rumors, not taking unnecessary risks, etc.

Attack may manifest through anything and everything. It will often take place through persons that are close such as family members. The New Testament has this to say, from the Gospel of Matthew:

10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

10:36 And a man's foes shall be they of his own household.

10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Outside the esoteric context, the General Law may be beneficial and reasonable. The meaning of the above verses refers to the life of one who commits to an esoteric path. The attachments to one's family are not bad, they are even quite necessary. However they will often be hijacked by the General Law and turned against the seeker.

Any defense can only be rooted in awareness of the possibility of attack and in anticipating and preempting these as may be possible.

If the attack consists of criminal or underhanded activity or lies and slander, a possible defense may be to avoid a shouting match and simply expose the facts of the case to all concerned, while not directly addressing the attacker. The lie in this case gets the truth as answer. Propagating lies can be seen in one sense as an asking for truth. Personal integrity is important, as is the attempt to minimize things which could be used to blackmail.

Going to extremes in preventing possible attacks will often in itself satisfy the General Law. Such a situation could include limiting all one's public activity, and/or staying where one is, which effectively maintains the aim of the General Law. Thinking that one can defy the world is hubris; one should take this into account and not attempt to pick fights which will simply get one killed. Thinking that one is smarter than the 'control system' is always an invitation for trouble.

Falling into pervasive paranoia or being disconnected from people may well destroy one's esoteric development. Retaining an ability to trust and to be open within reason is important. It is true that any exclusive dependencies may be used against one and that in general they should be avoided. An esoteric group cannot be formed without trust, hence capacity for trust needs to be preserved despite the control system's discouragement of same. Discernment is critical.

Seeing an attack in an archetypal setting may alleviate the feeling of it being personal. The people involved may simply be taken over by the 'matrix,' at least in figurative terms and their actions may not be strictly personal.

The widespread cointelpro activity directed first against the civil rights movement and student radicals of the 1960-70's and then later against the New Age, UFO and conspiracy scenes offers many case studies of attack. We note that attack is not even principally a spiritual phenomenon and does not in most cases require any 'higher forces.' Challenging the belief structures of people, particularly those people in positions of power is often enough and the regular functioning of the 'predator's mind' takes care of the rest. Although most of the targets in the above cases were not engaged in esoteric activity they still may offer lessons.

See the [Wave Series](#) for a broad range of case studies of attack.

See also

- [Anticipation and non-anticipation](#)
- [Petty tyrant](#)
- [Vampire](#)
- [Feminine vampire](#)
- [A, B, and C influences](#)

Being vs. non-being

We can see the universe as an interplay of two opposite absolutes: One represents all possible **being** in the sense of organized, intelligent creation, the other represents its opposite (**non-being**) in the sense of all inertness, lack of organization and lack of information or intelligence. These two can be seen as emerging from an ineffable 'One' by a process of spontaneous differentiation which we cannot represent to ourselves.

The absolutes of being and non-being have varying manifestations at different levels of the universe. Depending on the context and level, the reflection of these absolutes can be called [service to others/service to self](#), creation/[entropy](#), order/chaos, spirit/matter, [consciousness](#)/sleep. All these words have their distinct meanings and fields of application but can be seen in the most abstract sense as relating to being in its broadest expression vs. non-being in its broadest expression.

One excellent description is given by [Laura Knight-Jadczyk](#) in her book *The Secret History of the World*. The following excerpt describes these concepts very well:

The great Sufi Shaykh Ibn al-'Arabi explains that "imperfection" exists in Creation because "were there no imperfection, the perfection of existence would be imperfect." From the point of view of Sheer Being, there is nothing but good. But Infinite Potential to BE includes – by definition of the word "infinite" – the potential to not be. And so, Infinite Potential "splits" into [Thought Centers](#) of Creation and Thought Centers of non-being. It can be said that Infinite Potential is fundamentally Binary – on or off – to be or not to be. That is the first "division."

Since absolute non-being is an impossible paradox in terms of the source of Infinite Potential to BE, the half of the consciousness of Infinite Potential that constitute the IDEAS of non-being – for every idea of manifestation, there is a corresponding idea for that item of creation to NOT manifest – "falls asleep" for lack of a better term. Its "self observation" is predicated upon consciousness that can only "mimic" death. Consciousness that mimics death then "falls" and becomes Primal Matter. What this means is that the "self observing self" at the level of the Master of the Universe is constituted of this initial division between Being and Non-being which is, again, only the initial division – the on/off, the yes/no – of creation. You could picture this as an open eye observing a closed eye. It has been represented for millennia in the yin-yang symbol, which, even on the black half that represents "sleeping consciousness that is matter," you can see the small white dot of "being" that represents to us that absolute non-existence is not possible. There is only "relative" non-existence.

These "thoughts of being and non-being" interact with one another – the observer and the observed – like a viewer looking into a mirror. Creation manifests between the viewer and the mirror. It is at once real – because it consists of matter informed by consciousness – and unreal because it is ultimately composed of only consciousness

acting on consciousness.

At our level of reality, the understanding that "nothing is real," as has been promulgated by gurus and teachers down through history, is as useless as saying "gravity isn't real." Such considerations are useful only for expansion of perception. They are not useful for practical application since the energies of creation apparently transduce through [several "levels"](#) before they meet in the middle, so to say, in our [third density](#) reality. Organic life exists at the "crossroads" of the myriad ideas or thought centers of being and non-being. As such, they have the capacity to transduce energies "up" or "down" depending on the "consciousness energy directors" of that unit. And again, there are apparently two broad divisions: directed toward being/ observing, or directed toward non-being/ mirroring. This division manifests across all levels of organic life, including human beings. Human beings exist to transduce cosmic energies of creation via organic life. Our "higher selves" are the directors of this transducing of cosmic energies, and the direction in which the energy "flows" is determined by the activities of these higher selves. Against the opposition of those forces seeking to "capture" energy of consciousness and induce it to the "sleep of non-being," which is gravitational in a certain sense, the energies of consciousness seek to "inform" matter via awakening the self-awareness of those organic units on earth that are capable of resistance to the gravity of non-being.

As self-aware "transducing units," the human being has the potential for going either way – toward intensified being, or toward intensified non-being. [...]

Ibn al-'Arabi tells us that Goodness is Being; to which all positive and beautiful attributes or "[names](#)" of [God](#) belong. Evil is the lack of good, so it is "nonexistence." In other words, at the root, Being dwells in "non-existence" which is evil. Here is the sticking point: Human beings at our level of reality exist at the crossroads of the Thoughts of Being and Non-being – Good and Evil. Mankind is made in the form of all the names of God – those of Being and Non-being. Assuming the traits of the Names is synonymous with manifesting their properties. The Science of Ascension is to obtain deep [knowledge](#) of all the Names and their true properties, the high and the low, the pleasant and the loathsome, the light and the darkness, in differentiated detail, so as to be able to CHOOSE which traits will be assumed. It is only with a full field of vision that a man can discover if what he subjectively thinks is good actually is good and leads to Being, or if it is a deception that induces to Non-being by pretense.

God is the root of ALL Names, noble and base. The task of the seeker of ascension is to bring the Noble traits from latency into actuality and to discover the positive applications of the base traits – even if that application is to "overcome" or transmute. The Shaykh tells us "noble character traits are only those connected to interaction with others." In other words: DOing. If you SEE the illusion of separation, that is certainly the first thing. The lie is smuggled in by suggesting that this is all that is necessary, that if you just "see it" everything will "change" for you.

God creates the good and the evil, the ugly and the beautiful, the straight and the crooked, the moral and the immoral. Between these traits lie the manifold dangers of the path of the seeker of **Truth**. Many modern day "teachers" and "gurus" tell us "Since there is **only One Being** which permeates all things, all we have to do is see everything as only light", and that will transmute the darkness, and we will "**create our own reality of light**." Such a statement ignores the fact that the statement "God is One" describes a reality that is a higher level from which our own "mixed being" manifests. The man who assumes that he can become like God at this level just by thinking it, ignores the facts of Being vs. Non-being which outrays from "God is One" at a level of existence that is clearly several levels above our own.

Evil is REAL on its own level, and the task of man is to navigate the Cosmic Maze without being defiled by the Evil therein. This is the root of **Free Will**. Man faces a predicament as REAL as himself: he is forced to choose – to utilize his knowledge by applying it – between the straight path which leads to Being, and the crooked paths which lead to Non-Being. Human beings are required to discern between good and evil – consciousness energy directors – at every stage of their existence in this reality. Because, in fact, they must understand that God is consciousness and God is matter. God is good, and God is evil. The Creation assumes all the different properties of the many "Names of God." The Cosmos is full of Life-giving and Slaying, Forgiveness and Vengeance, Exaltation and Abasement, Guidance and Deception. To attempt to assume God's point of view and "mix everything" at this level, results only in STAYING at this level. Therefore, human beings must always separate God's point of view from their own point of view and the fact that all creation assumes the divine Names and Traits.

Thus, the first Divine Command is BE! And that includes Being and Non-being instantaneously. Therefore, the second law is "follow Being or Non-being according to your choice and your **inherent nature**." All creation is a result of the engendering command. So, in this respect, there is no Evil. But the second, prescriptive law determines to which "Face of God" one will return: Life or Death.

If the engendering command alone is considered, there is no imperfection in the cosmos, since all creatures follow what God desires for them. In this respect, what is normally called "imperfection" is in fact perfection, since it allows for the actualization of the various levels of existence and knowledge. In other words, were there no imperfections – in the sense of diminishment, decrease, and lack – there would be no creation. Were there no creation, the Hidden Treasure would remain hidden. Hence Being would be unseen in every respect. There would be no self-disclosure of the Divine Reality, Light would not shine, and God would be the Nonmanifest but not the Manifest. But all this is absurd, since it demands the imperfection of Being Itself, which by definition is nondelimited perfection. Being's perfection requires the man-

ifestation of Its properties. The effects of the Names and Attributes must be displayed for God to be God. [...] In other words, Imperfection is demanded by existence itself. To be "other than God" is to be imperfect. ...But it is precisely the "otherness" which allows the cosmos and all the creatures within it to exist. If things were perfect in every respect, they would be identical with God Himself, and there would be nothing "other than God." But then we could not even speak about the cosmos, since there would be no cosmos and no speakers. ...So, imperfection is a kind of perfection. [Chittick]

At the particular stage of existence in which man finds himself, he is equally "receptive" toward the Two primary Faces of God: Being and Non-being. The Shaykh tells us that whatever property, or trait, any human being ultimately "chooses" is what it originally possessed in its state of immutability. The task of the Seeker is to discover what is immutable within, and to purify and amplify it. This is the development of Will. Will is a relationship, which follows knowledge while knowledge follows the object of knowledge. In the process of "ascension," the object of knowledge is YOU. Knowledge, in and of itself, has no effects. YOU, however, the seeker, can give to knowledge what you actually are, in yourself, thereby displaying YOURSELF in knowledge by your actions in concert with your knowledge.

As noted, there are many Names of God that call to us in our present state of existence. But you are not required to answer every one that calls. The fact that human beings are, in general, ignorant of their own true "essence" gives them the illusion of freedom. And the fact is, all paths come from God, and all paths Lead back to God, but again, it can be via different faces. As the Shaykh says: "Unto Allah all things come home, and he is the end of every path. However, the important thing is which divine name you will reach and to which you will come home?"

And this brings us to what the Shaykh calls "perspicacity." This is the special development of the "eye of insight," or "[seeing the unseen](#)" that is crucial to the Seeker. Just as the physical eye, with the refraction of light from the Sun, can discern between the large and the small, the beautiful and the ugly, colors, the moving from the still, high and low, the ability to see the unseen is a property of an "inner light." This light reveals to the seeker things about external objects that are NOT apparent to the five senses. It reveals to its possessor when a choice that may appear to be benevolent, is a step on the path of Evil. It reveals when a choice that may appear to human estimation as negative is actually a difficult step to felicity for all involved. The Sufis tell us that some individuals have achieved such a level of "seeing" that – upon seeing a person's footprint on the ground, even if the person is not present – they are able to say whether he is following a life of felicity or wretchedness.

The light of perspicacity seems to be a gift that not everyone has, and those who do have it, may not have developed it to the same degree. What is evident is that those

who have it possess an immutable nature of Being which is able to "see" good and evil – they do not see "only good." Thus, they are able to discern between the "calls" of Nonbeing and Being, and therefore, are able to strengthen their Will along the path of intrinsic Being. It then follows that individuals who are not able to see – or who choose not to see – both Good and Evil, are formed in the mold of subjectivity, which is the human expression of the Call of Non-being.

A human being whose immutable nature is that of Being can strengthen the light of perspicacity by "assuming the traits" of the Names of Being. This does not mean that a person comes to possess traits that do not already belong to him. It means that these traits are amplified and "cultivated." The Ruling property of an individual is determined by what Face of God is disclosed to him, and this is determined by his preparedness. Felicity can only be disclosed when Evil has been turned away from, rejected; which can only be achieved by a long period of "testing" or being challenged to SEE and then to choose Being over Non-being in order to grow the Will or alignment to Being in a feedback loop. As the Seeker travels this path, he must not see these traits as his own, but rather that he is a locus of God's manifestation of an ontological attribute. [...]

So it is that different paths can produce different effects for different individuals according to their immutable nature within. Those whose intrinsic nature is toward Being, follow the path of the developing the ability to SEE and to choose alignment with infinite potential of creation, thereby being conduits of Being as GOD chooses to manifest through them. They not only see that limitation is illusion, they consciously ACT – they utilize that knowledge to generate energy and light.

Those whose intrinsic nature is toward Non-being, follow the path of limitation of Infinite Being by assuming that they, in their state of ignorance and [subjectivity](#), know better than God how Creation ought to be fixed. They pray for change, they perform rituals, they chant mantras and repeat endless visualizations of "magickal forms" that are supposed to "change" reality. They bomb others with "Love and Light," (their subjective version of it, of course), and they seek to fix the world "out there" by projecting their subjective view of reality onto the infinite wisdom of Creation. This "consciousness energy direction" even includes the assumption that just knowing that all division is illusion will accomplish the goal of "Ascension," and that is the most cunning lie of all.

Each approach "ties a knot" in the heart of the believer and fixes him on a path, the object of his belief being the end of the path. All beliefs are equivalent in that God – of one sort or another – is their ultimate objective. But each belief is different in that it leads to a different name of God, or Thought Center. Even materialistic skepticism is a "belief" and leads to "matterizing" of the consciousness that follows this belief. What is more difficult to discern are the many mixed up "spiritual" paths that twist and distort the concepts of Being to engage the seeker on a path to Non-Being. [...]

The natural field of view for the organic unit alone – with no connection to the higher self – is that of the material and/or mechanical interpretation of all phenomena. The influences of the Thought Center of non-being – the source of matter – have been increasing through the manifestation of billions of such units at a single point in time: the present.

The Thought Center of non-being is of a certain nature – contractile subjectivity – that exerts a more or less "gravitational" pull – a desire to absorb and assimilate the soul energies of Being – so as to feed its own contracting nature. Even if it promotes a full field of awareness in principle, it can only view Being as a traitor to its own need to not exist. This results in an individual who may proclaim that all is illusion, but whose actions – or rather lack thereof – betray the deeper immutable state of being. Due to its intrinsic nature, there is a powerful exertion of non-being to destroy and obviate Being and Creation – all the while it is unable to achieve the awareness that it only exists by virtue of Being and Creation IN ACTION!

The powerful exertion of the Thought Center of non-being to absorb and assimilate all of creation, powered by its own contractile subjectivity, poses certain problems both for itself and for Being. Since the fundament of non-being is a LIE – that is to say, the state of absolute non-being that it promotes is a paradoxical impossibility – and the fundament of Being is the objective fact that Existence simply IS via ACTION – or utilization of knowledge which generates light, the essential conflict is between **lies** and **truth**. The Thought Center of non-being tells itself the biggest lie of all – that it does not exist – and goes to sleep in pretense. And from this essential point, we see that the nature of subjectivity is that of lies. Lies and belief in lies – whether or not the believer is aware that they are believing a lie – all partake of the same essence – subjectivity and non-being.

The Thought Center of non-being – in its expression as matter – being "impressed" by Creative consciousness in ACTION which partially awakens it and draws it into the creation of the organic world – wraps itself around this awakened consciousness. Its intrinsic nature of pretense to non-being acts "gravitationally" on consciousness, and twists and distorts it into varying degrees of subjectivity. It is this interaction of the energy of all possibility, lensed through subjectivity of matter, that produces the myriad manifestations of the material universe.

In the realm of the Thought Center of non-being, there are many manifestations – or ways – of seeking annihilation – the "Base Names of God." These modes act in a gravitational way to engage, enfold, and distort consciousness to their ends. This results in the formation of consciousness units of great power and depth of cunning – far beyond anything imaginable in our own reality.

These consciousness units use their wiles to assimilate weaker consciousness units so

as to accrue more contractile power. Obviously, the more "dense" the consciousness units "consumed," the more "nutritious" they are. And so they seek, by great cunning, to carefully, and with great patience, manipulate the consciousness units selected for assimilation. It is, effectively, trans-millennial stalking.

These Overlords of Entropy, or so we may call them, by virtue of the overlay of intensified subjectivity, – the hallmark of the influence of the Thought Center of non-being – interface with the organic world on a "geographic" scale. Since they have, so to say, an intimate relationship with matter, the contractile consciousness of such a being can affect its area of chosen dominion very much like an overshadowing "cloud" with millions of tendrils of connections between it and its range of influence. This includes even the very matter of the bodies of human beings. It is through these etheric fibers that the Overlords of Entropy assimilate energy.

These overlords have "organs" so to speak. Just as a group of people were described by the Apostle Paul as "the body of Christ," so are the organs of entropic overlords manifested as individual beings, though their direct connection to a single massive consciousness unit makes them more like "projections" than individually souled beings.

Because of their great drive to conserve and assimilate energy, the overlords are "stingy" with allowances to their organ-beings. It seems that they do not "waste" energy in manifesting and maintaining organic structures for their organs, and thus the organic physicality takes on the configuration of less complex creatures in the organic world. Rather than interacting with an organic structure in a cooperative, awakened state, they exercise control over theirs. Utilizing organic structures that require the least energy to maintain conserves energy. To this end, they draw the energy for their organic units from the pools of archetypal form of the animal kingdom. This energy is more easily accessed, is lower in frequency, and thus more amenable to control.

This seems to be the reason why, when perceived by individuals of the third dimensional self-consciousness – third density – realm, their appearance is generally startling. The reptilian type comes to mind as being the most energy efficient. Again, remember that consciousness is merely "reading waves."

For the same reason – the contractile nature of the hierarchy and its energy consumption – it is extremely difficult for these organ-beings of the Overlords of Entropy to actively function in our realm for any period of time. When they enter our realm, assuming a third density organic form, they are at a disadvantage. They are temporarily disconnected from the energy pool, which weakens, but they are at another great disadvantage as well. Since they are not internally connected to an expanding, creative feedback loop of Creative Being, their own entropic overlord is a constant drain on them, pulling them gravitationally as it were, making them even weaker than the natural denizens of this realm. Such are those called [aliens](#) and "Men in Black." It is this great strain on their

energy resources that makes such appearances so rife with anomalous glitches. There is no creativity, and thus no ability to pull off such an intrusion into our reality with any convincing effectiveness.

For this reason they generally avoid direct interaction in the organic world, preferring to utilize other methods to stalk and conquer weaker units to "feed" the Thought Center of non-being. To this end, these entropic overlords seek to establish and maintain the "entrainment of creative energy" within the third density reality by deceptively enhancing third density, material interpretations of the phenomenal world.

In short, such beings of enormous geographic domination actively operate within their geographic field of influence to divert and discourage those organic units who have tenuous connections to creative energy – higher self – from interpretations which will lead to the establishing a feedback loop with those Thought Centers of Being/Creation.

As noted, the nature of such beings, and the dynamic of their existence, requires massive energy input in order to "control" and direct their own organic physicality. This is possible at the level of overlord/sub-units of the Thought Center of non-being by virtue of the extensive assimilation of other consciousness units, and most especially by virtue of their "geographic" character, which enables them to "connect" to thousands, if not millions, of organic beings in the organic realm. This is, effectively, the "Program of [the Matrix](#)."

This connection is naturally enabled by the aforementioned intrinsic nature of organic units to only perceive the field of view of the organic realm. That is to say that mechanical and material feedback loops are far more easily created between organic units and the sub-units of Non-being by a sort of "gravitational" pull of these sub-units upon the natural inclinations of the organic being.

This establishes "feedback loops" as previously described. The organic unit, "infected" with the material/mechanical view, begins to act according to that Thought Center's dictates, and this generates activities of that nature in the organic unit. Due to the fact that any given sub-unit of the Thought Center of non-being may be connected to millions of organic units in third density, any of them may be activated singly, or in concert, to fulfill the wishes of the Overlords of Entropy, a "larger" sub-unit of the Thought Center of Non-being.

Belief vs. faith

In [FOTCM](#) discourse, the term **belief** means a concept which is accepted as a given truth, without necessarily being critically evaluated. 'Belief' often connotes emotional attachment of the believer to the belief. At an extreme, such attachment turns the belief into a '[sacred cow](#)', defended through [emotional thinking](#). By contrast, the term **faith** may be used to connote the opposite – an open-minded attitude and trust in the process of inquiry.

Understood in this way, 'belief' means having firmly decided that the world is a certain way and holding fast to this view even in the face of evidence to the contrary. In essence, one is attempting to force one's model on the world. Since there is then no regard for [truth](#), this involves a form of [subjectivity](#) and internal considering regardless of whether what is believed happens to be correct or not.

'Faith', being an attitude of openness towards the truth and whatever the investigative process reveals, involves the opposite: an open and receptive attitude to the Universe. There is trust and the absence of any inflexible judgement on how things 'must be'. Faith, then, is conducive to the striving towards [objectivity](#).

Belief is in a sense controlling and scared of being wrong, while faith is adventurous and flexible. The distinction between the two is also related to the question of [anticipation and non-anticipation](#).

Even though the dictionary definitions of faith and belief are similar, the [Cassiopaeon](#) material tends to make the above distinction between 'belief' and 'faith'.

See also

- [Anticipation and non-anticipation](#)
- [Debate vs. discussion](#)

Bodies of man

Different teachings make different claims about whether the **bodies of the human being** includes so-called *higher bodies* from birth. For example, theosophy and anthroposophy teach that such exist, although their level of perfection may vary a great deal – whereas [George Gurdjieff](#) says there are no such things except in rare, esoterically advanced people. It may be that the difference is more a matter of semantics. We can bridge the gap between Gurdjieff and [Rudolf Steiner](#) by the system of seven bodies presented by Mark Hedsel.

In theosophy and antroposophy

Rudolf Steiner divides the various bodies of the human being into:

- The physical body which is simply matter.
- The etheric body which is a feature of all living things (including plants), and is the information field that guides the physical growth.
- The astral body which is the container of emotions (also present with higher animals).
- The I which is specific to the human form.

This same division is found in theosophy in general and in various Western and Eastern esoteric traditions under somewhat different names.

In the Fourth Way

George Gurdjieff teaches that the non-physical bodies exist only in potential and need to be constructed by conscious work. Acquiring an astral body is in theory possible but requires generating and holding large amounts of 'higher [hydrogens](#).' This astral body is called the *body kesdjan* in [Beelzebub's Tales to His Grandson](#). There is another still higher body which is called [soul](#) and is composed yet again of a different degree of hydrogen. There is no separate mention of an etheric body in the sense of a field of 'life force' guiding the formation of the physical body.

Synthesis

Mark Hedsel discusses a system of seven bodies in [The Zelator](#), starting with the four ones common to theosophy and various other systems, and then continuing with three higher ones that correspond to a higher degree of development. These are called Manas, Buddhi, and Atman. This system of seven bodies provides the means to bridge the gap between the more "conventional" esoteric idea of higher bodies and the Fourth Way teaching.

ATMAN	} Spiritual bodies not yet adequately developed by non-initiates. Still embryonic in ordinary man.
BUDDHI	
MANAS	
EGO	The sacred SELF. It is this invisible body that most modern Westerners are now developing. This is the seat of control over the WILL.
ASTRAL	The Spiritual body of emotions, desires etc.
ETHERIC	The Spiritual body of memory. It maintains the physical in cellular activity, and transmits emotions and desires to the physical.
PHYSICAL	The only visible body in man. By nature (that is, when divorced from the etheric) it enters the state of death, and is in molecular activity. During life it is maintained in cellular activity, through its immersion in the Etheric.

Table from [The Zelator](#), introductory section "The Way of the Fool". *"The diagram presupposes that Ego is itself a reflecting glass – a sort of mirror of potential – so that the Astral below it is reflected in the Manas above: the Physical is reflected in the highest Atman. [...] Sometimes, Atman is 'Atma!'"*

The four first bodies – physical, etheric, astral, and ego (self, "I") – would correspond to Gurdjieff's planetary body. The various functions like biological growth and instinct, physical movement, emotion, and thought have their own centers, but these are not treated as separate bodies. The higher being-bodies of Gurdjieff would correspond to Manas, Buddhi, and Atman. In other words, the formation of these would, among other things, correspond to the refinement of emotions and of intellect, and the gaining of access to the corresponding [higher centers](#).

The idea is that there exists a higher variant of emotion and a higher variant of intellect. To these correspond bodies which may be developed, or rather which will construct themselves from the appropriate [hydrogens](#) if these hydrogens are produced by the lower organism. For example, the transformation of negative emotions can produce construction material for the body kesdjan and later soul.

The ideas of the higher bodies and of the higher centers are not exactly the same. We could say that constructing the higher bodies corresponds to making the higher functioning permanent.

The astral and the next higher body, variously called atman or soul are the only ones that survive physical death. We can only speak of purposeful reincarnation if these bodies exist and have cohesion. Otherwise we may only speak of "[recurrence](#)" – a mechanical recycling of patterns or of looping of one's "film of life".

In the Cassiopean material

The [Cassiopean](#) material divides the human into the physical body, consciousness, the genetic body, and spirit/etheric body. The material does not go particularly deep into their functions or delineations. From the context of usage we could infer that the C's etheric is whatever survives between incarnations, corresponding to Steiner's I and parts of astral. The genetic would probably correspond to Steiner's etheric, meaning an information field whose presence separates living from inanimate matter and consciousness would correspond to transient parts of I and astral. Such comparisons are however of little practical consequence.

See also

- [Man number 1, 2, and 3](#)
- [Centers \(Fourth Way\)](#)
- [Recurrence](#)



Boris Mouravieff

Boris Mouravieff

Boris Mouravieff is the author of the *Gnosis* series, documenting the inner tradition of Eastern Orthodoxy.

The *Gnosis* books contain information substantially agreeing with Ouspensky's *In Search of the Miraculous*. Further, Mouravieff presents some material not found in other 4th Way sources. Most important among them are the notions of the two races, Adamic and Pre-Adamic and the notion of the polar couple or polar opposites.

Mouravieff was a Russian emigrant living in Paris after fleeing the revolution. He knew Gurdjieff and Ouspensky personally but was not a pupil of either.

The Cassiopaeans validate the notion of the two races and generally authenticate Mouravieff's recording of the tradition. The FotCM sees Mouravieff as a documentation of tradition but not as a spiritual master like Gurdjieff.

The FotCM advises the student to filter out Mouravieff's own speculations from the body of valuable tradition he transmits. One example of Mouravieff's personal gloss is his synarchic-leaning social commentary and thoughts on the esoteric role of specific personages of history.

Mouraviëff's treatment of centers, little 'I's, polarity, the film of life, the two races, bankruptcy, path of access and staircase is genuinely helpful additional material to the 4th Way classics of Gurdjieff and Ouspensky.

Mouraviëff is generally scholarly in tone and less shocking or abrasive than Gurdjieff or Ouspensky. Mouraviëff is also more anchored in a purely Christian background and terminology than Gurdjieff or Ouspensky.

See also

- [Esoteric Christianity](#)



Carlos Castaneda, 1962

Carlos Castaneda

Carlos Castaneda (1925 - 1998) is a best-selling author of books dealing with the alleged esoteric tradition of the ancient sorcerers of Mexico. The books start with *The Teachings of Don Juan*, published in 1968, where Castaneda recounts his experiences as the apprentice of the mythical brujo Don Juan.

This first book deals extensively with the use of natural hallucinogenics for accessing other realities. The later books have more emphasis on internal discipline.

There is endless debate on the historicity of Castaneda's alleged teacher, Don Juan, and many have pointed out discrepancies in Castaneda's own accounts. The trail is probably muddied on purpose and it is likely that Don Juan is a composite character. Much has been written on Castaneda and his following, thus we refer the reader to other sources, such as Cleargreen and Sustained Action,

both to be found on the Internet.

From the FotCM viewpoint, Castaneda is a valuable popularizer of spiritual concepts and probably has transmitted genuine parts of ancient tradition to the public, doing so in conformance with the "Law of Confusion", i.e. maintaining deniability, thus leaving people with freedom to accept or reject the teaching as they may.

The FotCM does not recommend that Castaneda be taken too literally. (Nor that people experiment with hallucinogenics.) His narratives, though presented as factual, are if not entirely, then almost entirely fiction – and he mystifies the ideas he conveys. His books are best approached as collections of ideas expressed through fictional stories – sometimes more and sometimes less metaphorically. Taken in this way, they may stimulate thinking and lead to insights, as the reader draws connections to concepts found in other material, and perhaps to personal experience. Properly understood, there is practical validity to many of Castaneda's concepts.

In presenting his stories, Castaneda is a very readable author and often paints himself as the bumbling buffoon, better to underline the sobriety, mastery and cool virtue of his mythical master, Don Juan. This makes Castaneda more accessible and human to the reader, which most likely was Castaneda's intention from the start.

The main concepts the FotCM has adopted from Castaneda include:

- The [predator's mind](#)
- The [petty tyrant](#)
- Overcoming [self-importance](#)
- [Stalking](#)

Additionally, Castaneda speaks of reality as being a habitual interpretation, something far less solid than generally perceived. The [warrior](#), the esoteric quester on the road to freedom, may travel through other worlds, change his physical form and perform other magical feats. Castaneda is a storyteller, he does not build complex intellectual edifices of cosmology but rather tells hands-on stories through which he explains esoteric concepts. Other Castaneda concepts include second attention, [assemblage point](#), [tonal](#), [nagual](#), energy body, flyer, stopping time etc.

From the FotCM's viewpoint, Castaneda's best work may have been his last, *The Active Side of Infinity*, published in 1998. This book and *The Fire from Within*, explore very important concepts in useful ways and are [recommended reading](#).

Castaneda's concepts overlap a fair amount with those of [George Gurdjieff](#), although the presentation is very different. Castaneda's and Gurdjieff's views on [death](#) as the "adviser" and giver of significance to human life are notably similar. Neither lends particular emphasis to reincarnation, although both acknowledge [consciousness](#) to be potentially separate from body. Another similarity is the emphasis of both authors on attaining freedom through paying back what one owes the world.

Bibliography

- *The Teachings of Don Juan: A Yaqui Way of Knowledge*, 1968.
- *A Separate Reality: Further Conversations with Don Juan*, 1971.
- *Journey to Ixtlan: The Lessons of Don Juan*, 1972.
- *Tales of Power*, 1974.
- *The Second Ring of Power*, 1977.
- *The Eagle's Gift*, 1981.
- *The Fire from Within*, 1984.
- *The Power of Silence: Further Lessons of Don Juan*, 1987.
- *The Active Side of Infinity*, 1998.

See also

- [Predator's mind](#)
- [Petty tyrant](#)
- [Self-importance or self-love](#)
- [Assemblage point](#)
- [Nagual](#)
- [Tonal](#)
- [Warrior](#)

External links

- [Cassiopea Forum: Carlos Castaneda](#)
- [Cassiopea Forum: Castaneda and the Fourth Way.](#)
- [Cassiopea Forum: *The Life & Teachings of Carlos Castaneda.*](#)

Cassiopaeans

The **Cassiopaeans** are a channeled source contacted by [Laura Knight-Jadczyk](#) for the first time in July of 1994, in the course of her experiment with [critical channeling](#). Diverse other people have participated in the channeling process, most often conducted through a [Ouija board](#), but Knight-Jadczyk is the only constant participant and *primus motor*.

The source

The Cassiopaeans identify themselves as "you in the future" and as "[sixth density](#) light beings". According to the source, the "you" refers to a number of people who "recognize the application" of the information imparted by the channeled source and the research for which this information has been an inspiration.

The material

The Cassiopaeian material is somewhat different in style and content from other material received from allegedly similar sources, such as [Ra](#) or the [Pleiadians](#). The metaphysical or cosmological discourse is quite compatible with the aforementioned but the Cassiopaeian material is more specific and hands-on. Of contemporary channeled sources, Cassiopaeian material is unique in that the channeled material has been the starting point rather than the end product. The fact that Knight-Jadczyk and her associates have extensively researched the subject areas covered by the channeled material and used this research for formulating further avenues of inquiry lends a unique hands-on, interactive tone to the material. It contains almost no vague, generic lectures on metaphysics, as are commonly found with channeled material.

The principal themes covered are:

- Man's possibility for spiritual progress through understanding and dealing with dynamics of daily life.
- Present day secret government, alien-related and conspiracy material. This is explored in general and also as relates to the author's personal experience.
- History, ancient as well as modern. In ancient history, lost civilizations such as Atlantis and former cataclysms and alien participation in human evolution and manipulation thereof are discussed.
- Directions for physics research, indirectly dealing with themes such as gravity, space-time manipulation, densities, and unified field theory.
- Material on probable future events, most importantly [the Wave](#), a possible point of transition



The Cassiopeia constellation.

between densities, possibly allowing the 'graduation' of a portion of humanity to [fourth density](#). The 'lessons of [third density](#)' are discussed in this context.

- The core of the practical advice given by the Cassiopaea source consists of [networking](#), study and developing [objectivity](#). Only by learning the lessons at hand can one advance. There are notable parallels between Cassiopaeans and other esoteric teachings, in particular Sufism and the [Fourth Way](#). The Cassiopaeian material has been brought to a larger context of esoteric teachings drawing on many sources and streams by Knight-Jadczyk. Thus the teaching of the FOTCM is not exclusively based on the Cassiopaeian material, although this is its initial impulse and platform.

The following extract is a concise motto for the Cassiopaeian material:

Life is religion. Life experiences reflect how one interacts with God. Those who are asleep are those of little faith in terms of their interaction with the creation. Some people think that the world exists for them to overcome or ignore or shut out. For those individuals, the world will cease. They will become exactly what they give to life. They will become merely a dream in the "past." People who pay strict attention to objective reality right and left, become the reality of the "Future." -- Cassiopaeans, 09-28-02

See also

- [Cassiopaean session transcripts](#)
- [Ra](#)
- [Pleadians](#)
- [The Wave](#)
- [Sixth density](#)

Cataclysm

Tradition speaks of cyclic **cataclysms** visiting the Earth. For example, the story of Atlantis in Plato's *Timeus* clearly mentions repeating, global, civilization-destroying cataclysms, sometimes by fire, sometimes by water.

[Fulcanelli](#) speaks of cyclic cataclysms in the *Mystery of the Cathedrals*, specially in the context of the Cyclic Cross of Hendaye.

The world of myth has a repeating theme of cataclysm and loss of an Edenic state.

The ice core and geological records, tree ring records and other evidence indicate periodic disruptions, possibly volcanic, possibly due to asteroid or comet impact from space. Besides, an impact may trigger volcanic activity. Genetic analysis of populations shows strong local founder effects, suggesting that many people would have sprung from very few, indirectly evidencing vast fluctuations of population.

It is clear that cataclysms occur at very different scales. It is also clear that the stories get mixed and combined in the retelling. Thus Noah's flood, for example may be a collation of many floods.

Chakra

In Eastern esoteric teachings, the human body has seven main energy centers or **chakras**. The Sanskrit word *chakra* means "wheel".

According to the [Cassiopaeans](#), the chakras roughly correspond to the [centers](#) of the [Fourth Way](#) teaching as follows:

1. *Root*: moving/instinctive center
2. *Lower back/belly*: lower emotional center
3. *Solar plexus*: sexual center
4. *Heart*: higher emotional center
5. *Throat*: lower intellectual center
6. *Third eye*: combination of higher emotional and higher intellectual centers
7. *Crown*: higher intellectual center

Many sources associate chakras and the corresponding areas of the body to different areas of human functioning. Problems in these areas of functioning can manifest as medical issues in the general area of the corresponding chakra. Descriptions vary in specifics. For example, Caroline Myss' book, *Anatomy of the Spirit*, contains more material on this aspect of chakras.

The [FOTCM](#) generally considers that spiritual contents are reflected in the physical world. Thus study of the visible is even essential for seeing the unseen. Body symbology reflecting a spiritual cause is thus possible but the general take of the FOTCM is that most teaching on chakras jumps to conclusions. The [New Age](#) community has for a long time used this word very casually.

Clusters of neuropeptide receptors are found in the general areas along the spine which are associated with chakras. Physiologically this structure represents a bridge between the endocrine and nerve systems.

According to the [Cassiopaeans](#) material, chakras are real but often misunderstood and represent a linkage between the physical body and present incarnation on the one hand and [fifth density](#) existence on the other.

The channeled source [Ra](#) places much emphasis on chakras and their corresponding color, ranging in order of decreasing wavelength from the red of the first chakra to the indigo of the sixth. In Ra's description, chakras parallel the scale of [densities](#), each with its characteristic lessons:

1. *Red ray*: biological survival; first density, early second density.
2. *Orange ray*: relations of personal power over another, one to one relationships; late second density.

3. *Yellow ray*: relationship of individual to group, social organization; third density.
4. *Green ray*: unconditional love and unity of all; fourth density
5. *Blue ray*: true communication, wisdom, impartiality; fifth density
6. *Indigo ray*: synthesis of wisdom and love, seeing all as it is, clairvoyance; sixth density.
7. *The sum of all rays*: the overall reflection of a being's balance, the sum total; seventh density.

Certain people see auras and the colors and shapes of chakras therein but the descriptions are at some variance and are not as simple or clear cut as the schematics outlined above, nor are the colors always as listed here. Due to all the variance in individual perception, it is difficult to say anything definite about chakras.

A more fruitful approach may be to take the functions of chakras or centers, which is a closely parallel concept and attempt to see how, where and when the thinking, feeling and physical functions express themselves in the self.

See also

- [Centers \(Fourth Way\)](#)

Chaos, creation, and order

In the classic Greek cosmogony, the Universe is created from chaos. **Chaos**, the primal confusion is the raw material and then **organization**, or logos (an ordering principle) comes about and **creates** the Universe.

This mythic concept can be expressed in more modern terms: According to [quantum physics](#), empty space is filled with constantly emerging and mutually annihilating virtual particles. The word zero-point energy means that the void is filled with all waves of all frequencies and phases, so that in the end the sum of them all is zero and thus they are not detectable and are evenly spread.

The idea of [quantum tunneling](#) is that since all parts of a system's state are uncertain, mere probabilities until measured, there is, for any finite system, a finite probability that a certain state will be measured when the measurement is made. The sea of zero point contains all possible states. A specific moment of measurement may catch this in a specific state and thus something may emerge from apparently nothing.

Now we have the concept of measurement. What is measurement? There is debate on what exactly is measurement in the quantum physics sense. It seems that in order to meaningfully speak of measurement, the notion of consciousness is necessary.

Can the system be its own observer? Can the void measure itself? In the case of a Universe coming into being from chaos, maybe this is so. We cannot know directly. Many cosmologies, whether traditional or newer, tend to speak of a [logos](#) or creative thought that manifests creation from the substrate of possibilities. The terms vary a great deal. To mention a few, we have [seventh density](#) from [Ra](#) and the [Cassiopaeans](#), [logos](#) from Christianity, Chaos from classic Greece, Brahman from the Vedas,

In all these ideas there seems to be a sort of auto-genesis. In the beginning there is one. Then, suddenly, there are many, often two or three.

The only way in which we can stop an infinite regress of creators and their creators is to posit that something came into being by itself. The notion of quantum tunneling out of the uncreated nothing is an idea in this direction but then the system would have to be its own observer. Self-consciousness may have to be a fundamental property of the Universe, for without consciousness there is no measurement and without measurement there is no definite state.

We get the idea that chaos and creation are in a way complementary opposites. In the case of a material Universe, we could say that one pole is inert, evenly distributed,, undifferentiated matter and the other pole is unlimited spirit. Their interplay is creation. In the words of the 4th Way Law of Three, matter is the passive force, spirit the active and the Universe observing itself is the reconciling force.

The Universe moves between a state of undifferentiation and all possibilities. The notion of self-observership is its guide. Now in a local context, we may speak of somewhat distinct observers

and observed and of their interactions. We could say that the notion of creation is related to the notion of order because creation limits chaos, brings order into being.

At the human scale, we could say that [knowledge](#), understood as a substantial correspondence between mental representation and external reality, is creative. This is so because it decreases overall chaos, i.e. [entropy](#) in the system. A system which knows itself is less entropic than one which does not. Thus on the human scale, self-knowledge is off-hand linked to the idea of creation and creativity.

The more a system is volatile, i.e. chaotic, the greater the organizing power of measurement may be. Thus, for consciousness to significantly alter physical reality, the physical reality needs to become less settled. The [FotCM](#) proposes that such windows exist and that the Wave is an example of such. One aspect of this however is that transition into a new state goes via a stage of turmoil. In the words of the Hindu cosmology, Shiva dances the world to its destruction and Vishnu recreates it. Chaos and creation complete each other and one is not without the other.

From the human perspective, one chooses, or at least has the possibility of choosing, which role one plays at each particular situation. It seems that the ideas pertaining to chaos and creation and order are reflected at all scales, as above so below.

See also

- [The Wave](#)
- [Being vs. non-being](#)
- [Objectivity](#)
- [Knowledge](#)

Colinearity

In FotCM discourse, colinearity means going in the same direction. Colinear people have a natural tendency to head in the same direction. Colinearity does not imply sameness of experience or equal level of knowledge or advancement but it does imply seeking in the same fundamental direction. The word is most often used in the context of aspiring to be of service to others.

As people work in a collinear direction, they acquire similar experiences and understandings. In general, esoteric work strives to increase one's objectivity. Thus the world and its effects, as well as the workings of the self appear increasingly in a common light to people following collinear paths.

As people near the esoteric circle of humanity, they reach a point where one can no longer both understand and disagree. This is a natural effect born of seeing the world as it is and has nothing to do with compulsion or any imposed set of beliefs.

Thus colinearity with the Work or FotCM starts with usually a vague questing for something higher and develops into personally verified experiential knowledge.

Colinearity is not a fixed given. People may start with the idea of their colinearity with the Work but experience may demonstrate that they in fact seek something else. Even in such a case, the seeker has made definite constataions on the self.

Colinearity is tied with the concept of immutable nature or 'consciousness director.' This inner nature predisposes one for expressing service to others or service to self. People with different consciousness directors may study together but they will interpret what they find differently. Knowing the same information does not thus make colinearity, nor does any regime or schedule of work make colinearity. Preexisting colinearity can however manifest through knowing the same information and/or working together.

Synergy is more likely to occur in a colinear group than in a non-colinear one, we could say that synergy is not the same thing as colinearity but may be its result.

Colinearity at an advanced level may lead to people forming a group in the esoteric sense, as is alluded to in the New Testament when speaking of the congregation being the body of Christ. What is gained or lost by one is gained and lost by all and where the head goes there follows the body. Also, such a group may hold more of the "stuff of knowledge" or "being" than the individuals composing it separately, thus it may be "wiser" or more "intelligent" than its constituents.

We note that the esoterically colinear group is a rare special case, since ordinary groups tend to condense around the lowest common denominator.

See also

- [Knowledge](#)

Collinear wave reading consciousness unit

The Cassiopaeans propose that there is a para-physical realm that is another layer in the structure of space-time from which our own reality is projected. It is a world of the future that creates our present by projecting itself into the past – a hyperdimensional reality where mental energies or consciousness energies are amplified and can be interactive with the environment...a state of being that has been reported as being the "realm of the Gods".

Many physicists say that all that really exists are "wave forms" and that humans are wave forms of reality and our consciousness is something that "reads waves". We give form and structure to the waves we "read" according to some agreed upon convention. It may be that the perceptions of these levels of reality and their "consciousness units" are what is behind many religious conceptions and mythological representations of "gods and goddesses" and a myriad of both positive and negative creatures. It seems that our reality is controlled from this hyperdimensional space of which we have limited awareness and access. What option we do have is to choose our alignment and prepare ourselves for the emanations that are traveling "downward" to be better received.

Human beings exist to transduce cosmic energies of creation via organic life. A human being seems to be a transducing unit with a "lens capacity". The process of Ascension begins with the choice of tuning the lens. If the individual chooses to "adjust the dial" to see the entire field of Thought Centers influencing creation, he can then begin to select those that enhance and enliven Creation and Being – the Thought Centers of Awakened Consciousness – then a feedback loop that selects that probable future will be established.

As this process continues, as the feedback loop is activated between the Cosmic Observer and the transducing/actions of the creature – the organic unit, the transducing organ strengthens and the exchange between it and the Cosmic Observer accelerates and intensifies. The transducing organ then begins to act as a homing beacon for greater levels of the chosen Thought Center energy – that observer from the future.

In the development of such a feedback loop, the human being – as a conduit of creation, a vessel – becomes an active participant of the creation of his own FUTURE in the act of choosing which observation platform and scope he accepts as "real" – objective or subjective. Furthermore, as the energy of such a being is changed and enhanced by the "flow of cosmic energy" passing through him, as he perceives more and more of the creative expressions of Infinite Potential and chooses those he wishes to align with he becomes collinear with those other expressions of Being - other organic units that may be quite different in make-up, but similarly aware of Infinite Potential – and us thus able to interact with them in a manner that further expands and commutates the energies of transducing.

Comet cluster

The [Cassiopean](#) channeled material speaks of a **comet cluster** entering the inner solar system with a period of approximately 3600 years. This comet cluster is periodically, albeit at very long intervals, replenished by the passage of a dark star through the Oort cloud, a field of frozen debris at the outer fringes of the solar system, about one light year away from the Sun.

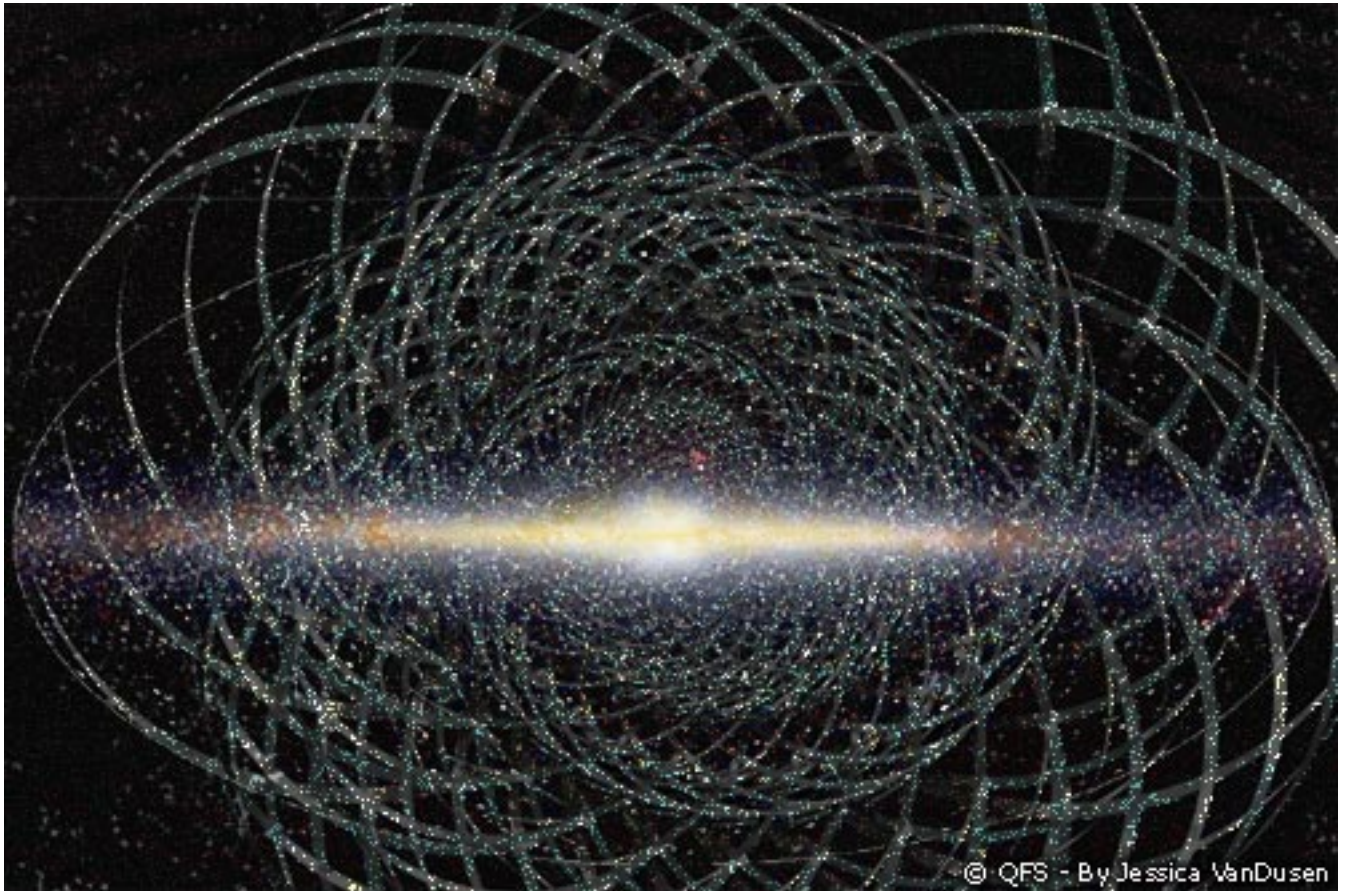
The model of comets on a very elongated elliptic orbit would fit with the periodicity of impact events that can be inferred from the ice cores. Global extinction events appear to be triggered at substantially longer intervals, from 26 million years upwards. This would be consistent with each passage of the dark star precipitating a heavy cometary shower on the inner solar system, which then would get rapidly exhausted by impacting planets, losing mass to evaporation near the Sun and such causes. The remnant would then continue cycling at a 3600 year orbit, getting progressively thinner on each round.

The distribution of cometary orbits shows, under statistical analysis clustering which could be accounted for by a dark companion of the Sun, orbiting the Sun with an orbital period of about 27 million years. See nemesis theory – many resources are also to be found around the Internet. The subject is also extensively discussed and sourced in *[The Secret History of the World](#)*.

According to the Cassiopean material, the next entry of the comet cluster into the inner solar system will closely coincide with [the Wave](#) – and since 2005 the number of fireballs, according to observations gathered by the American Meteor Society, have increased exponentially.

See also

- [The Wave](#)
- [Cataclysm](#)



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There is geological evidence for periodic cataclysmic impact events on Earth. Greenland ice cores show an increase in atmospheric dust with a period of approximately 3600 years. This could be attributed to periodic asteroid or comet impact events.

Consciousness

Concerning **consciousness**, Rodney Collin Smith, in his book *The Theory of Celestial Influence*, said that a cat is an experiment in consciousness. He said:

On a hot day a dog will sprawl in a passage-way, allowing its limbs to dispose themselves as they will, and regardless of the possibility of being trodden on. It quite evidently does not know where all the different parts of its body are. Such behavior is impossible for a cat, which is always careful to arrange its own body; and which equally evidently never quite loses the sense of this body as a whole. Nature appears to have played a very curious trick upon the cat. If a dog is an experiment in the function of smell, a cat is an experiment in the function of consciousness. But it is consciousness unrelated to mind, without meaning, and without the possibility of development. Comparing cat and man we begin to understand how consciousness can exist without intelligence, and intelligence without consciousness.

Thus this is a curious irony of Nature that man has to acquire by hard work what a cat enjoys naturally. The difference is that man has to acquire it, knowing that he is acquiring it, knowing why he is acquiring it, and knowing that it is a necessary step to something else. To no other creature in the world of Nature is such a possibility open.

Concerning the unconscious, the noted Swiss psychologist, Dr. Carl Jung said: "the beginning, where everything is still one, and which therefore appears as the highest goal, lies at the bottom of the sea, in the darkness of the unconscious."

Thus, from Jung's point of view, the darkness (unconsciousness) gives birth to the light (consciousness).

Concerning consciousness, David Bohm, a physicist, has also theorized that consciousness must have something to do with quantum theory. According to Bohm, consciousness and quantum theory are two areas that cannot be reduced to simple algorithms as can other natural phenomena; therefore, the two must be related and as such consciousness is at the basis of quantum mechanics.

Bohm also sees consciousness as that which links the part with the whole. Bohm states:

"It is clear that thought, considered in this way as the response of memory, is basically mechanical in its order of operation"

But then Bohm links this to what he calls the universal flux (wholeness):

"Intelligence and material process have thus a single origin, which is ultimately the unknown totality of the universe. In a certain sense, this implies that what have been commonly called mind and matter are abstractions from the universal flux, and that both are to be regarded as different and relatively autonomous order within the one whole movement."

For Bishop Theophan the Recluse consciousness was spoken of more in transcendental terms when

he stated: "The way to perfection is the way to Consciousness."

So everything is really a form of consciousness, from its formless higher transcendental aspects to its lower derivatives that take an innumerable number of different forms. Thus all is consciousness, from the unconditioned to the conditioned, from the infinite to the finite, from the whole to the part, from the macro to the micro, from Bohm's explicate order (actuality--- derivatives of consciousness) to his implicate order (potentiality--- integration of consciousness). Thus consciousness is that which connects All. All is connected with consciousness. All is consciousness.

The problem with how consciousness is ordinarily viewed is that those who study consciousness fail to see that there are different LEVELS of consciousness. This failure to see this important point, the assumption that we already "possess" consciousness and that it is "free," allows for much cointelpro disinformation relating to this subject resulting in a mixing of levels which generates endless noise and "gnashing of teeth".

[Boris Mouravieff](#) states in his book *Gnosis, Vol. I* p.13:

"We do not possess Consciousness. What we call consciousness is only one of its derivatives, but it is all that is accessible to man as he is born of woman.

"All in all there are four levels of consciousness. Consciousness called----'Absolute'----- and its three DERIVATIVES:

- 1) Absolute Consciousness
- 2) Consciousness of the real 'I'
- 3) Waking consciousness
- 4) Subconsciousness

"Starting from the bottom we have in the first instance subconsciousness. This is the twilight consciousness which we have for example during sleep, where it controls the organism without being interrupted. This subconscious direction of certain functions of our bodies continues during the waking state.

"The domain of subconsciousness is vast and very little about it has been studied. We sometimes treat it as if everything that does not enter waking consciousness is in the subconscious. We not only attribute the reflexes and the general functions of instinctive life to it, which is correct, but also the lightning ideas which come from higher spheres and which we call by vague terms such as: intuition, sixth sense, etc., which is erroneous. The reason is that we consider waking consciousness, clear consciousness as it is sometimes called, to be the peak of consciousness.

"Esoteric science however distinguishes two levels of consciousness higher than waking consciousness. We do not have these by right of birth, nor do we acquire them by normal education or instruction. But they can be reached as a result of special efforts

properly directed.

"The first higher level is that of SELF-CONSCIOUSNESS: alternatively called the 'consciousness of the real 'I'. Above that, there is the level of CONSCIOUSNESS---in the full sense of the word.

"From bottom to top we can define the four levels in other terms, as follows:

4) Subconsciousness is the twilight of the body. It's force does not depend on the cultural level of the individual. We often find that elementary or primitive beings have a much stronger consciousness of their bodies than intellectuals.

3) Waking consciousness is the daytime consciousness of the personality. Putting pathological cases aside, its scope and its amplitude develop with the cultural development of the individual. It is the SUBJECTIVE consciousness of 'I'.

2) Consciousness of the real 'I' is the consciousness of the INDIVIDUALITY, otherwise described as objective consciousness of the individual 'I'.

1) TRUE Consciousness is absolute consciousness: consciousness of the Absolute.

See also

- [Being](#)
- [Being vs. non-being](#)
- [Food for the Moon](#)
- [Knowledge](#)

Consortium

In general usage, a **consortium** is a group of business or government entities allied for promoting some specific agenda. For example, "the standard is backed by a consortium of major industry players."

In the context of the [Cassiopean](#) material, this refers to [fourth density service to self parties](#) and their human representatives. This is a shady agglomeration of big finance, the military-industrial complex, intelligence agencies and other players, where key figures are not known to the public or most governments even by name.

The below quote from Woodrow Wilson from 1912 probably speaks of something of the sort:

Since I entered politics, I have chiefly had men's views confided to me privately. Some of the biggest men in the U. S., in the field of commerce and manufacturing, are afraid of somebody, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it.

The various actual or hypothetical agencies whose names are often mentioned in discussions of secret government and conspiracies are most likely not direct members of such a consortium and may well be red herrings.

Critical channeling

1. See [Channeling and channeled material#Critical channeling](#)

Crop circle

Ever since the 1970's and possibly earlier, crops have been flattened on fields, forming more or less complex geometrical patterns called **crop circles**.

The phenomenon was dubbed a hoax, but even after some would-be hoaxers admitted to it, the phenomenon continued. A simple hoax perpetrated with ropes and planks is not a satisfactory solution to the widespread and sudden appearance of crop circles on consecutive years. Also, the circles incorporate recognizable geometric ideas which would be outside the range of sophistication of the self-admitted hoaxers.

The [Cassiopaeans](#) have said that the circles, with the exception of a very few hoaxes, represent thoughts of [sixth density](#), i.e. are genuine communications of "higher beings". In some instances, secret government entities may have made crop circles with their own technology to further confuse the issue.

There is no generally known or unambiguous interpretation of the possible messages in the crop circles. The ambiguous and non-permanent nature of crop circles is consistent with the principle of preserving [free will](#) by higher positive forces. Communications must not constitute incontrovertible proof and must be open to interpretation.

Extensive information including pictures is to be found on the Internet.

See also

- [Law of Confusion](#)

Cyclical time

The FOTCM holds the idea that history is essentially a superposition of time loops. We may think of this through the analogy of a film projector: Multiple loops of film, each of a different length, run at the same time, being projected on the same screen. This causes precise repetition to be extremely rare but still keeps the same essential themes surfacing time and again.

We see this in studying the rise and fall of civilizations and history's repeating dramas. A case in point is the parallel between today's post-9/11 United States and Hitler's Nazi Germany in the 1930's. Another possible parallel is between today and the last days of Atlantis, as the Cassiopaeans and other sources suggest a surge of Atlantean reincarnations. (And indeed, the "American empire" has essentially become the "Fourth Reich", imposing itself on the world on a scale reminiscent of the story of Atlantis, the ancient "evil empire".)

All of these shorter loops would be embedded in a master loop approximately 309,000 years long, called "the Grand Cycle" by the Cassiopaeans. This cycle separates consecutive appearances of the Wave and measures the length of each period of third density on Earth. Souls trapped in this loop experience repeated runs of a version or other of the history of the human race, all the while being exploited for their psychic energy by the fourth density service to self controllers.

The FOTCM suspects that physical reality forms a symbol system through which the archetypal time loops of which it is constructed can be seen and recognized. Such seeing is never certain but recurring patterns of history are a well attested fact. Learning history may be a way of avoiding its repeats.

The concept of cyclic time does not imply strict determinism. It is rather the idea of a certain organizing principle guiding events by introducing synchronicities, shifting probabilities in chaotic systems and other subtle interventions.

This is in itself a natural process but again we see the control system making use of this for its own ends. This takes the form of causing periodic upheavals destroying any progress which may have been achieved.

In researching ancient cultures, we note that the notion of cyclic history has been forcibly replaced by the notion of a linear one, inevitably drawing to a final conclusive end. This corresponds roughly to the introduction of monotheism and a vengeful male dominator deity. This is part of a cultural control system and is aimed at suppressing any working understanding of natural cycles of history. Furthermore, a culture dominated by the fear of a final judgement is easier to control.

Further reading

- *The Secret History of the World*
- *The Apocalypse: Comets, Asteroids and Cyclical Catastrophes*

See also

- [Grand cycle](#)
- [Linear time](#)
- [Monotheism](#)

Debate vs. discussion

"Debate" and "discuss" are often designated as synonyms in dictionaries. However, on examining the roots of both, the two words reveal very distinct and different natures. Debate is formed from the root *battre* – to beat. Discuss comes from *discutere* – to break apart – or *disquatere* – to shake.

Debate carries the connotation of arguing something in which one has a vested interest, and the importance is placed on winning the point and beating the opponent. To discuss, however, is a closer examination of the subject and incorporates differences of opinion. It is to take the data apart, scrutinize the facts and shake up conventional beliefs.

See also

- [Belief vs. faith](#)

Density

In the [Cassiopaeon](#) and [Ra](#) materials, **density** denotes a qualitatively distinct level of [being](#). Each density has its own structure of life forms, modes of perception and interaction, and typical [lessons](#) for the [consciousnesses](#) residing in it.

Concept of density

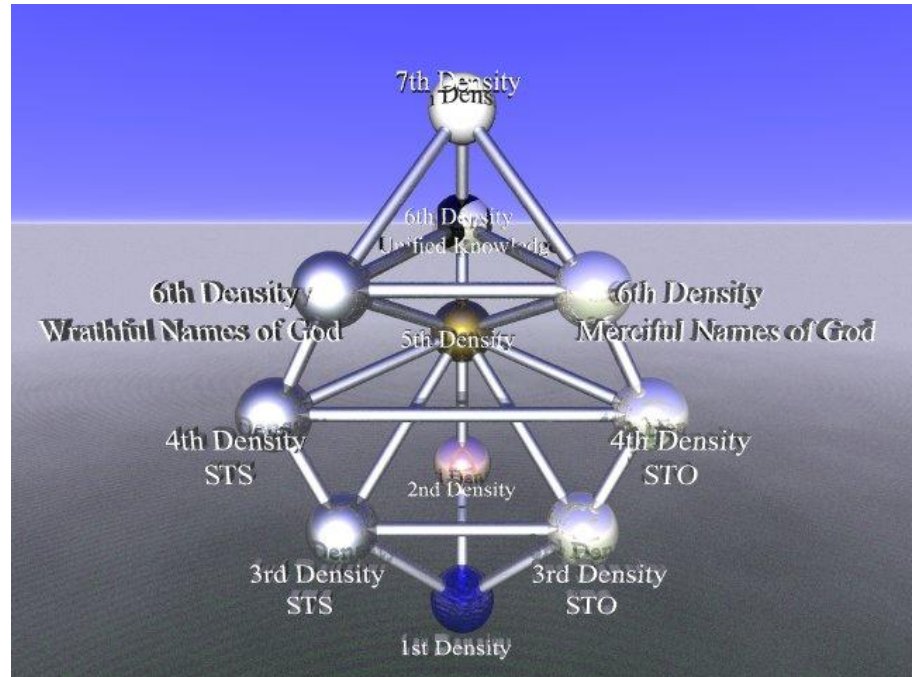
Density refers to density of [consciousness](#), or the level of [being](#) developed by a [soul](#). As being is gained, the state of existence crosses thresholds, each major step along the way being a density. Development proceeds by learning the [lessons](#) of existence. During the [third density](#) – which for us is our human existence – development splits into two pathways: [service to others and service to self](#). The chosen pathway determines whether the soul ends its development by attaining [unity with all](#), or by contracting into inanimate matter.

The densities can, very briefly and roughly, be described as follows:

- The [first](#) is the density of inanimate matter.
- The [second](#) is the density of flora and fauna (plants and animals).
- The [third](#) is the density of human life, and other life with a similar extent of consciousness.
- The [fourth](#) is the density of a semi-physical state beyond limitations of time and space.
- The [fifth](#) is the density of an ethereal, contemplative existence.
- The [sixth](#) is the density of a state much closer to unity, where life exists as thought.
- The [seventh](#) is the density of a complete unity of all.

In volume 3 of *The Wave*, [Laura Knight-Jadczyk](#) illustrates the densities in a form very similar to the Cabalistic tree of life⁵⁰. This illustration is useful for showing the densities in relation to several

⁵⁰[Laura Knight-Jadczyk, *The Wave* Chapter 26: The Tree of Life](#)



other important concepts.

The illustration shows, among other things:

- The duality of [being vs. non-being](#), along with their unity in seventh density. Seventh density includes all, including the thought of non-being; first density concretely expresses non-being in the form of the most limited existence possible.
- How information (unified knowledge) is mirrored, or expressed, in nature. Biological life, and the DNA that determines its nature, first arises in second density.
- The duality of [service to others vs. service to self](#), in the right and left branches, respectively. This duality can also be understood as creativity vs. [entropy](#), and [objectivity](#) vs. [subjectivity](#).
- How a [soul](#) might move between densities during its evolution along either the STO or STS pathway, given the connections between the densities. (The fifth density is a contemplation zone repeatedly visited in-between existences in the first four densities.) Following the fifth, a soul would move into the sixth, either proceeding to go through that density if positively oriented, or contracting back into matter – the first density – if negatively oriented.

However, the illustration cannot convey the full picture; it is a three-dimensional approximation of something that is not three-dimensional. Among other possible simplifications, the top and the bottom are presented as separate, when they might be more accurately seen as being linked, similarly to a [Möbius strip](#).

The concept is complex and third density language is not fully appropriate for describing most

aspects of the matter. The [Ra](#) material offers a somewhat systematic overview of the question. The [Cassiopean](#) material builds further on that basis. There are slight differences in emphasis and definition between the two, but from the standpoint of the FOTCM, the essential message is that a [passage from third to fourth density](#) is in some cases possible, and requires the mastering of the lessons of third density, specifically survival, [karma](#), and the formation of a truly individuated being capable of consistent work in its chosen polarity. The mastery of self that is a goal of the [Fourth Way](#) is a subtask of these.

The different [cosmoses](#) of the Fourth Way cosmology can be seen to correspond with densities. Direct comparison is difficult because most of this material lies outside human experience.

Overview of densities

First density

”See [first density](#) for further information.

The density of inanimate matter. If we can speak of learning here, the lesson is maybe for matter to learn to combine in ways forming primitive biological organisms.

Second density

”See [second density](#) for further information.

The density of flora and fauna, i.e. plants and animals. Lessons have to do with biological life, survival, adaptation, competition, and group organization as seen with animals, etc. The soul structure is generally a species soul pool, but as species become more advanced, individual members of the species may differentiate themselves by more varied individual learning.

Third density

”See [third density](#) for further information.

On Earth, the density of human life. The lessons of the second density continue in more complex forms, as in battles for social domination, survival within social structures, etc. Individually acquired personality and individual learning play a greater role than in the second density. Humans are divided into Pre-Adamics or [organic portals](#) (who share a species-like soul pool) on the one hand, and Adamics (who have an individuated [soul](#)) on the other.

The specific lesson of third density is however making a choice of [orientation of service](#), towards either service to others in its greatest possible manifestation, or service to self in its greatest

possible manifestation. Making such a conscious choice requires having an individuated soul, and presumably a large number of lifetimes in third density for the soul to acquire its polarity.

Fourth density

”See [fourth density](#) for further information.

This is described as a partly physical state where graduates of third density may deepen and perfect their chosen polarity. [Service to others and service to self](#) groups are distinct in fourth density and do not automatically come in contact, unless in the context of interacting with third density.

Most of the [UFO phenomenon](#) involves [fourth density service to self beings](#). Pure service to self may not occur past the fourth level of density, presumably because this is the last at least partly material density.

Fourth density beings enjoy more conscious control over physicality and generally form groups telepathically sharing a common pool of experience while retaining a certain individuality.

Fifth density

”See [fifth density](#) for further information.

Souls of first through fourth density beings find themselves in fifth density between incarnations. This is a contemplation zone where these souls may observe their past/future lives from a purely ethereal state of being. For progress to be realized, this contemplation between lives must be combined with the repeated incarnation of the souls in the density which currently best corresponds to their level of progress. Eventually, a soul will be ”done” with this process, and will proceed to the sixth density after a ”final” stay in fifth density. This description is however only approximate, since the fifth density is timeless and every ”stay” there occurs ”simultaneously”.

Sixth density

”See [sixth density](#) for further information.

This corresponds to the level of the ’[names of God](#)’ or ’unified thought forms.’ [Service to others](#) entities who no longer need to reincarnate occupy this level. This corresponds to [angels](#) or Dhyanic beings in other terminologies.

Seventh density

”See [seventh density](#) for further information.

This is the level where [all is one](#) and one is all, in a practical, real and meaningful sense. There is no longer any difference between thought and reality. This corresponds to the notion of an all-encompassing [God](#) or Universe, or the Sun Absolute of the [Fourth Way](#).

See also

- [Cosmoses \(Fourth Way\)](#)
- [First density](#)
- [Second density](#)
- [Third density](#)
- [Fourth density](#)
- [Fifth density](#)
- [Sixth density](#)
- [Angel](#)
- [Realm](#)
- [The Wave](#)

Destiny

In common usage, **destiny** means some prearranged life plan, possibly watched over by some higher forces which will make it so the destiny gets fulfilled.

In [Fourth Way](#) discourse, destiny is only a remote possibility. Man lives under the [Law of Accident](#): things happen and what happens does not have any transcendental purpose, except maybe the purpose of keeping man where he is and '[feeding the Moon](#)'.

To have destiny, one must [be](#). Destiny is not a given, it is a remote possibility. Some rare persons come to the world with a destiny. These are the great teachers and luminaries of history, Jesus, [Buddha](#) and others. Even they must seek and struggle on Earth to connect with their destiny.

We can look at how destiny and [free will](#) are not opposites but rather mutually necessary through the [Cassiopaeon](#) material. The channeled source says "We are you in the future". This implies a sort of destiny in the sense of a path existing from the present to the future. Still, this path is not the only possible path. Following this path must be an act of free will. In an open universe where unconditioned free will is the founding principle of all, there cannot be deterministic destiny. The closest too deterministic destiny there is is the fate of inanimate matter. The more conscious something is, the less determined it is. The regular human is still heavily determined but holds the potential for reaching towards a destiny.

The more one reaches towards the destiny by practical action, the higher the probability of this particular future becomes, one sort of simultaneously builds one's future and is drawn towards it. A similar idea is expressed by [Rudolf Steiner](#) when he says that spirit reaches towards the past, whereas matter flows towards the future and experience is their intersection.

Action in favor of one's destiny, we could even say in favor of creating one's destiny is sometimes called DO-ing in [FOTCM](#) discourse.

See also

- [Free will](#)
- [Being](#)
- [Doing](#)
- [Karma](#)

Dimension

In mathematics, we can speak of a space with a certain number of **dimensions**. A sheet of paper has 2 dimensions, i.e. two coordinates are needed to define the position of a point on it. Three coordinates are needed to define the position of a point inside a solid.

A dimension is not simply an axis perpendicular to all other axis of the space in question. Dimensions can be linear or cyclic, finite or infinite. The sheet has two finite dimensions. Rolling the sheet into a cylinder continues to have two dimensions but now one of the dimensions is cyclic. Such different configurations of a space with a certain number of dimensions are called manifolds.

In popular parlance, the word "dimension" is often used in the sense of a parallel or alternative reality.

The [Cassiopaeian](#) material contains both uses of the word.

The term [density](#) is different from dimension. Density refers to an entity's degree of development and to a mode of perceiving and interacting with the world that corresponds to this level. It is quite possible that entities of a higher density perceive more dimensions than the three dimensions of space and one of time that the human form is naturally comfortable with. Still, a density is not a dimension.

Often in [New Age](#) literature the concepts of dimension and sometimes of density or plane of existence are used without much discipline, often interchangeably. For example, the phrase third dimensional life form would refer to [third density](#) life form in the Cassiopaeian nomenclature.

See also

- [Density](#)

Discernment

In general usage, discernment means good judgement, seeing things for what they are.

The word is often used in the context of seeing the difference between right and wrong or true and false. In religious discourse, discernment specifically means distinguishing between different spiritual influences.

We could say that building discernment is the core of esoteric work. If being is like the light which illumines man's inner world and allows it to be seen and to act as a coherent whole, discernment is the act of seeing by this light.

Discernment is a sense for the true nature of things. Discernment is a skill or ability rather than the state of possessing information. Discernment may apply to all manifestations of the universe, as they all ultimately derive from archetypal sources. Discernment cannot be codified into a set of universally applicable rules but it can be learned through practice. While some general principles exist, all situations are unique. Discernment is the capacity to see what is applicable to what. Discernment, as knowledge itself, is infinitely varied and all-encompassing. Discernment does not occur in a vacuum, it is always in relation to a situation, a phenomenon or message.

Discernment has to do with awareness of context. In 4th Way discourse, we could say that discernment is the capacity to correctly see the three forces, active, passive and neutralizing as they apply to a situation.

The concept of discernment has a supersensible element, as in a spontaneous apprehension of what is true and what false. This is an attribute that is strengthened along the path of esoteric development. After the fact, it is often possible to say which signs or criteria of judgement led to which conclusion, yet discernment cannot be reduced to applying checklists to phenomena or situations.

Discernment is necessary for making sense of any esoteric writings. The first difficulty is external: The writings have been deliberately twisted along the line of transmission or the cultural context is not properly understood, giving rise to faulty interpretation of any allegories, not to mention errors of translation between languages. The second difficulty persists even if the first were overcome: Words have multiple meanings, for example 'I' in one sentence may mean something completely other than in another. The problem is compounded if comparing different sources.

Discernment applies to man's inner life as well as to outer manifestations. For example, Gurdjieff says that self-love isolates man from reality and prevents esoteric development. Yet a different part of the self must be of great worth and loved a great deal in order to justify the efforts made on its behalf in the Work. Suffering of one sort is wasted energy, merely feeding the moon, yet other suffering is absolutely necessary for obtaining anything. Distinguishing between the parts of self concerned and the types of effort and suffering is an example of discernment applied to inner life. Each of these has its proper 'taste,' which must be linked to the terms used in the teaching before

the teaching comes to life.

Examples of discernment applied to the outer world include seeing through the lies and misrepresentations of politics without the veil of wishful thinking. Even further, discernment applies to what is or is not known. Discernment is the opposite of belief or obsession, it is an ever-vigilant state, knowing the limits of its own knowledge. Another application is seeing the patterns of history through the layers of disinformation accumulated at each retelling. Another application is extracting information of value from esoteric or channeled sources. Even if an invariably truthful source of information existed, the information would be of little value without the capacity of discernment which would confirm its truth, thus making the information the receiver's own.

We could say that the principal aim of the FotCM is practicing and teaching discernment as applies to both inner and outer contents. Only if the world is seen for what it is is it possible to choose one's way and act in favor of this choice. In this sense, all begins with discernment of both one's circumstance as well as of one's inner nature. All that follows calls for increasingly refined discernment between influences, situations and choices.

See also

- [Truth](#)
- [Being](#)
- [Law of Three](#)
- [Third force](#)
- [Juvenile vs. adult dictionary](#)
- [Seeing the unseen](#)

Earth changes and mass consciousness

Earth changes, most often meaning large natural [cataclysms](#), are linked to the spiritual state of humanity (the current state of the **mass consciousness**) by many metaphysical sources.

Organic life on Earth is a sort of energy converter and depending on its functioning, there may be shortages or excessive accumulation of energies that may then be released in large-scale physical events on the planet. The Signs of the Times news website published by the Quantum Future Group regularly tracks incidents of extreme weather or natural cataclysms in parallel with events in the political and social spheres. In general it appears that the worsening political situation and climate instability, earthquakes and thus far small meteorite events correlate.

Many predictions from channeled sources, ever since the Book of Revelations speak of devastating natural catastrophes in the "end times". Modern channeled sources, such as the [Cassiopaeans](#) and [Ra](#) speak of a shift in the Earth's axis coinciding with the Wave.

From [Ra](#):

RA: I am Ra. The [fourth density](#) is a vibrational spectrum. Your time/space continuum has spiralled your planetary sphere and your, what we would call galaxy, what you call star, into this vibration. This will cause the planetary sphere itself to electromagnetically realign its vortices of reception of the in-streaming of cosmic forces expressing themselves as vibrational webs so that the Earth thus be fourth-density magnetized, as you may call it. This is going to occur with some inconvenience, as we have said before, due to the energies of the thought-forms of your peoples which disturb the orderly constructs of energy patterns within your Earth spirals of energy which increases entropy and unuseable heat. This will cause your planetary sphere to have some ruptures in its outer garment while making itself appropriately magnetized for fourth density. This is the planetary adjustment. You will find a sharp increase in the number of people, as you call mind/body/spirit complexes, whose vibrational potentials include the potential for fourth-vibrational distortions. Thus, there will seem to be, shall we say, a new breed. These are those incarnating for fourth-density work. There will also be a sharp increase in the short run of negatively oriented or polarized mind/body/spirit complexes and social complexes, due to the polarizing conditions of the sharp delineation between, fourth-density characteristics and third density self-service orientation.

From the [Cassiopaeans](#):

Disasters involve cycles in the human experiential cycle which corresponds to the passage of [comet cluster](#). [...] Human cycle mirrors cycle of catastrophe. Earth benefits in form of periodic cleansing. Time to start paying attention to the signs. They are escalating. They can even be "felt" by you and others, if you pay attention.

In general, the Cassiopaeans suggest that third density reality be a system projected from a higher

[archetypal](#) level. This level may be reflected as [synchronicities](#), symbolism of events and so forth. Prophecy can give a glimpse into this world, yet translation to ordinary language is problematical. Edgar Cayce predicted that [Atlantis](#) would rise from the ocean in 1969; however, all that happened was that some underwater ruins emerged from the sand off the coast of Bimini.

Q: If a lot of these things [Earth change prophecies] are symbolic, I am assuming they are symbolic of movement or changes in energy.

A: Yes.

Q: (L) And, if these changes in energy occur does this mean that the population of the planet are, perhaps, in groups or special masses of groups, are they defined as the energies that are changing in these descriptions of events and happenings of great cataclysm. Is it like a cataclysm of the soul on an individual and or collective basis?

A: Close.

According to the Cassiopeans, the earthquake and devastating tsunami in Indonesia at the end of 2004 was a natural event that was reflective of the creative energies of souled humans being systematically suppressed. It was not an intentional act by any one party, rather it was a tension finding release where there already was a possibility for such release. The Cassiopeans make many other predictions on natural cataclysms, the reader is referred to the transcripts.

From the FOTCM's standpoint, observations of the present seem to generally validate the trend suggested by the Cassiopeans. Specifics are not predictable due to the human inability to quantify the intangible energies which would mediate between consciousness and Earth and to the nonlinear nature of processes such as earthquakes.

Further reading

- [Earth Changes and the Human-Cosmic Connection](#)

See also

- [The Wave](#)

Enlightenment

The term **enlightenment** is mostly used in the context of various Eastern spiritual teachings to denote a change in [consciousness](#) resulting from extensive meditation. Very few practitioners are said to reach enlightenment and this is most often seen as the culmination of a lifetime of work. The [Buddhist](#) tradition has designations for various levels of consciousness reached via meditation. The reader is referred to sources discussing yogic practices for more detail.

The [Fourth Way](#) does not use the term with any frequency. In the Fourth Way designation of states of consciousness, the state of [objective](#) awareness of self and environment would most closely correspond to the Eastern concept of enlightenment.

The [Cassiopaeon](#) material contains a few references to qualitative changes of consciousness which we could call enlightenment, although this term is not generally used there.

”... The ”trick” that [3rd density](#) STS life forms will learn, either prior to [transition to 4th density](#), or at the exact juncture, is to think in absolutely limitless terms. The first and most solid step in this process is to [not anticipate](#) at all. This is most difficult for you.”

[...]

A: Now, blockbuster for you: 3rd level beings who reach total STO profile automatically and instantaneously go to 4th level at moment achieved!

[...]

A: As we have told you before, if you will be patient just a moment, the universe is merely a school. And, a school is there for all to learn. That is [why everything exists](#). There is no other reason. Now, if only you understood the true depth of that statement, you would begin to start to see, and experience for yourself, all the levels of [density](#) that it is possible to experience, all the dimensions that it is possible to experience, all awareness. When an individual understands that statement to its greatest possible depth, that individual becomes illumined. And, certainly you have heard of that. And, for one moment, which lasts for all eternity, that individual knows absolutely everything that there is to know.

Q: (L) So, you are saying that the path to illumination is [knowledge](#) and not [love](#)?

A: That is correct.

[...]

Q: What I am trying to get to is an understanding of an enlightened being. Eddie and a LOT of other people have the idea that an enlightened being IS LOVE, and that is what they radiate, and that this is a result of being enlightened.

A: No, no, no, no, no. "Enlightened" does not mean good. Just smart.

Q: Okay, so there are STS and STO enlightened beings?

A: Yes, we believe the overall ratio is 50/50.

Q: Okay, what is the profile of an enlightened STO being?

A: An intelligent being who only gives.

See also

- [Consciousness](#)
- [Graduation to fourth density](#)
- [Service to others and service to self](#)

Entropy

In physics, entropy refers to the amount of order in a given system. Irreversible processes, such as combustion increase entropy. This means that energy is more evenly distributed inside the system after the process. A log can burn but will not "unburn" itself. The energy stored in the chemical bonds in the molecules composing the log is dissipated in the form of light and heat, entropy has increased. See any physics text for a more formal definition.

The [FotCM](#) uses the term entropy in a special meaning. Entropy is used to mean fall into chaos, specially societally and individually. Entropy is the opposite of creation. Creation involves ordering things so as to create meaning. Increase of entropy or destruction destroys meaning and increases sameness. A societal collapse and the accompanying reverting from civilized into purely survival oriented behavior is an example of increased entropy in this sense.

In a metaphysical sense, subjectivity and wishful thinking represent entropy. This is so because the divide between the perception and reality is in itself a form of chaos and loss of information and cohesion. Service to self (STS) is associated with the concept of entropy in the sense that this seeks to limit the free will of others and deprive them of their energy and creative potential. By exploiting others, the STS entity may create a local peak of power and order or cohesion but this is at the expense of greater depletion of the potential of the exploited. Thus entropy increases in the system as a whole.

See also

- [Energy](#)
- [Chaos](#)
- [Objectivity](#)

Fifth density

In the scale of [densities](#), the **fifth density** is a non-physical state of being, where entities who incarnate in the first through fourth densities exist between their incarnations. Fifth density is also referred to as a "recycling zone".

[Ra](#) describes fifth density as the first non-physical density or the density of wisdom, the first where thought can create reality without being bounded by material restrictions.

In reading the [Cassiopaeans](#) transcripts, it seems that we need to distinguish between occupying 5th density as a "life-between-life" stage from being a fifth density soul. The latter would mean one had graduated from [fourth density](#) and no longer would incarnate there.

The subject is beyond our means of direct knowing. We can, however, compare with other material on reincarnation and the afterlife and make some general inferences.

Incarnation into a density which corresponds to a soul's general level of development is a necessary means for progress. Only incarnation may teach certain indispensable [lessons](#). We find this idea largely across the board, from the [Cassiopaeans](#) to [Rudolf Steiner](#).

[Ra](#) explains experience as consisting of equal parts of space/time and time/space. Space/time corresponds to incarnate life, with motion in space and no control on the flow of time. Time/space corresponds to between lives contemplation, with free motion in time but no means for affecting space, at least for [third density](#) souls.

[Steiner](#) explains the between lives state or astral world as being based on thought in the same manner as the physical world is based on matter. Time for the incarnate beings flows forward, time for the beings between lives flows in the opposite direction. Generally, [Steiner](#) sees spirit as guiding the present from the future, whereas matter reaches for the future from the past. Each moment of consciousness is thus a meeting of these two streams. [Steiner](#) describes in detail how a sort of mirroring of the past life occurs in the astral world, where one gets to see the self from the outside, through the eyes of all one has interacted with.

The [Cassiopaeans](#) describe fifth density as timeless, thus each between incarnations state is concurrent with every other such state. The contemplation may be instantaneous or eternal, depending on viewpoint. Fifth density may be a sort of showroom of all which may be possible, but realizing these possibilities for one's edification needs to be done from the density that is appropriate to the lesson.

Distance between beings, or experiences of beings, would be a question of pure thought, where similarity measures distance. Thus, a being that is very fragmented or contradictory, i.e. is dissimilar with itself, may not even be recognizable as the same entity. So we could speak of a timeline of incarnations, simply measuring the similarity between each between-incarnations state, so that successive ones are closer together than ones separated by much change of the soul.

We have some relatively independent accounts of near-death experiences, many of which involve cessation of brain functioning, which we may compare with descriptions of a between lives state. What seems to be a common feature is that near-death experiences correspond to the near-deceased person's system of beliefs. There are for example many accounts of meeting Jesus. There are some common features such as going to a light or passing through a tunnel.

It may be that the mind structures the experience around familiar concepts. It may also be that this state is as Steiner describes it, such that knowing of something brings one closer to that which is known, i.e. the metric of distance is informational similarity. Thus, one ends up in the company of those one lived with, which is often reported in near-death experiences and would explain the often proposed idea that people repeatedly incarnate as teams.

One's degree of spiritual cohesiveness "after" each incarnation would influence how much work or learning or planning can take place between lives. Thus, in cases, we may have an entirely mechanical law of karma, while in other cases, more or less intentional life plans.

See also

- [Recurrence](#)
- [Karma](#)
- [Density](#)

First density

In the scale of [densities](#), the **first density** corresponds to inanimate matter and [energy](#). Since the scale of densities is principally concerned with how awareness interacts with its environment, we could say that the first density is the raw material on which awareness acts in order to create.

The [Cassiopaeon](#) material proposes that absolutely everything, thus including inanimate matter, learns after its own fashion and that there is nothing that would not somehow derive from consciousness. In this sense, the first density could be said to be sleeping consciousness, not structured into organisms or species of living things. As the density gets higher, the entities of said density become more diverse and more alive, holding more "aliveness", information or intelligence per entity.

We cannot attribute human-like or animal-like consciousness to inanimate matter. Rupert Sheldrake's claims on morphic resonance between crystals could be something akin to learning at the level of the first density. If one particular solution is once made to crystallize, it will crystallize more readily in experiments carried out in separate locations. Claims concerning the memory of water would be another example of learning in the first density. The imprinting of patterns on a solvent through successive dilutions as practiced in preparing homeopathic remedies might be another example.

The ultimate learning result of the first density is for matter to learn to form self-replicating organisms, thereby creating life. In the Cassiopaea/Ra cosmology, this is not entirely independent of pre-existing consciousness, rather we could say that the consciousness from the future creates its material beginnings in the past. This may take place through various processes, for example manipulating quantum effects at the molecular level in order to promote formation of the building blocks and initial genome for primitive organisms.

In the [Fourth Way](#) scale of [hydrogens](#), the first density would correspond to H3072, which is the category of metals and minerals and generally of substances which do not have a biological origin.

Fourth density

In the scale of [densities](#), the **fourth density** is a mode of existence between physical and ethereal. Such a state may be the result of the Great Work of the alchemist, [ascension](#), [graduation](#) with [the Wave](#), etc. – there are many names for and presentations of the basic concept. Fourth density also appears to be the level at which the higher echelons of the ["matrix control system"](#) function, thus its possible existence is important for the study of the deeper nature of the world.

Limited knowability

Usually in esoteric literature, nothing is described corresponding to an intermediate level between human-type life and a purely disincarnate existence. The [Fourth Way](#) cosmology comes close to the idea of beings of different [density](#) with its "diagram of everything living". The category of angels/planetary beings could well correspond to fourth density and the category of archangels/solar beings to [sixth density](#). The names are highly allegoric, though.

We do not have a mathematical description of whatever laws might govern time and space at such a level. We do not even know with certainty whether such a level is real. People may have experienced states and perceptions which are typical of such a level but these experiences are inherently ambiguous in the way of mystical experiences. We recognize that we are grasping at a concept of which we cannot make any complete or contradiction-free description.

The existence of such a level is indirectly supported by the high strangeness related to the [UFO phenomenon](#). Mythical stories also speak of creatures somewhere between matter and spirit. The strangeness involves anomalies of time, passing through solid objects, places larger on the inside than on the outside, etc.

Graduation to fourth density

"See [graduation to fourth density](#) for further information

In the view of the evolution of [consciousness](#) presented by the [Cassiopaeans](#) and [Ra](#), individuals graduate from [third density](#), which corresponds to the human-like existence as we know it, to fourth density when they have completed the evolution possible in third density. The chief criterion is having achieved a [consistent self](#) which is stably dedicated to either [service to others](#) or [service to self](#). This naturally involves a certain level of [knowledge](#) and intelligence, developed in the course of learning the [lessons](#) of the third density, since this is essential to discerning and choosing between the two polarities.

Channeled descriptions

Given the very small amount of material to go on in exploring the question of the fourth density, most of the exposition on this subject has come through channeled material. Below are two quotes on the nature of fourth density.

From [Ra](#):

QUESTIONER: Thank you. Is it possible for you to give a short description of the conditions in the fourth density?

RA: I am Ra. We ask you to consider as we speak that there are not words for positively describing fourth density. We can only explain what is not and approximate what is. Beyond fourth density our ability grows more limited until we become without words.

That which fourth density is not: it is not of words, unless chosen. It is not of heavy chemical vehicles for body complex activities. It is not of disharmony within self. It is not of disharmony within peoples. It is not within limits of possibility to cause disharmony in any way.

Approximations of positive statements: it is a plane of type of bipedal vehicle which is much denser and more full of life; it is a plane wherein one is aware of the thought of other-selves; it is a plane wherein one is aware of vibrations of other-selves; it is a plane of compassion and understanding of the sorrows of third density; it is a plane striving towards wisdom or light; it is a plane wherein individual differences are pronounced although automatically harmonized by group consensus.

From the [Cassiopeans](#):

A: Not that simple... Picture driving to reach New Mexico by car and "skipping" over and arriving in San Diego instead, or... driving to the grocery store in Santa Fe, and winding up in Moscow, instead.

[...]

A: Now, pay attention! What if: one on 2nd density perceives objects due to their similarity. One on 3rd density perceives objects due to their difference, and one on 4th density perceives objects in terms of their own union with all of them?

[...]

Q: (A) I have another question. In a session from April, you made the following comment: 'four dimensional, fourth density, see?' So you related four dimensions to fourth density. I don't know a mathematical representation of density. I know how to represent four dimensions. This was the first time that you related dimension to density. Is there really

a relation?

A: Yes, because 4th density is experienced in 4th dimensional reality.

Q: (A) Speaking now about 4 dimensional reality, is it four dimensional reality of the Kaluza-Klein type?

A: Visual spectrum.

Q: (A) Does that mean that the fourth dimension is NOT related to the fifth dimension of the Kaluza-Klein theory?

A: Yes.

Q: (A) Yes, it is related?

A: No, yes it is not. There is a flaw in these theories, relating to prism. What does this tell you?

Q: (A) To prism?! Visual spectrum? I don't know what it tells me. I never came across any relation to prism. But, what is this 4th dimension? Is it an extra dimension beyond the three space dimensions, or is it a time dimension?

A: Not "time," re: Einstein. It is an added spatial reference. The term "dimension" is used simply to access the popular reference, relating to three dimensions. The added "dimension" allows one to visualize outwardly and inwardly simultaneously.

Q: (A) When you talk about this 4th dimension, what is the closest thing in currently understood physics that corresponds to this term? I cannot find anything that corresponds. It is not in relativity theory, it is not in Einstein, it is not in Kaluza-Klein...

A: Exactly, because it has not been hypothesized.

The reader is encouraged to study the Cassiopean and Ra materials for more clues. (See [Further reading](#) below.) Both discuss densities throughout the text. Within the scope of this article we can only say that we are dealing with a fundamentally different world. Alice through the looking glass, said the Cassiopeans.

It seems that third density beings may visit fourth density conditions in the context of [alien abduction](#) (the "aliens" being [fourth density service to self beings](#)), and during [fourth density bleedthroughs](#), for example. This does not, however, make one a fourth density being. The density to which one is native depends on development of consciousness.

See also

- [Density](#)

- [Fourth density service to self being](#)
- [Fourth density bleedthrough](#)

Further reading

- *The Wave Series*
- [Cassiopean session transcripts](#) (It is recommended that *The Wave Series*, which presents much of the Cassiopean session transcripts in context, be read in its entirety first.)
- *The Law of One*

Fourth density bleedthrough

In the [Cassiopaeian](#) material, **fourth density bleedthrough** refers to various anomalous perceptions and effects. The idea is that at certain times and places, the boundary between the [third](#) and [fourth](#) densities becomes thinner and perceptions and laws of nature become somewhat fluid.

Examples of this are anomalous body sensations such as heat which does not register with a thermometer, experiences of seeing things from all angles at the same time, seeing multiple realities fading in and out of each other and so forth. Repeated fourth density activity in a specific locality of third density may cause increased bleedthrough. The Cassiopaeans say this sometimes occurs with underground bases manned by fourth density beings, such as the ones in New Mexico. These may also occur as side effects of channeling, [abduction by fourth density service to self beings](#) and many other things.

As [P. D. Ouspensky](#) says, a miracle is not the cessation of laws of nature but the manifestation of a law of a higher level at a lower one. If [God](#) casually reversed laws of nature, then there would be little point in creation of these laws to start with. This does not, however, mean that in some cases laws of a higher world could not appear in a lower one.

See also

- [Fourth density](#)
- [Alien abduction](#)

Fourth density service to self being

The term **fourth density service to self being** refers to beings of the [density](#) directly above the human level who manipulate humanity and other similar life forms for their own ends. These are the architects and ultimate controllers of the "[matrix control system](#)", the "Moon" of Gurdjieff, the "Archons" of darkness of the Gnostics. Most of the [UFO phenomenon](#) originates with these forces.

We are not talking about strictly ethereal entities. [Fourth density](#) beings can appear as solid physical bodies, as exemplified by many UFO reports. These are, however, not native to physicality as experienced by humans. They occupy a realm with variable physicality and can project themselves into physicality as experienced by humans through use of technology or psychic power.

The idea of these beings as a human-like lifeforms from some other planet is misleading. The various strange anomalies such as variations in the rate of passage of time, spaces being larger on the inside than outside and such effects suggest that these beings experience different laws of physics from what we are used to. Accounts retrieved from people having interacted with such entities suggest that people can be transported into this different level of reality and temporarily exist there in physical form. Thus that level does not appear as a fluid idea world and has a certain solidity. Also, based on these observations, there are living entities as well as inanimate pieces of technology in evidence.

We cannot construct an exact representation of this level based on human sensory experience. Accounts of high strangeness in conjunction of the UFO phenomenon and psychic experiences of humans however suggest that such a mode of being and perceiving is real. Otherwise, we are limited to descriptions contained in various channeled material.

[Different biological types](#) of beings have been reported in this context. Most reports concern the so-called Gray alien, a somewhat humanoid 4 foot tall creature with large black eyes and a bulb shaped head. Another form is an 8-foot-tall upright alligator, sometimes called a "Lizzie". Yet another is a Nordic-looking human form. Still other forms such as insects are sometimes reported. To what degree these are physical forms and to what degree these are interpretations of the observers from something else is unclear. There appears to be consistency between reports describing these as solid beings. On the other hand, similar beings are seen walking through walls and materializing from thin air also. This suggests an inherent mastery of physicality, whether through technology or as an intrinsic feature of these beings.

See also

- [High Strangeness](#)
- [Density](#)

- [Fourth density](#)
- [Aliens](#)

Fractured soul unit

In the [Cassiopaeon](#) material, humanity is referred to as a **fractured soul unit**. The concept is that the forces corresponding to the "control system", "the Moon" or [fourth density service to self beings](#) engineered a biological life form, derived from other life forms, and then caused the "fall of man" to take place, entrapping [souls](#) which had previously experienced an "Edenic" state of being into the present homo sapiens form.

See also

- [Fall of man](#)

Free will

The question of **free will** has many levels. At the level of the universe, we could say that the only reason why anything exists is free will. The creative will of the All mediates between the [thought centers](#) of [being and non-being](#), creating a dance of all possible forms.

As the initial impulse of creative will descends from the unconditioned realms of creation towards materiality, it gets diluted, more mechanical and determined at each level.

Tradition, as transmitted by [George Gurdjieff](#) and [Boris Mouravieff](#), even as reflected in the Bible, suggests that the logos or creative will of the Absolute is the impulse behind all which is. The [Cassiopaeans](#) and [Ra](#) define free will as the first universal principle.

Strict determinists are the only ones who completely deny free will.

The concept of free will becomes much more ambiguous when applied at the human level. We could postulate that anything with some degree of consciousness somehow retains some spark of the uncreated, primordial free will. If this were not so, we could not define concepts of responsibility, which after all are central to any ethics. For this reason, pretty much all religious systems recognize some degree of free will, no matter how they otherwise may tend to restrict this.

Gurdjieff's description of the default state of man [is nearly behavioristic](#), involving next to no free will. Still, Gurdjieff's whole work strives towards opening a window through which this free will might manifest. In this sense, Gurdjieff is diametrically and fundamentally opposed to any deterministic school of thought.

The greatest problem for manifested free will at the human level is that man [is not one](#): One I wills, another does not, a third is not even aware of the whole question.

In [Life Is Real Only Then, When 'I Am'](#), Gurdjieff introduces the dictum 'I Am, I Can, I Wish.' From the book:

Only such a man, when he consciously says "I am"-he really is; "I can"-he really can; "I wish"-he really wishes. When "I wish"-I feel with my whole being that I wish, and can wish. This does not mean that I want, that I need, that I like or, lastly, that I desire. No. "I wish." I never like, never want, I do not desire anything and I do not need anything-all this is slavery; if "I wish" something, I must like it, even if I do not like it. I can wish to like it, because "I can." I wish-I feel with my whole body that I wish. I wish-because I can wish.

Free will has nothing to do with desires, it is unconditioned, it is for its own sake, yet it is not arbitrary or random, it may have a direction which is a reason unto itself. The free will possible to man in this sense is far from the possibility of arbitrary indulgence which is often the only thing modern Western discourse understands with freedom.

See also

- [Will and creation](#)
- [Objectivity](#)
- [Being](#)
- [Little 'T's](#)
- [Being vs. non-being](#)
- [Intrinsic nature](#)

Frequency fence

The **frequency fence** is a [Pleiadian/Cassiopean](#) term for an artificial construct meant to occlude perception or keep someone's perception or [frequency resonance vibration](#) within a particular range.

The term was first used in *Bringers of the Dawn* and then mentioned a few times in the Cassiopean material. The two sources seem to use the term in a similar meaning.

We cannot give a precise definition of the term. We can think that [consciousness](#) has a frequency and that this frequency binds it to a [realm](#) where this frequency fits. This is similar to a radio tuner not receiving transmissions which are off the selected frequency even though their signal physically reaches the antenna. The frequencies to which the receiver is not tuned are invisible, as it were. A frequency fence is a structure which keeps receivers and transmitters it affects tuned to a certain band. The idea is insidious in that the frequencies that one cannot access for all intents and purposes do not exist. Thus it is difficult or impossible to prove the existence of such a thing, especially from inside it.

The effects of such a thing would greatly vary depending on the affected persons' natural tendencies. If one naturally stays within the fence one need never become aware of it. Further, distinguishing artificial limitation from natural limitation is problematical.

In practical terms, a frequency fence may manifest as any artificial control on emotion, though usually one that tends to bring people away from consciousness, towards indifference or depression, or towards chaotic activity or obsessive preoccupation.

The only defense against such can come from awareness of the possibility of the fence and of knowing oneself. Having these, one can use will to combat the effects of the fence or to avoid situations where it is felt the most.

We note that this need not be a planet-wide situation in all cases. The effects may be localized or be transmitted through particular people. *The Wave Series* by [Laura Knight-Jadczyk](#) discuss many unusual effects that may be linked to a phenomenon of this sort. Saying anything conclusive is next to impossible but the idea of electromagnetically influencing the mind is well demonstrated. Thus there is corroboration for the general concept, although its hyperdimensional aspects are not fully understood.

From *Bringers of the Dawn*:⁵¹

It was like corporate raiding on Wall Street. These creator gods raided Earth approximately 300,000 years ago – the time period, historically speaking, that you would call the beginning of human civilization...

When this skirmish occurred, a certain group of entities fought in space and won the territory of Earth. These new owners did not want the native Earth species – the

⁵¹Marciniak, Barbara. *Bringers of the Dawn*, p. 15-17. Rochester: Bear and Company, 1992.

humans – to be informed of what took place. Uninformed, the species would be easier to control. This is why light is information and darkness is lack of information. These entities beat out light, and Earth became their territory. It gives you a new idea of light, does it not? There was great radioactivity and nuclear action, and much of Earth was rent asunder. The original species, human creation, experienced great destruction and was scattered.

These new creator gods who were the new owners were also master geneticists. They understood how to create life, and they wanted this territory for their own reasons. Territories are created and held by certain energies for many reasons, one of which is that *there is consciousness within all things*.

Consciousness communicates continuously. Consciousness vibrates, or can be led to vibrate, at certain electromagnetic frequencies. Electromagnetic energies of consciousness can be influenced to vibrate in a certain way to create a source of food. Just as apples can be prepared and eaten in a variety of ways, consciousness can be prepared and ingested in a variety of ways.

Some entities, in the process of their own evolution, began to discover that as they created life and put consciousness into things through modulating the frequencies of forms of consciousness, they could feed themselves; they could keep themselves in charge. They began to Figure out that this is how Prime Creator nourished itself. Prime Creator sends out others to create an electromagnetic frequency of consciousness as a food source for itself.

The new owners of this planet had a different appetite and different preferences than the former owners. They nourished themselves with chaos and fear. These things fed them, stimulated them, and kept them in power.

These new owners who came here 300,000 years ago are the magnificent beings spoken of in your Bible, in the Babylonian and Sumerian tablets, and in texts all over the world. They came to Earth and rearranged the native human species. They rearranged your DNA in order to have you broadcast within a certain limited frequency band whose frequency could feed them and keep them in power.

[...]

Anything [of DNA] that was unnecessary for survival and that could keep you informed was unplugged, leaving you with only a double helix that would lock you into controllable, operable frequencies.

A **frequency fence**, something like an electrical fence, was put around the-planet to control how much the frequencies of humans could be modulated and changed. As the story goes, this frequency fence made it very difficult for the frequencies of light-information-to penetrate.

When light frequencies were able to penetrate the control fence, there was no light to receive them. The humans' DNA was unplugged, the light-encoded filaments were no longer organized, so the creative cosmic rays that brought light did not have anything to plug into and hold onto.

See also

- [Fall of man](#)
- [Realm](#)
- DNA
- [Mind control](#)
- [Food for the Moon](#)

Frequency resonance vibration

FRV stands for **F**requency **R**esonance **V**ibration and is a term specific to the Cassiopaea material.

The term "frequency" generally means the number of repetitions of a repeating event within a period of time. The word "vibration" generally refers to an oscillating, repeating motion. "Resonance" occurs when a vibration in one system triggers a vibration of the same frequency in another system. Systems can have one or more "resonant frequencies" at which frequencies they have a tendency to vibrate.

In common "New Age" parlance, vibration or vibe means a sort of psychic impression, the feel of a person or situation. High frequency connotes goodness or spiritual value, low frequency is dirty, unclear, sticky, vulgar, maybe violent and selfish. One feels a resonance or resonates with something when this something, whether person or information, somehow feels right or true or personally relevant.

In the Cassiopaea material, FRV is a property of a person that has to do with the person's alignment or intrinsic nature. FRV can tend towards service to others or service to self.

FRV is itself not immutable. The FRV of a person may change as a result of influences. If a person is in proximity to another who has a different FRV, there can occur forced resonance where the two start resonating at the same frequency. Still, one has a constitutional predisposition to resonate at some frequencies more than at others.

FRV is not directly coupled to knowledge or intellectual capacity. Still, knowledge and intellectual capacity facilitate work on one's FRV. They allow one to discern between STS and STO and to make corresponding choices, thus heading towards one or the other end. FRV is essentially an indication of an emotional path.

It is possible that the terms of frequency and vibration have a literal meaning in a hyperdimensional context involving a person's alignment with a thought center. If this is so, the phenomenon is not perceived by us in this manner, except allegorically.

See also

- [Alignment](#)
- [Thought center](#)
- [Archetype](#)



George Gurdjieff

George Gurdjieff

George Ivanovitch Gurdjieff (January 13, 1866 or December 28, 1877 - October 29, 1949), generally referred to as G.I. Gurdjieff, was an influential Greek-Armenian spiritual esoteric teacher who founded a quasi-religious movement and introduced [Fourth Way](#) to the Western culture in the first half of the 20th century. Gurdjieff was first known as "G" in *In Search of the Miraculous* by [P.D. Ouspensky](#), which is the most concise and structured presentation of the background and precepts of the Fourth Way.

The date of Gurdjieff's birth is uncertain and he was vague about his origins. It's generally known that in one passport, a date of January 13, 1866 was given, but in another passport revealed "December 28, 1877" as a birth date. A few close friends held the year 1872 to be Gurdjieff's birth year.

Gurdjieff wrote three books, known as *All and Everything* series:

- *Beelzebub's Tales to His Grandson* (first published in 1950)
- *Meetings with Remarkable Men* (first published in 1963)
- *Life Is Real Only Then, When 'I Am'* (first privately printed in 1974)

Much about Gurdjieff's early years are unclear, but according to his autobiography, *Meetings with Remarkable Men*, he traveled across Inner Asia and the Middle East in a quest for an esoteric knowledge and learning about various spiritual traditions between 1887 and 1911, yet this cannot be corroborated.

Gurdjieff appeared in Moscow in 1913 with a developed teaching and started organizing groups of pupils from intelligentsia of the period. He met Ouspensky in 1915, which is recounted in *In Search of the Miraculous*. The period between 1913 to 1949 was a very active period in Gurdjieff as confirmed by primary materials, independent witnesses, and other reports (See "Books about Gurdjieff" below).

Gurdjieff's basic pronouncement was that human life as ordinarily lived is similar to "sleep", and to go beyond the state of sleep requires the Work.

Gurdjieff is one of the great influences on the [FotCM](#), representing a prior living tradition that has proven valuable in explaining the human condition time and again. Gurdjieff's teaching is

comparable to a cold shower of realism, dispelling much of the fluffy wish-fulness of other esoteric teaching or of the [New Age](#).

While Gurdjieff teaches a rather dim conception of the human condition, where man is, by default, only a mechanical part of a food chain, Gurdjieff's life's work demonstrates a faith in the possibility of this being altered, at least for a small portion of humanity.

Most of Gurdjieff's system of metaphysics and cosmology has been transmitted through Ouspensky, but Gurdjieff stands apart from his followers as the uncontested source of the teaching.

The Fourth Way Work consists of mental exercises of awareness, specific physical exercises such as traditional temple dances and specific movements aimed at developing attention, group work in a school context and applied study of an extensive body of teachings on the inner structure of man and the universe.

Gurdjieff's notable quotes

- "Man such as we know him, is a machine."
- "Men are machines who are not responsible for their actions. We cannot do. With us everything happens."
- "Buffers are appliances by means of which man can always be in the right. To destroy inequality and suffering would destroy evolution and the "shock" needed to overcome the buffers."
- "Constant awareness of the inevitability of death is the only means to acquire the urgency to override the robot."
- "It is the greatest mistake to think that man is always one and the same. A man is never the same for long. He is continually changing. He seldom remains the same even for half an hour."
- "Without self knowledge, without understanding the working and functions of his machine, man cannot be free, he cannot govern himself and he will always remain a slave."
- "Religion is doing; a man does not merely think his religion or feel it, he lives his religion as much as he is able, otherwise it is not religion but fantasy or philosophy."

Books about Gurdjieff

- *Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky* by Maurice Nicoll (1952)

- *A Study of Gurdjieff's Teaching* by Kenneth Walker (1957)
- *Teachings of Gurdjieff: A Pupil's Journal* by C. S. Nott (1961)
- *The Unknowable Gurdjieff* by Margaret Anderson (1962)
- *Our Life with Mr. Gurdjieff* by Thomas and Olga de Hartmann (1964)
- *Gurdjieff* by Louis Pauwels (1964)
- *Boyhood with Gurdjieff* by Fritz Peters (1964)
- *Gurdjieff Remembered* by Fritz Peters (1965)
- *Undiscovered Country* by Kathryn Hulme (1966)
- *Gurdjieff: A Very Great Enigma* by J.G. Bennett (1969)
- *Views from the Real World* gathered talks of G.I. Gurdjieff by his pupil Olga de Hartmann (1973)
- *Gurdjieff: Making a New World* by J.G. Bennett (1973)
- *Gurdjieff: Making a New World* by J.G. Bennett (1973)
- *The Harmonious Circle: The Lives and Work of G. I. Gurdjieff, P. D. Ouspensky, and Their Followers* by James Webb (1980)
- *Who Are You, Monsieur Gurdjieff?* by René Zuber (1980)
- *Gurdjieff: An Approach to his Ideas* by Michel Waldberg (1981)
- *The Gurdjieff Work* by Kathleen Speeth (1988)
- *Gurdjieff: The anatomy of a Myth* by James Moore (1991)
- *Eating The "I": An Account of The Fourth Way: The Way of Transformation in Ordinary Life* by William Patrick Patterson (1992)
- *Struggle of the Magicians: Exploring the Teacher-Student Relationship* by William Patrick Patterson (1996)
- *Ladies of the Rope: Gurdjieff's Special Left Bank Women's Group* by William Patrick Patterson (1999)
- *Taking with the Left Hand: Enneagram Craze, The Fellowship of Friends, and the Mouravieff Phenomenon* by William Patrick Patterson (1998)
- *Gurdjieff: The Key Concepts* by Sophia Wellbeloved (2003)
- *Gurdjieff: An Introduction To His Life and Ideas* by John Shirley (2004)
- *Gurdjieff's America: Mediating the Miraculous* by Paul Beekman Taylor (2004)

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- *Gurdjieff Unveiled* by Seymour Ginsburg (2005)
 - *Gurdjieff: A Master in Life* by Tcheslaw Tchekhovitch (2006)
 - *G. I. Gurdjieff: A New Life* by Paul Beekman Taylor (2008)
 - *IT'S UP TO OURSELVES, A Mother, A Daughter and Gurdjieff, a Shared Memoir and Family Photoalbum* by Jessmin and Dushka Howarth (2009)
 - *Gurdjieff and Hypnosis: A Hermeneutic Study*, by Mohammad H. Tamdgidi (2009)
 - *The Self and I: Identity and the question "Who am I" in the Gurdjieff Work* by Dimitri Peretzi (2011)
 - *The Gurdjieff Years 1929–1949: Recollections of Louise March* by Annabeth McCorkle (2012)
 - *Georgi Ivanovitch Gurdjieff — The Man, The Teaching, His Mission* by William Patrick Patterson (2014)

See also

- [Fourth Way](#)
- [The Work](#)
- [P.D. Ouspensky](#)

Graduation to fourth density

Much of the inspiration of the work of the FOTCM has to do with the concept of a planetary change called [the Wave](#) by the [Cassiopaeans](#). Even though we do not from the present perspective know exactly how such a transition would work nor what the end state of such would be, people often ask about this matter. We will here combine material from channeled sources and tradition reviewed by the FOTCM in an attempt to shed light on this. We recognize that we cannot speak on this with certainty or authority and are bound to be only fragmentary and partial in what understanding we may have.

There appears to be a certain benchmark that a being must meet in order to pass from [third density](#) incarnations to [fourth density](#) ones. Additionally, it seems that in some cases this can take place while in the body. This benchmark is variously described but all descriptions raise more questions than they answer. We will look at diverse aspects mentioned by different sources below.

[Ra](#) says that one must be either over 50% [service to others](#) or over 95% [service to self](#) in orientation to qualify. These are equally difficult for the human, which by nature fluctuates somewhere in-between. Fluctuating in-between only qualifies one for more of the same, in the hope that enough experience eventually drive one to choose either polarity.

The Cassiopaeans emphasize simply learning the [lessons](#) of one's [density](#) – i.e. third density – acquiring basic understandings and dealing with [karma](#). Learning the lessons involve becoming practically proficient at seeing the world and navigating in it while not becoming caught in its ways. The Sufis say 'to be in the world but not of it.'

Separating emotions which open one up to possibilities from those which limit is a lesson to be learned and practiced. A certain quality of emotional structure is important.

Mastery of [little 'T's](#) is practically necessary because the 50% STO or 95% STS-ness is hardly possible without great internal and external consistency. One must have [being](#) and capacity for [doing](#) to manifest these.

[Seeing the unseen](#) means, among other things, discerning the often subtle difference between STS and STO in practical life. Without this [discernment](#) of the invisible, consistently choosing one over the other is hardly possible. This is a skill and practice is necessary.

[Boris Mouravieff](#) and [P. D. Ouspensky](#) speak of the possibility of attaining all the development possible in the human form. This is the end of the [Fourth Way](#), when one has become 'man number 7,' in possession of a [permanent individuality](#) and voluntary access to all states of [consciousness](#) humanly possible. Such attainment is virtually unknown in history and even recognizing such would be problematic. The legendary [Fulcanelli](#) may have attained something of the sort but then we do not have a biography to study. In terms of historical figures, Ra names Genghis Khan and St Francis of Assisi as mid-term graduates for STS and STO respectively. We get the idea that such attainment is extremely rare.

Many speak of a balance of [centers](#) or functions as a necessary condition for graduation. We could say that the lessons are learned only when they form a balance that is not overly weighted on one side nor is anything skipped. Ra speaks of the balance and intensity of the rays or chakras. STO is balanced but STS graduates by a sort of omission, by skipping the heart chakra or higher emotional center and directly going to the higher intellectual functions for accessing 'magical' powers. The Fourth Way says the same in different words, after all even the name of [George Gurdjieff's](#) institute was the Institute for the Harmonious Development of Man. The lower centers must be balanced and brought under the control of the [magnetic center](#), which fuses with the [higher emotional center](#) and finally opens the [higher intellectual center](#). Opening the higher intellectual center by other means is black magic and opposed to the Fourth Way.

The relationship of harvestability with unusual psychic powers is unclear. Mouravieff writes that such powers may manifest insofar the specific service of the individual so requires, to each in a different way but that they are in no way an end in themselves. The one power which is essential is the instinctive recognition between [truth](#) and [falsehood](#), which forms as one gains access to the higher emotional center. Ra says that opening the 'gateway to intelligent infinity' is a criterion, which pretty much amounts to the Fourth Way idea of accessing the higher intellectual center. This in turn has to do with a specific psychic metabolism of 'higher [hydrogens](#).'

There is much talk in the [New Age](#) market about physical effects and substances and practices for speeding up one's ascension. The 'enlightening virtues' of [monoatomic gold](#) are a case in point. We see all such techniques as sidestepping the basic issue of learning and applying lessons and manifesting one's individual gifts on the side of creation, whichever these may be.

[DNA changes](#) are mentioned by the Cassiopeans as being part of a transition to fourth density. This would at least suggest that some DNA features have to do with the possibility. This is hardly surprising since heredity determines human capacities in general. The Cassiopeans note that '[soul](#) marries systematic construct when present,' in relation to the DNA and the soul having to be compatible for incarnation to take place.

The graduation is generally depicted as having to do with large scale external events, not only one's internal state. The Cassiopeans suggest that light from a past [supernova](#) would reach the Earth around the time of the transition, which would accelerate the progress of those with a sufficient degree of internal polarization. Also, the Wave is described as a specific discrete event facilitating the passage. Ra and Cassiopeans thus indirectly suggest that the near-absence of mid-term graduations cannot be directly extrapolated for estimating the size of the harvest. There are no estimates but all sources agree that the numbers are very small in relation to the size of the population.

Ra describes the matching of a soul to a density as consisting of a walk towards an increasing brightness of light. The soul stops at the point where the light is too intense. There are discrete steps corresponding to the boundary between densities.

We get the idea that for an individual to make the grade based on one's own efforts is vanishingly

rare, whether in the world or in a monastic setting. Effects and experiences may manifest but this does not yet make the difference. For the STS adept, working alone is in practice the only way since such a being only seeks to control and not to share. For STO, working in a group is natural. After all, one cannot serve others without having similarly oriented others. (Serving STS-oriented beings, or serving the STS-ness in persons of mixed character only contributes to the principle of STS.) Thus, there is great help to be received by balanced or STO exchange. The exchange may compensate for individual shortcomings, producing a group entity that meets the criteria even though not all individuals alone would. The FOTCM is experimenting with the idea that the group collectively may have close to the capacities of a single fourth density STO being.

There is no free ride, however, since natural factors make it so that effective membership only exists when there is reciprocal exchange of a requisite metaphysical quality. What this is will depend on specifics and we cannot draw a checklist. This idea corresponds to the Christian idea of the congregation being the body of Christ. Where the head goes goes the body also. What is gained or lost by one is gained or lost by all, says Gurdjieff with reference to groups.

From Ra:

'The best way of service to others is the constant attempt to seek to share the love of the Creator as it is known to the inner self. This involves self knowledge and the ability to open the self to the other-self without hesitation. This involves, shall we say, radiating that which is the essence or the heart of the mind/body/ spirit complex. Speaking to the intention of your question, the best way for each seeker in third density to be of service to others is unique to that mind/body/spirit complex. This means that the mind/body/ spirit complex must then seek within itself the intelligence of its own discernment as to the way it may best serve other-selves. This will be different for each.'[End quote]

From the Cassiopeans:

"[...] What do you think? Remember, you learn on an exponential curve, once you have become "tuned in." This means that you become increasingly able to access the universal consciousness. Please learn to trust your increasing awareness. All who are present here are at one point or another on that cycle, or one point or another on that cycle of progression, some further along than others. If you properly network without prejudice, you may all wind up at the same point on this cycle. We also mean that you can access the universal consciousness to find the answers to otherwise unseen truths [...].

Life is religion. Life experiences reflect how one interacts with God. Those who are asleep are those of little faith in terms of their interaction with the creation. Some people think that the world exists for them to overcome or ignore or shut out. For those individuals, the worlds will cease. They will become exactly what they give to

life. They will become merely a dream in the 'past.' People who pay strict attention to objective reality right and left, become the reality of the 'Future.'

The above summary is of necessity very partial. To get a better idea on this, the reader is advised to read:

- [The Wave Series](#)
- [Cassiopean session transcripts](#) (It is recommended that *The Wave Series*, which presents much of the Cassiopean session transcripts in context, be read in its entirety first.)
- *The Law of One*
- Boris Mouravieff's *Gnosis* trilogy
- [Fulcanelli's works](#)

And along with the above books, also to read other literature referenced herein.

See also

- [The Wave](#)
- [Fourth density](#)
- [Colinearity](#)
- [Networking](#)
- DNA
- [White dwarves and supernovae](#)

Grand cycle

In the [Cassiopaeon](#) material, the **grand cycle** refers to a period of approximately 309,000 years.

[The Wave](#), or realm border, which is a cosmic phenomenon facilitating passage between [densities](#) (and which is usually accompanied by physical [cataclysm](#)) is said to pass by Earth at such intervals.

The period of roughly 309,000 years (the more precise number 309,882 years was also given), is close to 12 full cycles of precession of the equinoxes. The equinox precesses about 1 degree every 72 years, amounting to roughly 2 millennia per zodiac sign. Whether the precession of the equinoxes has anything to do with the grand cycle is unclear.

According to the the Cassiopaeon material, the mythical [fall of man](#) took place at the previous passage of the Wave, roughly 309,000 years ago.

See also

- [Density](#)
- [The Wave](#)
- [Fall of man](#)
- [Cyclical time](#)

Group transduction of energy

Based on esoteric tradition and the clues from the [Cassiopaeian](#) material, it appears that groups of people represent different spiritual principles at different times.

[Rudolf Steiner](#), for example, speaks of racial and ethnic spirits, which would be akin to the species soul pools that are said to exist in the animal kingdom.

[Boris Mouravieff](#) speaks of esoteric roles being played by different peoples at different times. The concept is however problematic due to the constant possibility of the idea being hijacked to promote a nationalistic or racist agenda.

However, there is reason to think that a group embodying common values can have an overall effect on the state of the planet. This may be as well for increased consciousness than for increased chaos.

Jesus says that whenever two of you get together and ask in my name it shall be given. [Ra](#) says that the power of the asking is proportional to two to the power of the number of people asking. Gurdjieff emphatically states that only a group can escape. The [Cassiopaeans](#) encourage people to combine energies. The idea of a group being significant is near ubiquitous.

There is of course the question of what constitutes a group. Are two people praying for the same thing really praying for the same thing? This is so only if they understand the same things, at least in relation to the prayer. But this hardly occurs outside of the circle of esoteric work.

Thus, the effects of groups are limited because they lack the quality of forming a group in the esoteric sense.

Therefore, when groups do have significant effect, very large numbers of people are involved in organizations involving little individual consciousness, as in the case of armies or mass movements. In these cases, the group, as spiritually incohesive as it may be, is hijacked to support a narrow clique's purpose. There too the group amplifies something but it amplifies unconsciousness for itself and it amplifies the manipulator's purposes for the manipulator. . It does not however amplify either very efficiently, hence large numbers are required. The rise of Nazism is a classic example.

If a nation does serve a purpose for some higher force, most likely this is not for the nation's benefit, no matter what promises of chosenness the 'god' in question may make. Indeed, history is rife of entire nations being '[fed to the Moon](#).' It may be that the nation is quite literally a prisoner of the spirit which corresponds to it, specifically in the case of '[organic portals](#).' However, one of the spiritual functions of the human level of development is for the individual to individuate and acquire an individuated [soul](#) and [free will](#), escaping the [General Law](#) and entering under the Law of Exception where such unconscious bondage no longer holds.

Now for a group to transduce [energy](#) in the sense meant by the sources above, the group needs to be coherent. But this does not mean group thinking or following a singular leader. The other possibility is that if the group cultivates [objectivity](#), the group's members will come to all see the

same thing. This is the meaning of the idea that at the esoteric stage one cannot both understand and disagree.

Groups transduce energies in all cases but the manner, efficiency and energy may be very different.

See also

- [200 conscious beings](#)
- [Organic portal](#)

Heating the crucible

In FOTCM parlance, "heating the crucible" means receiving [shocks](#) and using these as catalyst for internal change, generally for building cohesion between [little 'T's](#).

In order to do, one must be. But one cannot be, nor wish, nor do, without having internal consistency. Without internal consistency, action just happens as a result of activating one or another program which happens to have been installed by circumstance into the person.

Heating the crucible involves internal friction, a struggle between yes and no, as [George Gurdjieff](#) puts it. Little 'T's and [programs](#) cannot be discovered unless they are activated and one attempts to work against their pull. Heating the crucible, i.e. receiving shocks and working against one's default responses while [remembering oneself](#) is a way of first knowing oneself and then [creating cohesion](#).

The word annealing, which means repeatedly heating and cooling a piece of metal while shaping it, relates to this process. Several repetitions of the same or similar shocks are needed for achieving permanent results.

Cooling too fast makes brittle metal and in the allegory would correspond to [self-calming](#), i.e. denying or rejecting the shock or dissociating it. Not cooling at all is not good either since one cannot function in a state of permanent shock, besides this too leads to dissensitization which is not the objective.

The word crucible is used in [alchemical language](#) probably to denote the human as a whole. It is a vessel in which a substance is being prepared. Gurdjieff uses the analogy of a chemical factory for the same or similar concept. The terms just come from different ages and cultures.

See also

- [Fusion \(Fourth Way\)](#)
- [Shock \(Fourth Way\)](#)

Higher centers

The [4th Way](#) terminology recognizes the higher emotional and higher intellectual centers as well as the sexual center as higher centers. Descriptions vary and are not always unambiguous.

The sexual center is a higher center in the sense that it is not divided into positive and negative halves and mechanical, emotional and intellectual aspects. It is not as readily identifiable as the moving, thinking and feeling functions and it is not limited to sexual functions. The Cassiopaea material associates it with the solar plexus and says that it is a place of in-streaming of cosmic energies.

From the material:

Q: [Question concerns what takes place during the body's sleep]

A: The question needs to be separated. What happens to a souled individuals is different from an organic portal unit.

At this point, we stopped and talked about the "soul energy" of organic portals coming from a "pool" - sort of like the soul pool of flora and fauna. So, the question about where the recharging comes from for "organic portal units" was asked.

A: The pool you have described.

Q: This one was about where the recharge energy comes from for the souled being during sleep. Same place?

A: No - it recharges from the so-called sexual center which is a higher center of creative energy. During sleep, the emotional center, not being blocked by the lower intellectual center and the moving center, transduces the energy from the sexual center. It is also the time during which the higher emotional and intellectual centers can rest from the "drain" of the lower centers' interaction with those pesky organic portals so much loved by the lower centers. This respite alone is sufficient to make a difference. But, more than that, the energy of the sexual center is also more available to the other higher centers.

Q: [Of course, the next logical question was: where does the so-called "sexual center" get ITS energy?]

A: The sexual center is in direct contact with 7th density in its "feminine" creative thought of "Thou, I Love." The "outbreath" of "God" in the relief of constriction. Pulsation. Unstable Gravity Waves.

Q: [Question as to whether these "centers" as described by Mouravieff relate at all to the idea of "chakras."]

A: Quite closely. In an individual of the organic variety, the so-called higher chakras are "produced in effect" by stealing that energy from souled beings. This is what gives them the ability to emulate souled beings. The souled being is, in effect, perceiving a mirror of their own soul when they ascribe "soul qualities" to such beings.

Q: [We made some assumptions about which center corresponds to which chakra.]

A: No.

The "sexual center" corresponds to the solar plexus.

Lower moving center - basal chakra

Lower emotional - sexual chakra

Lower intellectual - throat chakra

Higher emotional - heart chakra

Higher intellectual - crown chakra

Q: [What about the so-called seventh, or "third eye" chakra?]

A: Seer. The union of the heart and intellectual higher centers.

Mouravieff describes the higher emotional and intellectual centers as the "eyes of the soul". They both see differently. These centers exist in individually souled humans and are even functioning and awake but are disconnected from the lower centers which constitute the regular consciousness due not to any deficiency of the higher centers but rather due to the lower centers' lack of development and improper and sluggish functioning. The Work takes the form of preparing the lower centers in such a way that they become capable of entering into contact, however briefly, with the higher centers. It would be false pride to claim that human efforts create the higher. The scope of human efforts is limited to training the lower centers, the machine, so as to be a suitable receptacle for the soul. The higher is not the product of man's efforts, which are anyway restricted to the level accessible to man. Yet the efforts are necessary. At best these efforts could be said to provide construction material and receptive capacity for the higher. They do not per se design or cause the higher.

The higher centers need the correct type of fuel in order to function, or it may be more correct to say that the organism must contain the right type of energies in order to connect with these centers. In the system of hydrogens, these energies are H12 for the higher emotional and H6 for the higher intellectual. The only energy of this degree that is produced independently of consciousness is the Si12 of sexual energy. The other energies are Sol12 from the air octave and Mi12 of the impression octave. These may occur in surges from specially intense experience or conscious work. Such processes may help the metabolism produce the right psychic substances by intensifying attention, for example.

The connection to the higher emotional center is linked to the state of objective consciousness of self, or intense self-remembering. This may occur spontaneously in flashes of an entirely different perception but the lower centers cannot typically sustain such contact for long. One problem with this perception is the fact that the lower intellect immediately steps in the way and starts analyzing, which disrupts the immediacy of the contact. The lower intellect substitutes ideas and representations for the thing itself and replaces immediate perception with imagination. The strength of attention is not sufficient for staying with the experience. Both intellect and emotion flee into imagination and making interpretations and judgements, which is their normal automatic functioning.

Contact with the higher intellectual center is linked to the highest state of consciousness spoken of by the 4th Way, the objective consciousness of the cosmos or divine consciousness. This is so rare that it is nearly impossible to say anything about this. See Enlightenment.

Mouravieff writes concerning these as follows on Vol. I pages 46 – 47 of *Gnosis*:

Their functions are different. In the Tradition they are sometimes called the eyes of the Soul. Thus, St Isaac The Syrian said: 'While the two eyes of the body see things in an identical way, the Eyes of the Soul see differently: one contemplates the truth in images and symbols, the other face to face.' In other words, messages received through the higher emotional center can be translated into pictures or language, but they always take the form of images or symbols. This is the case, for example, with the Book of Revelations. [...] As for communications received through the higher intellectual centre, they are of such a transcendent nature that there is no way in which they can be translated into human language.

We do not register the messages of the higher centres, which are ceaselessly working in us at full capacity. This is not only because our lower centres are under-developed, but also because they are not equilibrated. We must therefore apply ourselves to stimulate the growth of the Personality within us, and to equilibrate and regulate the work of our three centres. By the intensive practice of self-observation, we must try hard to distinguish the work of each centre within us, then the work of their two parts, and lastly of their sectors. So we enter within ourselves.

If by appropriate exercises we can succeed in completely developing and perfectly equilibrating our lower centres, we shall be able to establish a permanent tie with our higher centres. Such a tie will be established gradually, starting from the lower emotional centre. The further the latter is purified and developed, the better it will acquire its normal rhythm. This is what will allow contact with the higher emotional centre. Later on, through the latter, it will make contact with the higher intellectual centre.

As no direct link exists between the lower intellectual centre and the higher intellectual centre, the intellectual culture which is the almost exclusive basis of our education cannot

lead us to higher levels of consciousness. In spite of the refinement of his intelligence, no matter how extensive or deep the knowledge he acquires, exterior man remains enclosed within the circle of reason. Escape is possible only via the heart; that is why the cultivation of our emotional life dominates the attention, the pre-occupations and the obligatory efforts demanded by esoteric teachings.

See also

- [Centers \(Fourth Way\)](#)
- [Sex](#)
- [Organic portal](#)
- [Bodies of man](#)
- [Self-remembering](#)

Hyperdimensional reality

This term is used in the context of the Cassiopaea material and [FotCM](#) studies to denote an expanded view of reality.

This is the larger reality in which the reality of three dimensions of space and linear time is embedded. The hyperdimensional reality is not directly observable from inside itself. We can however see shadows of hyperdimensional contents and principles through their effects, a bit like the spectators in Plato's cave analogy.

A comprehensive description is not possible but drawing on all the material brought together by the FotCM from esoteric tradition, direct experience and different sciences, we can list probable attributes of this broader reality:

Multiple Levels - Reality seems to be constructed of worlds within worlds, each offering a more all encompassing view of phenomena and beings. This idea corresponds to the 4th Way ray of creation and the Cassiopaea/Ra scale of densities. The human level of perception is but a slice of a more complex world. We can speak of archetypal forms having a concrete existence in a hyperdimensional context from which they are projected onto the level of human experience.

Cyclic Time - Time is probably perceived as non-linear and consisting of cycles within cycles from the hyperdimensional perspective. Causality is not a strict one-way relationship between pasts and futures but rather an interactive probabilistic joining of possible pasts and futures into an expanded present. This does not mean that time would not exist but that it is not limited to one dimension.

Consciousness and Energy as Commodities - Consciousness appears to be a construction material as well as a sort of food or commodity for certain beings. From the perspective of the hyperdimensional reality, emotions, thought and experience have a certain solid substance, as does knowledge. These are items to be either hoarded or passed around, as in STS vs. STO.

Variable Physicality and non-Physical Existence - Legends and the [UFO phenomenon](#), for example, feature a large assortment of variously ethereal and physical beings. Consciousness is not limited to manifesting through a solid physical body.

See also

- [Matrix control system](#)
- [Food for the Moon](#)
- [Archetype](#)

- Density
- Knowledge

Intrinsic nature

The term **intrinsic nature** term comes from [Sufi](#) tradition and refers to one's built-in tendency towards "felicity" vs. "wretchedness", "grace" vs. "sin", or [being vs. non-being](#).

This corresponds roughly to the [Cassiopaeon](#) notion of consciousness energy director. This is the factor determining the binding between the entity and the realm the entity occupies. This corresponds to both [density](#) as well as to the [service to others/service to self](#) duality.

At the level of human psychology, such a nature can be seen in one's basic disposition towards either being giving, empathic, and honoring reality, or on the other hand selfish and submerged in [wishful thinking](#).

See also

- [Being vs. non-being](#)
- [Frequency resonance vibration](#)
- [Realm](#)
- [Essence](#)

Juvenile vs. adult dictionary

This distinction is a concept of the FotCM Work. The idea is that different people use identical words but understand and intend very different things with these. This is a well known phenomenon of exterior humanity.

During one's formatory years, a person acquires a semantic map of the world. This map determines what concepts are available for use by thinking. This also involves associations between emotions, value judgements on what one may or may not feel, emotional values of words and so forth. The psychological term "working model" is somewhat related to this.

Words are only symbols which are connected to individual semantic maps. These maps can be compared to dictionaries. The juvenile dictionary generally contains textbook or dictionary definitions of words, without depth and nuance brought by prolonged use and experience.

The adult dictionary is more integrated, where words have a richer set of meanings, one could say that there are more connections between concepts and thinking has thus more to choose from. The greater connectedness may even be a literal fact at the neurological level. Such connectedness comes about by exercising all aspects of the mind simultaneously, linking the concept at several levels, abstract, allegoric, concrete, emotional and so forth.

Some persons may be very apt at cognitive skills like specialized problem solving or mimicry but lack essential depth of meaning. These could be said to operate with the juvenile dictionary. This is the case with psychopaths, to take an extreme example.

An important idea of the FotCM Work on the self is to build one's dictionary, to establish new neural connections. This is not purely an intellectual exercise. In fact, what people call thinking is often prescribed by emotional value judgements and engrained mental habits. Detecting and countering these barriers can expand one's dictionary. The expression 'thinking with a hammer' is often used for this.

This concept is introduced in detail in the [Wave series](#) at the Cassiopaea site.

See also

- [Thinking with a hammer](#)
- [Imprinting](#)
- [Brain](#)

Kantek

According to the [Cassiopaeans](#), **Kantek** was the fifth planet of the solar system. Over 80,000 years ago, the planet was destroyed and what we know as the asteroid belt now occupies its old orbit. Hundreds of millions of the inhabitants, the Kantekkians, were transported to Earth prior to the destruction. The stories indicate that there were two groups of Kantekkians. One group traveled to Earth using the technology of 4D STS rescuers, while the second group used the Merkabah, the mother stone, to transport themselves onto Earth.

The Kantekkians landed in the Caucasus and surrounding areas, the cradle of the Caucasian/Aryan race. It is said to be from this extraterrestrial gene pool that the Celts and Aryans originated. The Kantekkians are described as tall, blond and with Nordic features. The gene pool is said to be closer to the original Orion stock, and can be polarized either very strongly positive or very strongly negative. The C's have indicated that all persons of Nordic heritage possess more potent power centers which can be utilized for either STO or STS. These power centers may relate to mtDNA (the powerhouse of the cell), and tie into legends about ancient people being 'radiant'.

These new arrivals are remembered in ancient legends and stories such as the Sons of Belial and the Sons of the Law of One. The many myths of tall Aryan types traveling around to places as far as India, China and South America, often with knowledge quite advanced in relation to the local populations, could also fit with the idea of an advanced racial group entering the world stage.

Looking for traces of them in ancient history, these two groups also left their mark on the archaeological record. They can be roughly divided into the [circle people](#) and the [pyramid people](#), named for the types of construction they seemed to have preferred. The megaliths, circular labyrinths and spiral artwork are found mainly in the North. The pyramid cultures are located predominantly in the south, as in Egypt and Central America. .

The populations of the world in this day and age are now so thoroughly mixed that the bloodlines are no longer so clear cut.

Ra also discusses the subject of the former 5th planet under the name of Maldek.

For further discussion please see [Laura Knight-Jadczyk's](#) article "[Jupiter, Nostradamus, Edgar Cayce, and the Return of the Mongols](#)".

See also

- [Circle people vs. pyramid people](#)
- [Celts](#)
- [Aryans](#)

Knowledge

In general usage, **knowledge** can mean:

1. The state or fact of knowing.
2. Familiarity, awareness, or understanding gained through experience or study.
3. The sum or range of what has been perceived, discovered, or learned.
4. Learning; erudition: teachers of great knowledge.
5. Specific information about something.
6. Carnal knowledge.

In an esoteric context, knowledge as opposed to information means that what is known, is known in context and in an applicable form. Knowledge implies having assimilated the information and having made it a part of oneself.

Knowledge does not automatically imply that the knowledge in question correspond to reality. One may believe and act on false information which one has mistaken for knowledge.

Knowledge is tied to [being](#). A certain level of being, or cohesion of parts of self will be required before information on a particular subject becomes knowledge.

Knowledge strongly suggests an element of skill or know-how, of capacity of application. Information may turn to knowledge by being applied.

Knowledge often suggests a meaning of first hand knowledge, acquired by experience. Not all knowledge requires direct experience of the object of knowledge, for example one does not have to be persecuted in order to know about the possibility of being persecuted. There the criterion of knowledge is applying the knowledge of the danger for avoiding directly experiencing this same danger.

[George Gurdjieff](#) tells us that esoteric knowledge is like a material substance. There is only a certain amount of this substance allotted to the world at each time. If this stuff of knowledge is spread too thin, it does nobody any good. In great condensations, when a large amount is shared between relatively few, knowledge can produce great change and benefit.

While this may sound unfair, this is not so: The majority of people have no interest in claiming even their due amount of knowledge, hence much stuff of knowledge goes unclaimed. This is specially so in times of turmoil. Thus an aspect of esoteric work is gathering this knowledge.

When in possession of such knowledge, groups become, as it were, more intelligent, they can do at a level that surpasses their individual or collective 'regular' intelligence. The concept may relate to the 4th Way notion of higher 'hydrogens' and to the ideas of 'intelligent energy' as explained by Ra. At any rate, substances (hydrogens) are seen to be endowed with a certain 'intelligence' or

'vivifyingness' proper to each level of hydrogen.

The [Cassiopaeian](#) material speaks extensively of knowledge. The key idea is that assimilation of knowledge, then understood in an applied esoteric sense, is an intrinsically limitless concept capable of providing one with all understanding as well as protection one may need. Knowledge and love are related, in the sense of facets of a whole: One may only love that which one knows and will naturally seek to know that which one loves. Otherwise the 'love' is an internal attachment to imagination.

The New Testament parable of the talents probably refers to esoteric knowledge. See Matthew 25:14:

25:14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

25:16 Then he that had received the five talents went and traded with the same, and made them other five talents.

25:17 And likewise he that had received two, he also gained other two.

25:18 But he that had received one went and digged in the earth, and hid his lord's money.

25:19 After a long time the lord of those servants cometh, and reckoneth with them.

25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast

that is thine.

25:26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

25:27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

25:28 Take therefore the talent from him, and give it unto him which hath ten talents.

25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Knowledge has 'negative entropy.' This means that an accumulation of knowledge, when this knowledge is put to use, as suggested by the investing of money above, causes more knowledge to accrete around it. This is in a sense true of learning in general but considering Gurdjieff's idea of knowledge as a substance which when concentrated opens qualitatively new possibilities, we suspect there is more to the matter.

The presence of knowledge in a system decreases its entropy and adds order to the system. In this sense knowledge, when it is objective, i.e. corresponds to the system which it concerns, is creative.

See also

- [You create your own reality](#)
- [Entropy](#)
- [Chaos, creation, and order](#)
- [Objectivity](#)



Laura Knight-Jadczyk

Laura Knight-Jadczyk

Laura Knight-Jadczyk is a seventh generation Floridian, a historian/mystic and an author of over 14 books and many articles published in print and on the internet. Because of her lifelong interests in science and spirit, she began what has come to be known as the "[Cassiopaeon Experiment](#)" in 1994; an experiment in [Superluminal communication](#).

She is married to theoretical/mathematical physicist [Arkadiusz Jadczyk](#), one of the world's few living experts in hyperdimensional physics. They established an active online research forum called [Cassiopaea Forum](#) and several websites as a result of the C's experiment.

In March 26, 2002, Knight-Jadczyk created [Signs of the Times](#), or Sott.net, which is a research project of the non-profit Quantum Future Group (QFG).

Under Knight-Jadczyk's direction, the QFG created the [Éiriú Eolas](#) stress-reduction and rejuvenation program in 2009.

Knight-Jadczyk and her husband continue to research the mysteries of life and the universe in their quest to understand the human condition.

Books

- *Riding the Wave* (The Wave Series, Volume 1)
- *Soul Hackers* (The Wave Series, Volume 2)
- *Stripped to the Bone* (The Wave Series, Volume 3)
- *Through a Glass Darkly* (The Wave Series, Volume 4)
- *Petty Tyrants & Facing the Unknown* (The Wave Series, Volume 5 & 6)
- *Almost Human* (The Wave Series, Volume 7)
- *Debugging the Universe* (The Wave Series, Volume 8)
- *Amazing Grace* (2002)
- *High Strangeness* (2004)

-
- [The Secret History of the World](#) (2005)
 - [9/11: The Ultimate Truth](#) (2006)
 - [The Apocalypse: Comets, Asteroids and Cyclical Catastrophes](#) (2012)
 - [The Noah Syndrome](#) (2012)
 - [Comets and the Horns of Moses](#) (2013)
 - [JFK: The Assassination of America](#) (2013)
 - [Earth Changes and the Human-Cosmic Connection](#) (with Pierre Lescaudron, 2014)
 - [The Cassiopea Experiment Transcripts, Volume 1: 1994](#) (2014)
 - [The Cassiopea Experiment Transcripts, Volume 2: 1995](#) (2015)
 - [The Cassiopea Experiment Transcripts, Volume 3: 1996](#) (2016)
 - [The Cassiopea Experiment Transcripts, Volume 4: January - May 1997](#) (2017)

Further information

- [The Exorcist in Love](#) by Thomas French
- [Laura Knight-Jadczyk website](#)
- [The Truth About the Cassiopean "Cult"](#)

See also

- [Arkadiusz Jadczyk](#)
- [Cassiopeans](#)
- [Fellowship of the Cosmic Mind](#)
- [Éiriú Eolas](#)

Law of Three

The **Law of Three** is fundamental to [Fourth Way](#) cosmology, where each phenomenon springs from the interaction of three forces. The idea is also central to the [Cassiopaeian Experiment](#), where context or [consciousness](#) determines [alignment](#) in relation to the fundamental duality of the cosmos.

Cosmology

In Fourth Way cosmology, the fundamental law is called the *Law of Three*, or the law of the *three principles* or the *three forces*. According to this law, every phenomenon – from the cosmic to the sub-atomic – is the result of the converging action of three forces:

- The *active force*, also called the *Holy Affirming*.
- The *passive force*, also called the *Holy Denying*.
- The *neutralizing force*, also called the *Holy Reconciling*.

The human mind is geared towards thinking in terms of a single force or at most two. People are generally unaware of the 'third force' or 'third principle' in a given phenomenon or situation, and as such they are not able to form an [objective](#) understanding of it. Rigid '[formatory](#)' or '[mechanical](#)' [thinking](#) tends to only see 'yes' and 'no', 'true' and 'false', or 'good' and 'bad'. Introducing the notion of third force as a representative of *context* or [consciousness](#) can broaden the mental process.

Still, we may not give fixed meanings to the three forces. The three forces are active, passive and neutralizing only with respect to the phenomenon at hand. Thus one and the same force may play very different roles in different phenomena and no phenomenon is isolated. The Law of Three deals with the single occurrence, but no single occurrence occurs that is not part of some process. The [Law of Seven](#) deals with how a process moves through distinct stages in time.

[George Gurdjieff](#) describes the Law of Three and the question of the third force as follows⁵²:

Contemporary thought realizes the existence of two forces and the necessity of these two forces for the production of a phenomenon: force and resistance, positive and negative magnetism, positive and negative electricity, male and female cells, and so on. But it does not observe even these two forces always and everywhere. No question has ever been raised as to the third, or if it has been raised it has scarcely been heard.

According to real, exact knowledge, one force, or two forces, can never produce a phenomenon. The presence of a third force is necessary, for it is only with the help of a third force that the first two can produce what may be called a phenomenon, no matter in what sphere.

⁵²P. D. Ouspensky, *In Search of the Miraculous*

The teaching of the three forces is at the root of all ancient systems. The first force may be called active or positive; the second, passive or negative; the third, neutralizing. But these are *merely names*, for in reality all three forces are equally active and appear as active, passive, and neutralizing, only at their meeting points, that is to say, *only in relation to one another at a given moment*. The first two forces are more or less comprehensible to man and the third may sometimes be discovered either at the point of application of the forces, or in the 'medium,' or in the 'result.' But, speaking in general, the third force is not easily accessible to direct observation and understanding. The reason for this is to be found in the functional limitations of man's ordinary psychological activity and in the fundamental categories of our perception of the phenomenal world, that is, in our sensation of space and time resulting from these limitations. People cannot perceive and observe the third force directly any more than they can spatially perceive the 'fourth dimension.'

Gurdjieff goes on to describe the Ray of Creation, wherein the three forces of the Absolute meet, creating worlds where the three forces no longer act as one. In a repeating process, the three forces then meet, giving rise to the next order of worlds, wherein the number of forces is doubled. This process proceeds to create a series of seven [cosmoses](#) (beginning with the Absolute as the first), where the number of forces acting on a cosmos is also the number of laws to which it is subject. The more laws, the more mechanical the worlds of a cosmos.

[Boris Mouravieff](#), in his [Gnosis trilogy](#), also relates the three forces to the creation of the world. Emerging with the creation of the Universe, each force represents one of the three conditions conceived by the non-manifest Divinity before the creation of the Universe:

- The *passive force* corresponds to the *static condition*.
- The *active force* corresponds to the *dynamic condition*.
- The *neutralizing force* ensures the *maintenance* or *equilibrium* of creation.

In the first volume of *Gnosis*, Mouravieff writes:

Life in the universe is nothing but a perpetual process of creation in every domain, on every plane, and at every step. In addition, for every event, large or small, important or insignificant, an act analogous to the First Creation of the entire Universe is produced, with all proportions maintained. In this act, the three forces act as a replica of the three conditions which conceived the created universe before the manifestation.

Examples

The formulation 'The higher blends with the lower in order to actualise the middle' , is clear in the following: the sperm merges with the ovum to create the embryo or alternatively the sexual

drive is inhibited, giving rise to ‘sublimation’ or ‘complex’, a teacher relates with a pupil ensuring transmission, etc.

In other examples, the third force is a catalyst or arbiter which determines the outcome of the encounter of the active and passive forces. For example, flour and water become bread only when bonded by fire, plaintiff and defendant have their case resolved only through a judge, the soul in potential asserts itself over the body through the application of the Work.

Work on the self

The Law of Three is of practical importance in self-Work. By studying oneself, one can learn to distinguish the three forces in the functioning of one’s machine. One can also recognize the absence of the third force by inertia in one’s life – by observing that one is stuck. Such observation shows the need for a new element which can enter as the third force. It could be knowledge, it could be work on one’s body or emotions; or, it could be that the need to “pay all in advance” is not being fulfilled, and must be before further progress is possible.

George Gurdjieff describes self-study and self-Work in relation to the Law of Three as follows:

[...] by studying himself, the manifestations of his thought, **consciousness**, activity—his habits, his desires, and so on—man may learn to observe and to see in himself the action of the three forces. Let us suppose, for instance, that a man wants to work on himself in order to change certain of his characteristics, to attain a higher level of **being**. His desire, his initiative, is the active force. The inertia of all his habitual psychological life which shows opposition to his initiative will be the passive or the negative force. The two forces will either counterbalance one another, or one will completely conquer the other, but, at the same time, it will become too weak for any further action. Thus the two forces will, as it were, revolve one around the other, one absorbing the other and producing no result whatever. This may continue for a lifetime. A man may feel desire and initiative. But all this initiative may be absorbed in overcoming the habitual inertia of life, leaving nothing for the purpose towards which the initiative ought to be directed. And so it may go on until the third force makes its appearance, in the form, for instance, of *new knowledge*, showing at once the advantage or the necessity of work on oneself and, in this way, supporting and strengthening the initiative. Then the initiative, with the support of this third force, may conquer inertia and the man becomes active in the desired direction.

Examples of the action of the three forces, and the moments of entry of the third force, may be discovered in all manifestations of our psychic life, in all phenomena of the life of human communities and of humanity as a whole, and in all the phenomena of nature around us.

But at the beginning it is enough to understand the general principle: every phe-

nomenon, of whatever magnitude it may be, is inevitably the manifestation of three forces; one or two forces cannot produce a phenomenon, and if we observe a stoppage in anything, or an endless hesitation at the same place, we can say that, at the given place, the third force is lacking. In trying to understand this it must be remembered at the same time that people cannot observe phenomena as manifestations of three forces because we cannot observe the objective world in our subjective states of consciousness. And in the subjectively observed phenomenal world we see in phenomena only the manifestation of one or two forces. If we could see the manifestation of three forces in every action, we should then see the world as it is (things in themselves). Only it must here be remembered that a phenomenon which appears to be simple may actually be very complicated, that is, it may be a very complex combination of trinities. But we know that we cannot observe the world as it is and this should help us to understand why we cannot see the third force. The third force is a property of the real world. The subjective or phenomenal world of our observation is only relatively real, at any rate it is not complete.

The [Cassiopeans](#) stress the need for giving back in order to receive. Taking without giving eventually results in a blockage, regardless of the amount of energy expended in other ways. Relating this to the above quote, it is an instance of the third force being missing. Giving back can take many forms – it depends on [what is asked for](#). In the context of this group, a large part is helping out with our common projects – e.g. discussing and sharing information on the Cassiopaea Forum, editing Signs of the Times to help keep it active as a lighthouse for the world, contributing to other projects – or helping to provide the means which others can use to do so. It can also be a matter of dedication – of not being able to receive more until one puts in practice, or sincerely utilizes, what one has already been given.

Duality, context, and choice

In relation to the fundamental duality of the cosmos, the third force is the context which determines how something [aligns](#) with either side. The duality can be expressed in various terms, including:

- [Being vs. non-being](#)
- Creativity vs. [entropy](#)
- [Service to others vs. service to self](#)

There is good (the creative principle or STO), evil (the entropic principle or STS), and the specific context that determines which is which. While in a given situation, a particular action may align with one of the [polarities](#), in another situation it may correspond to the other. In any given situation, [discerning](#) the context is the basis of making an unweighed choice between the two natures.

[Laura Knight-Jadczyk](#) illustrates this in part of her article series "Jupiter, Nostradamus, Edgar

Cayce, and the Return of the Mongols”⁵³:

There are those who think that truth or lies are always static, that a lie is a lie is a lie and that to be ”good,” one must ALWAYS tell the ”truth.” However, it is not always that easy. For example, consider France during the Nazi occupation. Undoubtedly, many of those involved in the resistance lied daily and regularly about their plans and activities. What was different about their lies was the INTENT and the SPECIFIC SITUATION. In such a situation, speaking the truth to a Nazi soldier who would use that truth to destroy one’s fellow resistance fighters would be ”evil,” so to say, and lying would be ”good.” The greater truth that the lie served was Freedom from Tyranny. The ”observer” of the situation knew the objective truth that revealing his plans or betraying his brothers would bring their deaths. The reality of the Nazis was based on subjective lies, and by responding to these lies leading to tyranny with an opposite lie that led to freedom was then an effective canceling of the subjectivity leaving the field clear for objectivity. This simple example ought to give the reader much to think about in terms of the socialized belief in a ”black and white” exposition of ”truth or lies” and ”good and evil”.

Attempting to define rigid, context-free rules of ’good’ and ’evil’ does not approach any real understanding, and the instilling of such mechanical morality is part of the formation of [false personality](#). Ultimately, no dogmas can replace the development of [consciousness](#) and [conscience](#) in guiding the decisions of one involved in the Work. Consciousness allows discernment of the nature of choices, and the development of [conscience](#) leads to a kind of universal morality which is independent of cultural values and [programming](#), and which is able to take context into account.

An awareness of context in judging the rightness of actions is an inherent part of the practice of [external considering](#) and [strategic enclosure](#).

Another example of the ’third principle’ in ethics is the [Buddhist](#) notion of the middle path. For example, the extremes of asceticism and gluttony can be reconciled to right action by the Dharma, thus moving on from the body-centricity implicit in the original tension between deprivation and indulgence.

See also

- [Being vs. non-being](#)
- [Unweighted choice](#)
- [Realm of the three](#)
- [Law of Seven](#)

⁵³[Laura Knight-Jadczyk, ”Jupiter, Nostradamus, Edgar Cayce, and the Return of the Mongols Part 11”](#)

Further reading

- *In Search of the Miraculous*
- *Gnosis (book trilogy)*
- *Beelzebub's Tales to His Grandson*

Lessons

"All there is is lessons," state the Cassiopaeans throughout the material. The universe is one great school, everything learns, even inanimate matter. All perceptions, all laws of nature, all beings exist so that the infinite universe as a whole and the constituent parts would learn.

Learning entails first hand, applicable awareness. Not every being may have every conceivable experience but all beings together, in the infinite creation which is One, tend to produce all experience that is possible as defined by the structure of each level of the school.

Having assimilated lessons of a specific level prepares one for the next level. Anticipating lessons of a future level does not necessarily have this effect, although a questing spirit is a great catalyst for learning. The outcome of lessons is knowledge that one can call one's own, knowledge one has worked for and has had some possibility of applying or seeing in practice.

When thinking of lessons we must allow for individual differences in lesson profile. There is no single description of curriculum, at least not expressed in terms of individual actions or tests. Karma may determine specific lessons to be faced by an individual. Assuming that all individuals come to the same conclusions or pass through the same lessons is unrealistic and goes contrary to the purpose of third density, which after all is individuation and metaphysical choice. The diversity of individual lessons and life paths does not signify that the understandings acquired were not ultimately converging towards applied manifestation of service to others or service to self.

On one hand, the school of Earth can be said to produce a mass commodity of experience, the "food for the moon," a sort of psychic nourishment for 4D STS. Producing food for the moon takes place through mechanical suffering and repeatedly visiting every pleasure or calamity offered by the planet. Thorough experience of this is not what causes one to assimilate the lesson. Indeed, we could say that repeated experiencing of the cycle rather proves that one has not learned the lesson.

The other produce of the school could be said to be individuals with knowledge allowing navigation through the school on an intentional path. Depending on the direction, different experiences will be necessary or superfluous, so we still cannot produce any external checklist or cheat sheet.

It is said that an intelligent person learns from his mistakes but a genius learns from those of others. The principle of networking may offer a shared path of learning but then again such learning is only as good as its practical application and the value and credence given it by the learner. A group that is both united in purpose and diverse in its makeup can be a great asset for learning but even there problems of the "confusion of tongues" may occur.

See also

- [Truth](#)

- Graduation to fourth density
- Knowledge
- Networking
- Colinearity

Lies and lying

Lies are ubiquitous in both the inner and outer life of man. Any work aspiring towards **truth** needs to deal with this state of matters – which to begin with requires distinguishing between various forms of **lying**. The below draws on **Boris Mouravieff's** discussion of lying in the *Gnosis* books.

Lies can be categorized as follows:

- *Necessary lies.* There are situations where lying is essential to survival or to capacity to function. Peter's denying of Jesus is an **archetypal** example of this.
- *Useful lies.* **Disinformation** and various misrepresentation are common in **politics**, business, advertising and so forth. These are often not directly demonstrable falsehoods but rather spins put on events. These, as well as various withholding of information, scheming and so forth are done essentially to **serve the self** at the expense of another. Functioning in the world requires one at least to be aware of this. Such actions are in principle antithetical to **service to others**-oriented esoteric development, yet the seeker may be forced to have recourse to secrecy or disinforming either in professional life or in order to be able to maintain his quest in a world which is for the most part hostile to such endeavors.
- *Useless lies.* People sometimes lie out of habit, giving false impressions in order to please, or be socially accepted, exaggerate their accomplishments and hide their failings, all in the context of regular small talk. Such lying is not necessary nor is it useful and it generally only serves to dissipate energy and subtly increase **subjectivity**.
- *White lies.* Lying can sometimes be motivated by noble motives such as concern for others. This is the case for example when telling a sick person that the sickness not be fatal when in fact it is. Mouravieff compares this to attempting to perform a miracle with insufficient means. The word does not change the world.
- *Lies to the self.* Of all forms of lying, lying to oneself is esoterically the most harmful. This is the only form of lying which is never justified. One effect of lying to oneself is increasing the factionalization of **little 'I's**, where one little 'I' misleads another – which goes directly against the goal of forging an internal unity. Another effect of lying to oneself, specially if the lie is believed by a large faction of little 'I's, is weakening one's faculty of **discernment**. Habitual lying to oneself creates buffers, promotes **sleep**, and introduces internal noise conflicting with the signals from those parts of self which do not believe the lie to the self. Deliberately lying to others is less destructive to integrity than lying to self, specially if the latter lie is believed and absorbed into the self.

There are various psychological techniques of influencing the self, such as NLP (neurolinguistic programming) and diverse techniques of suggestion and **hypnosis**. These can certainly be used for lying to the self but are not limited to this. Widespread use of these methods does run the risk of simply constructing more internal fantasies about the self, which is ultimately harmful. At the

very least, one should know what effect one attempts to create and why.

[George Gurdjieff](#) says concerning lying that in most circumstances, man lies or tells the truth mechanically, simply because he cannot do otherwise. Only when there is a measure of non-mechanical [being](#) and intentionality does lying or telling the truth become significant. Moral or ethical considerations do not apply to [machines](#). One must have a degree of mastery over the self in order to make choices concerning honesty. All is predicated on the circumstance and the level of being of the participants. Within the Work, honesty is required; in the outside world, compulsive honesty can even be a form of hysteria and lead to all manner of trouble.

The question of truth and lies relates to creativity and [entropy](#) through the fact that lying always introduces confusion and disorder into the system of the world. In a world that is based on lies and half-truths playing along with this is to a degree necessary. Lying generally introduces added separation between the one who lies and the one to whom one lies. As an internal phenomenon this is contrary to the Work. As an outside interaction, separating one's inner life from another by lies can be vital.

Lies are a form of power over others. In terms of the dynamic of [service to others vs. service to self](#), lies are a tool of service to self. Lies are aligned with the principle of entropy simply because the more lies the world contains, the less organized and the more fragmented it becomes, and the more energy is expended in maintaining all this complexity. This ties up energy which otherwise could be expressed creatively. This is true within the individual as well as at the societal scale.

A lie can be seen as an indirect request for truth. In a situation of confrontation where lies are used as instruments, the defense consistent with the service to others orientation is confronting the lies and spin with truth. Lies and their promoters can often be recognized by the fact that they tend to shift in response to circumstance and become entangled in their own contradictions while truth remains stable.

See also

- [External vs. internal considering](#)
- [Strategic enclosure](#)
- [Truth](#)
- [Discernment](#)

Linear time

In general, **linear time** refers to the concept of a time dimension which is strictly sequential and only moves forward. No branches or loops are permitted.

In the [Cassiopaeian](#) material, this concept has specific connotations and meanings. Linear time is seen as one of the major building blocks of the [prison in which mankind finds itself](#). This is reflected at the levels of man's DNA, psychic makeup and culture.

The Cassiopaeian channeled material proposes that man's linear perception of time is a result of a truncation of man's psychic capabilities, affected at the time of the [fall of man](#). This circumstance is reflected in DNA. While this may be so, this is not directly verifiable. This is plausible in the sense that psychic abilities do seem to correlate with DNA, though. At any rate, the "built-in" tendency to linear perception of time and a strict notion of causality are psychic factors which tend to confine man in the prison of [third density](#) service to self.

At the level of culture, today's dominant [monotheistic religions](#) all posit a notion of linear time, with an irrevocable "end of the world" and "final judgement" enacted by a severe god, without appeal or possibility of getting one's life "right" next time.

The emergence of the dogma of linear time and final judgement seems to coincide with the emergence of a monotheistic male dominator deity.

At the present time, the use to which the monotheistic religions and their eschatology is put by the powers that be is glaringly obvious. We see the hand of the '[hyperdimensional control system](#)' throughout history in its installing and utilizing the topic of final judgement as a control mechanism. All this hinges on the widespread acceptance of the dogma of linear time.

See also

- [Cyclical time](#)
- [Fall of man](#)
- [Monotheism](#)

Further reading

- *[The Secret History of the World](#)*

Love

There is a bewildering range of meanings and connotations associated with **love**. The [Cassiopaeans](#) have said that love is light is [knowledge](#).

We can distinguish between [subjective](#) and [objective](#) love. We can also distinguish between love at the human level and love seen as a cosmic principle, such as [God's](#) love of creation.

At the human level, the essential question of love is whether one loves another or whether one loves one's own idea of this other. Loving another seeks to support this other in achieving whatever his/her highest potential or innate direction may be. For this to make any sense, one has to seek to know the beloved first, with appreciation and understanding, on the other's terms, not one's own. The [Gurdjieffian](#) tradition calls this objective love.

The subjective kind of love is attached to one's own idea of the other or to what can be gained or obtained from the other. People call the most various desires love. These can have to do with social status, addiction to power over or domination of another, [sexual](#) interest and so forth. The emotion fluctuates between satisfaction of getting and fear of losing and is generally centered on the self. Subjective love seeks to somehow forcibly appropriate another into one's extended self. One example of this is showing off what a clever or good-looking partner or child one has in order to somehow increase oneself. Any games of domination or co-dependence which often involve the term love fall in this category.

The relationship between love and attachment is subtle. The subjective perspective hardly makes any difference between love, desire to possess, need and attachment. Still, love completely without wish to be or interact with the beloved or some emotional bond or attachment to the person seems a contradiction in terms. We should not take the notion of 'if you love someone set them free' to the extreme of seeing all as potentially interchangeable objects of love. This misses the possibilities of specificity and reciprocity inherent in the concept.

Love often gets confused with need. If love in the objective love sense is to be a giving interaction, in order to love one must be willing to and have something appropriate to give. The idea of need reverses this concept and makes the love of the other into love of self. There is much pop psychology hype about the concept of loving self before loving another. This ties in with the idea of giving versus needing but the notion of self-love gives this a self-serving twist.

It is better to say that one needs to be in order to love. Being and self-love as intended in the above paragraph are entirely different. Being here means internal consistency. One cannot love if one loves, the other obsesses over jealousy, a third sees this as foolish and a fourth does not even know of the whole thing. Besides, to love anything except one's illusion, one needs to know the beloved. The capacity of knowing is again predicated on being. Love often implies specific dedication or commitment. Again, these mean little if one is without internal consistency of being. Thus work on the self is needed for better to love.

Philosophers and artists have variously sought to find a bridge between the love of human romance or family and something greater and more cosmic, such as the love of God towards creation. Much has been said about the concepts of eros and agape, the personal and specific love and the divine, all encompassing love. Granted, a personal relationship may involve aspects of both but still we have a broad gulf to bridge. Different thinkers have proposed different ascents of love, each in its own way reaching from the specificity of human passions towards the divine and universal.

The Platonic ascent first recognizes the carnal and limiting nature of human passions, jealousy, obsession, desire for self and all such traits which are, following a certain intrinsic taste for the Platonic virtues of truth, beauty and goodness, variously impure and defiled. The student of love then frees himself of such preoccupations by sublimating the love of the specific, often tinged with sexual and/or possessive elements, towards a broader category of all that is beautiful, going from the person towards the person's lovable attributes in general. This love transforms itself into love of the abstract Platonic virtues in general, thus free of anxiety of loss or preoccupation with control, for the beloved is the greater universe of truth, beauty and goodness. This construction is attractive but loses along the way the very human characteristics of personal specificity and reciprocity. The Platonic ascent may thus be seen to be more a separation than a unification, where the student denies his emotional vulnerability and in a sense his humanity by withdrawing into the contemplation of that which is eternal but not personal.

The Platonic ascent involves a very subtle duality: On one hand, the virtues cannot be ignored by one who aspires on the esoteric path. On the other, exclusively embracing these may lead into denial of the lessons at hand, as if prematurely claiming to take God's lofty perspective on all which is without having personally traversed the fires which one claims to have transcended.

Quite a different ascent is outlined in Emily Bronte's classic *Wuthering Heights*. There the singular romance of Cathy and Heathcliff reaches a sort of immortality by its extreme of specificity and single-mindedness. The protagonists reach a sort of crystallization via the extremity of their forbidden passion and cruelty towards each other, partly conscious, partly consequence of not freeing themselves entirely of the bonds of circumstance. Both are creatures of will and moving center, whereas the Platonic student is more of an intellectual. The story of Cathy and Heathcliff captures something of love at an archetypal level but this seems to be more in the direction of service to self polarization by using emotion as a catalyst.

Another ascent is sketched by Mouravieff in his description of the polar couple. The partners are reunited halves of the initially unbroken being, the spherical perfect form described in Plato's Symposium. While Cathy and Heathcliff may represent polar opposites of a sort, the polar couple of Mouravieff's fifth way are esoteric seekers drawn together under the auspices of esoteric work, together striving to reverse the effects of the [fall of man](#), to become the new Adam and Eve. Mouravieff describes various possibilities and pitfalls of such a situation in his [Gnosis books](#).

There is much talk in metaphysical material about how love is the primary principle of all creation and how all in the end reduces to cosmic love. Also the words love and light are often used together

with a special meaning. The problem with much such material is the lack of definition and semantic vagueness.

[Ra](#) defines love/light as the primary impulse and light/love as the result of its application, where the will of love impresses itself on the substance which is light. It is as if love were the creative intent and light were the resulting information or form. *Bringers of the Dawn* discusses these somewhat similarly.

The [Cassiopeans](#) speak of gravity being the binder and light being its energy expression. We can imagine various balances of love and light at various points. Love without light goes in the direction of will without information, light without love in the direction of information without application. The duality of [service to others and service to self](#) is implicit in the concept of love here, since the love may be of self or other, imploding and absorbing or expanding and outraying. Spiritual gravity is discussed in conjunction with love/light and light/love reaching some threshold intensity or concentration, as at the boundary of higher densities.

Love, light and knowledge can be seen as different aspects of a whole which always involves these in different proportions. They are not exactly the same thing but they occur together. Ra expresses the idea of the Law of One to be the balancing of love/light and light/love.

Even at the human level, we see how love, will and knowledge are linked. We may think of the love as the impulse of will, of light as the exchange of energy and information, of knowledge as the integrated result of this process.

See also

- [Service to others and service to self](#)
- Polar opposites

Make nice program

A "**make nice program**" refers to an automatic behavior tending towards avoiding conflict and making repeated concessions or tolerating consistent ill treatment.

A 'make nice' [program](#) is rooted in internal considering. The person running the program thinks that there is virtue in endless patience and that just a little bit more tolerance and patience will change another. This is self-serving firstly because the target is changing another, secondly because this ignores the likely impossibility of such a task, thus [preferring sweet dreams over reality](#). Further, there is praise to be gained before the self and before the world by displaying apparently endless patience and forbearance, which may be most flattering to a certain type of vanity.

In some cases, it is necessary for survival to avoid escalating conflict. This is not a make nice program. A make nice program is denying the existence of the danger and conflict and pretending that ignoring it or smoothing it over will make it go away. A make nice program combines elements of vanity and wishfulness.

Living a life of mechanical 'niceness' can be very damaging to one's psychological and physical health. It is a common pattern of toxic relationships, where an enabling person (perhaps codependent) puts up with the abuse of a [narcissist](#), an addict, or even a psychopath, to the detriment of health and well-being. More generally, habitually denying [negative emotions](#) appropriate to reality results in chronic stress, which also impairs immune system functioning and can even result in autoimmune diseases.

Further reading

- *When the Body Says No*

See also

- [External vs. internal considering](#)
- [Program \(Fourth Way\)](#)
- [Wishful thinking](#)
- [Codependency](#)

Mark of the beast

From the Book of Revelations:

13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

This single mention has sparked endless speculation and interpretation in Christian as well as magical circles. We can make the following observations:

Six is repeated three times. Six is one less than seven and seven is traditionally the number of completeness or divinity. In this sense, we could see the number as a symbol of the not divine to claim the status of the divine trinity by repeating the number three times. In the text it is said that this is the number of a man, which would support this idea.

Numerologically, 666 resolves to 9. ($6+6+6 = 18$, $1+8=9$) Nine often symbolizes repetition and cycling. Incidentally, any multiple of nine resolves numerologically to nine. In this sense, nine could be seen to be a number of entrapment, referring to endless repetitions of the cycle of [third density](#).

One of the more original interpretations of 666 is found in the [Cassiopaeon](#) material, where 666 is said to refer to VISA. VI is six in roman numerals, S is six in ancient Egyptian numerals and A is six in Sanskrit. This refers both to a system of global credit and debit, as in the Visa card, well fitting with Rev. 13:17 above. The other apparent meaning is that a visa is required for prolonged stay in foreign countries. So the symbol refers to both control of exchange as well as control of travel.

Additionally, numerological correspondences of diverse names with 666 have been sought throughout history. Sometimes, 666 has been claimed as a title or epithet by would-be magicians or Satanists.

Martek

In the Cassiopaea transcripts, this word is sometimes used for the planet Mars.

Matterization vs. spiritualization

The ideas of **matterization** and **spiritualization** are derived from the [Cassiopean](#) material and have to do with the ultimate destinations of the [service to self](#) and [service to others](#) orientations, respectively.

The concepts is explained as follows: In creation, STS and STO are in approximate balance. STS tends towards subjugating all to itself and thus gathers into large chunks of acquired capital. STO balances by circulating energy and in general expands. There is no limit to this expansion since there is no limit to the self-knowledge of an infinite universe. This is spiritualization and creation.

The successful STS entity on the other hand undergoes a sort of collapse, reflected on the material plane by the idea of the black hole. It becomes so massive and so absorbing nothing gets out.

All balances in the end by the end product of STS coming out of the black hole state of ultimate accretion as primal matter in a next universe. This is consciousness literally transmuted to matter. This offers building blocks for the creation seeking, service to others side of creation. Creation without matter would be theory only, matter without creation would be forever inanimate and undifferentiated.

This is how the two forces tending towards spiritualization and matterization maintain a cycling universe. The concept is a metaphysical abstraction and cannot be verified one way of the other from our viewpoint.

See also

- [Black hole](#)
- [Service to others and service to self](#)
- [Being vs. non-being](#)
- [Chaos](#)

Mental blocking

This term occurs in the Cassiopaea material in the meaning of spiritually holding one's ground or resisting attack.

This is described as a fourth density principle which does not have any fixed translation into human actions or attitudes, as the practice will depend on the situation.

We can look at the idea from many different angles:

From [Ra](#):

QUESTIONER: Confederation. Is it possible to convey any concept of how this battle is fought?

RA: I am Ra. Picture, if you will, your mind. Picture it then in total unity with all other minds of your society. You are then single-minded and that which is a weak electrical charge in your physical illusion is now an enormously powerful machine whereby thoughts may be projected as things.

In this endeavor the Orion group charges or attacks the Confederation armed with light. The result, a stand-off, as you would call it, both energies being somewhat depleted by this and needing to regroup; the negative depleted through failure to manipulate, the positive depleted through failure to accept that which is given.

QUESTIONER: Could you amplify the meaning of what you mean by the "failure to accept that which is given?"

RA: I am Ra. At the level of time/space at which this takes place in the form of what you may call thought-war, the most accepting and loving energy would be to so love those who wished to manipulate that those entities were surrounded and engulfed, transformed by positive energies.

This, however, being a battle of equals, the Confederation is aware that it cannot, on equal footing, allow itself to be manipulated in order to remain purely positive, for then though pure it would not be of any consequence, having been placed by the so-called powers of darkness under the heel, as you may say.

It is thus that those who deal with this thought-war must be defensive rather than accepting in order to preserve their usefulness in service to others. Thusly, they cannot accept fully what the Orion Confederation wishes to give, that being enslavement. Thusly, some polarity is lost due to this friction and both sides, if you will, must then regroup.

[...] The most typical approach of Orion entities is to choose what you might call the

weaker-minded entity that it might suggest a greater amount of Orion philosophy to be disseminated. Some few Orion entities are called by more highly polarized negative entities of your space/time nexus. In this case they share information just as we are now doing. However, this is a risk for the Orion entities due to the frequency with which the harvestable negative planetary entities then attempt to bid and order the Orion contact just as these entities bid planetary negative contacts.

The resulting struggle for mastery, if lost, is damaging to the polarity of the Orion group. Similarly, a mistaken Orion contact with highly polarized positive entities can wreak havoc with Orion troops unless these crusaders are able to de-polarize the entity mistakenly contacted. This occurrence is almost unheard-of. Therefore, the Orion group prefers to make physical contact only with the weaker-minded entity.

From the [Cassiopeans](#):

Q: (L) Okay, in the experience I felt a paralysis of my body, what caused this paralysis.

A: Yes. Separation of awareness. Which is defined as any point along the pathway where one's awareness becomes so totally focused on one thought sector that all other levels of awareness are temporarily receded, thereby making it impossible to become aware of one's physical reality along with one's mental reality. This gives the impression of what is referred to as paralysis. Do you understand?

Q: (L) Yes. And what stimulates this total focus of awareness?

A: An event which sidetracks, temporarily, the mental processes.

Q: (L) And what event can sidetrack the mental processes to this extent?

A: Any number.

Q: (L) In this particular case, what was it?

A: It was an eclipsing of energies caused by conflicting thought centers.

Q: (L) What energies were being eclipsed?

A: Whenever two opposing units of reality intersect, this causes what can be referred to as friction, which, for an immeasurable amount of what you would refer to as time, which is, of course, non-existent, creates a non-existence, or a stopping of the movements of all functions. This is what we would know as conflict. In between, or through any intersecting, opposite entities, we always find zero time, zero movement, zero transference, zero exchange. Now think about this. Think about this carefully.

Q: (L) Does this mean that I was, essentially, in a condition of non-existence?

A: Well, non-existence is not really the proper term, but non-fluid existence would be more to the point. Do you understand?

There are many passages elsewhere in the Cassiopea material where attack and blocking attack are discussed.

The core idea of mental blocking is to assert one's position and the nature of one's being. This may take many forms. The idea is a spiritual one for which we do not have direct terms or perception, thus we look at it through the example of everyday confrontations.

One aspect of the idea is not to be drawn into the attacker's "world" via curiosity, desire to change the world or the attacker, emotional hooks, self-importance or the like.

Another aspect is to be internally certain and undivided. In a confrontation, the attacking party generally expects some reaction, either aggression or backing out. In some cases, mental blocking can take the form of giving no response or an entirely unexpected response. The main idea is not to play by the same playbook as the adversary, thus breaking out of a pattern of expected reactions.

Getting entangled into arguments or repetitious interactions with people can be draining and as much as one sees the problem in these, it is very difficult not to be affected, thus at least implicitly accepting the rules of the game. Playing various influence games tends to affect one's FRV and/or one's basic model of reality. Thus getting dragged into hostile arguments can for example be an attack. Blocking such may involve declining to participate.

Attack often works by playing on pre-existing doubts or divisions within the self or within a group. Recognizing this and being unambiguous and not tempted to be swayed is important. "I don't want to know" is not mental blocking. Knowing things, including the nature and content of the attack is important for an objective view of the world. But once one knows about it, one can decline to again be subjected to the same arguments and simply reject the whole topic as one that has already been seen and dealt with.

Declining a confrontation is not always an appropriate strategy, for example truth cannot be defended by being invisible. It is not possible to give fixed rules for every situation. Recognizing appropriate action depends on recognizing the deeper dynamic involved, we could say the nature of the asking. Defending truth where there is no interest for it to begin with is simply wasted time whereas standing up for it when there is a possibility of it being accepted can be a service to the participants.

Knowledge of a special kind may itself be a form of protection. Since the battle concerns one's "soul" or FRV, having drawn one's circle and standing firm in it may preempt attack. Human knowledge is never absolutely certain or complete, but knowledge through choice to apply it may become something of a different quality. Information is converted into being by the process of commitment. Mental blocking is not a matter of "true belief" but rather of asserting one's choice also wile faced with attack. This is generally not an aggressive stance, since attack often expects an aggressive response.

Acting as a group may be important to the process. A single individual may be worn down by continuously defending one's position, also a group may focus "higher energies" more effectively than an individual. This is not a case of mob mentality but of strength in unity of purpose. An isolated individual's mode of thinking and perceiving may more readily be shifted to match the attacker's, thus diminishing the STO alignment of the attacked.

We are not talking about fighting in a physical or 3D sense, where both antagonists have a similar nature and modes of thinking and responding. In 3D warfare, no matter the specifics, also in asymmetric situations, the combatants still play at a similar game.

In the case of mental blocking, the point is to preserve one's own nature, not to adopt that of the attacker. This is not always applicable to physical 3D conflict. We may think that in the context of higher densities, one's FRV, or polarity along the STO/STS axis determines one's strength and the realm one occupies. Deviating from one's chosen polarity represents loss. Sometimes the battle may be a "staring down contest," sometimes it may not occur at all if the antagonists are naturally kept separate by their different natures.

Writings of mystics of the monastic traditions describe something like mental blocking when discussing the spiritual attacks confronted by the monks. The devils seek to confuse, to alternately flatter and to induce despair. The defense is not in arguing or engaging but in simultaneously acknowledging that the self is weak yet stands firm in giving thanks and glory to God, regardless of temptation or concern for self. The general advice not to talk to apparitions concerns this.

See also

- [Frequency resonance vibration](#)

Networking

Whereas self-serving beings [naturally form hierarchies](#) with the strongest and most ruthless at the top, service to others beings would form **networks**. In the words of the [Cassiopeans](#), the concept of networking is a foretaste of [fourth density](#) service to others.

To bring the idea into context, we can start with [George Gurdjieff's](#) definition of a group: In a group, what is gained by one is gained by all and what is lost by one is lost by all. A group in this sense can only exist within the context of esoteric work. Such a group is free from disagreement not because of a command structure but because the same [truths](#) are seen by all.

We can distinguish two types of group effects:

1. The group descends to the level of the lowest common denominator, as happens in lynch mobs and other cases of mass hysteria.
2. The group rises to the sum total of the understandings and capacities of all members. This happens to a small degree in teams displaying good synergy. However, the imperfect quality of human communication and friction coming from [personality](#) dampens these effects and usually limits their scope to a well-practiced area such as playing a team sport or playing in an orchestra.

The hope of esoteric work is to make these effects greater and more comprehensive. Achieving this is sometimes called the communion of saints. This goes beyond a social phenomenon and involves sharing the 'substance of [knowledge](#)' or 'higher [hydrogens](#)' generated in group work.

In general we can say that a group amplifies whatever is a consistently shared and applied principle in the group's work. This contains a catch: We often find, specially on the Internet, New Age groups that are in a sense 'open' but where the exchange degenerates if not into a shouting match then into a more subtle feeding or pleading or manipulating contest. It seems that internal work for purifying the signal and making the self first clear is a prerequisite for a group to amplify anything but subjectivity.

For mixed, predominantly self-serving entities such as present day humans, indiscriminate sharing of everything simply makes noise. A great deal of attention is required for the participants to overcome first themselves and then act in a manner approximating service to others oriented beings, rather than according to their default impulses. Again, determining what constitutes service to others in each case is its own question but a certain skill or sense for this can form via practice – see [Law of Three](#).

In practice, a network does not imply the interchangeability of all members. This is not achievable nor is it the goal. Having reached a similar level of development does not imply identity of personality or group think but does imply striving for seeing the same understandings. A group can involve specialization and contain teachers and students, but is by definition a voluntary structure

and does not exist for the benefit of any single member or subgroup. Instead, such a group may exist for performing a specific esoteric task, as may be required by the time and context.

The concept of giving back is emphasized by the [Fourth Way](#). Since the principle of service to others represents balance through the idea of serving self through serving others, this principle requires reciprocity in order to work. Balance cannot be legislated but it may occur naturally if the participants share the same direction, i.e. are collinear.

For [fourth density harvestability](#), a network offers distinct advantages over working alone. The members can complete each other even though their own vibrational purity were not perfect. For graduating to fourth density service to self, the aspirants must generally work alone since the very idea of service to self sees sharing as generally undesirable.

See also

- [Exoteric, mesoteric, and esoteric circles](#)
- [Group transduction of energy](#)
- [Service to others and service to self](#)
- [Fourth Way](#)
- [Colinearity](#)
- [External vs. internal considering](#)
- [All to those who ask](#)

Noise

Noise as used by the [FotCM](#) refers to any information which is irrelevant to a discussion, does not contribute meaningfully; detracts from the topic and/or confuses the issue.

Noise can be thrown into a discussion in numerous ways such as derailing the main topic by introducing side issues or counter arguments that cloud rather than clarify; keeping the discussion at a superficial level using only black or white contrasts - refusing to see the gray areas.

See also

- [Signal-to-noise ratio](#)

Objectivity

In general usage, **objectivity** is the capacity to see things as they are.

The striving towards objectivity is a central precept of esoteric work, as seen by the [Fourth Way](#) teaching and by the [FOTCM](#). We will look at the question of objectivity from various angles. Few people will directly claim that objectivity or [truth](#) are undesirable as such but many will muddle the picture in various ways.

First, before we can speak of objectivity or lack thereof we must recognize that there exists an outside world and a meaningful separation between this world and the observer. Descartes' *cogito ergo sum* [I think therefore I am] for example states that the only knowable reality is thought and the outside world is unknowable, thus may even exist in the thinker's thought alone. This is called solipsism and is a logically possible proposition but forms a sort of philosophical dead end. The concept of objectivity has no or little place in such a system.

Others, such as many promoters of the [New Age](#), recognize that there is a reality but claim that all in this reality are in fact one and that this reality is a shared illusion brought about by the participant's belief in this same reality. There is no objectivity, aside from shared beliefs producing a semblance of a consistent world about which it is possible to say things.

This argument is a sort of confusion of levels. We may agree that the universe is at some fundamental level a result of [consciousness](#), at least many traditions and modern day channeled sources claim so. From this does not follow that the human level of experience would respond to human thought in any significant or obvious sense. Experience of 'conscious creation' by human thought in the sense of wish fulfillment is scarce and flaky. If man were God, thoughts might create but man isn't God, nor does he become such by suggesting to himself he already were God.

[Quantum physics](#) consistently demonstrate observer effects. The state of a system cannot be known without measurement and measurement affects the system. It is unclear whether measurement can be defined completely without involving consciousness at some stage of the process. In this sense, 'objective knowledge' of the specific pre-measurement state of a system is not possible but formulating testable statistical models of a system's behavior is possible. These are "objective" in the measure they correspond to observation, thus a criterion of objective [knowledge](#) may be applied. Nature is not arbitrary even if it is non-deterministic from the human perspective.

In philosophy, hermeneutic and phenomenological thinking have arisen as a response to naturalism. These critique the strict observer/observed dichotomy inherent in earlier thought. For example, behavioristic psychology may be criticized of "objectivating" the experimental subject, in fact, *a priori* denying it being a conscious entity. However, recognizing that in many situations the observational setting is not to be separated from the observation does in no way invalidate the precept of objectivity as we understand it, on the contrary it enriches it by pointing out facts about the world.

Objectivity should not be confused with reductionism. Reductionism or determinism states that given complete information of a system's state, it is possible to make arbitrarily far reaching projections of the system's state into the past and future. There are many obstacles to strict determinism, starting from quantum uncertainty, probable non-local effects, no system being absolutely closed, possible effects of consciousness and observership and so forth. Partly relating to this, Godel has demonstrated that a system cannot be its own meta-system, i.e. contain complete knowledge of itself. This suggests that attaining objective knowledge of any universe from within it is an open-ended quest.

Objectivity, in the sense understood here implies "epistemological realism", which is simply the proposition that reality is knowable by many observers in a compatible and contradiction free manner. This does not imply that absolute identity of experience or experiment were possible but does propose that an apprehension of the world shared between multiple observers can be approached, even while the observers cannot be entirely or demonstrably free of all bias or "reading error".

In a social setting, the word objectivity is sometimes used with the meaning of "neutrality", an absence of emotion or in the sense of listening to all parties of a situation. An "objective assessment" in such a sense could be the average of all claims made about a question. The term is not used in this sense in the present work. Firstly, we note that if objectivity is to aim at knowledge of all which is, it cannot start with the premise of *a priori* declaring that some part of the observed situation simply does not exist or is irrelevant. Secondly, we can note that the average of a lie and a truth would be a half-truth, thus drawing an average of views is not a reliable or indeed objective means of knowledge.

Specially as regards issues of human interactions, complete objectivity may be elusive but we can give criteria of method even if we cannot formally prove statements.

From the viewpoint of esoteric work, truth or objectivity should be one's principal goal, in other words "knowing [God](#)". The study of the universe cannot be entirely separated from this. However, for esoteric purposes we cannot use criteria of knowledge directly copied from natural science. The internal nature of the work requires a certain openness and good faith or at least suspension of disbelief. After this, internal verification of esoteric precepts may be possible. Because of the personal and experiential nature of many observations, making an effort at objectivity is even more important than in natural sciences where this objectivity is more readily verifiable.

Also, we cannot exclude study and work on emotions from esoteric work. [Psychology](#) seeks to attain reliable knowledge of emotions by experiments, questionnaires and statistical methods. This works to a degree on 'exterior man' but is not a directly viable approach in esoteric work. The numbers are not large and the issues relevant in each cases may be quite dissimilar, hence a mechanical "cookie cutter" approach is problematical.

[George Gurdjieff](#) stresses the attaining of objective reason and objective conscience throughout [Beelzebub's Tales to His Grandson](#). We could say that objective emotion is possible, then in the

sense of the emotional center conveying accurate information on the emotional state of the environment. Objective conscience is the simultaneous seeing of one's own emotional state and its response to the broader self's state and actions. In Gurdjieff's words, some impulses are proper to man having 'attained objective reason and conscience.' These are of a generally ethical character such as good will and consideration towards others, striving for self-perfection, striving for knowledge, striving to pay for one's arising and so forth.

The FOTCM links the quest for objectivity to the duality between [service to others and service to self](#). Pronounced [subjectivity](#) or [wishful thinking](#) are seen as hallmarks of STS. If thoughts or a general internal disposition of observers affects reality, then the FOTCM proposes that this happen as follows: Observation which corresponds to reality creates order in the observer/observed system. Observation which disagrees with reality reduces the amount of order and adds to the entropy of the observer/observed system. Order and entropy are opposites. [Entropy](#) corresponds to loss of information and of consciousness, order corresponds to creation. By attempting to force their own conception of reality on the universe, magicians and wishful thinkers in fact add to chaos and dissolution. Any creation compatible with the service to others polarity must start with recognition of what is and needs to take action based on this, not based on a partial reading. The type of action may be freely chosen, depending on which polarity the actor decides to be aligned with.

Objectivity ties in with the concept of [free will](#) in the sense that free will without knowledge of possibilities is ineffectual. Also, will which is misinformed cannot be said to be free because it is limited by factors which are outside itself. A near objective knowledge of self, then including knowledge of one's typical subjective bias, is a prerequisite for free will. See [Free Will](#) for discussion on the ontological possibility of such in the first place.

See also

- [Free will](#)
- [You create your own reality](#)
- [Chaos](#)
- [Being vs. non-being](#)
- [Conscience](#)

Orchestra metaphor

In *Silmarillion*, Tolkien's creation myth tells the story of a world that was conceived in music. In this tale, titled "Ainulindale", Iluvatar's (God) first act was to create the entities called Ainur to make musical harmonies together. Melkor was one of the most gifted amongst the Ainur, but he also had a greater share of arrogance and pride. Soon he began to sing outside the themes of Iluvatar, weaving his own discordant tunes into Iluvatar's original theme. Turmoil ensued, and the harmonies of the Ainur were interrupted. Some among them began to tune their melody to that of Melkor, others fell silent and confused, while others yet stayed true to the original melody.

Then Iluvatar intervened and soon there were two tunes competing for dominance. Of these tunes, Tolkien writes:

"And it seemed at last that there were two musics progressing at one time before the seat of Iluvatar, and they were utterly at variance. The one was deep and wide and beautiful, but slow and blended with an immeasurable sorrow, from which its beauty chiefly came. The other had now achieved a unity of its own; but it was loud, and vain, and endlessly repeated; and it had little harmony, but rather a clamorous unison as of many trumpets braying upon a few notes. And it essayed to drown the other music by the violence of its voice, but it seemed that its most triumphant notes were taken by the other and woven into its own solemn pattern."

This contest between the musics of Melkor and Iluvatar continued until finally Iluvatar ends it in one loud chord. He then takes the Ainur to show them the meaning of the music they had just heard. What he shows them is Earth and he declares: "Behold your music!"

According to the creation myth of Tolkien, the world is a manifestation of the harmony and discord competing for dominance.

One can draw certain parallels between Tolkien's story of Ainulindale and the [Cassiopaeans](#) material. First and foremost, they both contain the idea that creation emanates downwards, and that this realm is the product of the "thought" of higher realms.

Secondly, there is the notion of two distinct and opposing forces battling for expression. Readers of the Cassiopaeans and [Ra](#) material will know these forces as STO and STS. Lastly there is the notion of macrocosmic dramas on higher plains translating into the microcosm of life on 3D Earth. In other words, like with the Ainur, it is up to mankind to choose between being in tune with either of the two forces, Iluvatar or Melkor, STO or STS.

In one transcript the following quote is found:

"Frequency envelopes are realms, however they are "in concert," which implies a degree of scripting at some level. Some members of the orchestra do not play well. Some do not play in tune. Some are out of synch. Others expect the one next to them to play

their part.”

And then later:

Q: (R) We are on a very, very interesting path here because we just defined what density is. It's a frequency resonance envelope. (A) The question is frequency of what?

A: Yes, of those in the orchestra. -

Q: (L) So it is by agreement. To be in the orchestra, frequency resonance envelope. (B) Not only to be, but to play within those parameters. (L) Who gets to pick what gets played?

A: Ah! There's the rub! You don't get to pick the selection at this level. But you in the future does. The question is: How well do you play, and can you play true if the others don't?

That last sentence is very similar to Tolkien's story, and it is here that the Metaphor of the Orchestra comes in. The C's indicated in the excerpt above that there is a certain "selection"/music played at higher levels that one can align oneself with in 3D. The task of the 3D "orchestra" then, is to "play true" to the selection one chooses to align oneself with.

How does one play well in an orchestra? First of all, one must be able to read the notes. In other words, one must study and gain knowledge of the score. Once the piece of music is understood one has a choice, one can either choose to play or find a different orchestra with a different score. This is an emotional choice, either a tune appeals or it does not. If one chooses to play the score, then the work has begun. Secondly, one must have an instrument that is working and is tuned. Here the instrument represents the self, and idea of functioning and being in tune is the alchemistic transformation and the point of 4th way Work. Thirdly, one must be a useful member of the orchestra by playing harmoniously.

The tune of STS/Melkor is the dominant in the world as it is, but one can make a choice to play a different tune, namely STO/Illuvatar. If one becomes able to play true, then the metaphor has it that the melody produced by the orchestra becomes resonant with that same tune played on higher densities. The players in the orchestra, in effect, become part of the Resonance Frequency Envelope of 4th density STO.

See also

- [Realm](#)
- [Frequency resonance vibration](#)
- [Names of God](#)

Organic portal

In *Gnosis*, Mouravieff introduces the concept of two races of humanity. These are respectively called [Adamic](#) and pre-Adamic man. The [Cassiopaeans](#) use the term "**organic portal**" to refer to a pre-Adamic man.

The difference between Adamic and pre-Adamic man is that pre-Adamic man does not have an individuated [soul](#). In all other respects, pre-Adamic man is indistinguishable from Adamic man. Pre-Adamics do not have the so-called "[higher centers](#)". If one attributes soul qualities to pre-Adamic man, one is seeing a reflection of another's soul in the pre-Adamic and mistaking it for the individuated soul of the Adamic man.

In the natural state of matters, the pre-Adamic form would be an intermediate step between a species soul pool as exists in the animal kingdom and the fully individuated soul of an esoterically developed human. At the present time, however, [fourth density service to self](#) forces exploit pre-Adamic man as a tool, often for derailing attempts at esoteric work.

Pre-Adamic man is native to the present [third density](#) Earth and is not subject to the Biblical [Fall of man](#). In a sense, pre-Adamics are even better suited to this world than Adamics, who carry a longing to a dimly remembered Edenic state.

The gene pool of humanity is so mixed that Adamics and pre-Adamics can coexist in the same families and no outward test can be used for determining the nature of any one person. Even if one possessed an individuated soul in potential, one would be little different from a similar pre-Adamic person until undertaking esoteric development.

Psychopaths are, according to the Cassiopaeans, "malfunctioning pre-Adamics."

Further reading

- [Gnosis](#) (book trilogy)

See also

- [Fall of man](#)
- [Adamic man](#)
- [Centers \(Fourth Way\)](#)
- [Higher centers](#)
- [Soul](#)

Orion service to self being

In the Cassiopaea material, there are frequent references to "Orions". The name encompasses various groups of "aliens" of 4th density and higher.

In most situations, the name refers to STS beings of diverse types, "grays", "lizzies" and "Nordics". There are also STO oriented 4th and higher density beings called Orions or members of the Orion Federation but these are discussed less since the overwhelming majority of all alien or UFO activity which concerns humanity is of the STS variety.

Most often, "Orion STS" refers to 4th density beings that are the supervisors of the "lizards" and "grays". These are said to look like Nordic humans.

In the Cassiopaea material, the term "Orion" refers to an area of space including several thousand stars, among them our sun. In this area are several thousand centers of population of various types in various densities.

See also

- [Aliens](#)
- [Service to self hierarchy](#)
- [Service to others and service to self](#)

Ormethion

In the Cassiopaea material, this is the "god" of STS beings.

These STS beings are said to worship the physical universe. This is a sort of thought center of absorption or ultimate non-being.

See also

- [Thought center](#)

Perpendicular reality

This is a Cassiopaeian term for paths that cross.

We could see this as a word play on the more common concept of parallel realities. While parallel realities do not touch, perpendicular ones eventually do.

The idea is that reality is divided into realms inside realms. A realm is a division "vertically" as in density and "horizontally" as in location in space/time and in terms of choosing one out of a number of possible scenarios. Individuals themselves along with their possible life paths are realms embedded into larger realms. The intersection of these realities is at the point of the Wave, when the different densities and perpendicular scenarios intersect in a sort of multidimensional overlap. This is a sort of cosmic crossroads where passage between densities and influencing the relative probability of diverse pasts/presents/futures is more possible than otherwise.

The idea of crossing paths and colinearity are related. Paths that are 'collinear,' i.e. going in the same direction are more likely to cross or form perpendicular realities. These can be pictured as lines converging towards a common center, for example all traveling due north on a sphere will meet at the north pole, where the seemingly parallel northbound tracks actually cross.

The Cassiopaea transcripts discuss perpendicular realities in many places.

See also

- [Colinearity](#)
- [Realm](#)

Psychomantium

A **psychomantium** is a specially set up darkened room used for skrying, or seeing spirits or other things outside of the normal sensory plane through the use of a mirror.

The medium sits before the mirror, which is slanted so that it will only show the roof of the room, which is black, as all else in the room. Candles are placed behind the mirror so that there is minimal indirect lighting reflected from the mostly absorbing black walls. The medium may then see things in the mirror and use this as a sort of communication or viewing device.

Reaction machine

The term **reaction machine** is sometimes used to describe man's mechanical nature. This applies to common man in general but especially to the [organic portal](#) or Pre-Adamic man and even more to the psychopath.

The idea is that man simply responds to stimuli and learns via a feedback system coupled with some innate preferences such as desire for food and [sex](#). The behaviorist school of [psychology](#) starts from the [assumption](#) that man always is and can be no more than a reaction machine. Although the premises are simple, the behaviors can be highly complicated and guided by much abstract thinking.

People have a tendency to project their own internal landscape on others. Thus they are liable to incorrectly assume that the inner life of others resembles their own. Likewise, people may consider their own activity as unique or inspired when it is only a composite of reactions.

Man being a reaction machine applies to all the lower [centers](#). This is most obvious in the moving and instinctive center, where actual physical reflexes, and learned physical reactions and habits belong. The emotional center version of this is expressed as categorical value judgements of like and not like, right and wrong, as blanket denial of the unpleasant – and as automatic aggression and in general any range of quick, unthinking reactions that most often are simply taken for granted and not further analyzed by the rest of the mind. The intellectual center version of reaction machine behavior is expressed in '[formatory thinking](#)': black and white thinking without adequate awareness of context, simple rote repetition of facts, or automatic thought-associations proceeding without understanding.

[Boris Mouravieff](#) compares man to a juke box with a number of records. Once a record has stopped playing, another record is brought in via association. The basic records are formed at an early age and later only new variations of the same are added. The records also come in several types, as they may be physical, emotional or intellectual in their emphasis: the mechanicity involves all these functions, although one or another may be more expressed with a specific individual.

The reaction machine can have symbolic representations for all physical/emotional/intellectual contents of the human experience. However, such symbolic representation is not the same thing as the experience. Distinguishing the mimicry of the experience from the experience itself is very difficult from the outside.

Thinking in terms of evolution, we could say that the organic portal mimics and steals from the individually souled in order to get the form, even if without the content. Mimicking the form may later prepare a space for the content itself. However, the mimicry-based being is not choosing the content and thus is subject to the prevailing winds of the psychic climate, which may tend to either [service to others](#) or [service to self](#). At a subsequent level, the student of the [Fourth Way](#) can be said to prepare a space for the soul to manifest by '[fusing a real I](#).' Thus the development from reaction machine to conscious being may be incremental over a lifetime. However, according to

the Fourth Way, the embryonic [soul](#) in potential must be present from birth for the process to go beyond mimicking form.

Specially in the case of psychopaths, the effects of their reaction machines on a souled individual may involve causing great confusion. The souled individual will typically invent excuses and fill in the gaps in the psychopath's behavior in order to avoid facing the reality of facing a qualitatively different, alien life form. People may take even a very poor simulation of ethics or [conscience](#) for the real thing, because facing its complete absence in another is too unpleasant or scary. It may also happen that people be attracted to psychopathic 'reaction machines' because these can reflect the people's expectations without being encumbered by any fundamentally own nature, at least for a time. However, such mimicry is generally predatory, working as a camouflage mechanism for unscrupulous intentions.

See also

- [Psychopathy](#)
- [Predator's mind](#)
- [Personality \(Fourth Way\)](#)
- [Little 'T's](#)

Realm

This is the Cassiopaeian term for a division of reality. The use of the term is very broad. This includes the following meanings:

- **Density** - the degree of development of a consciousness determines the general type of experience of space and time, manner of perceiving other entities etc.
- **STO and STS divisions of a density** - Souls of different polarities may occupy distinct realms within one density.
- Lateral divisions within a density, as in parallel universes.
- Realms are bounded by a so-called "frequency resonance envelope". A realm curtain or realm border as another word for a section of such an envelope.
- The Wave is also called a realm border.

On one hand, realms are naturally occurring divisions of reality, on the other hand realms are influenced by their occupants. There is a sort of resonance effect which tends to lock the resident of a realm within its boundaries in terms of frequency. A realm might be compared to a radio broadcast and the being to a receiver. Nature provides a sort of automatic fine-tuning which will cause the receiving frequency of the being to snap to match that of the closest realm. There may be a small reciprocal effect from the being on the realm but this would be negligible in the individual case.

A realm border could be likened to many stations broadcasting near the same frequency, so that a small change of individual tuning may cause the tuner to snap to an entirely different reality. We could say that the receiver's mental map of reality decides which broadcast can be followed and thus mentally synchronized with. The realm border is just a circumstance which brings multiple 'bands' of reality within close reach or in overlap with each other.

Passage between realms is in principle possible anytime, in some cases with technology, in other cases by attaining a somehow total purity of thought and being, aligning one to another reality. However, such a process is problematic if one has no notion of what is possible or where one may be headed, not to mention the near invincible inertia of the human condition.

A realm is neither a completely physical nor a completely consciousness based concept. We could say that a realm is a set of partitions, a bit like a sandbox where a particular type of consciousness may experience interaction with reality. These move with respect to each other according to some cyclicity and the consciousness itself moves between realms for example through reincarnation. The incarnate and disincarnate states occupy different but joined realms.

Phenomena taking place at the border between realms can according to the Cassiopaeans be technologically manipulated, which is the manner in which 4D STS beings keep a sort of net of control

over the Earth and enforced changes on humanity in the context of the mythical Fall.

We cannot describe these processes in scientifically precise terms, hence we have to use words like frequency and resonance in a somewhat allegoric meaning.

See also

- [The Wave](#)
- [Frequency fence](#)
- [Frequency resonance vibration](#)

Realm of the three

The term **realm of the three** is best explained with the following quote from the [Cassiopaeian](#) transcripts:

A: Laura, my dear, if you really want to reveal "many beautiful and amazing things," all you need to do is remember the triad, the trilogy, the trinity, and look always for the triplicative connecting clue profile. Connect the threes... do not rest until you have found three beautifully balancing meanings!!

Q: So, in everything there are three aspects?

A: And why? Because it is the realm of the three that you occupy. In order to possess the keys to the next level, just master the Third Man Theme, then move on with grace and anticipation.

This seems to say that things occur naturally in threes, due to a fundamental feature of this world and of the archetypal world of which this world is a reflection.

This could be a reference to the [Fourth Way Law of Three](#), which states that any phenomenon at any scale is always a confluence of three distinct forces. Mastering the third man theme may refer to the work needed for overcoming what [Boris Mouravieff](#) calls man's "third force blindness", i.e. tendency to think in either/or or black and white and to miss a deeper level reconciling these.

See also

- [Law of Three](#)
- [Realm](#)

Rigel

Rigel (Beta Orionis). Like its rival in Orion, Betelgeuse, Rigel (Beta Orionis) is a super-giant. Its name comes from the same root as Betelgeuse's, originally *rijl Al-jauza*, meaning the "foot" of al-jauza, the Arabs "Central One." For us, the star represents the left foot of Orion, the mythical hunter.

It is usually pictured as perched upon a fainter star, Cursa (Beta Eridani), which represents the hunter's foot stool. Though Rigel is Orion's Beta star, it appears to us somewhat brighter than the Alpha star, Betelgeuse, perhaps suggesting that Betelgeuse was somewhat brighter in times past. Rigel ranks 7th in visual brightness, just behind Auriga's Capella. At a distance of 775 light years, Rigel actually shines with the light of 40,000 Suns. It is a "blue supergiant," a fairly hot star with a surface temperature (11,000 Kelvin) about double that of our Sun. Its warmer temperature gives it a bluish-white light that contrasts beautifully with Betelgeuse. If the hot star's invisible ultraviolet radiation is considered, the luminosity climbs to 66,000 solar, the radiation pouring from a star 70 times the solar size. Rigel is accompanied by a fairly bright, seventh magnitude companion nine seconds of arc away. Normally such a star is easily found in a small telescope, but Rigel's brilliance nearly overwhelms it.

The companion, at least 50 times farther from Rigel than Pluto is from the Sun, is itself double, the components much fainter and much less massive class B main sequence stars that are fusing hydrogen into helium. With an original mass around 17 times that of the Sun, Rigel is in the process of dying, and is most likely fusing internal helium into carbon and oxygen. The star seems fated to explode, though it might just make it under the wire as a rare heavy oxygen-neon white dwarf. Rigel is a part of a large association whose stars are related by birth. The group includes the stars of Orion's Belt, the Orion Nebula of Orion's sword and its illuminating stars, and many of the other hot blue-white stars in the constellation.

Rigel is of special interest here since the [Cassiopeans](#) have indirectly suggested that it has gone supernova in the relatively near past and that the optical effects of this supernova would reach Earth in the not too distant future. The same source has indicated that they use supernova remnants to facilitate the trans-density process of information transfer that is then received as channeling. The source mentioned once having used Rigel to this effect. This is of special interest since the Cassiopeans have elsewhere indicated that the light arriving from the supernova could trigger beneficial [DNA changes](#) in certain humans.

See also

- [DNA changes](#)



Rigel is the brightest star in the constellation Orion

Ritual

In general usage, a **ritual** is a formalized sequence of actions, often ceremonial or symbolic, performed according to a fixed format in a fixed circumstance. Rituals most often relate to religious or spiritual contents and seek to mark something or to obtain something from the spiritual world.

Some rituals are purely secular and are done for added solemnity, as if associating the secular process to a spiritual content. The value of pomp is well understood by government, perhaps even more so when this government recognizes no spiritual authority above itself.

Sometimes the word is used in an allegoric sense and simply means engrained habit.

A ritual by definition is not creative. The idea of a claim to power is central to the idea of ritual. Even when a secular body engages in rituals such as national celebrations, it makes a formalized statement where it claims and displays power. This is a message of power to the constituency, as in evoking patriotic sentiment as well as to the rest of the world where the government entity proclaims its separateness and power.

Some rituals are markers of passage. Various initiations, whether inaugurating a government or accepting a new student to a class or the graduation formalities of a school all play on the concept of establishing a link. The power there has to do with claiming the authority of a tradition. Whether by nature or culture, man is generally susceptible to this and this claim seems to meet some inner need of security.

In a religious or spiritual context the claim to power also exists. The most obvious example is the black magician performing rituals with the intent of commanding spiritual forces. Church rituals are not as obvious in this regard and there is much variation among them.

The difference between ritual and a procedure done for a specific end is that in the case of the ritual there is a belief and expectation that the ritual will accomplish a function simply because it is done as it always has been. Performing a procedure involves understanding the steps and how these interrelate, why they are done and what the effect of each is. Even though it may be done for a specific end and in the same way each time, baking bread is not a ritual, that is, unless its ostensible purpose be something other than making bread.

The idea of ritual vests the ritual act with some power that the person performing the ritual wishes to appropriate. The power is seen as external to the self, a sort of mechanical resource that can mysteriously be commanded by will and form.

All these properties make ritual a feature of the service to self polarity. The [Cassiopaeans](#) have linked ritual to anticipation, restricting the creative potential of the universe by placing limits on what is accepted and seeking to command and control.

See also

- [Anticipation and non-anticipation](#)
- [Subjectivity](#)
- Magical thinking

Sacred cow

In the FotCM slang, a **sacred cow** refers to a tightly held belief with which one is identified.

Questioning the belief will be seen as questioning the holder of the belief and is often taken as a personal attack. Oftentimes, the more the sacred cow is at odds with reality, the more ferociously the believer will cling to it.

See also

- [Identification](#)
- [Belief vs. faith](#)

Second density

In the scale of [densities](#), the **second density** corresponds to everything that grows biologically, up to the point where the emphasis in evolution shifts from the biological evolution of a species to the mental and spiritual evolution of distinct individuals.

The second density begins with the advent of self-replicating organisms subject to a biological evolution. The line between second and [third density](#) is hard to draw with exactitude but would generally correspond to the separation of modern type humans from primates.

Learning takes place in all densities and in the second density it primarily takes place at the level of a species adapting to an ecological situation or niche. Still, second density cannot be seen in Darwinian terms only. It is noteworthy that the dividing lines between species are well defined, displaying distinct jumps and sudden species formation rather than smooth transition.

Esoteric culture speaks of the existence of species oversouls, which would be the non-physical counterpart of an animal species. The physical representation of this oversoul would be the DNA defining the species and its learning would physically be represented as the biological evolution of this DNA. At the non-physical level, the species oversoul, the effective unit of evolution, undergoes learning through the collective sum of all its incarnations in all the individuals of the species.

As the learning capacity of individual members of the species increases, as with higher animals, the emphasis of learning may shift from the genetically transmitted learning of the whole species to what is learned by an individual member of the species and stored in its [brain](#) or "soul imprint". Thus the "soul imprint" may become no longer soluble or assimilable into the anonymous soul pool of the species.

Thus individual fragments of the species oversoul may become self-conscious and harvest-able to third density.

The notion of the [organic portal](#) further complicates the transition between second and third densities. Also, the emergence of individuated [soul](#) cannot be seen in terms of reflexive self-awareness, cognitive or behavioral learning alone. See the two quotes below.

From [Ra](#):

QUESTIONER: Let's take the point at which an individualized entity of second density is ready for transition to third. Is this second-density being what we would call animal?

RA: I am Ra. There are three types of second-density entities which become, shall we say, enspirited. The first is the animal. This is the most predominant. The second is the vegetable, most especially that which you call, sound vibration complex, "tree." These entities are capable of giving and receiving enough love to become individualized. The third is mineral. Occasionally a certain location/place, as you may call it, becomes

energized to individuality through the love it receives and gives in relationship to a third-density entity which is in relationship to it. This is the least common transition.

QUESTIONER: When this transition from second to third density takes place, how does the entity, whether it be animal, [vegetable] tree, or mineral, become enspirited?

RA: I am Ra. Entities do not become enspirited. They become aware of the intelligent energy within each portion, cell, or atom, as you may call it, of its beingness. This awareness is that which is awareness of that already given. From the infinite come all densities. The self-awareness comes from within given the catalyst of certain experiences understanding, as we may call this particular energy, the upward spiralling of the cell or atom or consciousness. You may then see that there is an inevitable pull toward the, what you may call, eventual realization of self.

From the [Cassiopean](#) material:

A:...beware: 3rd density STS orientation includes the thought of "dominion" over 2nd density, and this is merely a continuation of the energy buildups of the approach of the wave... Some of the lessons are interesting indeed. When you assume that capture and imprisonment of those of lesser capacity than you is for "the good," why should not you expect those of greater capacity than you to assume the same regarding you?!?

[...]

A: What if: one on 2nd density perceives objects due to their similarity. One on 3rd density perceives objects due to their difference, and one on 4th density perceives objects in terms of their own union with all of them?

Q: (L) Is there some way to communicate with whales or dolphins and can one find a way to translate the differences and have a reasonable, intelligent exchange with a whale or a dolphin or even an elephant?

A: You don't need conversation "with" when a higher telepathic level.

Q: (L) Dolphins and whales communicate telepathically?

A: Yes. So do dogs and cats and snakes etc. etc. only humans have learned the "superior" art of verbal communication.

In the [Fourth Way](#) terminology, "one and two brained being" constitute second density. The "brains" in question are also known as moving center and emotional center. All living things have a moving center adapted to the species which regulates its physical processes, whatever these may be. Higher animals further have an emotional center. Both these centers have intelligence in their specific domains, but still do not grant capacity for abstract thought. That is the hallmark of "three-brained beings" who in addition have an intellectual center, in Gurdjieff's system of terminology, and which correspond to third density and higher beings.

See also

- [Density](#)
- [Third density](#)
- [Organic portal](#)

Seeing the unseen

In FotCM usage, this means making an objective interpretation of the signs of reality. This does not generally refer to unusual psychic or sensory experiences, visions or the like.

Wishful thinking is one of the principal obstacles to seeing the unseen. Wishful thinking interposes itself between the thinker and reality and prevents one from drawing the needed conclusions even when the data exists and is at least at some level known. This is in effect preferring comfort over truth, and may lead to fatally underestimating real dangers.

Seeing the unseen involves approaching the phenomenon from multiple angles, considering motives and any other principles of detective work. The emphasis is on seeing things which can be reliably correlated with observable reality, to the extent possible in each case.

The [New Age](#) use of the phrase, on the other hand, usually refers to unusual perceptions which generally cannot be evaluated against the benchmark of commonly observable reality. This is an important difference of approach.

See also

- [Objectivity](#)
- [Wishful thinking](#)

Service to others and service to self

The concepts of **service to others** (STO) and **service to self** (STS) are the central cornerstone of the teaching of first [Ra](#) and then the [Cassiopaeans](#). We find these same fundamentals expressed in different terms throughout esoteric culture. The fundamental nature and extreme breadth of these concepts makes them difficult to define since these are in one way or another reflected in all things.

Ra said that at the human level, speaking of STO vs. STS was the most appropriate terminology because humans tend to think in terms of action and its ethical basis. The concepts of absorption for STS and radiance for STO could also be used as a metaphor. At any rate, the principles are beyond words.

Cosmologically, the Cassiopaeans speak of 'dual emergence' from the One. This is the source of all which is and this is where the first duality comes into being. The principle of [free will](#), at its various levels of manifestation, mediates between these. This can be compared to [George Gurdjieff's](#) first triad, the Sun Absolute dividing into three at the start of the ray of creation. In the most abstract sense, the existence of two dissimilar forces or tendencies plus free will is the simplest basis for an open universe. All the forms of creation follow from these, through a series of increasingly restricted or mechanical levels of being. These levels correspond to the [densities](#) of Ra and the Cassiopaeans or the [cosmoses](#) of the [Fourth Way](#).

Depending on the context, the STO/STS duality manifests differently. Specific aspects of this duality are described in a number of other articles. Below is a list of different dualities and how they can be seen in relation to STO and STS. A comprehensive description is impossible at our level and we will need to have recourse to allegory.

- *Spirit vs. matter.* STS beings worship the physical universe [C's]. We could say that all is consciousness but a full half of the consciousness is asleep, in the form of matter. The second half then uses this as a canvas or material for creation. Pure STS cannot exist without some form of materiality, hence does not occur past [fourth density](#). [C's]
- *Creation vs. entropy.* Creation is multiplicity of forms, [entropy](#) is sameness or homogeneity. STS preoccupation with control is in the end entropic.
- *Being vs. non-being.* See [Being vs. non-being](#).
- *Dispersion vs. collection of gravity.* According to the Cassiopaeans, [gravity](#) is the fabric that ties all existence together, across all densities. Dispersing gravity corresponds to STO, collecting gravity to STS. This leads to a [black hole](#) being the physical representation of the idea of STS, as the C's put it. Light is the energy expression of gravity, in this sense radiance and the trapping of light inside the black hole allegorically correspond to STO/STS.
- *Balance vs. imbalance.* C's: :STO is balance because you serve self through [serving] others.

[...] STO is balance. STS is imbalance. [...] STO flows outward and touches all including point of origin, STS flows inward and touches only origin point.'

The last item above explains why the terms are sometimes defined as *service to self through serving others* (STO) or *serving others through serving the self* (STS). Or as Ra puts it, worshipping God in self or worshipping God in creation – all service is thus of the One in the end.

- *Light vs. darkness.* The darkness is the backdrop into which the light shines. Both are necessary for defining each other. See [Gravity](#).
- *Radiance vs. absorption.* STS corresponds to absorbing or concentrating energy. STO corresponds to radiating energy outward.
- *Freedom vs. control.* STS is concerned with control over all aspects of self and others. STS also believes that by imposing its laws it is helping the universe to return to the One, thus it thinks its action is a service to others. STO sees creation as inherently limitless and is not concerned with determining what is 'good' for another.
- *Expansion vs. contraction* - Exploring possibilities corresponds to STO, imposing limits on others to STS.
- *Network vs. hierarchy* - In terms of social organization, STS naturally tends towards the hierarchy with internal competition for resources and power. STO tends towards sharing and passing around that which is received. See [Networking](#) and [Service to self hierarchy](#).
- *Giving vs. Taking.* According to the C's, an "enlightened" (meaning "smart") being can be either STS or STO. An enlightened STO being only gives, while an enlightened STS being only takes. The C's have also commented as follows regarding the taking/consuming/eating that defines STS: STS does not eat according to protocol. It takes if it is capable. STO gives all to those who ask. See [All to those who ask](#) regarding this latter remark.
- *Objectivity vs. subjectivity.* [Wishful thinking](#) is the hallmark of STS. They only see what they want to see. [C's] See [Objectivity](#) and [Subjectivity](#) regarding this aspect of STO/STS duality and mentality.
- *Good vs. evil.* In human ethical terms, what is generally considered evil most often corresponds to STS. The terms are however laden with a baggage of subjectivity and what is good for one can be bad for another, thus these can easily be misleading. The polarization to either STO or STS cannot be reduced to an external code of ethics only. The [Law of Three](#) must be taken into account: there is good, there is evil, and there is the specific situation that determines which is which.

From a cosmic standpoint, both polarities are necessary. This does not however mean that these can be effectively reconciled at the human level. Thus the cosmic call on the human is to choose one or the other.

Gurdjieff discusses STO and STS in *Beelzebub's Tales to His Grandson* as follows:

"If the notions recorded on this Boolmarshano were put into ordinary language, they could be stated in the following words:

"Evidently we men, also like all the existing units of the World, are formed and always consist of the same three independent forces, by means of which the process of reciprocal maintenance of everything existing proceeds; namely, of the following three independent World forces:

"The first of these forces constantly arises from the causes which proceed in the Prime Source itself and from the pressure of the newly arisen, and issuing from it by momentum flows out of that Prime Source.

"The second World force is what this first force becomes, when, after having spent the momentum which it has received, it strives to re-blend with the source of its arising, according to the fundamental World law called "The effects of a cause must always re-enter the cause."

"Both of these forces in the general process of reciprocally maintaining forces are entirely independent, and in their manifestations have always and in everything their own properties and particularities.

"The first of these two fundamental forces, namely, that one which for compelling reasons always manifests outside the source of its arising, must constantly involve; and the second one, on the contrary, striving to blend with the cause of its arising, must always and in everything evolve. "Owing to the fact that the first of the mentioned three independent forces arises from vivifying actions proceeding in the very foundation of the cause of everything existing and thus receives in its presence the germ of the possibility of manifesting vivifyingness, it may be considered as "Good," that is, as a factor for the actualizing of the backward-flowing effects which in relation to this first force can and must be considered as "Evil."

"Moreover, the first of these forces, which is manifested from inevitable and compelling causes arising in the Prime Source itself, can from this point of view be considered as passive. And the second backward-flowing force, because it must constantly resist in order to have the possibility of penetrating backward or at least the possibility of withstanding the opposite-flowing first passive force which has received its momentum from the Prime Source causes, must be regarded as active. "And as for the third independent World force, this force is nothing else but only the result of the clash everywhere and in everything of these two fundamental descending and ascending independent forces.

"Although this third independent force is only the result of both first fundamental forces, it is nevertheless the spiritualizing and reconciling source of every World formation. "And it is the spiritualizing source of every World formation because it arises and

must exist in them as a presence all the time while the given results exist which arise from various unusual mutual resistances occurring between the said two fundamental forces flowing in entirely opposite directions.' "And so, my boy, it was in this sense and in this meaning that the words 'Good' and 'Evil' were first used by this unfortunate Makary Kronbernkzion."

See also

- [Being vs. non-being](#)
- [External vs. internal considering](#)

Service to self hierarchy

For a system where all participants seek to maximize their own power and position, a pyramidal hierarchy is the natural resulting configuration.

Self-serving beings, such as humans, realize that in order to more effectively serve themselves, they must cooperate with other similar beings. This cooperation is based on an idea of opportunistic alliance if direct domination is not possible.

Also, the necessity of hierarchy is in such a system explained as the only alternative to a state of anarchy where each exclusively serves their own short term advantage. In such systems the most ruthless and opportunistic elements rise to the top. Cultivating a code of clan allegiance with progressive gradation of social position is a typical stabilizing mechanism in such a system. This may be coupled with a personality cult.

Having fought out an internal pecking order, the service to self hierarchy turns to the outside for sustenance and plunder. It must feed itself by absorbing more 'food,' which may be, depending on the case, temporal or spiritual power, wealth, new members, etc.

Examples of such organization are found everywhere, from organized crime to military, government, secret societies, street gangs and so forth.

These organizations always suffer from a degree of internal **entropy** and the participants only seldom work seamlessly together, since they at least in principle stay on the lookout for a possibility of double crossing another or being double crossed themselves.

At the human level

The science of **ponerology** studies the dynamics of such groups (called **ponerogenic associations**), how they give rise to inhumanity and suffering, and the nature of their participants.

While selfishness is a normal part of human nature, normality does not extend to the degree of it which inspires repressive regimes, the rapacious exploitation of masses of people, and the committing of atrocities. Such macrosocial evil requires the influence of pathological people. In particular, psychopaths play a main role in the co-opting (or ponerization) of groups, and the transformation of a society into a **pathocracy** – i.e. into being ruled by a pathological elite.

For millenia, human history has been defined by the rise and fall of empires – of civilizations that grew, were infected by pathology, and fell apart as a result of the entropic nature they took on. In the fall of such civilizations, the connection between **Earth changes and mass consciousness** plays a very important part. A population believing and living in accordance with **lies**, and condoning and engaging in entropic activities as a result, attracts disaster.

It is a **lesson** of humanity to learn to not believe the pathological individuals who want power for

their own ends at the cost of others. Currently, this lesson has not been learned: [we live in a global pathocracy](#). Much of the selfishness and [subjectivity](#) (an attribute of service to self) of humanity at present is, on the one hand, a cause of repeating this mistake, and on the other hand, reinforced by the outcome: a society and culture of lies and deception, shaped by the pathological so as to gain and hold power over others.

At fourth density

”Main article: [Fourth density service to self being](#)

According to [Ra](#) and the [Cassiopaeians](#), the [fourth density service to self overlords](#) of Earth exist as so-called STS social memory complexes, which are hierarchies where the members share a certain common pool of knowledge and otherwise have individuality. These organizations suffer from the normal dissent and conflicting purposes among members typical to STS, but may be aided in holding together thanks to the telepathic transparency typical of fourth density. Thus they may see more point in absorbing energy from the outside than in fighting among themselves, specially since any change in relative position may only come from energy acquired through new conquests.

See also

- [Service to others and service to self](#)
- [Ponerogenic association](#)
- [Pathocracy](#)
- [Fourth density service to self being](#)
- [Food for the Moon](#)

Sex

Almost every imaginable claim has been made concerning **sex**. We will look at the subject from a number of angles, including myth, mass culture and control system, various esoteric teachings and channeled material.

Many creation myths have sexual content. In the Egyptian cosmogony, the autofellatio of Atum leads to him spitting out the god Shu and goddess Tefnut. The One has become the many. This idea is quite universal. The channeled entity **Ra** puts it so that the One differentiates into the **thought centers** of **service to others** and **service to self** and the "distortion of **free will**" mediating between these. This is akin to the One becoming the first **three forces** of **Fourth Way** cosmology at the first interval of the octave of creation.

The same idea is found in Babylonian myth, where the creator masturbating brings forth the Euphrat and Tigris.

Closer to the human perspective, sex is a central feature, whether taboo or object of open desire, in lending cultures their distinctive character. For understanding this from the esoteric angle, we need to first understand what this may be, beyond any biological or socio-psychological phenomenon.

In **George Gurdjieff's** Fourth Way teaching, sexual energy is its own specific **hydrogen**, called Si12, the highest product of transformation of food. The "default" usage of this is for reproduction, where male and female versions of this energy combine for conception. The by-product is this hydrogen going to '**feed the Moon**,' since conception is relatively rare compared to the frequency of human sexual activity. Now Gurdjieff suggests that a conscious usage of Si12 is possible but that everybody who thinks simple abstinence is useful simply misunderstands the whole issue.

Si12 is also the highest hydrogen produced by humans without conscious work. This is in principle at the level of the **higher emotional center** but is not the only possible food for it. Hydrogens of the level 12 resulting from the air and impression octaves may open this center also but these hydrogens are not formed without consciousness, like Si12 is.

Sexual energy is then a sort of food. According to the **Cassiopaeans**, excess sexual energy is claimed by fourth density service to self beings. Thus the more people are preoccupied by it, the more people have sex, the better **the moon eats**. Probably uninhibited promiscuity as well as strict taboos and guilt work equally well, simply producing a different flavor of food. History has known periods of both. Both extremes revolve equally much around sex, although not in the same manner.

In the Gurdjieffian system of cosmic ecology, we could say that the more mechanical humanity gets, the more it has to compensate quality of vibrations by quantity to meet some cosmic quota. At the present time, the mass culture emphasis is on sex, whether via promiscuity or suppression, rather than on producing vibrations whose production requires conscious work.

Sexual energy can be misused by running different **centers** of the body with it. It may animate the moving, emotional or thinking centers, where it manifests as a sort of frenetic hyperactivity.

The moving center will break records, the emotional center may conceive of meant-to-be romances where there are none or launch itself in fanatic frenzies for diverse causes, and the thinking center may manufacture sandcastles of cosmologies with no basis in fact.

Esoteric teachings pretty much all have a specific take on sex. The exoteric corruption of churches is to assign value to abstinence just for its own sake. Another, opposite misconception of would be magicians is its ritual use. Both probably feed the moon without even realizing it. Gurdjieff has a somewhat more nuanced approach, which we find essentially repeated with [Carlos Castaneda](#): How literal sexual activity relates to spiritual transformation depends on the person. Some will abstain naturally, some will tend to increase activity, some might willfully abstain. Both G. and C.C. were sexually active and rather promiscuous in their private lives.

Tantra Yoga teaches that sex can be practiced as long as the energy is not released in orgasm. All these practices probably have some effect, but it may depend on the persons involved and not be what is claimed.

Looking at the physical side of sexuality and how it might correlate with the metaphysical, we note that psychic phenomena often occur around female puberty or menopause. The organism flukishly produces chemicals which activate otherwise dormant functions. Also we must mention [Wilhelm Reich](#)'s research on the orgasm. According to Reich, it releases so-called orgone energy, which probably corresponds to Gurdjieff's Si12. The beneficial effects of this for the body and mind are blocked by near-pervasive "armoring", i.e. physical and mental tensions arising from trauma. Outside of the human, orgone plays the function of an ordering principle in weather phenomena, for example. It is one among a gradation of 'intelligent energies' or 'hydrogens.'

[Laura Knight-Jadczyk](#) argues in *The Secret History of the World* that references to sex in myth and alchemy and other tradition are likely corruptions of the idea of DNA. DNA and its activation is important, not actual sexual activity. The *hieros gamos*, the sacred union, is most often not a sexual act in the ordinary sense. The myth of the androgyne refers more to the polar couple than to a person with mixed sexual characteristics.

Still, in myth also, orgiastic sexual activity is tied to periods of fall into chaos at the closing of cycles. The idea is probably a duality: On one hand, natural process, not to mention the control system, require releases of large amounts of sexual energy at intervals. The present time would be an example. On the other hand, such periods have a function of regeneration. Of course, this has a biological aspect but may also have a spiritual one. However, the spiritual aspect cannot be realized unconsciously. Emitting Si12 is not enough for this, other hydrogens are also needed.

In [Boris Mouravieff](#)'s *Gnosis* books, the physical aspect of sexuality is tied to spirituality via the idea of the polar couple. The polarity intensifies the production of Si12, which fills the motor and intellectual centers. Their functioning changes and the intellect temporarily loses its doubting, calculating and agnostic nature. The emotional center may transform Si12 to Sol12, which is a key to the higher emotional center. This can produce a flash of the consciousness of [real I](#). Generally, Mouravieff argues that the superabundance of sexual energy in man is, besides a source

of physical preoccupation, also the latent chance for esoteric evolution. Sexual energy is needed for the internal alchemy which opens the higher intellectual center. The sublimation of sexual energy involves conscious work of self-remembering and other practices.

"Love is all you need," say the Cassiopeans. According to them, the problem with sex is that it is, in practice, inseparable from the idea of physically getting for the self and of ownership or jealousy. These features align it with STS and make it so that it feeds 4D STS, no matter what one do with it. Besides, "desire-based imbalance," including desire for more physicality are among the root causes of the [fall of man](#), from which the Work aims to recover.

[Ra](#) speaks about sex in some more detail. Sexual energy transfer between people is possible and even desirable in cases. The channel herself received energy in this way, which may be a "magical" operation with its attendant problems. The idea is that energy flows where there is a difference of potential, i.e. polarity and the [chakras](#) in question are not blocked. The transfer involves a duality and can serve the self or serve others. The degree of spiritual love present in the interaction is a function of unblocking the heart chakra, which corresponds roughly to the higher emotional center of Gurdjieff. In Fourth Way terms, we could say this requires the consciously produced hydrogens of Mi12 and Sol12, not only the unconsciously produced Si12. So this in a way determines whether the interaction is in the taking or sharing mode.

Gurdjieff describes sex as a bodily function for which people must find a personally suitable outlet. This must not be confused with [love](#), says he. At the level of personal practice, most esoteric sources discourage promiscuity. The rationale is twofold: Sexual activity establishes a long lasting energy flow between the partners. If this is mixed between several people, confusion arises and may be reflected in physical or emotional problems. Also, casual sex without emotional involvement is unlikely to activate any higher energies and tends towards attachment to physical satisfaction and getting for self.

The subject is complex and we do not have space to discuss the almost endless variations in specifics; the reader is referred to the source materials.

See also

- [Polar opposites or polar beings](#)
- [Hydrogens \(Fourth Way\)](#)
- [Fall of man](#)
- [Food for the Moon](#)

Short wave cycle and long wave cycle

In the [Cassiopaeian](#) material, the term **short wave cycle** refers to a mode of evolving that involves reincarnation, while **long wave cycle** refers to a mode of evolution that takes place in a purely non-material state.

Present-day mankind experiences the short wave cycle. This involves a duality of experience: cycling between incarnate life on the one hand, and [death](#) followed by [the 'contemplation zone'](#) on the other.

The incarnation phase of the short wave cycle involves more intense experience than existence under the long wave cycle. It also includes more suffering, which can catalyze more rapid development, or learning of the [lessons](#) in store for the [soul](#). Related to this suffering, as humanity experiences it, is the fact of being locked into a [control system](#) and being exploited as a resource – becoming '[food for the Moon](#)' during incarnation.

According to the Cassiopaeans, at least a portion of present day humanity originally belonged to a group soul that decided to experience physical life for faster development. This first physical existence would have been different from the present one, as humanity was then aligned with [fourth density service to others](#) beings. Humanity then experienced a second fall – the mythical [fall of man](#) – and ended up in the present physical world and condition, as a result of aligning with [fourth density service to self forces](#).

As a by-product of this, some [second density](#) (animal) life forms receive additional catalyst for development, even though this may take the form of being exploited by man, similarly to how man is exploited by fourth density service to self beings as a source of etheric nourishment.

See also

- [Fall of man](#)

Signal-to-noise ratio

In general usage, this term means the ratio between useful information and random information which is independent of the main information and does not contribute to it but can still be confused with it. In electronics, this refers to the ratio of the magnitude of a known reference signal and all other signals measured in an experiment. See electronics texts for more detail.

As used by the FotCM, the term means the ratio between information relevant to a conversation and information which seeks to detract from the topic. An exact definition is not possible since what is or is not relevant is not always clear.

Noise in the above sense can be of various qualities: It can be deliberate obfuscation seeking to confuse the issue, often by introducing counter arguments out of context. It can be simple idle chatter. It can be constantly repeating the same points. Techniques of disrupting any conversation are too numerous to list here. See articles on the Internet discussing professional debunkery for more examples.

Sitting on the fence

Sitting on the fence means being in a state of indecision where esoteric information is not applied and one effectively lives in an inner contradiction.

The same idea is sometimes referred to in other ways, an example being the dictum that one cannot serve two masters. [George Gurdjieff](#) also spoke about the problem of "sitting between two stools" when someone has encountered the [Fourth Way](#) Work.

If one were to literally sit on the fence, one would likely fall and anyway be in an unstable and uncomfortable situation whose main feature is lack of advance. Procrastination, wasting of energy on circular internal debates and frustration are typical of this. Also a certain excessive skepticism or confusion of spiritual and material concepts, such as dwelling on proofs of things which cannot be proven within the student's current level of [being](#), understanding or experience is characteristic of sitting on the fence. This often tends in the direction of decreased valuation of spiritual concepts and leads away from the Work.

See also

- [Paying all in advance](#)
- [Doing](#)
- [Way of the Fool](#)

Sixth density

In the scale of [densities](#), **sixth density** is the "native" state of being of the [Cassiopaeans](#) and [Ra](#). Also, the inspiration for the *Bringers of the Dawn* book is, according to these same sources, from sixth density. Most crop circles are, according to the Cassiopaeans, produced by sixth density entities. Many so-called "Wanderers" are souls whose home [density](#) is the sixth, but who have taken incarnation in human form for a specific mission. Sixth density also corresponds to the "names of God" of [Sufism](#).

We cannot say much that is concrete or verifiable about this subject. Still, since the subject of sixth density relates to much of the inspiration of the present work, we must attempt to place this in some context. The archangels or solar world of the [Fourth Way](#) cosmology may refer to sixth density. The dhyanic beings or solar beings of [Rudolf Steiner's](#) cosmology may refer to sixth density. The Absolute II of [Boris MouraviEFF](#), i.e. the world of all stars and the Christ may be in some relation to sixth density. The comparisons are tentative and we can hardly produce definite descriptions free from contradictions of this level.

The sixth density, or 6D, is a level of non-material existence where souls have outgrown the need to incarnate in any density. Souls of the first through fourth densities go through incarnations, with contemplation periods in non-material forms in [fifth density](#) in-between. 6D is the last stage before union with the One, or seventh density. Seventh density would correspond to the one source of all creation, God the Father of MouraviEFF or the Sun Absolute of Gurdjieff.

As with fourth density, there is still a concept of individual entities forming social memory complexes, i.e. communities where entities all share the same database of experience and understandings. The esoteric level of human development where understandings are unified through practice of objectivity and where integrity does not allow mismatch of action and understanding would be a precursor of the social memory complex of 4-6D.

Entities of this level are of a [service to others](#) orientation as a result of natural factors. This is complex and an exact understanding of this may not be possible at our level. The point is that the idea of [service to self](#) is represented in 6D as a concept but not as whole entities. There is still a difference between concept and actuality from the 6D viewpoint. The thought and reality become only non-differentiated in 7D, but this is even farther past our capacity of description. Pure service to self does not occur in functioning entities past 4D, apparently because the inherent drive for materiality and subjectivity prevents it. A very far advanced STS entity acquires a sort of spiritual mass that causes it to fold up on itself, analogous to a black hole in the material world. If the entity let go of its defining preoccupation with control, it could become objective but then it would no longer be an STS entity.

A 6D entity lives in a world of pure thought or light and is a light form without a fixed body. The Cassiopaeans once said that if two entities could access absolutely all there is, these would in fact be one, indistinguishable from each other. In this sense we could say that all is one from the 6D

viewpoint, yet there still is the idea of entity. We see that the idea of objectivity is inherently linked to such a notion of living in unity of omnipresence. An entity that would only see what it wants to see would sort of collapse on itself in such a state and in fact share nothing, except its illusion with itself, which may be the reason why there is no operative STS at that level. To be one with all, one cannot be prejudiced. Again, not being prejudiced does not mean that one cannot assign values to things or choose what one participates in, quite the contrary. We could even say that objectivity and lack of prejudice are prerequisites of metaphysical [free will](#). One cannot choose unless one [knows](#). One cannot know in this sense if one [thinks wishfully](#).

We can say very little about perception of time or space of 6D. We could infer that events of the physical densities appear as from a bird's eye perspective, with different possible pasts and futures alongside each other, as a sort of tangle of threads of different probabilities. In the terms of [Fourth Way](#) cosmology, we could say that the 6D entity sees at least the dimensions of linear time and eternity, seeing the plane containing all possible timelines as from a height in a third dimension. The word eternity in the Fourth Way sense refers to a dimension perpendicular to linear time, as in the set of all possible timelines. In a sense we could say that the experience of 6th density involves six dimensions. Again, these are approximate visualizations. Generally, the 6D sources speak as if the past of 3D were an open book and the future a branching tangle of probabilities.

In this sense it is sometimes said that time does not exist in the higher densities. This should not be taken too literally. Rather this seems to mean that time does not appear as a one-way street with most things hidden behind a corner, as it mostly does to us.

The Cassiopeans repeatedly use the term "you in the future" when speaking of themselves. This can be understood as referring to at least one possible future where Laura Knight-Jadczyk, the channel, and maybe some fellow travelers have become the C's. However, there can be futures where this is not the case as well as possible pasts where no such channeling took place to begin with. The process of contact then is a link pulling certain lines of past towards certain lines of futures. The 6D experience may be akin to guiding this from a bird's eye view. Still, in a sense, the Cassiopeans are creating themselves by guiding their "past" selves. Yet, all such metaphors are incomplete because their very language assumes [linear causality](#) which most likely does not apply in the 6D perspective.

To complete this summary, we will quote Ra:

Ra: In relationship to the densities, the sun body may physically, as you would say, be seen to be a large body of gaseous elements undergoing the processes of fusion and radiating heat and light. Metaphysically, the sun achieves a meaning to fourth through seventh density according to the growing abilities of entities in these densities to grasp the living creation and co-entity, or other-self, nature of this sun body. Thus by the sixth density the sun may be visited and inhabited by those dwelling in time/ space and may even be partially created from moment to moment by the processes of sixth density entities in their evolution. [...] In this density some entities whose means of

reproduction is fusion may choose to perform this portion of experience as part of the beingness of the sun body. Thus you may think of portions of the light that you receive as offspring of the generative expression of sixth-density love.

See also

- [Density](#)
- [Fourth density](#)
- [Angels](#)
- [Objectivity](#)
- [Service to others and service to self](#)
- [Names of God](#)

Soul

Usually, **soul** means whatever part of a person is permanent and survives physical [death](#). Allegorically, this can also mean the core essence of something. In religious, spiritual and esoteric discourse, this word is used in a bewildering confusion of meanings.

In FOTCM discourse, soul usually means that part of an individual which is permanent in the sense of surviving physical death and specifically belongs together with that individual and no other. Whether such a thing even exists may depend on the individual itself. For example, an ["organic portal"](#) or ["preadamic man"](#) would not have a soul in this sense, although there would be some sort of non-individuated animating energy in the ["individual soul's"](#) place.

If a soul in this sense exists, it may be more or less evolved. Even if one exists, it may have very little to do with the run of one's life. It may be and usually is for the most part asleep and dissociated from the body's and mind's experience. Using the metaphor of the coach, we could say that the passenger is asleep and the driver/horse take the coach (body) where they please, having quite forgotten about the passenger.

The soul in this sense is linked to the concept of acquiring a [real I](#) and gaining access to one's [higher centers](#). These higher centers will exist at least in potential if there is a soul, as we use the word here. At the end of Fourth Way evolution, this soul may be substantially identical with the ["real I"](#). This is however vanishingly rare and various intermediate stages of development are needed before this soul is truly anchored into the body as the conscious master of thought, feeling and physicality.

Much of [New Age](#) culture looks for ways for whatever passes for [consciousness](#) to deliberately leave the body, experience astral travel, produce psychic effects etc. Quite unlike these, the Fourth Way seeks first to bring the soul, if there be any, into the body. The soul needs to first claim its own incarnation from all the forces of personality, biology etc which normally run the show.

Soul is however not completely disconnected and may appear as impulses of conscience, deeper emotions, sense of purpose etc. Man is, even if not run by the ["soul"](#), still answerable for what transpires through him. In the usual state of matters, the soul gets to karmically pay for the personality's mistakes and predilections even though it is not really in control.

Maybe with reference to this, [George Gurdjieff](#) says, ["Blessed is he that hath a soul; blessed also is he that hath none; but grief and sorrow are to him that hath in himself its conception."](#)

Even within Fourth Way writings the concept of soul does not quite have a fixed meaning. The soul is there sometimes also called astral body and is something that man must build by producing suitable ["higher hydrogens"](#) for its raw material. This may then survive physical death. However, if the soul is half-built, it will be stuck in limbo and will neither dissolve nor will it be able to take a new human incarnation.

A soul can grow or shrink over an incarnation. It is not stationary or immutable. Engaging in

ritual magic for commanding higher spiritual forces for one's earthly gain can for example damage one's soul. The soul has no necessary relation to intellectual capacity, psychic senses or physical prowess, but it would seem that for a soul to be incarnate the physical body's DNA needs to be somehow compatible with this. Also, based on the Cassiopaea material, the soul-DNA interaction can be a two-way street with DNA being on one hand a prerequisite and on the other hand being affected by the soul's presence.

In FOTCM discourse, the word "spirit" has no distinct meaning from soul.

Numerous other usages of the word soul exist. We cannot enumerate them all. Sometimes the word soul carries a connotation of emotion while the word spirit is more general. It is said that one cries from the bottom of one's soul but not "from the bottom of one's spirit."

See also

- DNA
- [Karma](#)
- [Recurrence](#)
- [Real I](#)

Soul in struggle

When discussing the issue of "organic portals" or "preadamic man", we are often confronted with the problem of discerning the difference between the absence of the so-called higher centers or individuated soul as opposed to the effects of psychological trauma.

A "soul in struggle" can look much the same as a person without individuated soul. We could say that a congenital psychopath is soul-less whereas a secondary sociopath may simply have adopted part of the opportunistic, deceitful, remorseless and self-serving, if also flaky ways of the psychopath as an adaptation to environment.

Specially with children, being initially more open or sensitive may increase the child's susceptibility to damage which may in later life manifest as personality disorders. Given the same circumstance, a souled individual may in cases become more damaged than a pre-Adamic one. Thus the extent of acting out or psychological disorder cannot be taken as a reliable indicator of being individually souled or not.

See also

- [Psychopathy](#)
- [Organic portal](#)
- [Soul](#)

Spinning

"**Spinning**" is a moving meditation involving spinning around one's vertical axis, with arms outstretched.

This is mostly a [Sufi](#) practice, although this is also found elsewhere. The [Cassiopaeans](#) and [Pleiadians](#) recommend spinning as a spiritually useful activity. The direction, speed, count of revolutions and specifics of hand posture etc. vary depending on source.

Subjectivity

Subjectivity is so pervasive to the human condition that it is difficult to say where this would not hold sway. We could say that subjectivity is the capacity to experience things in a personally specific manner, often so as not to be able to explain these to another in a manner that would be perceived in a compatible way by this other. The tendency to subjectivity could be said to be the principal obstacle to clear communication between people.

In popular parlance, subjectivity is often linked to emotional reaction. Subjectivity is however not the same thing as emotion. Subjectivity is the preference to rather consider one's favorite [beliefs](#) than the external world. Such a tendency is generally backed by a strong emotional attachment to these beliefs. Emotion in itself may serve seeing the world as it is, thus subjectivity is not an intrinsic attribute of emotion, but rather a misuse of emotion – as in [emotional thinking](#).

Subjectivity is opposed to [consciousness](#) in the sense that it arbitrarily confines itself inside one preferred manner of seeing. Subjectivity can become so habitual that the implicit restrictions imposed by the mind on itself disappear from its conscious reach. Subjectivity can to varying degrees confine the mind in an invisible prison at the boundary of which possibilities are [automatically shut out from consideration](#). Sometimes these possibilities are not shut out *per se*, but are emotionally judged a *priori* unacceptable and thus never get deeper review.

Subjectivity is at the metaphysical level the placing of one's beliefs or conceptions, however these may have arisen, before any concern for how things may be in the outer world. Subjectivity is in a sense a statement to the effect of wishing to be separate from this outer world. This makes subjectivity an attribute of the [service to self](#) polarity.

There are a variety of influences that may be active in increasing a person's subjectivity, many of them possible to overcome. Very common in our society is psychological wounding, e.g. the result of the influence of parents inadequate to the task of parenting. ([Narcissistic](#) wounding is particularly common.) People with the most severe character pathologies, who show pathological extremes of subjectivity, can also exert a very toxic influence on those around them. By exposure to expressions of their abnormal psychology, the ability of others to use healthy common sense and perceive psychological reality can be impaired. The worst pathologies in this regard are psychopathy and [characteropathy](#). A stronger tendency towards subjectivity among people in general can also spread like an infection throughout a society when it becomes hystericized.

See also

- [Objectivity](#)
- [Wishful thinking](#)
- [Belief vs. faith](#)

- External vs. internal considering
- Information selection and substitution

Sufism

Sufism is an esoteric movement existing within the framework of Islam.

It is probable that parts of the Sufi tradition predate Mohammed and share sources with esoteric teachings existing in Eastern religions, Hellenic mystery schools and Christianity. The relationship between Sufism and mainstream Islam has been problematic throughout the ages and many Sufis have been sentenced to death as heretics. We could say that Sufism is the branch of the esoteric stream which has taken Islam as its platform and substrate and presents the esoteric through the culture and emotional flavor of the Middle East and Persia.

Maybe the greatest Sufi mystic was Ibn al Arabi, 1165-1240 CE. Another well-known Sufi mystic is Mowlana Rumi. The Persian classic *Conference of the Birds* by Attar is a classic work representing Sufi tradition.

Sufism exists within schools which each have a centuries long, unbroken succession of sheiks or masters. Much of the tradition is oral. Sufism, as any other esoteric discipline, aims at a direct personal apprehension of the divine. The Persian word *Darvish* means "sill of the door" and is used of Sufi mystics who stand, in figurative terms, at the door to enlightenment.

Following are some excerpts from the *Sufi Path of Knowledge* by William Chittick, a highly recommended overview of Sufi thought:

Because their science derives from divine opening and not discursive thought, it is intimately interrelated on all levels, though reason often fails to see the connections. In its root, the existence of the Cosmos is tied to the Being who is Necessary through Himself, hence each part of the each is an interconnecting link on a chain. When man begins to consider the science of the cosmos, he is taken from one thing to another because of the interrelationships. But in fact, this only happens in the science of the Folk of Allah. Their science does not follow the canon of those of the learned who know only the outward appearances of phenomena. The canon of the Folk of Allah ties together all parts of the cosmos, so they are taken from one thing to another, even if the scholar of outward appearances sees no relationship. This is knowledge of God. . . .

[...]

"How can I find God?" This question means: How can I remove the veils that prevent me from seeing God? We dwell now in the situation of seeing the Not He in all things. How can we also perceive the universe as He? We ourselves are included among the "things" of the universe. So "How can I find God?" also means: How can I remove those veils that prevent me from being God in that respect where the "He" must be affirmed. "Finding," it needs to be repeated, is never just epistemological. It is fundamentally ontological. Being precedes knowledge in God as in the world; nothing knows until it first exist.

[...]

But this much is relatively clear: The "precedent attributes" of God display their properties ever more clearly as one moves toward the Center, while the secondary and subsidiary attributes become stronger as one moves toward the periphery. Where is mercy? With Being, Light, Knowledge, Unity. Where is wrath? With nonexistence, darkness, ignorance, multiplicity, dispersion. The dispersive movement toward the periphery is a positive creative force. Without it, Light would not shine and the cosmos would not come into existence. The divine attributes manifest themselves in an undifferentiated mode (mujt^{nal}) at the level of the intense light of the angels and in a boundlessly differentiated mode (taf@il) at the level of the sensory cosmos in its full spatial and temporal extension. But once this full outward manifestation is achieved, it is time for the unitive movement to take over, and an active and conscious participation in this movement is the exclusive prerogative of human beings.

[...]

It was said earlier that in "ethics" or assuming the character traits of God, which precisely is the Sufi path-equilibrium is everything. The divine names must be actualized in the proper relationships, the names of beauty preceding those of wrath, generosity dominating over justice, humility taking precedence over magnificence, and so on. The perfect equilibrium of the names is actualized by the perfect assumption of every trait in the form of which human beings were created. In a word, perfect equilibrium is to be the outward form of the name "Allah," the Divine Presence. The person who achieves such a realization is known as perfect man (al-insdn al-kiimil).

[...]

Seeing Things as They Are. Perfect man alone is able to see all things in their proper places. He is the divine sage who has so thoroughly assimilated the Scale of the Law that he witnesses through his very nature the correct relationships among things. This discernment of relationships is the most difficult of all human tasks, because of the intrinsic ambiguity of existence. There is no absolute point of reference to which man can cling, since "None knows God but God." Instead there are numerous "relatively absolute" standpoints in respect of which knowledge can be acquired. But some of these may lead to felicity, and some may not.

[...]

Ibn al- 'Arabi's deconstruction of all doctrinal absolutes must be grasped from the outset. That which attempts to describe the real must assume a delimited, defined, and relative standpoint. What is accepted from one point of view may have to be denied from a second point of view. The Essence alone is absolutely Real, but the Essence is forever

beyond our grasp and understanding. Each standpoint in respect of which God and the cosmos are perceived becomes a "relative absolute" or a "presence" (@adra) from which certain conclusions can be drawn, conclusions which will be valid for that point of view. But Ibn al-'Arabi is constantly changing his points of view, as is clearly indicated by the structure of many of his works, the Fusas in particular. Each of the divine wisdoms incarnated in each of twenty-seven prophets speaks in a unique language, thus throwing new light on the self-revelation of the Unknown.

[...]

Imagination understands in modes foreign to reason. As an intermediate reality standing between spirit and body, it perceives abstract ideas and spiritual beings in embodied form. Since in itself it is neither the one nor the other, it is intrinsically ambiguous and multivalent, and it can grasp the self-disclosure of God, which is He/not He. Reason demands to know the exact relationships in the context of either/or. But imagination perceives that self-disclosure can never be known with precision, since it manifests the Unknown Essence.

In the case of perfect man, spiritual realization has opened up the imagination to the actual vision of the embodiment of God when He discloses Himself in theophany. He does not know "how" God discloses Himself, but he sees Him doing so. He understands the truth of God's similarity with all things through a Godgiven vision, seeing clearly that all things are neither/nor, both/and, but never either/or.

Ibn al Arabi has left a vast literary legacy which mostly consists of his direct, personal observations of higher worlds. As a documenter and explorer of worlds disclosed by mystical experience, al Arabi may be compared to [Rudolf Steiner](#) in more recent times.

Sufism has most probably been an important early influence on Gurdjieff. Sufism, mostly as represented by the works of Ibn al Arabi has also contributed many concepts to the FotCM. Most important among these are the notion of the faces of God and perspicacity. We can in the above excerpts recognize echoes of esoteric concepts such as being, the ray of creation, the Law of Three, objectivity, all being one and so forth.

See also

- [Conference of the Birds](#)
- [Names of God](#)
- [Perspicacity](#)
- [Being vs. non-being](#)

Superluminal communication

The word **superluminal** means faster than light. In the context of special relativity, nothing can travel faster than light. If a material object traveled at light speed, it would have infinite kinetic energy, which it could never acquire in finite time with finite force. The coefficient given by the Lorentz transformation which measures the mass increase, length decrease and time dilation as an object approaches light speed reaches infinity at light speed and has an imaginary value for velocities greater than light speed.

Any signal traveling at light speed or less communicates of a past state of its system of origin. A hypothetical signal traveling faster than light would in concept travel from the future to the past, arriving before it departed.

Quantum entanglement displays superluminal communication but cannot be used for information transfer, hence it does not violate causality or special relativity. When the state of one of the entangled particles is measured, the other entangled particle turns out the same. This does not, however, transmit information between the measurement points.

Transmitting information from the future to the past violates causality because the past which is the prerequisite for the future's existence is modified by the information. This need not be an absolute barrier for superluminal communication if this communication is inherently noisy or probabilistic in nature. Considering such possibilities departs from strict determinism and opens the door to considering simultaneous possible pasts, presents and futures.

The channeling phenomenon is one possible instance of superluminal communication directly received by a consciousness. It is, however, undemonstrative as a process as understood by modern physics. Such communication forms paradoxes only if the world were interpreted as deterministic. In the FotCM's thinking, the process of superluminal communication between past and future selves is a probabilistic phenomenon which ties certain possible pasts to certain possible futures by means of a sort of feedback loop. However, all superluminal communication, indeed if we accept that the channeling phenomenon represents such, need not come from the same possible future.

Thus, each point of consciousness potentially mediates between multiple possible pasts and futures. The act of discerning between signals emanating from multiple possible futures and acting according to them may have a feedback effect on the signals themselves, increasing the probability of one future as opposed to another. We could think of the pasts and futures as being coupled in a sort of resonance or mutually reinforcing feedback.

Esoteric culture has examples of such ideas, for example with Steiner's idea of the spirit coming to inform the evolution of matter from the future and matter coming to meet the future from the past, each moment of consciousness being a sort of crossroads between two streams running in opposite directions. This notion is an instance of the Law of Three, with consciousness acting as the neutralizing force.

Technology

The role of **technology** in the development of [consciousness](#) is somewhat complex and ambiguous. The role of technology as a factor of social and environmental change as well as a facilitator of communication and accumulation of [knowledge](#) is obvious and extensively covered by others, hence we will not address it here. We will instead summarize some of the conclusions and interpretations of the [FOTCM](#) as concerns its investigations into technology and its uses.

Since today's society is immersed in technology and indeed totally dependent on it, it may have a tendency to overvalue it and to see it as the only desirable or worthwhile direction of development. Also, today's generally used technologies are a result of quite selective development with many areas left suppressed. A simple example is the near-complete dependence on fossil fuels and lack of conservation even when more efficient usage can be achieved at reasonable cost.

Technological augmentation of the human has been researched by the military over the decades. This ranges from performance-enhancing drugs to technologically enhanced cooperation, command and control automation and would-be amplification of intelligence by decision support systems. The newer generation of plans involves direct interfacing of the nervous system with external devices for control and/or sensory augmentation. Also, chemical control of metabolism for sustaining peak performance is on the table. Generally available versions of these technologies exist but are not particularly advanced. It is difficult to evaluate what the status of the classified development is.

Human genetic manipulation and cloning is certainly on the agenda but applications are not very advanced on the public side and the classified side is unknown. Another application of human genetic research which is probably deployment ready or close is ethnic-specific weapons, i.e. diseases which will infect humans based on the presence or absence of specific genetic markers. Injection of human genetic material into animal organisms for various purposes, such as producing drugs is another application of human genetic research.

Edgar Cayce and the [Cassiopaeans](#) suggest that the present age is a replay of [Atlantis](#), which according to them was a technological society which created various synthetic life forms and had working knowledge of hyperdimensional physics, i.e. unified field theory with applications such as "free energy" and space travel by manipulation of gravity and/or spacetime metric, including passage between [densities](#).

Indeed, even the public development of life sciences goes in the direction of genetically manipulated lifeforms, whereas the topics of hyperdimensional physics are suppressed in the open but likely developed behind closed doors. Of the latter, the [Philadelphia Experiment](#) and Montauk myths are the best known and probably half red herrings, while the real work goes on elsewhere. Various stories of secret government bodies having received alien technology and even farmed some out into the public side have to do with this. Some computer technology, fiber optics and the like would be early examples of such technology transfer.

There have been various initiatives towards disclosure of such secret technologies but the field is

fraught with disinformation and no disclosure is likely. There is enough evidence that something exists but the details are drowned out in disinformation. We can here mention Steven Greer's Project Disclosure, which is probably in the end a psi-op advocating the idea that the aliens are here to save us under the pretense of pushing for public disclosure of alleged alien technology. While such technology is likely to exist in some circles, probably outside of the regular military, it is entirely unlikely that any be disclosed since even local research into these topics is suppressed or kept running in circles.

Mind control with various electronic means is another application worth mentioning. Already in the 1970's it was demonstrated that the mood of humans could be influenced at a distance with low-power EM fields vibrating at specific extreme low frequencies. Also low-power microwaves could be used for producing auditory hallucinations. With 30 years additional research we can expect applications that are far more subtle and essentially undetectable. These may or may not be in common use. The regular techniques of control of the economy and creating external enemies and dumbing down the population seem to work well enough, so that the need for mass electronic mind control may in the end not be so great. The [HAARP](#) project has sometimes been associated with electronic mass mind control.

Is there any service-to-others-oriented, [consciousness](#)-enhancing technological application? We could say the Internet has in part played such a role, even though this was not its original design purpose. At any rate, it has expanded availability of alternative information and benefited [networking](#), even though most of the traffic has to do with neither. In empowering people to seek out and devote themselves to whichever information they choose, the Internet has a polarizing effect: sincere seekers may use it to join efforts and learn together, while most people use it as a way to entertain themselves, to receive propaganda from the powers that be, and generally as a way to shut out reality. The [Cassiopeans](#) commented on the role the Internet plays in the population at large on June 13, 2015⁵⁴:

(L) [A forum member asks: *"Can the internet be seen as a "window of opportunity"/"an experiment in human consciousness"?"*] ... Is [the Internet] a window of opportunity, or is it an experiment in human consciousness?

A: We once told you that your computers would overpower you. Thus neither question is precisely to the point. Internet was initially manifested for practical purposes, then other applications were developed. It could be said that the "experiment" in consciousness appeared in reaction to more positive uses. At present the internet is more a source of confusion and propaganda than anything else. Thus the opening statement is fulfilled.

Q: (L) In other words, the overpowering of people by their computers would be the use of the internet for confusion and propaganda. Is that what we're getting at here?

⁵⁴[Cassiopean Session 13 June 2015](#)

A: Yes

Q: (L) So, people being taken over in their minds by disinformation, propaganda, lies and so forth on the computer are literally being taken over by their computers?

A: Yes

Q: (L) Okay, the next part of that question is: *"Is the internet likely to end soon?"*

A: If you consider the ramifications of the previous answer, not likely until the power grid goes down.

Q: (L) In other words, why would they shut down something that so easily enables them to control the masses?

A: Exactly.

The book *The Secret History of the World* explores evidence for the pre-historic existence of technologies involving control of gravity and space-time. It appears that such would have existed and that these were not based on a technological infrastructure of the modern type and that these were, as it were, closer to nature. As tools, these seem to have been used for service to others as well as service to self applications and for unknown reasons their use has since faded. It is possible that the use of such technologies requires specific conditions or genetic characteristics from the user which are no longer generally present. Edward Leedskalnin of Coral Castle fame may have accidentally rediscovered such methods and has been able to apply them to some degree. This is some evidence for the possibility but in practice the perspective seems distant.

According to the [Cassiopeans](#), the very event of the human fall was technological in a sense, involving the use of some extraterrestrial technology for affecting human DNA *en masse*. Technologically reversing such an effect may be theoretically conceivable but here we run into the problem of matching consciousness to the physical apparatus. We find the same problems when considering the use of drugs for obtaining higher states of consciousness. If the human soul were at the point of needing [fourth density](#) type faculties for its continued learning, then the soul would incarnate in an environment where these would occur naturally, we could say.

The question of using technology, here including various drugs, for affecting natural processes and how it relates to the question of STO is somewhat complex. The Cassiopeans have on the one hand said that STO beings are not concerned with processes such as genetically manipulating themselves or their own ancestors for gaining some advantage for themselves, whereas STS ones would do such things for any number of reasons.

On the other hand, use of whatever tools are available in the environment, including technological ones, is not intrinsically STS – it is simply reasonable and even necessary if one's plan requires performing some specific activity in this world. Constructing some device for transferring people between densities is apparently possible, as evidenced by the [UFO phenomenon](#), but is somewhat self-defeating as a means of achieving 'ascension' since one's capacity to function at the other end of

the process would depend on the fit of the consciousness with the density. Therefore such processes cannot permanently rely on technology or drugs.

On one hand knowledge of these processes and their possibilities is key to working towards their realization and on the other actual shortcuts are self-defeating. [George Gurdjieff](#) and [Rudolf Steiner](#) have said that people are by natural factors prevented from directly perceiving the supersensible worlds until they are ready. Flukishly seeing these worlds through some genetic quirk or drugs is most often detrimental. The story of Prometheus is a mythical rendition of this concept.

The matter is not a clear either-or, much hinges on balance. Using technology for staying alive and medicine for treating disease or optimizing health is reasonable, using it for forcible self-modification is generally STS and attempts to hijack natural processes to serve one's own subjective idea of gain. Gaining knowledge of all possible fields is again a different matter and is intrinsically limitless. However factors of one's psychic constitution will determine whether the knowledge can be applied. In some cases, specific knowledge, particularly technological knowledge may be concretely dangerous.

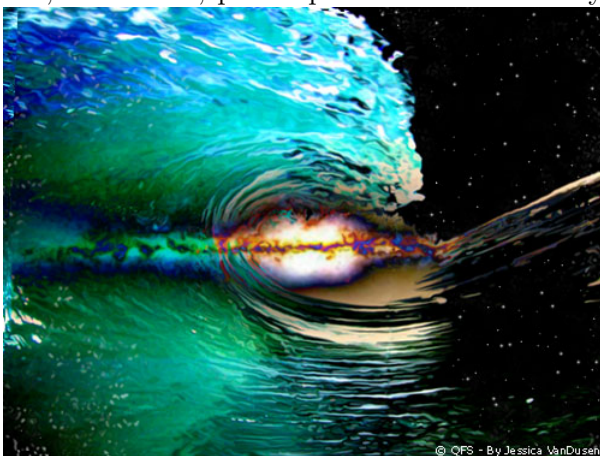
The STS worship of and quest to control the physical universe makes such beings naturally drawn to technology. STO is less drawn to technology as an end in itself but then again may have the same or greater scope of technological/scientific understanding. The fields of consciousness and technology appear quite distinct at the human level but this need not be so in the next density. Thus where matter and consciousness are more directly connected, the orientation of the consciousness may have more to do with what forms of technology make sense or are useful.

The Wave

In the Cassiopaea material, **the Wave** is a cyclic cosmic event, slated to take place on Earth in the near future. This is variously referred to as the transition to [fourth density](#), the shift of the ages, the harvest, and by many other terms in many bodies of material.

The idea of a cosmic event taking place in the early 21st century has been seeping into increasingly general circulation ever since the late 19th century. [George Gurdjieff](#), for instance, makes veiled references to such a thing when speaking of a time allotted for certain preparation to take place on Earth. Theosophists and [Rudolf Steiner](#) also allude to such a thing.

The [Ra](#) material (*The Law of One*) from the early 1980's speaks of such an event in more detail, introducing the idea of a 'planetary transition to fourth density.' The [Cassiopaeon](#) material, since 1994, picks up on the theme left by Ra and discusses the transition in more specifics.



The [FotCM](#) sees the Wave as a strong working hypothesis but does not claim to possess certainty on its validity or a formal definition of the concept.

The FotCM's interpretation of the concept could be outlined as follows: The universe involves different levels of being, each inhabited by entities suited to the level. Some of these levels are in part physical, such as the one which present day humanity inhabits. Natural processes cause the veil between these levels to periodically be thinned or breached, creating a sort of crossroads or conduit. This is a sort of superposition of many usually sealed levels of being.

Outside of the natural process, there are entities which use technology or psychic capabilities for passing between levels. The [UFO phenomenon](#) is one example of this. These levels are called [densities](#) in the Cassiopaeon and Ra materials. Other sources use other names, for example [cosmoses](#) in the [Fourth Way](#) literature.

The degree of development of a consciousness determines which level of density is natural to it. For certain esoterically developed humans, their level of being approaches the level required for

inhabiting the fourth density, a level of being with a radically different perception of space, time and physicality. The natural circumstance of the Wave, i.e. the narrowing of the natural gap between levels of density thus offers a possibility of passage to those that are ready. Hence the term "graduation" or "ascension". Polarization to either [service to others](#) or [service to self](#) is usually seen as the central requirement for the passage.

This ties to the Fourth Way teaching in the sense that man must become a single, unambiguous entity before such a polarization even makes sense. Thus the Fourth Way work on the self is necessary in order to create a self that is solid and consistent enough to bridge the transition between densities.

The Wave is seen as a point of turbulence. The arrival of the Wave is seen as coinciding with various cataclysmic upheavals, both in terms of society and nature.

The Wave has been compared to a waterfall. The river runs placidly up to the brink, then plunges down as a very turbulent stream and again settles into a riverbed of relative stability. A swimmer cannot escape the river but may make adjustments of course for avoiding rocks at the bottom of the plunge if he is aware of these. Also possibilities of a phase change, i.e. evaporation are greater in the cloud of spray surrounding the fall.

Phase change, as in passage from solid to liquid to gaseous has been used as an analogy for shift of density. A small increment of energy causes qualitative changes in the substance and its properties.

In the waterfall analogy, we note that in order to survive the plunge, one must be solid. When applied to a group of beings, as well as to the multiple little 'I's of each individual, this means that these must be cohesive and aligned to a common purpose. The FotCM uses the term co-linearity for this when speaking of a group. When speaking of an individual the term is fusion or having a real I. Failing this quality, one is likely to be ripped apart by the turbulence and not to preserve recognizable existence.

The FotCM suggests that in the specific volatile circumstances corresponding to the waterfall, the quality of observation contributed to the process by the participants may make a large change in the outcome. This outcome may involve passage between densities, for example. Another example may be a split in timelines, as in the many worlds interpretation of quantum physics. Thus persons embracing one mode of being may literally end up in a different reality than other persons.

The processes in question are not strictly physical, although physical chaos is one likely reflection of the wider process. The process is seen as a macrocosmic quantum jump, determined by conscious observation. Just like the observation event is needed to force a quantum system to a specific state, observation is needed to guide the events inside the Wave.

This is one reason for the FotCM's and Fourth Way Work's emphasis on objectivity and clarity of understanding and work on forging a real "I".

Polarization to a sufficient purity of service to others or service to self is not possible without [knowledge](#) of the world and a capacity for long term, unambiguous work. Still further, a group is

needed to bring the requisite scope and consistency to the observation – at least in the case of STO development.

Failing to achieve a critical mass of STO-oriented consciousness in time for the Wave will likely cause the planet as a whole to remain in the hands of the present STS-oriented control system, divided into a third density and fourth density group, the latter feeding on the former, as has been the case throughout history. Essentially, this amounts to a re-run of Earth history, from the dawn of man up to present, until the next cyclic coming of the Wave.

According to the Cassiopaeans, the period of the cycle is about 309,000 years.

See also

- [Objectivity](#)
- [Density](#)
- [Fourth density](#)
- [Graduation to fourth density](#)
- [Cosmoses \(Fourth Way\)](#)

The fall

1. See [Fall of man](#)

The veil

In the [Ra](#) material, **the veil** denotes that which separates man's conscious from the [subconscious](#). In specific, this includes the relative lack of access to past life memories.

The veil, as Ra puts it, intensifies polarization in [third density](#). In other words, having to act based on ambiguous data and without the benefit of lifetimes of experience of direct sight into the metaphysical orientation of others strengthens the [soul](#). If all were seen, one would not act on faith and develop the internal consistency and commitment needed for this. Knowledge acquired through deciphering the world seen through a veil and acting on this inherently uncertain data is more valuable in soul terms than knowledge which is simply read, as from an open book.

Third density

In the scale of [densities](#), the **third density** corresponds to living beings that have a degree of individual [consciousness](#) and corresponding [free will](#), at least in potential. This implies that a proper being of third density is a moral entity with attendant responsibilities. Unlike the animal which acts primarily according to the typical behavior of the species, the third density entity is supposed to have reflective self-awareness and to exercise its free will, and is thus accountable in terms of [karma](#) and [soul](#) evolution.

While the lessons of the [second density](#) have to do with developing a being that has the beginnings of individual character and individual intelligence as opposed to behavior dictated by species, the lessons of the third density take these further and make the development of a permanent individuated soul possible. To provide catalyst for this direction of development, the human form is physically weaker and less specifically adapted than late second density forms. Also, verbal communication and the need to learn a language are first found in third density. Animals are typically more in tune with their environment and have clearer, if also more specialized intra-species communication. According to the [Cassiopaeans](#), higher animals live in a sort of telepathically functioning species consciousness. If such exists between humans, it is weaker and less reliable, thus isolating individuals from each other. On the other hand, the relative physical vulnerability of the human form makes cooperation more necessary than with animals in general. This creates an evolutionary setting for developing individual intelligence.

The development of individual thinking and distinct personality while functioning in a human society then works as catalyst for developing an individuated soul. This essentially involves a free will choice between [serving the self](#) and [serving others](#), which is the quintessential soul evolution choice.

This is, however, the province of esoteric work and is not an automatic effect of the mere fact of being a third density being.

[George Gurdjieff](#) refers to man as a "three-brained being", as opposed to a "two brained being", his term for higher animals. The term refers to man having three centers, i.e. moving, feeling and thinking, while the higher animals have only moving and feeling centers. Thus for Gurdjieff the differentiating factor is in the development of thinking faculties.

[Rudolf Steiner](#) looks at the question slightly differently. For Steiner, animals have a physical, etheric and astral body and man has in addition to these an "I". While higher animals appear to have much the same basic emotions as humans, the human form is differentiated by more developed self-awareness or self-reflection. The "I" is however more than the psychological mechanism of self-observation or meta-cognition. For Steiner this is a reincarnating entity. The [Fourth Way](#), on the other hand, sees such an "I" only as a possibility to be realized via esoteric work. Self-awareness in the psychological sense is useful but does not in itself make a [real, permanent "I"](#).

The issue of the third density is further complicated by the concept of the [Adamic man](#) and the

Pre-Adamic man, the latter also known as the [organic portal](#). According to [Boris Mouravieff](#) as well as the [Cassiopeans](#), man always has the three lower centers, the moving, feeling, and thinking, but may or may not have the 'higher centers' and the potential for the seating of an individuated soul. The Pre-Adamic man is, as it were, the animal equipped with human body and intellect. As such, the Pre-Adamic man is a chain in the ladder of soul evolution from the species soul pools of the second density into the individuation of the third. We could say that the place of soul in the Pre-Adamic man is occupied by a species soul or ethnically collective soul. We could also say that the Pre-Adamic man mimics the soul functions of individually souled man by sort of absorbing and reflecting higher center energies received from such. The difference is not obvious, however, since psychologically both kinds of man are much the same, the difference being only in the experience of the spiritual or transcendent. The difference is not necessarily in psychic sensitivity since such senses exist also in the second density and can be stronger and more reliable than in the third.

As a general rule, along the journey through the third density, the emotional makeup becomes more conscious. The basic patterns of pain, pleasure, instinctive like and dislike, territoriality, stress reactions, bonding to mate or pack, sense of hierarchy, primitive grief and such, carried over from late second density continue to exist. These are largely automatic and get their basic pattern from imprinting. These may however be less hard wired and more amenable to shaping by a person than a being in animal form. The presence of emotions should not be confused with soul development. On the other hand, as Mouravieff teaches, the more refined or 'intelligent' emotions, such as altruistic [love](#), respect of [free will](#), sense of holiness or mystery, drive for seeking the spiritual, personal integrity and the like may bridge the gap between the lower and the higher. We could say that these can be attributes of the individuated soul being formed. On the other hand, it seems that an individuated soul may also be formed on the basis of a pervasive need to control, which would correspond to the [service to self](#) polarization. In either case, the entity chooses which emotions to develop and which not to express.

The notion of the two types of man simply offers a more detailed schematic for the learning of the lessons of individuation. Only towards the latter part of these lessons does the choice, out of individual free will, between the polarities of [service to others](#) and [service to self](#) become relevant. This choice, when carried through to sufficient purity and consistency prepares man for the next density. Just as we see that basic emotions and social organization are developed along the range of higher animal life forms, we could say that the basics of a spiritually conscious, unconditioned free will are developed during the later part of the third density.

See also

- [Organic portal](#)
- [Second density](#)
- [Graduation to fourth density](#)

Thought center

In the [Cassiopaeian](#) material, this refers to an [archetypal](#) idea. This concept is related to that of a Platonic ideal form of something, existing outside of space and time.

The ray of creation starts with a division into two distinct thought centers, these being of 'being' and 'non-being', also known as service to others/radiance/expansion and service to self/absorption/contraction. The term used will depend on the context and on what aspect of this fundamental duality one is discussing.

These thought centers then divide and branch into all conceivable variations of these themes. A thought center is not limited to any particular [density](#). They can be thought of as orthogonal to density, with the essential idea of the thought center finding a density specific manifestation at each level.

For example, a subdivision of the thought center of non-being can manifest in [second density](#) as the crocodile species, in [third density](#) as a certain type of psychopath and in [fourth density](#) as the 'lizzie.' The invariant idea here is a form of predation.

An individual can be seen as a crossroads of thought centers. The individual's [free will](#) consists in selecting alignment to one thought center or another. Thought centers interact with creation by being expressed by beings.

The concept is closely related to the [Sufi](#) idea of the 'names of God.' The [Ra](#) material also discusses the theme under the name 'distortion of the Law of One.'

See also

- [Archetype](#)
- [Sufism](#)
- [Being vs. non-being](#)
- [Service to others and service to self](#)
- [Density](#)

Thought loop

In [FOTCM](#) usage, a **thought loop** can refer either to repeating, more or less obsessive thoughts, or to a circular argument that a person presents either to the self or others, usually for justifying some belief or habit.

Circular arguments

This kind of thought loop can be seen to be used in debate or debunkery. The neurolinguistic idea is that the thought loop is longer than fits in short-term memory, so that contradictions and non-sequiturs become harder to spot. Individually taken, the thought loop's steps may seem quite reasonable. Still, the thought loop is an after-the-fact rationalization. Its formation does not have to be a conscious attempt to deceive the self or others. It can form simply from habit.

An important characteristic of a thought loop is that the argument always follows a fixed sequence of associations and is very difficult to break by interrupting the person running the thought loop. It is as if the person were hypnotized to follow only one track of thinking. This same effect makes thought loops hard to spot in oneself while they occur.

Obsessive thoughts

Often connected to strong emotions, a line of thought may appear again and again in the mind, mechanically repeating and consuming attention and energy. For example, repetitive concerns, worries, or [imaginings](#) driven by fear or other negative emotions.

The "loop" in this sense is that the person keeps coming back to the same way of thinking; even if they come to know better, the thoughts and all the emotions connected to them may keep replaying, usually triggered by associations. A more extreme example of this would be the intrusive thoughts that plague those with obsessive-compulsive disorder.

See also

- [Formatory thinking](#)
- [Emotional thinking](#)
- [Program \(Fourth Way\)](#)
- [Identification](#)
- [Subjectivity](#)
- [Lies and lying](#)

Tobacco smoking

According to the Cassiopaeans, smoking tobacco may be beneficial to psychic perception and can stimulate brain activity.

There are clinical studies which find that nicotine can combat the effects of Alzheimer's disease and have other beneficial effects.

There appears to be a worldwide crusade against smoking that is quite out of proportion with the alleged ill effects of smoking. It is specially hypocritical that governments simultaneously nearly outlaw smoking due to alleged health hazards and simultaneously display no interest whatsoever in preserving the environment. We may therefore infer that there must exist a covert reason.

See ["Aliens Don't Like People Who Smoke"](#).

Tower of Babel

From the Book of Genesis:

11:1 And the whole earth was of one language, and of one speech.

11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

11:3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

11:4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

11:5 And the LORD came down to see the city and the tower, which the children of men builded.

11:6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

On the surface of things, this would appear to be a story about the creation of different spoken and written languages. On closer inspection, it makes more sense to see this as the destruction of spiritual unity. We are not talking about a language in the conventional sense but about a mode of being and teaching which allows people to understand each other in the esoteric sense. This involves a group automatically acting as a unit since the same meanings and the same purposes are evident to all. At a certain level, one cannot both understand and disagree, nor can one act in contradiction with one's understanding.

In the outer circle of humanity, which Ouspensky incidentally calls the circle of the confusion of tongues, precise understanding between any two people in any matter of relevance is virtually nonexistent. Only when approaching objective reason through esoteric work does man approach meaningful shared understanding.

The Genesis passage is a sort of left-hand path compliment to the power of precise shared understanding. The control system saw this as such a danger that it was worth destroying.

The following verse from Genesis further confirms that we are not speaking of language in the ordinary sense here:

10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

This clearly implies that prior to the tower episode various languages were spoken on Earth and that this was an entirely normal state of matters.

The Cassiopaea material states that building the tower was an effort at spiritual unification of the masses. This was to be accomplished by the use of a crystal. The control system, i.e. lizards destroyed this by brainwashing the public.

We note that in the Old Testament text, the God in question does not even claim to be anything but a prison guard of humanity.

See also

- Esoteric
- Mesoteric
- Exoteric
- [200 conscious beings](#)
- [Energy](#)
- Groups transduce

Transdimensional remolecularization

Transdimensional remolecularization is a Cassiopaea term for a process of transferring entities between [densities](#) or effecting teleportation. We do not have any formal understanding of what such a process would entail in terms of technology. Such a process is said to take place in most [alien abductions](#).

The process is described approximately as follows:

The [soul](#) is extracted from the body and used as a template for constructing a [fourth density](#) body. This body is then manipulated, after which the process is reversed, transferring the manipulations to the [third density](#) body.

Time in fourth density where the abductee is taken is not bound to the flow of time in the third density native to the abductee. The soul is generally returned to the body at the time of the original extraction, but sometimes the abductors are "sloppy". If the soul is returned to a time preceding the extraction, it may cause perceptual anomalies of the sort sometimes associated with [UFO experiences](#), or potentially mental issues if the time difference is great. If the soul is returned to a later time, the result will be an experience of "missing time".

The idea is generally consistent with what is reported about UFO interactions and is compatible with the general absence of physical evidence and the [high strangeness](#) of these accounts.

We can speculate that the form-giving or etheric body of a being is some sort of information field which interacts with some physical phenomenon such as a specially modulated EM field. Such an interaction could be used to capture such a pattern and use it for constructing a material form in some other point of space-time, possibly out of different materials of a different "density". Phenomena such a Kirlian photography or the phantom DNA effect suggest the existence of such a thing but interacting with it is speculative. Furthermore, such a pattern is not the same as soul.

The [Cassiopaeans](#) have suggested that neutrinos mediate between soul and [memory](#), thus these also would be involved. Again, this is next to untestable since neutrinos hardly interact with anything known to physics.

See also

- [Alien abduction](#)
- [Technology](#)
- [Neutrino](#)
- [Bodies of man](#)

Truth

”Ye shall know the truth and the truth shall make you free.” – John 8:32

Truth, Beauty and Goodness are the three Platonic virtues. Entire philosophies revolve around what may and may not be known of truth.

Truth is, in its fullest extent, as vast as the Universe. To begin to approach the topic, we must discern different degrees and levels of truth, each relative to a context and a perceiver. While this is necessary in order to say anything about the subject, it does not mean that truth itself is relative or subjective.

There are various relative limits to [knowledge](#) at each level of existence. To take a mathematical example, [Kurt Gödel](#)’s incompleteness theorem states that no system may contain its own description. In order to describe this same system, a more powerful meta-system is required. By extension, the physical world cannot contain a complete description of its own state. Besides, quantum non-determinism makes complete, exhaustive knowledge of the state of any physical system impossible. This is not to say that there could not be a ’meta-world’ where the present observable world were embedded within which a complete description of the world were possible.

Such an argument leads to an infinite regression of worlds within worlds, where each of the enclosing worlds holds the state and laws of the enclosed world. Esoteric science, as expressed by tradition and modern channeled sources generally limits the levels to seven [densities](#) or [cosmoses](#). At the root of creation is what is variously called Absolute I, the One or [seventh density](#), which is the source of all else. Logically, this system would be its own meta-system. Within this ’mind of God’ there would be no difference between signifier and signified, between thought and reality and all truth and all being would be encompassed therein. In other words, only [God](#) knows God, whereas creation from its diverse levels contemplates various facets of creation, [names of God](#) or branches of the Ray of Creation.

The truth, as can be represented at various levels is thus of necessity relative when compared to all of existence. From this does not follow that truth were relative when compared with propositions at its own level.

Truth, when seen from any level other than the ineffable divine, is by its very nature open-ended and expanding and inclusive. A [lie](#) on the other hand is an arbitrary limitation or exception or something which seeks to deny access to some part of actuality. When striving towards a more and more comprehensive knowledge of the Universe, the seeker of truth embraces an ascending path, which brings one face to face with higher perspectives which are needed to bridge the gap between the more fragmentary knowledge of the specific and the oneness of higher perception. In this manner all study can be said to eventually lead to God.

Philosophical views on truth and criteria for knowing it vary. At one end, we have rationalism that states that only thought can be known to be real and may only be compared with itself using rules

of logic. Descartes' famous 'cogito ergo sum' represents this direction. Empiricism on the other hand maintains that only what is known through the senses and repeatable physical experiments exists. Taken to the moral sphere both directions produce equally absurd but different extremes. Rationalism leads to solipsism and complete [subjectivity](#) and relativity of all values. Radical empiricism leads to a completely mechanical view of man, such as Skinner's behaviorism with its attendant lack of any meaningful ethical dimension. Philosophers have variously navigated the edge between the primacy of thought vs the primacy of the physical senses. Esoteric thought generally recognizes a separate sphere of applicability for either.

To have a workable metaphysics, one must generally posit a world with an [objective](#) existence, whose perception is shared between multiple observers, which observers are similar in structure and in principle capable of the same observations. Only on such a basis can we speak of shared truth, of observation, objectivity, of criteria of verification of knowledge and so forth. Even then, we need to take into account effects of observation on the system observed and the necessary inaccuracy of communication. The [Cassiopaeans](#) have said that when two things (including beings) both have no limits, they are precisely the same. This amounts to all potentially [being one](#), but as long as beings are not infinite and all encompassing, there is bound to be some difference of perspective, however small. Hence, even theoretically, the complete truth concerning any phenomenon may only be asymptotically approached by a group of observers.

At the human level, truth is not self-evident, not as concerns the inner nature of man, nor as concerns the physical world and least of all as concerns the higher worlds. The knowledge may be more or less certain, more or less verified and more or less generally applicable. In this sense, all knowledge open to the human is of necessity contextual and relative. Still, we may speak of qualitatively different approaches to knowing the world: One seeks to know the truth to its fullest extent, for its own sake, whereas another may seek knowledge for serving some predefined agenda or system of values. The knowledge is largely the same but the attitude and approach to it determine whether the seeker is oriented towards [service to others or service to self](#) (STO or STS). Likewise, the attitude to sharing this knowledge also differs between the two. It is typical of STS, even when not directly lying, to withhold information for future benefit and to operate on a need to know basis, hoarding information and giving it out selectively and with possible disinformation added.

STO-oriented parties also have constraints on sharing their knowledge but these constraints have a different source than the factors which make STS withhold information. In order to preserve [free will](#) and to promote individual learning and the attendant increase of being, knowledge cannot be given out without the seeker making commensurate efforts. Further, STO tends to respect people's free will to believe as they see fit and therefore does not force information on them by showing great signs or unquestionable proofs of spiritual or other unrequested knowledge. The principle of open sharing and networking fits best between participants of a similar level.

Truth and freedom are related. In order to speak of free will of any consequence, the exercise of free will must be based on an essentially true view of the world. Lies and ignorance are by definition limiting factors which seek to exclude things from the domain of free will.

See also

- [All is one](#)
- [Knowledge](#)
- [Lies and lying](#)
- [Free will](#)
- [Objectivity](#)
- [Subjectivity](#)
- [Entropy](#)
- [Chaos, creation, and order](#)
- [Service to others and service to self](#)
- [Lessons](#)
- [Immanuel Kant](#)

Unweighted choice

This is one of the core precepts presented by Laura Knight-Jadczyk in the *Wave* series. We could say that this is the fulcrum on which free will and the duality of service to others and service to self balance.

Choices in the ordinary sense are essentially always conditioned, that is, the existence of the possibilities is a consequence of previous causes and the person making the choice estimates consequences and arrives at some decision using some sort of system of values which itself is a consequence of yet other factors. Furthermore, the system of values used to weigh the choice depends on which little I happens to be "on duty" at the time, which itself depends on past habit and the specific circumstance of the moment.

Such processes are what is commonly called exercise of free will. These are quite adapted to the world of A influences but do not represent any true creativity or freedom. Man's possible contribution to creation, "helping God," as Gurdjieff puts it, calls for free will of a different order.

Religions speak of man's free will. This is logical since some degree of free will must be recognized in order to rationalize the diverse rewards and punishments promised by religions. This is one example of systems of values which set up weights for choices: Yes, man has the free will to sin but will pay by eternal damnation. Choices made within such systems of values are not unconditioned, they are weighted and generally made by the individual in order to maximize personal gain, however this gain be defined in the system at hand. Sometimes man reacts in rebellion, deliberately inverting the weights of the values but this is no less mechanical than the initial system of conditions. Social norms, business, cultures and the like are other sources of similarly weighted systems of choices. All these have their place and are useful for organizing man's life but these are not free will in the metaphysical sense, even if they sometimes claim differently or deny the very question.

We note that all the above systems revolve around control, either in the sense of society setting up values that control its members or in the sense of the individual making choices for the purpose of getting a predetermined result. We could even say that especially modern society burdens people with countless trivial choices between basically identical alternatives, trivializing choice while creating the illusion of freedom and diversity. This is quite clear in both politics and religion.

The unweighted choice is a spiritual act. It can only be understood as the introduction of something unconditioned into a conditioned world. In a certain sense, it is the negation of all the criteria of choice discussed thus far. It is not chosen from among a set of choices offered by the environment. It is not made in order to obtain a predetermined result. It is recognizing an essential quality of self, sometimes called invariant nature or consciousness director. Gurdjieff speaks of measuring the lower by the higher. The personality is the realm of the self-serving conditioned choices and it is, through its various little 'I's, the party in charge. The unconditioned choice comes from beyond it. We could say that it is the act of choosing to give expression to a spiritual principle, to 'align oneself with an archetype or 'thought center.' In a sense this is surrender before a higher principle.

Yet this is the greatest act of freedom, insofar this breaks away from the entire paradigm of the self-serving calculations of conventional choice.

We could say that this is part of the master taking charge of the coach. This does not negate the practical intelligence of the driver or the senses and strength of the horse but gives them a higher purpose, a direction which they could not attain or keep by their own devices alone.

The unweighted choice is the gateway which leads from the world of 3D STS to the possibility of STO polarization. A certain "bankruptcy", as Mouravieff puts it, is generally needed for such a choice to become possible. One must see one's former system of values as inadequate and be free of consideration for self, of anticipation of results and so forth. Such a state is exceptional and does not occur without shock. The alignment with STO is more than good works or thoughts. Good works and thoughts may be conditional and in the end based on ideas of control and contain no intrinsic freedom or creativity. The liberation is a mystical thing for which no exterior definition can be complete. In the words of the tradition, the vessel must be emptied before it can be filled with spirit.

There is possibly a service to self polarizing analog of the unweighted choice, involving deliberate choice of raising the subjective self above all others. This too may take place in a moment of crisis and can involve a conversion of sorts. The STS idea of freedom and creation is however quite different, as in freedom for self to appropriate the freedom of others. Generally, unconditioned creativity has no place in such a system.

Laura Knight-Jadczyk discusses this concept in the *Wave* series through her own experience of ultimate disillusionment with the world: Even if the values of STO are not generally appreciated by the world, it can be one's choice to manifest these values in the world, even if this had no effect on anything. This is an act at the archetypal level.

See also

- Non-anticipation
- [Alignment](#)
- [Thought center](#)
- [Free Will](#)
- [Archetype](#)
- [Intrinsic nature](#)
- [Paying all in advance](#)

Wanderer

"Wanderer" is the Ra term for a soul of fourth through sixth density who decides to incarnate in third density for a specific mission.

This generally fits with the idea of coming from the future into the past in order to affect some change or open some new possible outcome. This is discussed in many places in the Cassiopaeon material, in which the concept of a sort of feedback loop or resonance between pasts and futures is quite central. The idea of the wanderer is one form of this, sending messages from the future to one's past self being another idea along the general theme. If we see futures and pasts as if co-arising from a plane beyond time, one may even think that the future sends itself to the past in order to create itself. In order to avoid paradoxes, one cannot carry certain information in reliable form from the future to the past. Therefore, the wanderer forgets the world of origin, except as a vague recollection and messages from the future self cannot be authenticated or validated with certainty, as is the case with channeling.

This gives room for infinitely many possible timelines and space for free will at each point. It may be that those timelines with the greatest internal consistency are the most 'real,' so actions at any given point are not indifferent on the grounds that all possible combinations happen in some parallel scenario. Internal consistency would here come from following a certain internal nature or soul disposition - the manifestation is different but the principle the same throughout the densities.

The idea of wanderer is not limited to a future self sending itself to the past, but this is the angle most explored in the FOTCM context.

From Ra:

RA: I am Ra. As we have said before, Wanderers become completely the creature of third density in mind/body complex. There is just as much chance of such influence [inspiration by 4D STS] to a Wanderer entity as to a mind/body/spirit complex of this planetary sphere. The only difference occurs in the spirit complex which, if it wishes, has an armor of light, if you will, which enables it to recognize more clearly that which is not as it would appropriately be desired by the mind/body/spirit complex. This is not more than bias and cannot be called an understanding. Furthermore, the Wanderer is, in its own mind/body/spirit, less distorted toward the, shall we say, deviousness of third density positive/negative confusions. Thus, it often does not recognize as easily as a more negative individual the negative nature of thoughts or beings. [?]

QUESTIONER: If a Wanderer should be successfully infringed upon, shall I say, by the Orion group, what would happen to this Wanderer when harvest came?

RA: I am Ra. If the Wanderer entity demonstrated through action a negative orientation towards other-selves it would be as we have said before, caught into the planetary vibration and, when harvested, possibly repeat again the master cycle of third density

as a planetary entity.

Mostly discussion of wanderers is centered around service-to-others-oriented missions but the concept is not limited to this. Very little of this matter may be known with certainty. Ra claims that up to 1 percent of the 1980's human population consisted of wanderers, of whom about a third were conscious of being wanderers. The claim cannot be substantiated but seems to be at least broadly exaggerated if we are to think that such people would become participants in the time's esoteric work.

The concept of an advanced soul making a sacrifice by taking human incarnation for the edification of humanity is nearly universal in spiritual traditions, thus the concept has abundant parallels. *Bodhisatva* would be a related Buddhist term.

See also

- [Ra](#)

Window faller

”**Window faller**” is a [Cassiopaeian](#) term for various odd animal-like creatures reported throughout history. The chupacabra phenomenon for example could be a case of window fallers. The Mothman of the 1970's would be one. Spring-Heeled Jack of London folklore from the 19th century would be another.

These come into human perception through an accidental breach between adjacent 'realms' or parallel universes.

Phenomena such as the mysterious disappearances of the Bermuda Triangle may capture these creatures in their world of origin and deposit them on Earth in a somewhat flukish manner. A certain conceptual similarity makes it so that they land in a world and [density](#) that is at least in part comprehensible to them. It is possible that hyperdimensional maneuvers performed by UFOs or the like may as a side effect open windows between worlds where such window fallers then inadvertently get captured.

Further reading

- [The Wave Series](#)
- [High Strangeness](#)

See also

- [Realm](#)
- Mothman

Wishful thinking

According to the Cassiopaeans, **wishful thinking** is a fundamental property of the [service to self orientation](#).

The core idea of "wishful thinking" is that one values one's personal [subjective](#) preference over [knowledge](#) of the [objective](#) state of matters. This is a statement to the universe to the effect that the being does not wish to exist in said universe because the being's fantasies are preferred. This then ties with the idea of the thought center of [non-being](#) and separation of self from all which is.

In the [third density](#), wishful thinking does not physically bend reality, it only hampers perception. According to the [Cassiopaeans](#), the case is different in the [fourth density](#), in which wishful thinking has the effect of quite concretely forming a sort of reality bubble. In densities beyond the fourth, beings cannot exist in pure service to self, presumably because the increased freedom of these densities would make it so the entity simply collapsed on itself and ceased interacting – either living fully in a solipsistic bubble, or collapsing into inanimate matter.

See also

- [Being vs. non-being](#)
- [Subjectivity](#)
- [Objectivity](#)
- Perception
- [External vs. internal considering](#)
- [Information selection and substitution](#)
- Confirmation bias
- Magical thinking

Channeling and channeled material

In general usage, to **channel** is to serve as a medium through which an entity communicates with living persons. Such an entity may either be otherworldly or a part of the medium's psyche. There are a variety of approaches to channeling. To be a channeler is very similar to being a translator or interpreter: the mind of the channeler translates the communicated impressions into a form which living humans can understand. As such, the qualities of the material depend equally on the source and the medium.

Some **channeled material** can be verified to be true, but most cannot – and plenty can be verified to be either false or meaningless [word salad](#). The best channeled material can give valuable inspiration for critical-minded research – while most of it can grossly mislead. There is a diverse range of concepts and types of information conveyed through channeling to examine.

Types of channeling

There are several types of channeling or mediumship, e.g. trance channeling and conscious channeling.

Trance channeling

Trance channeling is a form of channeling where the medium gives up conscious control over his body and mind to an "entity" to use as a vehicle for communication. The medium will have no memory or knowledge of what has occurred. This is typically a dangerous form of dissociation.

In one of the [SOTT Podcasts](#), [Laura Knight-Jadczyk](#) described the problems with trance channeling as follows:⁵⁵

[M]ost channeling is done in a state of dissociation, which means that somebody is not present in themselves. And from my point of view, that's not healthy. To not be fully in yourself at every moment is simply not healthy. It's disabling. And by definition, trance channeling or any kind of channeling where the individual is no longer present in themselves, you know, totally present in themselves, is something of a violation. It's a violation of their sovereign being.

⁵⁵[SOTT Podcast #33: SRT and Channelling \(transcript\)](#); 21 Jan 2006.

When you're dissociated, you're no longer on guard. You're as vulnerable as if you are asleep. That strikes me as not a very benevolent exchange. So, that if a person is required to give up their self-awareness as an exchange with some alleged higher being who wants to use them and talk through them, that alleged being cannot be, by definition, benevolent, because that being is making that individual vulnerable. Now, the argument may be made that the benevolent being is going to take over their voice or their physical structure for a period of time in order to speak through them and the benevolent being will watch out for them while this is happening. But, still they are being asked to give up themselves.

Conscious channeling

Conscious channeling is a form of channeling where the medium remains conscious, but allows themselves to be used to express some form of communication originating from an entity. At any time, the person is free to adjust or refuse the material coming through (for an example, if a person is not comfortable with a certain information coming through, e.g. due to that person's belief system, it can be denied or changed). Board channeling, such as via an [Ouija board](#), falls under this category.

Critical channeling Laura Knight-Jadczyk used (and uses) a board-type instrument with a moving planchette to communicate with the [Cassiopaeans](#). This activity takes place in a group setting, with two or more people participating at the board and more people present in the room. The material received comes about through an interactive process involving the group present at any given session: discussion takes place among the participants, between them and the source, and critical examination and adjustments are done as the session proceeds.

The resulting material is not taken on faith, but rather regarded as a source of inspiration to be used for working hypotheses. Knight-Jadczyk's husband, mathematical/theoretical physicist [Arkadiusz Jadczyk](#), once wrote about this type of channeling as follows:⁵⁶

The Cassiopaean channeling has characteristics of a scientific experiment. [...] With scientific standards in mind. The Cassiopaean channeling is Critical Channeling. It is in this respect that it is different from other channeling. And it will stay so.

The difference is in the approach. We are searching for the truth. Others who make unilateral statements that all channeling is crap are sure that they know it and would like to impose it on other people, or manipulate other people into believing what they say. And naturally, when such individuals state such things, they claim that it comes

⁵⁶Knight-Jadczyk, Laura. *High Strangeness: Hyperdimensions and the Process of Alien Abduction*, p. 359-360. Grande Prairie: Red Pill Press, 2008.

from God or some equally authoritarian source, but when someone else dares to have a different way of finding the truth, it is necessarily "100% disinformation" and "crap".

We try to share our thoughts, and when necessary, we are ready to learn and change. And that is what is most important. This attitude of being open.

In contrast to the approach taken by most channelers, Knight-Jadczyk makes use of her critical thinking and research skills to verify the claims from the Cassiopaeans instead of taking them at face value. The Cassiopaeans have constantly encouraged the participants to learn by their own efforts, as opposed to giving all the "answers" at once.

Channeling and self-work

A board-type instrument can also be used to access a person's own subconscious mind and/or be used as a form of spirit release therapy as part of doing the Work. An excerpt from one of the Cassiopaean sessions explores such ideas:⁵⁷

Q: (L) I have the idea that we should make a video to show people how to safely and effectively use a board-type instrument to work through their issues, to find out what's lurking in their own subconscious mind, possibly to do spirit release therapy on themselves (one of the few ways it can be done), and just in general to bring some light to the topic of using a board-type instrument as a means for self-development. What do you think about this idea?

A: 5 of us think it is stupendous!!!

Q: (L) Are there any particular dangers to this plan? If people who are ignorant or spiritually weak would attempt to use a board-type instrument, obviously they would have problems. Is that not correct?

A: Of course, but that is just the sort of person who would try trance channeling with absolutely no warning system in operation.

Q: (L) What do you mean by a warning system?

A: No conscious feedback.

Q: (L) What about people who talk about having played with a Ouija board or spirit board and they had some sort of bad experience and they felt like there was something evil there and they got scared away or creep out? What about those kinds of stories?

A: Some of them are true, but most of them are just made up.

Q: (L) What about the ones that are true?

⁵⁷Cassiopaean Session 25 May 2008

A: That is what we mean about a "warning system."

Q: (L) What do you mean that's what you mean by a warning system?

A: Those kinds of entities are around a lot of people, they just don't know it unless they interact in a way that removes the veil and exposes the fact.

Q: (L) So you're saying that when they use a board, it shows them what's there, and otherwise it's there and they don't know it. Is that what you're saying?

A: Yes.

Q: (L) And does that also mean that if such people were to try some other form of channeling, that they would be interacting with something that their conscious mind would not perceive as yucky or unpleasant?

A: Yes.

Q: (L) And why is that?

A: When an invitation to "come in" is given, the entity can produce pleasant sensations that override the conscious warning system. When a board type device is used, it gives a distance and a layer of protection. You then can choose if you wish to continue the contact or not. You don't have that choice when the entity has already been invited "in".

Q: (L) So it's kind of like the vampire movie! The vampire says, "Enter freely and of your own free will!" And if you do, you're screwed. And if you say, "Come in and talk to me, you're my higher self!" you're screwed! Very interesting. So in other words, when people are using the board and they have an unpleasant experience, it's actually a good thing because it's warning them to not proceed and to have no further contact with that entity. They can choose to send that entity on down the road. Is that basically it?

A: Yes.

Q: (L) And can they then ask for another entity - well, I don't want to say that... Will that entity go away if they tell them to go?

A: Yes, normally: and they also have their full body sensorium to warn in the event that the entity does not. But having said that, it is also important to remember that most entities that are encountered this way are already "in residence." A person who has a direct personal encounter with a repellent entity is usually only meeting the "neighbors".

Q: (L) So you're saying that what people most often encounter in these exercises will be attached entities that they don't even know are in residence in their space? Is that it?

A: Yes.

Q: (L) So, anybody who encounters something really yucky and wants to throw the board away has just thrown away probably one of the best methods for finding out about this entity and helping to get rid of it. Is that it?

A: Yes.

Q: (L) Because, just because they have thrown the board away, that doesn't mean the entity they've encountered has gone away. He has just been enticed to speak, and once the board is gone, he goes back to lurking. Is that it?

A: Yes.

Q: (L) Most unpleasant. (J) Is there ever a case where using a board could attract an entity that wasn't there beforehand? That seems to be the key question...

A: Yes, if the individual is knowledgeable and the entity needs help. Also it must be made plain that young people, because of their natural tendency to dissociate, ought not to be around such activity.

Q: (Ark) Well, we still have the question about what happens to passive participants. (L) Passive participants in what respect? (Ark) I mean because we were talking about people who do the session, and they are so to say "active" at the board, but there are usually observers and a lot of entities attach to them...

A: That can present problems in some cases. Ideally all participants and attendees ought to be "clean."

Uses of channeled material

In approaching channeled material, it is advisable to do so with a critical mind. It is best used as inspiration only, taking nothing on faith and verifying the content to the extent possible. Ultimately, what matters most is the fruits of the information conveyed. Does it inspire useful research, learning, and/or contemplation which leads to a more [objective](#) view of reality? A good "source" can provide such inspiration, but such sources are the exception rather than the norm.

Most channeled content is meaningless, misleading, or simply useless for practical purposes. When people take an uncritical attitude to it, it can in many cases do harm. The world of [New Age](#) channeling provides plenty of examples of nonsensical ideas promulgated by channeled sources; for example, such teachings tend to encourage passivity, [anticipation](#) of being 'saved' or 'ascended' if one [believes](#) and "gets with the program", and often the idea that "[you create your own reality](#)" simply by automatically manifesting your thoughts. Many "followers" blindly believe such channeling, cultivating [wishful thinking](#) and the seeking of [subjective](#) experiences, rather than [knowledge](#) and understanding.

The qualities of material transmitted vary greatly, and both the attitude and the knowledge of

the channeler or channelers are important in this respect. Some channeled material is fabricated, whether consciously or unconsciously, often for the purpose of self-aggrandizement. Some contains information suggesting that the channeler would not have been able to produce it him- or herself. In most cases, it is hard to know. Apart from such questions, the qualities of the source or sources are also important; a genuine transmission does not imply genuine information. Many sources have [their own agendas](#) and act in their own self-interest, whether at greater or smaller detriment to the channeler(s) and their believers. But the majority of sources may simply be "[dead dudes](#)" who, knowing no more than the living, are simply looking for attention.

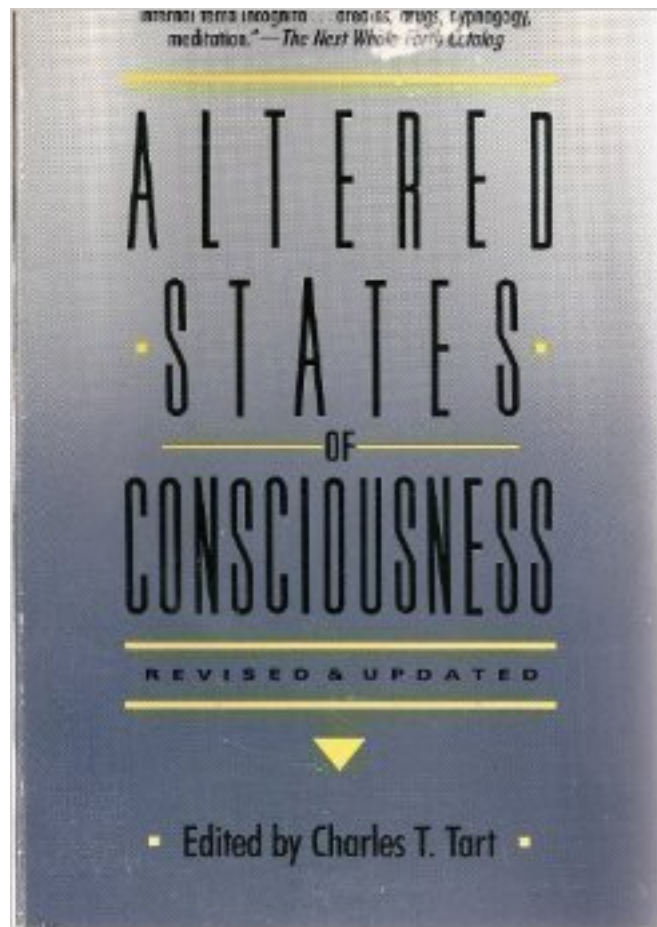
There is much information conveyed through channeling which one can examine – some worthwhile due to its unusual (in a positive sense) quality, and some due to illustrating the rampant spread of misinformation and senseless beliefs and attitudes. But ultimately, the sheer amount of available channeled material is so large that, once one learns to distinguish its qualities, one will have to prioritize.

Further readings

- [The Wave Series](#) by Laura Knight-Jadczyk
- [High Strangeness](#) by Laura Knight-Jadczyk
- [Channeling: Investigations on Receiving Information from Paranormal Sources](#) by Jon Klimo (1988)
- [Reincarnation, Channelling and Possession](#) by Loyd Auerbach (1993)
- [Many Voices: The Autobiography of a Medium](#) by Eileen J. Garrett (1968)
- [With the Tongues of Men and Angels](#) by Arthur Hastings
- [The Book on Mediums](#) (1861) and [The Spirits Book](#) (1857) by Allen Kardec
- [Hostage to the Devil](#) by Malachi Martin (1976)
- [There Is A River: The Story Of Edgar Cayce](#) by Thomas Sugrue (1942)
- [Altered States Of Consciousness](#) by Charles Tart (editor, 1990)
- [Life Between Life](#) by Joel Whitton (1986)

See also

- [Cassiopaeans](#)
- [Ra](#)
- [Spirit attachment](#)



Altered States of Consciousness, 1990

Altered States Of Consciousness

Altered States of Consciousness is a classic anthology edited by psychologist Charles T. Tart, first published in 1969, which became widely used text in allowing the areas of altered states and transpersonal psychology to become elements of modern psychology. This book is a collection of readings about the altered states of consciousness.

There has been a number of debates, ranging from psychologists to philosophers, from scientists to theologians, from shamans to neuroscientists, over the concept of "consciousness" for decades. However, the "consciousness" is usually defined as a state of awareness or perception of one's surroundings and one's own state of mind - of being conscious.

Here we have a different concept that is related: altered states of consciousness (ASC), which Tart

has defines as "qualitative shift in his pattern of mental functioning, that is, he feels not just a quantitative shift (more or less alert, more or less visual imagery, sharper or duller, etc.), but also that some quality or qualities of his mental processes are different".⁵⁸ This usually means that a person would experience a different perception in space-time or distortion of one's visual perception or dissolution of one's sense of self.

This book explores the concept of ASC and covers the effects of drugs, meditation, hypnosis, and dreams. These essays are written by a number of well-known figures, including William James, Arthur C. Hastings, Milton H. Erickson, Wolfgang Luthe, and even includes four essays by Dr. Tart himself. This book, consisted of 650+ pages, goes on for thirty-five chapters with eight sections. These sections focus on a general discussion on ASC, hypnagogic state, dreams, meditation, hypnosis, psychedelic drugs (both minor and major), and the psycho-physiology of ASC.

Since this is considered to be out of date by a few decades, this comprehensive survey is still considered to be a fascinating study on altered states of consciousness, and these pages are backed by credible sources and references.

See also

- Charles T. Tart
- [Channeling and channeled material](#)

⁵⁸Tart, Charles T. *Altered States of Consciousness: Revised Edition*, p. 1. New York: Harper, 1990.



Arkadiusz Jadczyk

Arkadiusz Jadczyk

Arkadiusz Jadczyk is a theoretical physicist and husband of [Laura Knight-Jadczyk](#).

Professor Jadczyk is fascinated by the problems of the foundations of [quantum theory](#), and its relation to the philosophy of science and theories of knowledge, consciousness and mind.

With Philip Blanchard, he developed [Event Enhanced Quantum Theory](#) (EEQT), which is an attempt at bridging between the quantum and classical worlds in physics; additional material and papers are available at [Quantum Future website](#).

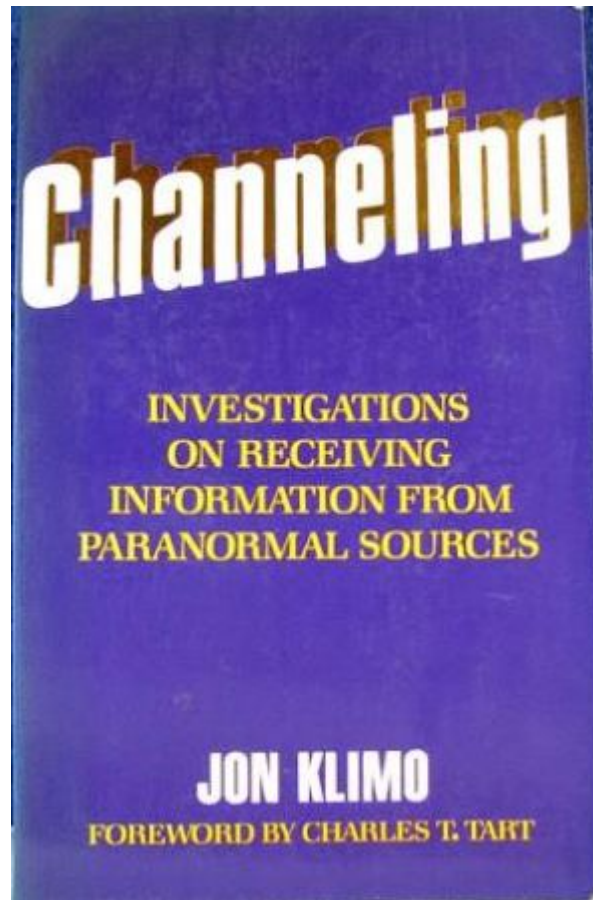
In the past, he has worked on algebraic methods and the foundations of quantum theory, differential geometric methods of field theory, theories of gravitation, Kaluza-Klein theories of hidden dimensions, and supersymmetry, non-commutative geometry, fractals.

Further information

- [Arkadiusz Jadczyk Official Website](#)
- [Arkadiusz Jadczyk's Research Gate entry](#)
- [Arkadiusz Jadczyk and Quantum Future](#)
- [Quantum Future Group](#)
- [Signs of the Times](#)
- [Cassiopea Forum](#)

See also

- [Quantum Future Group](#)
- [Signs of the Times](#)
- [Cassiopeans](#)
- [Fellowship of the Cosmic Mind](#)



Channeling: Investigations on Receiving Information from Paranormal Sources, 1988

Channeling: Investigations on Receiving Information from Paranormal Sources

Channeling: Investigations on Receiving Information from Paranormal Sources is a comprehensive study on channeling by Jon Klimo, first published in 1987. It consists of ten chapters with a foreword by Charles Tart.

In this book, Klimo profiles a number of recent channels and their sources, going back to the pre-civilization era and identifies certain figures in history as "channels", including Moses, Solomon, Muhammad, Merlin, Nostradamus, Swendenborg, Edgar Cayce, Jane Roberts and others.

Encyclopedic in scope and filled with interesting stories and case examples, this book presents a classic work on the phenomenon of channeling.

See also

- [Channeling and channeled material](#)
- [Spirit attachment](#)
- [Ouija board](#)

External links

- [YouTube: Pt. 1: Channeling Investigations on Receiving Information from Paranormal Sources](#)
- [YouTube: Pt. 2: Channeling Investigations on Receiving Information from Paranormal Sources](#)

Color spectrum

Visible light corresponds to a range of wavelengths of electromagnetic radiation from about 400 for red to 800 nanometers for indigo.

In chemistry, the composition of a substance may be deduced by the way in which light is absorbed by it. When light passes through a substance and is passed through a prism and thus divided into its component wavelengths, we may notice darker bands which denote absorption of a specific frequency. Different substances have different characteristic absorption bands. This method of analysis is called spectroscopy.

In astronomy, the spectra of colors of light emitted by stars displays characteristic absorption bands corresponding to the presence of hydrogen, helium and other elements on the way of the beam. These bands may appear shifted towards higher or lower wavelengths, depending on the relative motion of the source and observer. These bands do however retain their relative positions in the spectrum of the light analyzed. The observation that light from more distant sources tends to be shifted further towards red, that is the source appears to be moving away from the observer at a higher velocity, has been the initial impulse for the theory of an expanding cosmos.

Colors are associated to many different concepts of esoteric study. From among these, we can mention:

Chakras. In Eastern esotericism, the chakras are each traditionally associated to a color. The colors range from red for the first to indigo for the 6th, the 7th is usually described as alternating white and violet.

The channeled source Ra discusses colors in relation to chakras and *densities*. Each chakra and density would have a 'true' color, corresponding to a precise wavelength of the light spectrum. The composition of a soul could be seen in terms of these colors, a bit as in spectroscopy but now applied at a metaphysical level. We understand that these statements do not refer to the human plane of perception and are thus more symbolic than literal.

Goethe has introduced the circle of colors, where the usually linearly represented spectrum is bent around the circumference of a circle. There, between the adjoining reds and violets is the color magenta, which looks like a smooth bridge from violet to red. Goethe's theory of colors is more geared towards perception of colors by the human than to their physical properties.

Colors are often associated to octaves. Isaac Newton noticed and published a correspondence between the the ratios of the frequencies of the musical notes and the ratios of wavelengths of visible light. The correspondences are as follows:

Do	C	1 : 1	4.40×10^4	Red
Re	D	9 : 8	4.95×10^4	Orange
Mi	E	5 : 4	5.5×10^4	Yellow

Do	C	1 : 1	4.40 x 10 ⁴	Red
Fa	F	4 : 3	5.86 x 10 ⁴	Green
Sol	G	3 : 2	6.60 x 10 ⁴	Blue
La	A	5 : 3	7.33 x 10 ⁴	Indigo
Si	B	15 : 8	8.25 x 10 ⁴	Violet
Do		2 : 1		(Invisible)

[George Gurdjieff](#) discusses octaves extensively. He draws a parallel between colors and musical notes in his descriptions of experiments concerning the [Law of Seven](#) in *Beelzebub's Tales to His Grandson*. Gurdjieffian cosmology sees the universe as composed of vibrations in different media, proceeding at different rates but always according to the Law of Seven or the octave.

See also

- [Big bang](#)
- [Octave](#)
- [Law of Seven](#)
- [Chakra](#)

Dead dudes

”Dead dudes” is [Laura Knight-Jadczyk’s](#) term used to describe alleged discarnate entities from her early years of channeling since it cannot be proven one way or the other what they are.

An excerpt from one of the early Cassiopaeon sessions clarifies what density ”dead dudes” are a part of:⁵⁹

Q: Next question: How does one determine if they are channeling a 3rd density dead dude, or a higher density being?

A: Corrections and clarifications needed: ”Dead Dudes” are 5th density beings. Either they are stuck in 3rd density, or they are communicating from 5th density, not 3rd density!! They are not 3rd density! 1st density includes all physical matter below the level of consciousness. 6th density is uniform in the level pattern of lightness, as there is complete balance on this density level, and the lightness is represented as knowledge. 7th density is union with the one...it is timeless in every sense of the word, as its ”essence” radiates through all that exists in all possible awareness realms. The light one sees at the termination of each conscious physical manifestation is the union, itself. Remember, 4th density is the first that includes variable physicality!! Ponder this carefully!!! And, remember, there is only one ”God,” and that the creator includes all that is created and vice versa!

Just because ”dead dudes” are 5th density beings does not make them ”all-knowing” or ”intelligent”. They can lie and generate [noise](#) when one is channeling them. As Edgar Cayce once said: ”A dead Presbyterian is just that: A dead Presbyterian.”

See also

- [Channeling and channeled material](#)
- [Spirit attachment](#)

⁵⁹[Session 13 January 1996](#)

Evil magician

The tale of the **evil magician**, conveyed by [George Gurdjieff](#), is quoted in [P. D. Ouspensky](#)'s book *In Search of the Miraculous*. It well illustrates man's position on this planet. The tale is as follows:

There was an evil magician. He lived deep in the mountains and the forests, and he had thousands of sheep. But the problem was that the sheep were afraid of the magician because every day the sheep were seeing that one of them was being killed for his breakfast, another was being killed for his lunch. So they ran away from the magician's ranch and it was a difficult job to find them in the vast forest. Being a magician, he used magic.

He hypnotized all the sheep and suggested to them first of all that they were immortal and that no harm was being done to them when they were skinned, that, on the contrary, it would be very good for them and even pleasant; secondly he suggested that the magician was a good master who loved his flock so much that he was ready to do anything in the world for them; and in the third place he suggested to them that if anything at all were going to happen to them it was not going to happen just then, at any rate not that day, and therefore they had no need to think about it.

He then told different sheep...to some, "You are a man, you need not be afraid. It is only the sheep who are going to be killed and eaten, not you. You are a man just like I am." Some other sheep were told, "You are a lion – only sheep are afraid. They escape, they are cowards. You are a lion; you would prefer to die than to run away. You don't belong to these sheep. So when they are killed it is not your problem. They are meant to be killed, but you are the most loved of my friends in this forest." In this way, he told every sheep different stories, and from the second day, the sheep stopped running away from the house.

They still saw other sheep being killed, butchered, but it was not their concern. Somebody was a lion, somebody was a tiger, somebody was a man, somebody was a magician and so forth. Nobody was a sheep except the one who was being killed. This way, without keeping servants, he managed thousands of sheep. They would go into the forest for their food, for their water, and they would come back home, believing always one thing: "It is some sheep who is going to be killed, not you. You don't belong to the sheep. You are a lion – respected, honored, a friend of the great magician." The magician's problems were solved and the sheep never ran away again.

It is essentially a story used to describe the functioning of the service to self [thought center](#), and how its influence translates into the world and the minds of people. The tale of the magician is analogous to the concept of the Architect in the film *The Matrix Reloaded*. The Architect is the "Father of [the Matrix](#)" and in charge of the programs that keep people in a state of sleep.

In [Carlos Castaneda's](#) book *The Active Side of Infinity*, a similar idea is presented, that of the Predators who feed off of humanity. Don Juan Matus explains that:

We have a predator that came from the depths of the cosmos and took over the rule of our lives. Human beings are its prisoners. [...] They gave us their mind! Do you hear me? The predators give us their mind, which becomes our mind. [...] Through the mind, which, after all, is their mind, the predators inject into the lives of human beings whatever is convenient for them.

The crux of the matter on which the whole ploy of the magician rests is man's suggestibility, complacency and tendency to [wishful thinking](#). The Gurdjieffian cosmogony traces these 'features ill-becoming of three brained beings' to the organ kundabuffer, implanted into man by "angels" at the dawn of time to keep man producing vibrations for the Moon, which had accidentally broken loose and needed to [be thus fed](#) to prevent further disaster. The organ kundabuffer makes man see all as pleasure, to see the small as great and the great as small and for all intents and purposes see himself as privileged and immortal. Even though the organ itself is allegedly removed, the effects persist by force of inertia. This is basically the same as Castaneda's [predator's mind](#). The so-called [kundalini](#) is just a remnant of the power of illusion used by the magician to make sheep think they are magicians themselves, Gurdjieff tells us.

Further reading

- [In Search of the Miraculous](#) by P. D. Ouspensky
- [The Active Side of Infinity](#) by Carlos Castaneda
- [The Wave Series](#) by Laura Knight-Jadczyk

See also

- [Predator's mind](#)
- [Matrix control system](#)
- [Hyperdimensional reality](#)
- [Food for the Moon](#)

Food for the Moon

"**Food for the Moon**" is one of the more troubling and less explained concepts of the [Fourth Way](#).

In the Fourth Way cosmology, creation proceeds outward and downward from a central point, called Sun Absolute. Creation passes through multiple levels, known as cosmoi or worlds and finally reaches the level corresponding to Earth. Due to special cosmic circumstance, organic life on Earth is necessary for receiving this energy of creation and transforming this into a form that is passed further along, to "feed" the "Moon", which is said to be growing. All this is seen as a natural process where organic Earth life, including man, performs a function in a cosmic organism, a little like bacteria perform a function in the human digestive system. The fact of mankind collectively being required to produce certain 'vibrations' or 'energies' for serving various cosmic purposes is stressed throughout [George Gurdjieff's *Beelzebub's Tales to His Grandson*](#). So called planetary influences cause mankind to fight wars and endure [cataclysms](#) so that a certain quota of energy release be fulfilled and the "Moon fed".

Exactly what the Moon represents is not described in much detail. The food in question is described as vibrations generated by intense human experience, for example the experience of violent death. While being food is inescapable, man may still modulate the quality of his contribution to the cosmic demand of vibrations. With man being less and less conscious, nature found it necessary to substitute quantity for quality of vibrations, thus leading to population explosion and increased incidence of natural catastrophe and war.

"And so, my dear Hassein, when it appeared that the instinctive need for conscious labor and [intentional suffering](#) in order to be able to take in and transmute in themselves the sacred substances Abrustdonis and Helkdonis and thereby to liberate the sacred Askokin for the maintenance of the Moon and Anulios had finally disappeared from the psyche of your favorites, then Great Nature Herself was constrained to adapt Herself to extract this sacred substance by other means, one of which is precisely that periodic terrifying process there of reciprocal destruction."

– [George Gurdjieff, *Beelzebub's Tales to His Grandson*](#)

Gurdjieff is not alone in proposing that man feeds something else. In the following we will make a quick tour of various other sources' take on the matter:

In archaic Christianity, in the the Gospel of Thomas we have:

(60) They saw a Samaritan carrying a lamb, who was going to Judaea. He said to his disciples: (What will) this man (do) with the lamb? They said to him: Kill it and eat it. He said to them: While it is alive he will not eat it, but (only) when he kills it (and) it becomes a corpse. They said to him: Otherwise he cannot do it. He said to them: You also, seek a place for yourselves in rest, that you may not become a corpse and be

eaten.

This is at some variance with the theme of the good shepherd. This is understandable though, since the Nag Hammadi texts had not gone through the centuries of selective editing undergone by the rest of the Bible. Even so, this may be interpreted in countless allegoric ways. The core of the matter is that man is food only insofar he is "dead," which we may interpret as [mechanical](#), without [consciousness](#).

[Carlos Castaneda](#), in his last book, *The Active Side of Infinity*, speaks of a cosmic predator that uses man as food: Man has a glowing coat of awareness which the predator eats, leaving just the bare minimum of "consciousness stuff" for man to remain physically alive. The predator "milks" man through arranging for constant trouble and crisis and senseless preoccupation, so as to generate flashes of awareness that it then proceeds to eat. "Seek a place for yourselves in rest" in Thomas above means, do not waste "soul stuff" for feeding [the predator](#). In other words, do not react mechanically to whatever the world throws at you, or, yet in other words, "[remember yourself](#)."

[Boris MouraviEFF](#), drawing on Gurdjieff and possibly Eastern Orthodox monastic tradition, states the following:

"This task is crushing. Under normal conditions of peace, insufficient quantities of energy are transmitted to the Moon as a result of the work of human society and its surrounding fauna and flora. This necessitates interventions on the part of the Deuterocosmos, which provoke convulsions in the Tritocosmos. The aim of the latter is to increase the energy expended at this level, so as to ensure the nourishment and growth of that cosmic foetus that is the Tessaracosmos. This is, for example, the cosmic origin of wars and revolutions, of epidemics, and of all the other large-scale catastrophes that plague humanity. ... considerable conscious efforts must be made by exterior man on the esoteric plane before man can efficiently contribute as he must – by his own evolution – to the harmonious evolution of the System of Cosmoses."

The [Gnostics](#), who also may have figured among MouraviEFF's influences, maintained that the Earth and material creation in general were the product of an evil [demiurge](#), chief of the "archons of darkness" or "princes of the air." MouraviEFF calls this being or principle Absolute III and also indirectly identifies it as the [Yahweh](#) of the Old Testament, just as the Gnostics did. This Absolute III through various spirits plays humanity against itself as in a game of chess, with the effect of generating vibrations for "feeding the Moon."

Various modern channeled sources speak of man being a source of psychic food for various beings. They speak of this as they would of eating bread, as a most obvious state of matters. We'll take Barbara Marciniak's *Bringers of the Dawn* as an example:

"Consciousness vibrates, or can be led to vibrate, at certain electromagnetic frequencies. Electromagnetic energies of consciousness can be influenced to vibrate in a certain way to create a source of food. Just as apples can be prepared and eaten in a variety of

ways, consciousness can be prepared and ingested in a variety of ways. Some entities, in the process of their own evolution, began to discover that as they created life and put consciousness into things through modulating the frequencies of forms of consciousness, they could feed themselves; they could keep themselves in charge. They began to Figure out that this is how Prime Creator nourished itself. Prime Creator sends out others to create an electromagnetic frequency of consciousness as a food source for itself. The new owners of this planet had a different appetite and different preferences than the former owners. They nourished themselves with chaos and fear. These things fed them, stimulated them, and kept them in power. These new owners who came here 300,000 years ago are the magnificent beings spoken of in your Bible, in the Babylonian and Sumerian tablets, and in texts all over the world. They came to Earth and rearranged the native human species. They rearranged your DNA in order to have you broadcast within a certain limited frequency band whose frequency could feed them and keep them in power.”

The idea is in no wise new, but Marciniak is rather more blunt in talking about matters where Jesus, the Gnostics, Gurdjieff, Mouravieff and even Castaneda found it necessary to tread somewhat carefully.

Also at the modern end, we have the [UFO phenomenon](#). To make sense of the abduction phenomenon we cannot very well claim that this were scientific research. This sounds rather more like a systematic exploitation or breeding program. The phenomenon appears to be partly physical, yet not entirely so. Jacques Vallee states:

”The UFO Phenomenon exists. It has been with us throughout history. It is physical in nature and it remains unexplained in terms of contemporary science. It represents a level of consciousness that we have not yet recognized, and which is able to manipulate dimensions beyond time and space as we understand them.”

As concerns the idea of man being psychic and sometimes physical food, the reader may read up on the abduction phenomenon. This is, however, extremely confused and we may only say that this is not so by chance.

The practice of sacrifice to various gods goes throughout all ages. The sacrifice phenomenon goes from having a religiously flavored way to eat meat to complicated and ritually strict forms of human sacrifice. In the latter category, the practices of the Aztecs are informative. In Aztec Warfare, Western Warfare Richard Koenigsberg documents how it was a declared purpose of warfare to procure sacrificial victims for feeding the Sun god. The Western powers of WWI engaged in the precisely same activity, however more hypocritically: The author argues that the nations competed in which would sacrifice more young men, so that their blood would nourish the greatness of the nation. The name of the would-be god is changed but the idea remains. The trench battles of WWI were militarily extremely inefficient and costly in casualties. The Moon always makes a profit while the nations bleed. The Aztec’s peculiarity was that this was openly recognized and they were

willing participants in feeding a bloodthirsty god.

Even the most cursory review of diverse cultures and ages points to the theme of man being food. Indeed, this is hard to miss, once one looks. Still, this is the strictest taboo and object of denial, where materialistic man relegates this state of matters either into ignorant past or the fringe realm of cookery.

In modern popular culture, we have new renditions of the theme, maybe best exemplified by the *The Matrix* movies. This has a dual effect: On one hand, it creates an automatic association of the theme with the realm of science fiction, a time honored technique of dealing with anything troubling. On the other hand, it provides a modernized version of the ancient theme with at least a partly valid outline of the profile of the question. Thus, as with legend in general, these works speak at different levels to different audiences. Ignorance and denial cannot be overcome by force, thus for man to benefit from any such information there must exist a certain questing spirit. The impulse is generally beneficial but again can get diverted by too much identification with specifics of one story or hero.

The FOTCM understands that Gurdjieff in his day needed to have recourse to allegory and could not right out say that so-called [aliens](#) or [fourth density service to self beings](#) used humanity as a sort of natural resource, to be farmed and harvested and kept forever ignorant of their fate. The 'evil magician' parable in Ouspensky's *In Search of the Miraculous* comes very close to saying this explicitly, though. In present day popular culture, the *The Matrix* movies are another well known allegory for the same.

What to do about it? Gurdjieff devotes a whole chapter of *Beelzebub's Tales to His Grandson* to the impossibility of any political solution to the scourge of war. History and present bear witness to the grim correctness of his views. Man should wake up and change. In Castaneda's words, man should no longer honor the contract binding him to the predator. But the [predator is internal](#), as is Gurdjieff's mythical "organ kundabuffer." (See [kundalini](#).) Such a revolution is in the first place internal, yet it does not necessarily take the form of political pacifism or any other -ism. The Gnostics' denouncing of the human condition cost them dearly. Gurdjieff may have taken the lesson of history to heart and refrained from including evil [demiurges](#) or bloodthirsty intrusive [aliens](#) into his cosmogony, because this would on one hand have invited even greater enmity against him, and secondly would have diverted attention from the central aspect of the problem: The evolution of man. The situation is not seen as a moralistic punishment for a [fall of man](#). It is seen as a natural consequence of a state of being, just as it is a natural consequence of being a rabbit to sometimes get eaten by a fox. Freedom exists only on a vertical axis, where man may evolve "being" and thus escape certain otherwise inevitable laws. We might speak of outgrowing a spiritual-ecological niche or of not being "dead," as in the parable of the Gospel of Thomas.

Humanity as a whole cannot escape but groups of individuals can become aware of this situation and find an escape. This is exceedingly rare and the FOTCM understands such an escape to mean '[graduation to fourth density](#)' or accomplishing the 'great work' of the [alchemists](#).

Man's tendency to [subjectivity](#) and egocentrism serves to maintain this *status quo*.

Gurdjieff, as well as the [Cassiopaeans](#), maintain that mankind was in its earliest history intentionally modified by other forces to become impervious to reality, in order to become useful as a tool. The specifics of the stories differ but the common thread is man's subjectivity and [wishful thinking](#) being an outside imposition, first genetically, then culturally enforced.

See also

- [Evil magician](#)
- [Predator's mind](#)
- [Alien abduction](#)
- [Fall of man](#)
- [Gnosticism](#)

Law of Confusion

This is the [Ra](#) term for a principle whereby a higher density service to others entity is prohibited from abridging the free will of lower density beings it communicates with.

In specific, this concerns providing absolute proof of the higher density entity's nature or capabilities by giving material evidence, exact predictions etc. Doing so would abridge the free will of those who would wish to reject such communications and would not generally help those who would wish to pursue such communications either. Breaking of this rule would create a system of belief and promote reliance on an outside source. Neither is of service to others. The Cassiopaeans have repeatedly emphasized on one hand free will and on the other the impossibility and undesirability of proof that would penetrate through the 'skeptical' system of beliefs.

Therefore interaction with higher sources often takes place through channeling, which is inherently ambiguous as to its source. Another format is crop circles, which are equally ambiguous. Crop circles may be less ambiguous as to their non-earthly source but their meaning is all the more cryptic so as to balance this.

Service to self entities may also be elusive but this is for a different motive, so as to obscure their manipulations from the general public. The [UFO phenomenon](#) is a case in point. Either being totally invisible is not practical or some visibility is useful due to the confusion it creates, hard to tell. In the case of people communicating with such entities, the 4D STS masters can give very explicit directives, threats and generally have no regard for free will, besides their own free will to serve themselves. Aleister Crowley's Lam or the various spirit contacts of Nazi occultists would offer an example.

Logos

In Philosophy, logos defined as the principle governing the cosmos, the source of this principle, or human reasoning about the cosmos. In biblical Judaism, the word of God, which itself has creative power and is God's medium of communication with the human race.

Gurdjieff uses the word "sacred Theomertmalogos" in the sense of the creative emanation of the Sun Absolute. All arises from this emanation. This is the first division of the unity into the first three forces.

Mouravieff uses the term "logos" in the Christian meaning of creative word of God, inseparable from God. This is at the root of the ray of creation.

Ra uses the word logos extensively. The term means firstly the All, or seventh density, a state from which all else is drawn. This single infinite logos fragments into *sub-logoi* which correspond to galaxies, then *sub-sub-logoi* which corresponds to stars. A planet could be a sub-sub-sub-logos. This is quite similar to the worlds of the 4th Way cosmology.

Each level of logos creates within its own scope. The solar level intelligence is for example responsible for creating biological lifeforms out of what materials may be available, says Ra.



Spirit board used by Knight-Jadczyk (copyright: Cherie Diez)

Ouija board

Ouija board, also known as a spirit board, is a flat board (wooden or otherwise) marked with letters and numbers along with various symbols. It uses a planchette as a moving indicator for the spirit or an entity to move by spelling its messages out on the board during a *séance* or a session. Participants place their fingers on the planchette and it would be moved around the board to spell out the words.

The use of Ouija board was popular during the 19th century, particularly in the Spiritualism movement. The board was popularized as a dangerous tool and misunderstood in the 1973 horror film, *The Exorcist*, where a young character was possessed by an entity from using the board.

The board is not limited to a simple lettering, such as ABC, numbers, "yes", "no", "goodbye" as shown on the Ouija board. It can be marked with multiple symbols and graphics, making it easier for the unseen source to use.

[Laura Knight-Jadczyk](#) used a board called "Psychic Circle", along with her own letterings added to it, to channel the [Cassiopaeans](#).

See also

- [Channeling and channeled material](#)
- [Cassiopaeans](#)

Pleiadians

Channeled by Barbara Marciniak in the New Age classic, *Bringers of the Dawn*, the [Pleiadians](#) present themselves as a group entity from the far future.

The book is addressed as a wake-up call to supposed "wanderers", or "system busters" who have incarnated on Earth at this time to assist with the events of [the Wave](#). The book is engaging but, according to the [FotCM](#) take on the matter, it is a mixed source with genuine higher density information blended with the channel's preconceptions and a heavy dose of "you create your own reality".

The term "lizzie" was first introduced in *Bringers of the Dawn* as a name for the [4th density STS overlords](#) keeping humanity captive. The book agrees in many key points with Cassiopaea and Ra and is a good read if one does not take everything too literally. Marciniak's later work is, in the [FotCM](#) view, rather more STS-influenced and ritualistic, thus *Bringers of the Dawn* remains her best work.

The Cassiopaeans have said that Ra and the Pleiadians are their "colleagues", occupying a somewhat different point of focus in sixth density but with access to essentially the same understandings. Differences in the channel and audience can account for many differences of focus and tone.

See also

- [Bringers of the Dawn](#)
- [Cassiopaeans](#)
- [Ra](#)
- [Wanderer](#)

Polarity

In [FotCM](#) discourse, this term usually refers to whether one is of service to others or of service to self.

Polarization is the process of becoming one or the other.

Polarity can also refer to polarity between individuals, in which case it is an attraction between complementary aspects of two individuals. Sexual and emotional attraction of opposites is an example.

See also

- Polar opposites

Poltergeist

Poltergeist is a term that usually means a "noisy ghost" that was responsible for any physical disturbances, such as objects being moved around and loud noises. The word comes from German words *poltern* (rattle, to make noise) and *geist* (ghost or spirit).

Many years of investigations and researches into the poltergeist phenomenon points to the fact that such activity may not have anything to do with so-called "earthbound ghosts" or spirits, but centers around an individual's subconscious mind under emotional/psychological stress. The activity is similar to psychokinetic.

Nandor Fodor pointed out that poltergeists are manifestations of conflicts within the subconscious mind of an individual under some type of emotional or physical stress.

Gef the Talking Mongoose (1931) and Tina Resch (1984) are two of the famous poltergeist cases investigated.

See also

- Nandor Fodor
- [Haunted People](#)
- [Unleashed](#)

Ra

In general usage, Ra is the ancient Egyptian solar deity.

In the present context, Ra refers to the channeled entity of the *Law of One* books, channeled by Don Elkins, Carla Rueckert and Jim Mc Carthy in 1981-84. The material was suggested by the Cassiopaeans as a primer for the Cassiopaea information. The Ra material's greatest usefulness is in giving general definitions to the concepts of density, service to self vs service to others, free will and presenting a general cosmology.

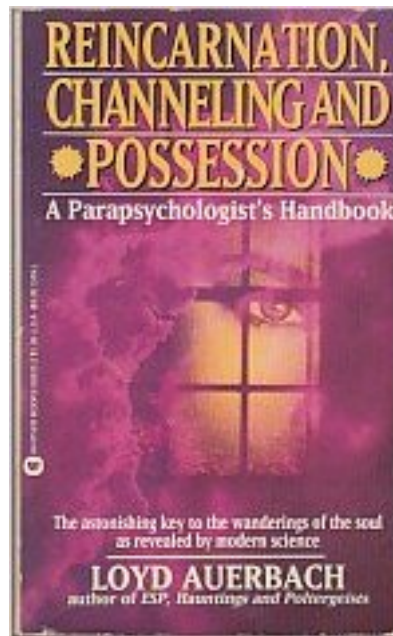
We often quote Ra in the present work for definitions having to do with higher densities, the polarity of STO and STS and other more metaphysical matters.

Chakras and other aspects of the human being are discussed but FotCM generally finds the [4th Way](#) concepts to be clearer and better applicable to modern humanity. The Ra material may have suffered from a bias to predominantly see the good in things, although the long-term infringement of human free will by 4th density STS forces is also discussed.

More commentary is available in the [Wave series](#). The material itself is available at [L/L Research](#).

See also

- [Cassiopaeans](#)
- [Pleiadians](#)



Reincarnation, Channeling and Possession, 1993

Reincarnation, Channelling and Possession

Reincarnation, Channeling and Possession: A Parapsychologist's Handbook is a book by parapsychologist Loyd Auerbach, first published in 1993.

It consists of five sections with 3-5 chapters in each section with an addition of interviews with a number of researchers and psychologists, including Jon Klimo. The first four sections focuses on mind/spirit/soul, reincarnation, channeling, and the possession respectively. The last section is a discussion on the field of parapsychology and the state of research in early 1990s. He also includes appendices, where he provides the reader with a basic information on dealing with past lives, consulting a channeler, and dealing with the possession.

The book is a good primer for understanding the three phenomena: reincarnation, channeling and possession. It is listed as one of recommended readings in [A Survey of Channeling](#).

See also

- [Channeling and channeled material](#)
- [Spirit attachment](#)
- [Ouija board](#)

- Possession
- Karma
- Recurrence

Spirit attachment

In general, a spirit attachment means that a discarnate spirit has attached itself to a living individual's body or energy field. Spirit attachment is unfortunately extremely common and usually goes unnoticed. According to Bill Baldwin, 70% to 100% of the world population has a spirit attachment. And, from her experience, [Laura Knight-Jadczyk](#) never had a single client who didn't have spirit attachments.

The symptoms of a spirit attachment varies depends on a spirit, usually habits or attitudes that seem to be "unnatural" for a living person to exhibit.

Knight-Jadczyk pointed out the number one problem for why spirits attach themselves to living people is the ignorance of death: they don't know how to die. They don't know what really happens after death and the reason why they don't know this is because of [religion](#), which is the number one barrier to dying properly and doing what is natural and designed by nature or the cosmos to do after a person have died. The vast majority of the discarnate spirits have no idea what death is since the society, our culture, doesn't deal with it in a proper scientific way, and it should be dealt with scientifically.

What makes an individual vulnerable to spirit attachment? Knight-Jadczyk discussed about this a great deal in a number of her Knowledge and Being video series, where just being a human being makes one vulnerable to spirit attachments due to a familiar frequency match with a family member or a friend or a stranger. In a case of the latter, it's usually a number of type of bonds shared between the dying and the living that create an "opening" of frequency contact. For an example, Knight-Jadczyk shared a case of a client who witnessed an automobile accident and felt sorry for the stranger, who was in the process of dying. A result of this sympathy bond is an attachment since there was no line drawn during a spiritual process that was taking place. Knight-Jadczyk encourages an act of [mental blocking](#) in a case like this where an understanding that a spirit is leaving a physical body and should not to reach out to it.

The childhood is the most vulnerable period for attracting spirits for any number of reasons, mostly the spirits' sympathetic feelings for a child. A child's "spirit self" is not fully seated or formed as the interface/connection between the spirit self and the genetic body is not completed. There are many physiological processes that exemplifies the vulnerability of a small child, and these are not completed and can be interrupted. These can act as points of frequency contact for spirit attachments. It is mandatory to keep any child away from any "channeling" activity.

Also, any process that makes the body vulnerable to physical issues can be reflected in the "as below, so above/as above, so below" maxim, including a mercury contamination and vaccines, that can become an "attractor" for spirit attachments.

A spirit release therapy is one of the recommended ways to remove attachments from oneself. The crucial point overall is to change one's frequency in order to encourage spirits to leave. For an example, we would stop feeding those behaviors that are, essentially, "bugs" in the universal

program, and align ourselves more, over time, to those that are aligned with universal purpose. Knowledge is the greatest ally in this, as by gaining knowledge and working on ourselves, our frequency changes, and there will come a point where we no longer be "tasty" enough for the attachments to stick around.

A excerpt from one of the C's sessions best described how one can work on removing attachments:⁶⁰

Q: (L) Is it possible to do spirit release on yourself?

A: Yes.

Q: (Perceval) How might one go about it if one were to even attempt such an outlandish thing? [laughter]

A: First one needs to identify the entities and various parameters surrounding the situation. This is best done via meditation or [dream work](#), or even viewing and intuitive feedback by another who is sensitive. Once the situation is understood, one can then appeal to the entity or utilize various applications of discipline. Keep in mind that the matter of will and discipline are paramount in spiritual hygiene.

Q: (Perceval) It brings back that idea - I don't know where I heard it first - that for spirit release, if you've got attachments, they basically hang on to you if there's something that they get out of it. So basically, you stop doing what it is that attracts them: bad habits, bad attitudes, programs...

(L) And then they leave.

(Perceval) That's SRT.

(Chu) Focusing too much on doing auto-SRT is actually focusing on yourself. But if you just do the Work basically, they'll leave.

(L) Pretty much.

(Chu) So why even think about doing auto-SRT?

(L) Well, I think it's useful to know the parameters and things. It's helpful for some people - I know it was for me - to know that the health issue I had was from an attachment. That was helpful to me. And then, I began to apply discipline. I mean, I knew that "Twisted Sister" was in there! [laughter] And I was gonna do EVERYTHING that she HATED!! And every time she made my shoulder hurt, I just kept doing whatever it was that made it hurt. I remember the instant that she left. It was like electricity flying through my body. It was like being struck by lightning. There was this flash of light in my head, and the energy went from one arm across my shoulders, and

⁶⁰Session 16 August 2014

out the other one. And that was it. In that moment, I was actively disciplining myself by forcing myself to swim in spite of the excruciating pain that I was experiencing. For me, it was excruciatingly painful to move my arm like that. It was like screaming pain, and I just kept doing it... stroke after stroke after stroke. And I was even talking in my head saying, "Alright, witch! Take that one! I am NOT stopping!" And I was saying this sort of thing in my head. I was having this conversation. Finally, it was like, "You might as well just give up, because I am never giving up!" And that's when it left. It's kind of an auto-spirit release. So, having a little identification of what's going on is helpful. Like if you have an alcoholism problem, or gambling, or whatever.

(Chu) Yeah but what I'm saying is you can leave it as an option, like yeah, maybe I have this pain because of an attachment. But the key point is to discipline yourself whether there is an attachment or a program or whatever.

(L) It's true that if there's some part of you, some aspect, some habit, or whatever. This is what [Gurdjieff](#) talks about. How many of those "many I's" that he talks about are attachments? And his method was this discipline, this self-observation, the struggle between "yes" and "no" leading to giving birth to the Real I, and having it become the fused master. How do we know that wasn't a kind of SRT? Let's ask that question. Was Gurdjieff's method also beneficial for eliminating spirit attachments?

A: Yes.

Q: (L) As I just described, more or less, that by acts of will and discipline and observing and all of those things, that the fusing of the real self and the discipline that that requires means that there is no longer a frequency match for the attachments? Is that correct?

A: Yes.

Q: (Perceval) I think SRT is useful from a conceptual point of view, like, "This isn't really me!" It may not actually be that's thinking or acting this way.

(L) You begin to talk to it.

(Perceval) Otherwise you might tend to think that your natural traits are you. So, to have that idea that it may not be me and it might be an external influence is useful.

(L) It's very useful.

(Perceval) As a motivator, ya know?

(L) Like I talked to this pain. If you have a habit, or if you have a characteristic, talk to it! Isolate it, and talk to it. "YOU are not in charge here!"

(Perceval) Is it very much the same as in real life when you hear about people falling in

with a bad crowd? Like drinking buddies, and he drinks because they drink, etc... But when he decides he doesn't want to do that anymore, they go away; they don't want to hang out with him anymore. So, that's a parallel with real life. But as soon as you stop doing it, they don't want to be your friend anymore. You're not in the gang anymore. They leave you.

A: Exactly!

Q: (PoB) So it basically doesn't matter if it's a spirit attachment, or it's the false personality, or a parent's voice directing you... What it is, you fight the same way with everything.

(L) Yeah, I think so. Is that it?

A: Yes.

Q: (L) So, what can people be doing... I mean...

(Perceval) Work on their programs. They can call their programs attachments if they want. Doesn't matter what you call it, as long as you're working on it. You can say it's an ingrained habit I got from my parents, or it's an attachment. Either way...

(Chu) I want to change it because it's not me.

(L) It's not who I really am. It's not who I really want to be, so it has to go!

(Pierre) What was interesting in the example you gave is that you identified this pain as something external. In most cases, the more you force body pain, the more painful it becomes. But here, you went through the first step the C's described: identifying. You knew that's not normal.

(L) Yeah, because clearly there are cases where if you have pain, you need to lay down and you need to rest. You need to wear a brace or something. Not all pain would be the way mine was. So, the useful thing here was to be able to identify that, to know that what it was was this attachment. Well, of course there was some actual injury that was involved with it, but it had been long enough for the injury to heal, but the pain persisted.

(Perceval) I think part of the problem with SRT is that it's very appealing to people who decide that maybe all of their issues are attachments, and all it takes is a couple of phone calls to get rid of it and essentially deal with all of the issues. In other words, supplanting the idea of Work on the self with a couple of phone calls, and then "I'm clean! I'm done!" That's the draw of this kind of SRT work; it's a phone call. How easy is that? Someone else does it for you, supposedly.

(L) I think it's a useful thing IF somebody is involved in the Work, and IF they continue working and they apply the discipline that is necessary before, during, and after to change their frequency. And that's what's important about asking the attached entity "when did you come? What was I doing? How was I vulnerable?" To get that kind of information...

(Pierre) You identify the frequency, or the personality state that it is the attractor...

(L) Yeah, and that's the useful thing. I think that's why they said that if you need SRT, you need to find the parameters.

(Perceval) It's almost like by definition, if you have an attachment, then you also have an issue that needs to be worked on. Just getting rid of the attachment doesn't get rid of the issue. Say you were being morose or moody or whatever, and then some attachment comes along. Just because the attachment goes away, doesn't mean the issue is gone. You already had the issue that drew in the attachment in the first place. So, just getting rid of the attachment doesn't fix the issue. You also have to continue to work on yourself.

The following books are recommended for the reader to know more about the spirit attachments:

- [Spirit Releasement Therapy](#) by William Baldwin
- [Thirty Years Among the Dead](#) by Carl Wickland
- [The Unquiet Dead](#) by Edith Fiore
- [Life Between Life](#) by Joel L. Whitton
- [Hostage to the Devil](#) by Malachi Martin

Further information

- [YouTube: A Course in Knowledge and Being: Differential Diagnosis in Spirit Release - Part 2](#)
- [YouTube: A Course in Knowledge and Being: Differential Diagnosis in Spirit Release - Part 3](#)

See also

- [Religion](#)
- [Channeling](#)

- FRV



The Spirits' Book, 2010

The Spirits Book

The Spirits' Book is a book by Allan Kardec, first published in 1857. Followed by *The Book on Mediums* (1861), this book is the first in a series of five books from the author, known as the "Spiritist Codification". It contains four "books" with twenty-nine chapters in all.

This work is structured as a collection of questions and answers between the author and a group of spirits ("The Spirit of Truth") on the origin of the spirits, the purpose of the life and the universe, evil and good, and the afterlife. Kardec grouped these sessions by theme or subject in the book.

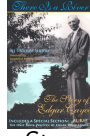
This book is considered to be a classic among the spiritists. While dated, it remains a useful source.

See also

- Spiritualism
- [Channeling and channeled material](#)

External links

- *The Spirits' Book* (HTML)
- *The Spirits' Book* (PDF)



There Is A River: The Story Of Edgar Cayce, 2007

There Is A River: The Story Of Edgar Cayce

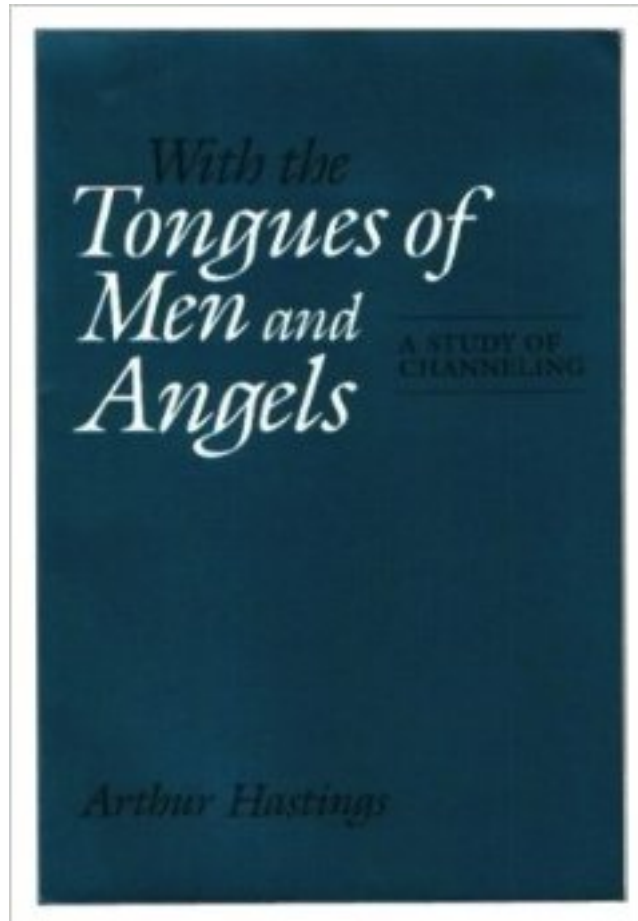
There Is a River: The Story of Edgar Cayce is a biography of Edgar Cayce by Thomas Sugrue, first published in 1942.

This book is a complete and original biography of the documented psychic/prophet in early 20th century America, and the only biography written during Cayce's lifetime. It reveals a story of how Cayce discovered his psychic abilities and what led him to a life dedicated to helping others.

This well-read book is a recommended reading for those who are interested in Edgar Cayce's background.

See also

- Edgar Cayce
- [Channeling and channeled material](#)



With the Tongues of Men and Angels: A Study of Channeling, 1991

With the Tongues of Men and Angels

With the Tongues of Men and Angels: A Study of Channeling is a short book by Arthur Hastings, first published in 1991. A useful study of the channeling phenomenon, though not very comprehensive, it mainly focus on various "mediums" who channel, rather than on channeling itself.

The mediums covered include Edgar Cayce, Jane Roberts, Alice A. Bailey, Eileen J. Garrett, and others. In combining a range of historical figures with modern ones, and in describing theories which explain the phenomenon, the author has provided an insightful work. It can serve as a good additional introductory read on the subject of channeling.

See also

- [Channeling and channeled material](#)
- [Spirit attachment](#)
- [Ouija board](#)

Word salad

Word salad is a term that refers to random words and/or phrases linked together in an unintelligible manner, where a listener/reader would be unable to understand it. Psychologically, this term is commonly used to describe a symptom of a neurological/mental disorder, such as schizophrenia.

Word salad is often used in New Age materials where many "New Age gurus" use the words without any comprehension or deeper meanings of the subjects being discussed.

Esoterica

Esoteric matters that don't fit specifically into any of the other main topics.

Adamic man

In [Boris Mouraviëff's *Gnosis* books](#), **adamic man** refers to a human being who has an individuated [soul](#). Such a person possesses, at least in potential, the so-called [higher emotional and higher intellectual centers](#). Esoteric work is possible and meaningful for the Adamic man.

The word Adamic refers to the story of the [Fall from Eden](#). Adamic man has known an Edenic state in the past and carries a vague racial recollection of such a golden age, at least unconsciously. This can translate into a quest for spiritual meaning. The Adamic man's spiritual quest is symbolized by the Biblical parable of the prodigal son, where the far country corresponds to the present Earth.

Adamic and pre-Adamic man are substantially indistinguishable from each other in normal circumstances. Genetic mixing has made it so that either type can occur in the same family.

In Book III of *Gnosis*, Mouraviëff discusses what he calls "pre-adamic humanity" and "adamic humanity." Here are some excerpts of what Mouraviëff has to say:

In the first volume of *Gnosis*, we already referred several times to the coexistence of two essentially different races: one of Men, and another of Anthropoids. We must emphasize the fact that from the esoteric point of view the latter term has no derogatory meaning....The Scriptures contain more than one reference to the coexistence on our planet of these two humanities - which are now alike in form but unlike in essence. We can even say that the whole dramatic history of humanity, from the fall of Adam until today, not excluding the prospect of the new era, is overshadowed by the coexistence of these two human races whose separation will occur only at the Last Judgement. (p. 107)

...The human tares, the anthropoid race, are the descendants of pre-adamic humanity. The principal difference between contemporary pre-adamic man and adamic man - a difference which is not perceived by the senses - is that the former does not possess the developed higher centres that exist in the latter which, although they have been cut off from his waking [consciousness](#) since the Fall, offer him a real possibility of esoteric evolution. Apart from this, the two races are similar: they have the same lower centres,

the same structure of the Personality and the same physical body, although more often than not this is stronger in the pre-adamic man than in the adamic; regarding beauty, we must not forget that pre-adamic man and woman were created by [God](#) on the sixth day, in His image and after His likeness, and that the daughters of this race were beautiful. (pp. 108-109)

By identifying himself with the 'I' of his [Personality](#), Adam lost consciousness of his [real 'I'](#) and fell from the Eden that was his original condition into the same condition as the pre-adamics... The two humanities, coming from two different creative processes, later mingled on the level of organic life on Earth... From then on, the coexistence of these two human types, and the competition which was the result of this, became the norm...we can see that throughout the centuries, even in our own day, adamics in their post-fall condition, have been are generally in an inferior position to the pre-adamics....For the moment we will restrict ourselves to repeating that contemporary adamic man, having lost contact with his higher centres and therefore with his real 'I', appears practically the same as his pre-adamic counterpart. However, unlike the latter, he still has his higher centres, which ensure that he has the possibility of following the way of esoteric evolution. At present, pre-adamic man is deprived of this possibility, but it will be given to him if adamic humanity develops as it should during the era of the Holy Spirit. (p. 129)

Further reading

- [Gnosis \(book trilogy\)](#)

See also

- [Fall of man](#)
- [Organic portal](#)
- [Centers \(Fourth Way\)](#)
- [Higher centers](#)
- [Soul](#)

Akashic records

The **Akashic records** refer to a sort of cosmic memory of all which has been. Edgar Cayce said that the source of his readings was the Akashic records.

[Rudolf Steiner](#) says the following of Akashic records:

Man can penetrate to the eternal origins of the things which vanish with time. A man broadens his power of cognition in this way if he is no longer limited to external evidence where knowledge of the past is concerned. Then he can see in events what is not perceptible to the senses, that part which time cannot destroy. He penetrates from transitory to non-transitory history. It is a fact that this history is written in other characters than is ordinary history. In gnosis and in theosophy, it is called the "Akasha Chronicle"...To the uninitiated, who cannot yet convince himself of the reality of a separate spiritual world through his own experience, the initiate easily appears to be a visionary, if not something worse. The one who has acquired the ability to perceive in the spiritual world comes to know past events in their eternal character. They do not stand before him like the dead testimony of history, but appear in full life. In a certain sense, what has happened takes place before him.

See also

- Edgar Cayce
- [Rudolf Steiner](#)

Alchemical terminology

Due to some zealous persecution and a little jealous secrecy over the ages, alchemists hid their esoteric work under various obscure terms and expressions. The resulting confusion from the various cloaking, red herrings and dead ends, leaves the student puzzled as to the true meaning of most of the alchemical terms.

Deciphering these terms, thinking about them and seeking out those who can help is all part of the alchemical process. This frustrating and sometimes infuriating process sorts the wheat from the chaff.

Fortunately we have Gurdjieff and Mouravieff who clear up some of the confusion. The parallels between alchemy, the Fourth Way and Sufism are no accident.

Let's start with the basics: Salt, Mercury & Sulfur.

Mercury: The Thinking or Intellectual Centre.

Salt: The Motor Centre.

Sulfur: The Emotional Centre.

Working on these "elements", begins the "The Great Work" which hopefully results in the formation of the Philosopher's Stone. The Philosopher's Stone is another way of describing the Magnetic Center and the formation of a permanent "Real I." Accomplishing the "Great Work" probably refers to the totality of development possible to the human form, eventually leading to "graduation" to a higher density.

Knowing the above elementary definitions makes reading alchemical text a little easier.

There are various animals used as similes, describing effects and divisions; mainly of the emotional and intellectual centers. These include the crow, the swan, the eagle, the red lion, the green lion, the salamander, the bull, the ram, the peacock, the cock, the phoenix, the pelican and the fox.

There are also plant terms used such as the oak, the rose, the lily. These are more than likely a substitution for the salt/sulfur/mercury trio.

Other important terms include: The Prime Matter (*prima materia*), The Black Cloud, The Virgin's Milk, The Secret Stream, The Philosopher's Dew, the sun, the moon, the stars, Universal Spirit, iron, gold, silver, lead.

See also

- [Green Language](#)

Alchemy

Alchemy can be defined as an allegorical description of the human chemical factory and its work in transforming coarse substances (base metals) into finer ones (precious ones).

Alchemy is both an art and a scientific discipline that predates modern chemistry. In fact, modern chemistry comes from a DIRECT affiliation from old alchemy.

This separation of the fine from the coarse, the separation of the light from the dark, relates to an inner process of purification, a liberation from impurities made possible by the conscious surrendering of our outwardly directed self-will (a passive negation) to a more conscious, inwardly directed essential affirmation (that is, a conscious affirmation which serves as the spiritualizing factor), resulting in the purification of our own existence, both inwardly and outwardly, resulting in the purification of our essential nature (spiritual purity). This process is the great struggle, and the outcome of this struggle is described by Meister Eckhart as the "Everlasting Birth of Christ in the human soul".

The discipline of Alchemy relates to how an individual can use the human biological machine as a chemical factory to transform one kind of matter, that is, the coarser ones, into finer ones. These material transformations are but the reflections of something happening on a much deeper level, mirroring the inner evolution of the human soul. These alchemical transformations within the human biological machine are but an existential representative effect, and not the cause, of an inner evolution of the essential self.

Alchemy involves the process by which an individual refines the different substances within their human chemical factory, combining, separating and transforming these substances by various means, over a very long period of time, through the use of a slow heat generated by the application of an unwavering attention directed onto the unconscious manifestations of their own mechanical nature, producing a chemical and electrical mutation within their human biological machine, a mutation most likely representing itself even down to the level of the DNA molecule itself, which is all but a reflection of a much deeper mutation occurring within their essential self, all of which makes it possible for them to serve as an energy transducer for the unhindered flow of the creative force into the existing world.

[*Note:* Any changes in the essential self, by the use of certain psychological and emotional work, may cause electrical changes in various sectors of the brain and nervous system stimulating muscle and nervous system interactions releasing hormones that can alter DNA by affecting the permeability of the neural membranes or by altering the balance or composition of neurotransmitters, thus "turning on or off" DNA.]

Although Alchemy is applicable on ALL levels, that is, applicable on the material, genetic, psychic, and spiritual levels, it is very important to note that alchemy is NOT about a way of producing a change in the human biological machine, but rather, in a way to note the changes in the biological machine when changes occur, due to an inner transmutation of the essential self. The changes of

the latter are the generatrix of the former and NOT the other way around. Much disinformation is out there because there is an exclusive focus on the material aspects of alchemy overlooking its essential aspects.

Relating to the paragraph above, the great alchemist [Fulcanelli](#) said in his book *The Dwellings of the Philosophers*:

”And so, I beg those who will read this little book to credit my words. I say to them once more, that they will never learn this sublime science by means of books, and it can only be learned through divine revelation, hence it is called Divine Art.”

In his book, *The Secret Teachings of All Ages*, Manly P. Hall spoke of Alchemy as follows (p 498,499):

”Alchemy is the science of multiplication and is based upon the natural phenomenon of growth. ”Nothing from nothing comes,” is an extremely ancient adage. Alchemy is not the process of making something from nothing; it is the process of increasing and improving that which already exists

[...]

”God is the ”within” and the ”without” of all things. The Supreme One manifests Himself through growth, which is an urge from within outward, a struggle for expression and manifestation. There is no greater miracle in the growing and multiplication of gold by the alchemist than in a tiny mustard seed producing a bush many thousands of times the size of the seed. If a mustard seed produces a hundred thousand times its own size and weight when planted in an entirely different substance (the earth), why should not the seed of gold be multiplied a hundred thousand times by art when that seed is planted in its earth (the base metals) and nourished artificially by the secret process of alchemy?

”Alchemy teaches that God is in everything; that He is One Universal Spirit, manifesting through an infinity of forms. God, therefore, is the spiritual seed planted in the dark earth (the material universe). By art it is possible so to grow and expand this seed that the entire universe of substance is tinctured thereby and becomes like unto the seed--pure gold. In the spiritual nature of man this is termed regeneration; in the material body of the elements it is called transmutation. As it is in the spiritual and material universes, so it is in the intellectual world. Wisdom cannot be imparted to an idiot because the seed of wisdom is not within him, but wisdom may be imparted to an ignorant person, however ignorant he may be, because the seed of wisdom exists in him and can be developed by art and culture. Hence a philosopher is only an ignorant man within whose nature a projection has taken place.

[...]

”That which is true in the superior is true in the inferior. If alchemy be a great spiritual fact, then it is also a great material fact. If it can take place in the universe, it can take place in man; if it can take place in man, it can take place in the plants and minerals. If one thing in the universe grows, then everything in the universe grows. If one thing can be multiplied, then all things can be multiplied, ”for the superior agrees with the inferior and the inferior agrees with the superior.”

Rodney Collin Smith said the soul can be viewed as the cumulative sum total of all conscious moments that one has experienced throughout ones life. Working from this definition we can say that the physical process of alchemical transformation which takes place within the physical organism is cumulative also, since it is but a reflection of the cumulative moments of consciousness of the essential self. Thus, if this is true, then the alchemical process does not stop once it begins. It continues as long as the essential self becomes more conscious of itself. If the essential self falls asleep and temporarily gives up the struggle to be more conscious then the process does not stop or reverse itself, it simply ceases to continue.

The process of transformation will simply be reactivated at a later time when consciousness is present and more active. Assuming reincarnation exists, then it is possible that the cumulative efforts of the previous life to become more conscious are carried over into the next life and these results are represented within the very nature of the new physical vehicle, down to the molecular level, since, as already stated, the existential is but a reflection of the essential.

Atom (esoteric definition)

Esotericism views the atom, and matter that is built up from the aggregation of these atoms in a much more encompassing way than does material science. Esotericism speaks of matter in terms of MATERIALITY and views matter in terms of vibrations. The suffix 'ity' in the word 'materiality' connotes 'state' or 'quality of being.' Thus all matter is the same but materiality is different. Materiality has degrees of quality associated with it that go beyond the quantitative limitations of material science.

According to esoteric science there are different gradations or 'densities' of materiality that are determined by the rate at which the atoms vibrate that comprise it. Each level has its own characteristics and the matter on one plane may not be seen to be 'material' at all from the perspective of a lower plane. Thus materiality is relative, as is matter and energy. What is material at one level may be considered non-material at a lower level, and what may be considered non-material at a lower level may be considered as material on a higher level.

As we ascend the scale of materiality, from lower orders of being to higher orders, the distinction between matter and energy becomes less clear since matter and energy are really just characteristics of the phenomenal world with which we are all familiar. As we ascend to higher orders of being, matter and energy begin to blend into each other and become less dualistic, at least with respect to how we commonly understand these terms.

From the point of view of esoteric science matter is not dead at all but is a reflection of the living essential Thought Centers from which all creation is manifest. Gurdjieff speaks of these gradations of materiality in terms of intelligence. As we ascend the scale of being the matter becomes more intelligent, more conscious. It is in reference to this that Gurdjieff speaks of "gradations of objective reason" in his magnum opus 'Beelzebub's Tales To His Grandson.'

In Ouspensky's book *In Search of the Miraculous*, Gurdjieff says:

"We must now realize that the density of vibrations and the density of matter express many other properties of matter. For instance, till now we have said nothing about the INTELLIGENCE or consciousness of matter. Meanwhile the speed of vibrations of a matter shows the degree of intelligence of the given matter. You must remember that there is nothing dead or inanimate in nature. Everything in its own way is alive, everything in its own way is intelligent and conscious. Only this consciousness and intelligence is expressed in a different way on different levels of being--that is, on different scales. But you must understand once and for all that nothing is dead or inanimate in nature, there are simply different degrees of animation and different scales."

[...] "the degree of consciousness corresponds to the degree of density or the speed of vibrations. This means that the denser the matter the less conscious it is, the less intelligent. And the denser the vibrations, the more conscious and the more intelligent

the matter.”

”Really dead matter begins where vibrations cease. But under ordinary conditions of life on earth’s surface we have no concern with dead matter. And science cannot procure it. All the matter we know is living matter and in its own way it is intelligent”.

Concerning the atom of esoteric or ”objective chemistry”, Gurdjieff says:

”An atom of a given density, a really existing individuum, must be taken as the smallest quantity of the substance examined which retains all those qualities—chemical, physical and cosmic—which characterize it as a certain note of a definite octave. For instance, in contemporary chemistry there is no atom of water, as water is not a simple substance but a chemical compound of hydrogen and oxygen. Yet from the point of view of ’objective chemistry’ an ’atom’ of water is an ultimate and definitive volume of it, even visible to the naked eye”.

Thus from the point of view of esoteric science there could be, for example, an ’atom of water’ to designate the smallest amount of this substance possible that still retains all it’s properties, both physical and cosmic.

The distinction between the different orders of materiality and it’s relationship to the atom of esoteric science is well expressed in P.D.Ouspensky’s book, *The Psychology of Man’s Possible Evolution*.

Below excerpt taken from pages 123 -126:

The next idea which it is necessary to master is the materiality of the universe which is taken in the form of the ’ray of creation.’ Everything in the universe can be weighed and measured. The Absolute is as material, as weighable and measurable as the moon, or as man. If the Absolute is God, it means that God can be weighed and measured, resolved into component elements, calculated, and expressed in the form of a definite formula.

But the concept ’materiality’ is as relative as everything else. If we recall how the conception ’man’ and all that refers to him--good, evil, truth, falseness, etc. -- is divided into different categories (man number one, man number two and so on) it will be easy for us to understand that the concept ’world’ and everything that refers to the world is also divided into different categories. The ray of creation establishes seven planes in the world, seven worlds one within another. Everything that refers to the world is also divided into seven categories, one category within another.

The materiality of the Absolute is a materiality of a different order from that of ’all worlds’. The materiality of ’all worlds’ is of an order different from the materiality of ’all suns’.

The materiality of 'all suns' is of an order different from the materiality of our sun.

The materiality of our sun is of an order different from the materiality of 'all planets'.

The materiality of 'all planets' is of an order different from the materiality of the earth and the materiality of the earth is of an order different from the materiality of the moon.

The idea is at first difficult to grasp. People are accustomed to think that matter is everywhere the same. The whole of physics, of astrophysics, of chemistry, such methods as spectro-analysis, etc., are based on this assumption. And it is true that matter is the same, but materiality is different. And different degrees of materiality depend directly upon the qualities and properties of the energy manifested at a given point.

Matter or substance necessarily presupposes the existence of force or energy. This does not mean that a dualistic conception of the world is necessary. The concepts of matter and force are as relative as everything else. In the Absolute, where all is one, matter and force are also one. But in this connection matter and force are not taken as real principles of the world in itself, but as properties or characteristics of the phenomenal world observes by us. To begin the study of the universe it is sufficient to have an elementary idea of matter and energy, such as we get by immediate observation through the organs of sense. The 'constant' is taken as material, as matter, and 'changes' in the state of the 'constant' or of matter, are all manifestations of force or energy.

All these changes can be regarded as the result of vibrations and undulatory motions which begin in the center, that is in the Absolute, and go in all directions, crossing one another, colliding and merging together, until they stop altogether at the end of the ray of creation.

From this point of view, then, the world consists of vibrations and matter, or of matter in a state of vibration, of vibrating matter. THE RATE OF VIBRATION IS IN INVERSE RATIO TO THE DENSITY OF MATTER.

In the Absolute the vibrations are the most rapid and matter is the least dense. In the next world vibrations are slower and matter denser; and further on matter is still more dense and vibrations correspondingly slower.

'Matter' may be regarded as consisting of 'atoms.' Atoms in this connection are taken also as the result of the final division of matter; in every order of matter they are simply called certain PARTICLES of the given matter which are indivisible only on the given plane. The atoms of the Absolute alone are really indivisible; the atom of the next plane, that is, of World 3, consists of three atoms of the Absolute or, in other words, it is three times bigger and three times heavier, and its movements are correspondingly slower.

The atom of world 6 consists of six atoms of the Absolute merged together, as it were, and forming one atom. Its movements are correspondingly slower. The atom of the next

world consists of twelve primordial particles, the next worlds' of twenty-four, forty-eight and ninety-six.

The atom of world 96 is of enormous size compared with the atom of world 1; its movements are correspondingly slower and the matter which is made up of such atoms is correspondingly denser.

The seven worlds of the 'ray of creation' represent seven orders of materiality. The materiality of the moon is different from that of the earth; the materiality of the earth is different from the materiality of the planetary world; the materiality of the planetary world is different from the materiality of the sun, and so on.

Mouravieff also speaks of the esoteric atom in his book *Gnosis*, pages 89-93:

An exhaustive examination of the names of the notes that form the musical octave shows direct correspondence with the notes of the Great cosmic Octave, as can be seen from the following diagram:

- 1) God. The Absolute manifest. The central Sun--- DOminus (Do)
- 3) Starry sky. Ensemble of all Worlds----- SIDereus orbis (Si)
- 6) Our Great World; the Milky Way ----- LActeus orbis (La)
- 12) The Sun-----SOL (Sol)
- 24) The Planetary World-----FAturn (Fa) to which antiquity attributed direct influence on our destiny
- 48) Earth-----MIxtus orbis (Mi)
- 96) Moon-----REgina astris (Re) ruler of human fate according to the ancients

Let us return to the problem of matter-energy, to clarify the question of atomic structure as it is understood by esoteric science. We have seen that the first manifestation of energy appears in the form of a cyclic intra-atomic vibratory movement. This movement, animating a certain number of nuclei, forms matter. If we can say in effect that these moving nuclei form matter, then we must not forget that they themselves consist of energy in a static form. Conversely, energy is no more than matter taking dynamic form. The disintegration of the atom gives a clear example of such a transformation. On the other hand, we have named spherical lightning as an example of the concentration of dynamic energy in the form of nuclei.

This process is the converse of the first, and can be compared to the phenomenon of atomic fusion.

We have also mentioned that the structure of matter is subject to the principle of Equilibrium, and that its density is inversely proportional to that of the internal vibrations which animate it. This serves to introduce into our studies the notion of the atom, as described in the Tradition.

According to the classical definition, the atom is that particle of any element which is said to be simple; which can be divided no further if it is to keep those chemical properties which determine the various ways in which it combines with other bodies.

Esoteric science has a different notion. Here it is:

Definition - The atom is the smallest particle, the last division of any given substance which integrally conserves all its properties: physical, chemical, mental and cosmic. We can see that this definition is closer to that of the molecule, even though it also goes beyond that.

We therefore recognize atoms of various compound bodies as well as the atoms of those elements which chemistry considers to be simple. For example, (there is) an atom of water, an atom of air, etc. In correlation with the cosmic properties of the atom thus defined, esoteric science recognizes various Orders of Matter, classified according to the density of the typical atoms that correspond to every Level of the Great Octave.

Given this conception, it does not in principle admit any opposition between Matter and Spirit. If we oppose one to the other, it is as a convention for simple convenience, in the same way that astronomy continues to utilize Ptolemy's system for its practical aims, while pertinently aware that it is the system of Copernicus that more exactly reflects reality. From the point of view of esoteric science, which is in principle monistic, all is matter in the manifest world. Matter is a manifestation of energy, which is no more than a form of Spirit. In a hymn which has been preserved in Orthodoxy, the attributes of the Holy Spirit quite clearly show this form of thought:

King of Heavens, Comforter
 Spirit of Truth, Omnipresent,
 All Filling, Treasure of Saints,
 Dispenser of Life,
 Come and abide in us,
 Purify us from all pollution
 And save our souls, O good one!

(Translated from old Slavonic. The author notes that this concept of Holy Spirit is represented in the form of Fire (Acts ii: 3), and is analogous to Agni in Hinduism. We

should also note that in Greek the terms spirit and air are homonyms (PNUMA), as are the terms spirit and breath (doukh) in old Slavonic).

This said, we can understand that only the atom of the Absolute is really simple and consequently indivisible: here a single nucleus of Energy-Spirit vibrates at maximum intensity. It is the lightest atom; in esoteric science its matter-density is taken as unity.

Then, coming down the Ray of Creation; step by step, the vibrations progressively lose their speed. It follows that, at each successive note of the Cosmic Octave, the constitution of the atoms will require more matter: the atoms become more and more heavy and inert. As we shall see hereafter, the typical atoms of each level reflect the form of Creation in accordance with the Law of Three, as described above, in such a way that the density of these typical atoms follow the notes of the Great Octave, and can be represented by the figure on the following page.

Positive science only considers four of the seven levels of cosmic matter: it studies the level of the Earth integrally; a large proportion at the level of the Moon, and in gradually lesser proportion the levels of the Planetary World, and the Sun. As yet it does not possess any means of perceiving or knowing the three higher levels. The atoms of the Planetary World-as defined above-already appear in some way hypothetical. As for the Sun, we know very few things concerning that star. But the progress of positive science has placed us today on the eve of important discoveries in this field, as in our knowledge of our satellite. We will be surprised to learn that, objectively, the Sun has an altogether different appearance from the one we perceive, and that the Earth, seen from the Moon, appears altogether other than what we make of it.

The atom of the Absolute: the only indivisible atom

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An atom at the level of All Worlds

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An atom of the Milky Way

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An atom of the Sun

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An atom of the Planetary World

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An atom of the planet Earth

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An atom of the Moon

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Note: Only relative densities diagramed above. Figure is not exact.

See also

- [Density](#)
- [Law of Seven](#)
- [Law of Three](#)

Cabala vs. Kabbalah

Cabala is Fulcanelli's term for a special use of language, drawing on phonetic similarities and other symbolic techniques for expanding the expressive reach of words. This is related to the [Green Language](#) or Language of the Birds of the alchemists.

Kabbalah is the Hebrew body of mystical tradition which contains techniques such as gematria, notariqon and temura, drawing on numeric equivalences of letters, numerology, permutations of letters, forming new texts by picking first letters of words and other such text manipulation. The Tree of Life and its sefirath are also part of this tradition. Kabbalah is most often applied to the Hebrew text of the Torah.

After a fashion, both are techniques for deriving additional meaning from text. However, practicing each draws on a radically different faculty of the mind. Kabbalah is mechanical and rigidly formal, whereas cabala is unpredictable, creative, rich in texture of symbolic meaning.

In Gurdjieff's terminology, Kabbalah can be practiced by the formatory apparatus, whereas cabala requires the interplay of abstract thought and visual, auditory and emotional functions.

[Fulcanelli](#) writes that phonetic cabala is the key to understanding alchemical texts and symbols. Cabala combined with study of word roots configures the mind so as to have a richer set of associations to draw from and expands the semantic space open for contemplation.

Ultimately, this expansion of the faculty of language can reverse the 'babel' effect of confusion of tongues by connecting to a level of thought from which individual languages are only partial projections.

In contrast with this, Kabbalah occupies one with tedious calculations which can just as easily be performed by computer. This has indeed been done, with the result of finding all kinds of 'hidden content' from the Bible, as well as from any other large body of text. The findings seem to be artifacts of probability and involve no particular conscious work. From a nearly forgotten practice, Kabbalah rose in the 12-13th centuries to a prominent status in Western esoteric circles. [Laura Knight-Jadczyk](#) suggests that this may have been a deliberate maneuver to send centuries worth of seekers chasing their tails.

The practice of cabala can disclose meaning in alchemical text, but what may be even more important, it is an exercise which is its own reward, as it generally enhances one's language abilities and enriches one's semantic space. This is a part of connecting the human mind to the Platonic plane of ideas.

The notion of semantic continuum is discussed in [Laura Knight-Jadczyk's](#) article series "[The Grail Quest and the Destiny of Man](#)", as well as her *The Wave Series* books. Fulcanelli's books are prime examples of multilayered language and cabala.

See also

- [Fulcanelli](#)
- [Green Language](#)
- [Alchemical terminology](#)

Death

Aside the idea of physical death and eventual afterlife, **death** is the center of a vast network of symbols.

[George Gurdjieff](#) explained that one must first awake, then die and only then can one be born. This is akin to the Christian idea of dying to the world in order to be born in the spirit. The significant emphasis is that one must be awake. The Gospels speak of wakefulness also, but Gurdjieff makes this the centerpiece of his teaching.

[Carlos Castaneda](#), who in many things echoes Gurdjieff, although the cultural context is quite different, speaks extensively of death. The [warrior](#) lives so that he may perform his last dance in the face of death. Death is a sort of adviser that may be consulted to bring immediacy and focus to life. Gurdjieff also speaks of the last hour of life in terms which may well have been picked up by Castaneda.

The last hour is described by Gurdjieff as follows, excerpted from a lecture by him:

Freedom is worth a million times more than liberation. The free man, even in slavery, remains a master of himself.

[...] From the moment of conception we are living on borrowed time. Living in this world you have to feel death each second, so settle all your life affairs, even in your last hour. But how can anyone know exactly his last hour? For the sense of security make up your things with nature and yourself in every hour given to you, then you will never be met unprepared.

[...] Ask yourself who will be in difficulty if you die like a dog. At the moment of death you have to be wholly aware of yourself and feel that you have done everything possible to use all, within your abilities, in this life which was given to you.

[...] A real man is one who could take from life everything that was valuable in it, and say :’And now I can die’. We have to try to live your lives so that we could say any day :’Today I can die and not be sorry about anything’.

[...] When I was young I learned to prepare fragrances. I learned to extract from life it’s essence, its most subtle qualities. Search in everything the most valuable, learn to separate the fine from the coarse. One who has learned how to extract the essence, the most important from each moment of life, has reached a sense on quality.

He is able to do with the world something that can not be done by just anybody.

[...] It could be that in the last moments of your life you will not have the choice where and with whom to be, but you will have a choice to decide how fully you will live them. The ability to take the valuable from life - is the same as to take from the food, air and the impressions the substances needed to build up your higher bodies. If you want to

take from your life the most valuable for yourself, it has to be for the good of the higher; for yourself it is enough to leave just a little. To work on yourself for the good of others is a smart way to receive the best from life for yourself. If you will not be satisfied with the last hour of your life, you will not be happy about the whole of your life. To die means to come through something which is impossible to repeat again. To spend your precious time in nothing means to deprive yourself the opportunity to extract from life the most valuable.

We note that the above encourages consciousness and knowing life first hand, not somber contemplation of life's futility or longing for abandoning life. "To work on yourself for the good of others is a smart way to receive the best from life" closely parallels the [Cassiopaeian](#) formulation of the principle of service to others:

A: STO is balance because you serve self through others. [...] STO flows outward and touches all including point of origin, STS flows inward and touches only origin point.

The contrast provided by death is needed for giving the catalyst of life its intensity. Maybe for this reason neither Gurdjieff nor Castaneda place any great emphasis on a teaching about afterlife or reincarnation.

Generally, some form of teaching on reincarnation is nearly universal in esoteric culture, both Western and Eastern.

Figuratively, death and subsequent new birth symbolize a major transition or passage. This is found from the tarot to Masonic rituals and is next to ubiquitous symbolism.

See also

- [Recurrence](#)
- [Karma](#)
- [Soul](#)

Depression

In esoteric Work, **depression** is often experienced in the early stages. When one becomes dissatisfied with the stock answers given by religion, culture and science and begin to look elsewhere for **truth**, the resulting **shocks** of learning the true nature of our reality can be truly depressing. And, depression that manifests as a consequence of seeing the truth of this reality may actually be necessary to fuel the desire to ascend.

However, true esoteric development also requires that one struggle against **negative emotions**. This does *not* mean that one should suppress them, but rather struggle not to *express* them.

As **P. D. Ouspensky** said, "In the beginning work on negative emotions is two-fold: studying and trying not to express them. Real work on negative emotions comes later. You cannot study them, if you express them. If you try not to express them, then you can see and study them."

Boris Mouravieff writes:

An energetic readjustment is indispensable for the one who wishes to take a serious part in esoteric work, the aim of which - as we know - is the complete growth and development of the Personality taken all the way to the Second Birth. [Negative emotions] are the means by which the great destructive force acts in man. It is not an exaggeration to say that negative emotions are mainly responsible for the fact that human beings age and die prematurely. To combat old age and death, one must combat the negative emotions in oneself.

[...]

When treated according to precise rules founded on a strenuous psychical discipline, these very same emotions, though harmful, can become an abundant source of the fine, active energies whose presence is necessary for the development of the personality.

The saying that "**knowledge** protects" is wholly applicable to the inner revolution that takes place within the seeker. For all of our lives we are slaves to the **programs** that are set in motion by our negative emotions. Our intellectual centers steal this energy and produce all kinds of rationalizations, suppressions, fantasies of power or illusions that we have "mastered" the emotion simply because we are able to suppress it, or tell ourselves egotistical things like: "I'm better than that because see! I can suppress my reactions. I can say nice things when I am really boiling mad. That is what makes me superior." With knowledge of the true nature of reality and the programs that run in us, we are enabled to completely halt any such usurpation, to allow the concentration of the emotions – whether negative or positive – which then set our entire being on a higher vibration.

See also

- [Negative emotion](#)
- [Proper use of emotional energy](#)

Energy

In physics, **energy** means capacity to do work.

Energy may be stored in the most diverse forms in a system. Releasing this energy converts the energy into work. When work takes place, the state of the system changes. Examples of energy are kinetic energy, heat, electrical charge, chemical energy stored in bonds inside molecules, nuclear energy stored in the nuclear forces keeping an atom together and so forth. When energy is released, the system moves from a more organized state into a less organized state, i.e. [entropy](#) increases. Burning a log is an example: The energy in the chemical bonds of the wood becomes heat and light which dissipate into the environment and the wood loses structure and becomes ash.

According to special relativity, mass and energy are interchangeable as described by the famous $E=mc^2$ formula. Nuclear reactions convert some of the mass into heat and radiation. Collisions of particles at high energies convert some of the energy into new particles. Other less energetic reactions also follow this formula although there the effect is hardly noticeable.

Information itself is a form of energy because it is contrary to entropy. Anything that deviates from an even distribution of all matter, heat and information can be seen to hold energy in some sense.

The term is often used in a psychological context to denote a person's level of activity.

[New Age](#) culture uses this term to refer to both a potential for activity plus a certain mood or flavor or type of intent of this activity. For example 'his energy felt odd that day, it was a weird vibe.'

From an esoteric perspective, energy is all of the above in its different manifestations plus more. Of course, if energy is interchangeable with matter and any phenomenon involving information or order carries a form of energy, there is nothing that is not energy.

But we must distinguish between qualities of energies. We can speak of a whole range of energies, starting with the forms known to physics. Outside of these, it appears there are increasingly 'intelligent' or 'refined' non-physical energies which may play the role of an ordering principle for 'lower' or 'coarser' forms of energy. These energies are not however directly measurable by physical devices as we understand such.

The [Fourth Way table of hydrogens](#) may be the most structured classification of these higher substances or energies at least in the publicly known domain. On the other hand, sources like [Ra](#) bundle these together under the name of 'intelligent energy' working on 'intelligent infinity.'

In the human domain, each "center" or area of functioning has its own typical hydrogen or energy. The more refined this is, the more information it carries. This energy may also occur in the context of a group, causing the group to behave more 'intelligently' or 'consciously' than its component members alone would. Sheldrake's idea of morphogenetic field captures a part of this concept.

See also

- [Hydrogens \(Fourth Way\)](#)

Esoteric Christianity

The term **Esoteric Christianity** is used by both [George Gurdjieff](#) and [Boris Mouravieff](#) to refer to the the [Fourth Way](#) teachings, though Gurdjieff use it more rarely while Mouravieff emphasizes it. According to Mouravieff, many of the ideas brought to the surface by Gurdjieff are found in scattered form in the inner tradition of Eastern Orthodoxy. This is documented in Mouravieff's [Gnosis books](#).

Mouravieff is said to have met Gurdjieff in Paris and to have asked him:

"I find the system at the base of Christian doctrine."

"What do you say to this subject?"

Gurdjieff replied, "It's the ABC. But they didn't understand at all."

"Is the system yours?"

"No. . ."

"Where did you find it? – From where did you take it?"

"Perhaps," said Gurdjieff, "I stole it."

As to the latter point – his stealing the teaching – one must remember how Gurdjieff taught. Mouravieff, as his writings show, was negatively fixated on Gurdjieff, believing the worst of him. Gurdjieff's answer to Mouravieff was merely mirroring what was in Mouravieff's mind.

About the teaching's origin, what Gurdjieff is saying is that the teaching passed through Christianity but that they did not understand it; that is, how to properly use it. Not only did the Church Fathers not understand this but they were confused about their own origins.

[P. D. Ouspensky](#) reports that Gurdjieff said that Christianity was "not invented by the fathers of the church. It was all taken in a ready-made form from Egypt, only not from the Egypt that we know but from one which we do not know. This Egypt was in the same place as the other but it existed much earlier...prehistoric Egypt was Christian many thousands of years before the birth of Christ."

It is true that many Christian motifs may be traced to Egyptian exemplars, for example the sacrificed and risen savior. Beyond this it also appears that contemporary Egyptology falls short of providing a whole account of Egypt. Beyond this, it is hard to comment on Ouspensky's and Gurdjieff's statements on Egyptian origins of the Work.

Exoteric, mesoteric, and esoteric circles

In common usage, **esoteric** means the inner or more advanced aspect of a spiritual teaching. **Exoteric** means the outer form of a teaching, one that is shown to the public. By contrast, in [Fourth Way](#) discourse, humankind is divided into four circles according to progress on the path of conscious evolution. There is first the outer circle of exterior men; then three progressive circles of interior men follow: the **exoteric**, the **mesoteric**, and the **esoteric**.

The outer circle of exterior men corresponds to the default state of man – of people not engaged in esoteric work. In this circle it is rare that any two individuals should precisely understand each other on any matter of consequence or complexity. All see the world through thick lenses of [subjectivity](#) and are subject to the confusion of tongues alluded to in the Biblical story of the [Tower of Babel](#).

The exoteric circle is the outermost circle of interior or consciously working man. The four Ways lead from the outer circle into the exoteric one.

The understanding of exoteric man is theoretical and contemplative; they know more than they can explain or put to practice, but some degree of shared clarity has begun to form. Then comes the mesoteric circle, the members of which understand each other precisely and possess the information of the esoteric circle but are not capable of bringing all of it to practice. Finally, the esoteric circle consists of the persons having attained the development possible in the form of human life. Their actions cannot be in contradiction with their knowledge and the same knowledge is clear to all members of this circle.

The central idea is that as man progresses, the world is seen with increased clarity. Therefore misunderstanding and ambiguity decrease along the way and actions become naturally aligned since all see the same world and become increasingly capable of acting on esoteric principles.

[George Gurdjieff](#) says that the universe needs a group of conscious humans. A certain number of people must have attained the esoteric level by a certain time in order for a cosmic purpose to be fulfilled. The branch of the ray of creation corresponding to the Earth will otherwise wither and be wasted.

See also

- [200 conscious beings](#)
- [Objectivity](#)
- [The Wave](#)
- ["You create your own reality"](#)

Gnosis

”For the series of books written by [Boris Mouravieff](#), see: *Gnosis (book trilogy)*

Gnosis is a greek word meaning knowledge, and as a loanword it is mostly used when speaking of esoteric matters. The term has a connotation of experiential, lived or revealed knowledge as opposed to information acquired second hand, from books for example.

[Gnosticism](#) refers to a group of spiritual movements of the early Christian era, later judged heretical. There was a revival of Gnosticism between the 11th and 13th centuries, starting in Bulgaria with the Bogomiles and continuing in Southern France with the [Cathars](#), also known as Albigensians.

See also

- [Gnosticism](#)

Green Language

In alchemical discourse, the **Green Language** (also called the "language of the birds") refers to the generally opaque and confusing way the few texts there are are written.

As [Fulcanelli](#) puts it, the alchemists of old had to resort to this means in order to obscure from one that which was to be disclosed to the other.

The language plays with phonetic analogies, plays on etymologies and symbols. It may be that the very mental exercise of making sense of the writings in itself is a preparatory exercise in expanding one's mind towards being able to grasp the actual mysteries.

In Fulcanelli's own writings, we have allusions to double meanings, where the seeker of literal transformation of lead into gold will simply get lost whereas the seeker of knowledge not concerned with material wealth or service to self will find keys to a new life, i.e. ascension to a multidimensional state of being, the Great Work.

For examples, see Fulcanelli's [The Mystery of the Cathedrals](#) and [The Dwellings of the Philosophers](#). Also, Mark Hedsel discusses the Green Language in [The Zelator](#), edited by David Ovason.

From *The Zelator*:

Almost all esoteric systems have developed one form or other of what is called 'The Language of the Birds', or the 'Green Language', as a means of communication.' This is an arcane tongue which permits initiates, and those on the Path, to communicate secrets to one another in a form which is incomprehensible to those not versed in the language.

[...]

There are no words for the higher experiences – only symbols. There is a limit to what one can say with words. Once you step beyond the boundary of the ordinary, and wish to communicate what you have seen, then you have to speak in poetry or symbols. 'Yet even the poetic frenzy will only take you so far. As you continue on the visionary Path, even the rules of art begin to break down. You might, like Dante, make flights of poetic symbolism so sublime that they have the power to carry even the most obtuse reader beyond the familiar, into the Spiritual.' Or you might, like Rabelais, throw yourself into a buffoon's burlesque, fooling your way with an arcane language which few even recognize as arcane. You might even, like Mozart, break into music so exquisite that its beams of sunlight touch levels where few men have ever been...Yet, in spite of this, there is a point beyond which art cannot go.

See also

- [Fulcanelli](#)
- [The Zelator](#)
- [Cabala vs. Kabbalah](#)

Hendaye

This town in the French Basque region is the site of the "cyclic cross" discussed by Fulcanelli in his appendix to the *Mystery of the Cathedrals*. Fulcanelli gives clues for deciphering a message encoded in this monument, telling of a future cataclysm.

See also

- [Fulcanelli](#)

I Ching

The *Book of Changes* or the *I Ching* is among the oldest writings preserved to the present day.

Its origins are in ancient China and it has become increasingly well known in the West since the late 19th century. The *I Ching's* principal use is in divination.

To consult the *I Ching*, one formulates a question and casts the *I Ching* using coins or yarrow sticks. Both methods are seemingly random, bypassing the conscious mind and allowing "spirit" to guide the draw.

The process produces a hexagram, consisting of 6 lines. A line represents either a yin or a yang and can be changing or stable. Thus, each casting of the *I Ching* can produce 4 to the 6th power, that is 4096 different results. The result consists of one hexagram, a collection of six lines, one of 64, two (to the sixth power) different hexagrams. A second hexagram is constructed by reversing each of the changing lines of the first, so that a changing yin becomes a yang and *vice versa*. A hexagram may have from zero to six changing lines but on the average, at least using the coins method, 1-5 lines will be changing. The book contains an interpretation text for each of the hexagrams, with a special passage for each of the changing lines. The text of the first hexagram, the text of the changing lines following the text of the first hexagram plus the text of the resulting hexagram together compose the reading.

The hexagrams themselves have complex symbolic structure and form families and sequences. A single hexagram may be seen to represent a situation. Each line represents a component of the situation. Changing the line leads to a resulting hexagram through a process of transition represented by the text of the line. The *I Ching* may be used as a method of analysis without any random process by simply looking for a hexagram embodying the situation to be analyzed and looking at the possible changes. The philosophical tone of the *I Ching* is inherently cyclic, with all processes being reversible and constantly in flux, with increase, decrease, stability and turmoil alternating. The symbols are very generic and lend themselves to representing interpersonal situations, situations of society or organization as well as the inner life of man.

When used as an oracle, we can think of the *I Ching* as a dictionary used for receiving messages. As such it is not fundamentally different from using cards or some other method. The versatility of its symbols and its specific structure do give it a characteristic flavor and richness of tone, however.

If we consider the *I Ching* as a means of receiving communications from the spiritual world, communications which are limited in their data rate by various factors, we can hardly conceive of an encoding that would deliver more semantic payload for only 12 bits of data than the *I Ching*. Of course, consistently with the [Law of Confusion](#), the reality of any such communication is indemonstrable in materialistic terms.

See also

- [Tarot](#)

Initiation

Most often, this refers to a rite of passage signifying the change of an individual's status within a society or organization. The term also connotes receiving some previously secret knowledge or mystical power. Initiation generally implies some spiritual or mystical dimension to the event.

It may be that originally initiation was a festivity held to mark a definite step on a student's path. The step was however already taken and the initiation was simply the recognition of the fact. In modern occult circles it tends to happen that the cart is put before the horse, as it were, and the ritual of initiation is thought to in itself to impart some mystical power, knowledge or other advantage.

The matter loses its spiritual significance when initiation becomes a collectable item or purely a mark of hierarchical standing in an organization. Service-to-self oriented secret societies tend to like initiations because of the implied exclusivity of power and rank and the attendant secrecy. Also, initiations can mark a sort of career path which is by nature appealing to STS.

Karma

Karma is a Sanskrit word which means "action".

The concept of karma is near-ubiquitous in esoteric discourse of different sorts and origins and many shades of interpretation exist. Generally, the concept involves a soul's "accountability" for its actions and is usually understood to cover multiple lifetimes. One eventually reaps what one sows is the general idea.

From the [Fourth Way](#) viewpoint, it only makes sense to speak of karma if man has evolved beyond being a chance combination of influences, possesses an I that survives physical death while maintaining some recognizable cohesion, enjoys [free will](#) and is not simply a [reaction machine](#). Because the Fourth Way teaches that man in the overwhelming majority of cases does not meet these criteria, it does not particularly emphasize any teaching about karma, but rather concentrates on making students such that the concept might one day apply to them in a true sense.

[Boris Mouraviëff](#) writes about a principle of [recurrence](#) governing lives of the exterior humanity. This involves a sort of karmic carry-over between rounds but is not really reincarnation in the sense of one consciously choosing incarnations for a definite aim. [P. D. Ouspensky](#) also speculates about recurrence. [George Gurdjieff](#) said to Ouspensky that something of the sort may exist but that it is quite immaterial to talk further about it until the student be much more advanced than Ouspensky was at the time.

A simplistic interpretation of the idea of karma would be that any "bad deeds" will return to the perpetrator in such a way that the perpetrator will come to renounce all such badness and see the error of one's ways first hand. Thus, over lifetimes, all becomes perfected towards a universal idea of goodness, truth and beauty. Observation of history does not support such a view.

Rather, it seems that the principle of karma allows for two different paths of evolution, corresponding to [service to others and service to self](#). It may be that the eventual price of unbounded service to self is some sort of dissolution but the being gets to develop in power and capacity to far above human levels before anything of the sort takes place. Thus karma does not make a 'fair world' not at least from the human standpoint.

"Doing good" in the hope of a karmic recompense is also a likely misuse of the concept. Following a path of service to others is not service to others if it is done for a selfish goal. "Things come not to those positively oriented but through such beings." [[Ra](#)]

Much has been spoken of the mechanism which would enforce karma. Most often it is said that a sort of "higher self" makes the determination on how a life should be balanced. To a degree, the principle of karma could be seen as a tour guide of the "far country" of incarnation, showing the reincarnating entity different sides of all dynamics. This idea is however simplistic and does not take into account the notion of polarization, which clearly seems to exist. The same Trials may increase one in the strength of commitment to a path of service but may turn another into an

entirely opportunistic predator.

[Rudolf Steiner](#) has written extensively about karma, at both personal and collective levels. He offers many case studies, including Nietzsche, through which he seeks to explain specific laws which mediate between incarnations. The material is derived from his own clairvoyant faculties and is no more verifiable than channeling but does offer interesting models for consideration. Steiner proposes specific progressions of states, for example, intense hatred in one life becomes pain in the next and lack of intellect in the one thereafter. Love in one would be joy in the next and perceptive ability in the one thereafter.

The specifics vary but most sources accept that as a soul becomes more individuated, i.e. more constant between cycles of recurrence/reincarnation, the entity gets to choose the circumstance and work consciously on karma. Otherwise this is a mechanical process of cause and effect.

If something reincarnates and is subject to karma, then what is this? Nobody seems to have a precise definition. The Buddhists see man as a composite of five "skandhas" or substances. The Gurdjieffian "[hydrogen](#)" may somewhat correspond to the concept of skandha. During a lifetime, man may produce various [crystallizations](#) and wholly or partially formed [higher bodies](#) which may persist after physical death and undergo further experience, including incarnation.

The skandhas are a sort of wave packet in the "Sea of Samsara", which roughly means the terrestrial world where incarnation takes place. Some patterns are more cohesive than others and sort of keep cycling between incarnate and disincarnate states. There is no strict permanent identity of individual, although there is preservation of some 'crystallized' traits and gradual morphing, amplification or attenuation of some 'frequencies' in the 'wave packet of skandhas.' Karma might be compared to the laws of physics governing the propagation of these waves between incarnations. Sometimes, a well-enough formed wave packet can have a measure of 'free will' and utilize the laws of physics or karma towards one or another direction of development.

While the terms and cultural tone are different, we see some parallels between the Buddhist idea of identity and the Gurdjieffian one.

See also

- [Recurrence](#)

Karma and the Principle Of Equilibrium

The following is but one simplistic interpretation of Gurdjieffs cosmology. This brief description, that is written below, is given so it can be used as a frame of reference to better understand the "Principle Of Equilibrium" that is described by Boris MouraviEFF.

Excerpts from MouraviEFF's book on the "Principle Of Equilibrium" is also given below.

In the Gurdjieff cosmology, before the creation of the universe, there existed a primordial state of things that he called "The Absolute" or "Endlessness" where All was One and One was All. The Absolute was completely independent. There was only one Law in the Absolute, that is, the Absolute was a law unto itself. It depended on nothing external to itself and was completely self sufficient.

However, in order for The Absolute to create anything it needed a residence or "sole point of concentration" to focus its creative activity.

The Absolute then "begot" a "local residence" that Gurdjieff called the "Sun Absolute" (The term "begot" is used here since this was all before the creation of the Universe).

The Sun Absolute was held together and maintained by independent forces that consisted of two interlocking laws. In the Sun Absolute these two laws, "The Law of Three" and "The Law of Seven", were perfectly balanced with respect to each other. This perfect blending of these two primordial Laws is what kept the Sun Absolute stable without any need for influences from outside to sustain it

However, nothing ever could change in the Sun Absolute since it was perfectly balanced and static. Nothing could happen there since the Sun Absolute was in a pure potential state of 'Eternal Unchanging.'

In order for anything to happen within the Sun Absolute, that is, in order for The Absolute to create anything, then the infinitude of potentialities that comprised it would have to give way to the finitude of actualization. This dynamism is what Gurdjieff called the "merciless Heropass," that is, this is what he called the FLOW OF TIME. The diminution of potentialities that would result whenever anything 'happened' or was 'actualized' within the Sun Absolute, threatened the infinite reservoir of potentialities existing within it, thereby threatening to diminish the volume of the Sun Absolute itself.

The Sun Absolute was now threatened by the "merciless" flow of Time.

In order for the Sun Absolute to maintain its infinite state of potential so as not to suffer a progressive diminution of potentialities due to their actualization, the Absolute, out of necessity, adjusted or modified the two fundamental laws that comprised the Sun Absolute, so that any created thing would send a counter flow of energy back into the Sun Absolute and maintain its existing (potential) state over time.

It was from this changing of these two fundamental laws, where they no longer operated independently but were now dependent on outside forces, that the original independent maintenance of the Sun Absolute became altered into a mutual exchange of force with all created materials.

The result of changing the function of these two fundamental laws directed their actions from within the Sun Absolute outwards into the space of the universe. The redirection of these two fundamental laws outwardly, by the Will of the Absolute, is what Gurdjieff calls the "Theomertmalogos or Word-God," which is, according to Gurdjieff, an "'Emanation-of-the-Sun-Absolute'" which is an 'utterance' or vibration which organizes the undifferentiated Etherkriлно into repeating yet varying patterns of matter/form. This sound vibration, like light and all oscillations, is an energy vector that continuously moves from positive to negative through 'zero', the point of equilibration between those two directions.

Once these two fundamental laws were changed, then the three forces that comprised the Law Of Three, which were originally united within the Absolute, were now SEPARATED from each other in the phenomenal universe, since they are no longer part of one Whole and can now only be brought together by the PARTS of the whole, due to the division and differentiation that arises from the diversity of phenomenon that comprise the existing universe.

The separation of these three forces, which caused creation, would now spark an inherent striving for these three forces to REBLEND and be reconciled back into the primordial perfection and unification of the Absolute.

Thus, for the ABSOLUTE the three forces are united. But for the UNIVERSE the three forces are separated, and always striving for an equilibration that mirrors their unity within the Absolute.

The below excerpts are taken from Mouravieff's book *Gnosis Vol.I*. pp. 126-134 that relate to The Principle Of Equilibrium and the Law Of Karma:

To summarize, we can say that Life is the effect of a vibratory play at every step of the Universe, a play which in every case takes the form of a perturbation of equilibrium, followed by its restoration.

These perturbations are possible because all that exists in the Universe, though equilibrated, is in unstable equilibrium.

The principle of Equilibrium finds its practical application in compensating for perturbations. Yet rare are the cases where this compensatory action succeeds in reestablishing exactly the ante-actum situation. In general this would not be desirable. As a result of the principle of Imperfection, that exists is in a state of movement. Especially in organic life, the vibratory play - perturbation - compensation - often takes the form of an open cycle -a spiral.

Here we can again constate the perfect logic of the system. know, in fact, that a translational movement - such as evolution - always difficult. The spiral slows the rate

of progress, yet makes it easier. In case of a fall, it brakes the regression.

Time, Space and Equilibrium, the three preliminary conditions of the, Manifestation and Creation of the Universe, have given birth to the forces in the created Universe: active, passive and neutralizing, as already mentioned.

The principle of Equilibrium takes dynamic form in the their category, as a reactive force with the task of compensating perturbations to restore the balance. Its manifestation always has the character of unilateral reaction. Applied to the whole of the Universe, the principle of Equilibrium acts mechanically and is initiated automatically. As a result, all action, in every place, in every cosmos, is necessarily counterbalanced.

The above considerations allow us to understand and grasp the meaning of certain phenomena which remain unexplained by positive science. To begin with, the great problem of death. As life is born from perturbation, death is necessary because of the principle of Equilibrium. In every case without exception, the perturbation has to be compensated, an equilibrium reestablished. It is by death that compensation is made. Birth on all planes, is the work of a revolutionary and perturbing act which Love. Love itself is born before Creation, with the appearance - in consciousness of the Absolute-of the idea of You, which necessarily arise from that of 'I'. This was the first perturbation of the stable pre-eternal equilibrium. That is why we have good reason, even if only instinctively, contrast Death with Love, and not with Life. It is with equally good reason - against all evidence of the thinking mind - that the human heart feels that

Love is the superior force which is able to overcome Death.

To overcome Death, that is the watchword of esoteric science. But let us early come to a common understanding of the true sense of this expression.

As they propagate themselves, the three forces act throughout the universe. They manifest in the following manner in the System of Cosmoses and the Rays of Creation: Love appears as the active perturbing force, death as the passive stabilizing force, and life as the neutralizing force, which measures out existence between limits defined by the first two. From the preceding, death is an indispensable condition of existence - and therefore of life - the fruit of which, in a later triad, is posterity. The question is whether the fight against death to win eternal life - humanity's highest hope, as preached by all religions - can in reality be undertaken with reasonable chances of success. The question is complex. To resolve it, one must examine it from many points of view. Religions treat this on the plane of belief, and make an article of faith out of it. But now that we are on the threshold of a new Era, that of the Cycle of the Holy Spirit, such a position is no longer entirely satisfying to enlightened minds. They now want to grasp and understand something that yesterday was still considered as an article of Belief.

It is certainly easier to ask true believers to trust on this question, rather than attempt to explain something so difficult to explain. But esoteric science proposes an answer to the question.

The face of the world changes. The Cycle of the Son, as happened before with that of the Father, is coming to its end. With Christ, the Law received long ago by Moses, came to an end and was replaced by the rule of Faith, Hope and Love. At the present time, with the wars and revolutions of this century, and with the extraordinary progress of positive science, we have entered a period of transition whose purpose is to give us entry to the Cycle of the Holy Spirit. During this period, Faith will be progressively replaced by Knowledge, and Hope will end in Accomplishment. This will be the final triumph of Love; 'For Love will never perish, - even though prophecies will end, tongues will be no more, and knowledge will be abolished.'

In the Tradition, we mean by victory over Death the victory of our perfected Personalities over Death. This is the meaning of Salvatio object of prayers and aim of the religious practices of Christianity. We have already quoted the words of St Paul:

"Behold, I tell you a mystery: we shall all die but we shall all be changed."

The underlying meaning of the word 'changed' in this sentence lies the fact that all exterior men, as well as those who have reached the levels 5 or 7, will sooner or later be called to leave their physical bodies.

The difference is that the latter will do it as one abandons an old suit to that of another, while the death of the physical body for men 1, 2 or 3 will result the decomposition of their foetal - Personalities. Death is an astral abortion Salvation comes with the second Birth, when the entirely developed at born Personality is indissolubly joined to the real 'I' to form Individuality. Once born, this Individuality no longer depends on the physical body, in the same way that the child who has been born does not die even if his birth has been at the cost of his mother's life. It is this to which the apostle alluded, saying, we shall not all die.

[...] We have established that death is one of the manifestations of principle of Equilibrium, which automatically reacts to the perturbing action of carnal love in the created world. The latter, although perfect, then gives birth to life. Human love is imperfect because it is instinctive and impulsive. As long as man automatically follows his impulses, his love will serve only the cosmic goals of the ensemble. pleasure he always gains from this is as much an equilibrating element as a reward. As it is, it will not serve his esoteric evolution in any way. Love is the surest and most powerful means of achieving this evolution, This is because Love is the one objective element in our lives. That objectivity remains true in all Love's many aspects, and through all variety of its manifestations.

Love can, in effect, serve man in his esoteric evolution. However, to achieve this aim, man must apply conscious efforts to this love, not allow himself to be led on by impulses. In this way he will neutralize the perturbing action of Love on him, which will inhibit - and render powerless - intervention of the principle of Equilibrium, with its lethal reaction. In case, the contribution of energy which Love provides will not be spent immediately to serve general aims, but will remain in man's possession. can then be used to accelerate the growth of his Personality and its progress towards the second Birth, the first tangible result of esoteric practices.

This is the theory of monastic work, and it essentially applies to sexual center. We strive to master its impulses by exercises. Without detailed examination of the advantages and inconveniences of this method we must say that, in the new Era, esoteric work is to come out of crypts and the monasteries. From now on, it must instead be pursued inside life, in the field of everyday activity of human society. This is certainly more difficult, for we are neither protected within life, as it monastery, nor sheltered from the greatest part of 'A' influences. On other hand, life offers more effective means, and leads to less fragile results; esoteric practice inside life also allows simple control of the sexual center permitting cultivation of the manifestations of love by means of the emotional and intellectual centers, making the creative spirit spring up in all, different forms. This higher order of culture will have as its aim to focus creative efforts towards one and the same point of application, the integral development of the Personality: the second Birth; the crystallization of astral body, and its junction with the real 'I' to form an Individuality.

This work, done by man and woman working together, can develop with extraordinary power and give rapid results... on condition that from the esoteric point of view the two beings entirely suit each other, and also on condition that they are a perfect couple, that is, that their combination with reservations concerning the peculiarities of their human type - reflects the relation between the absolute 'I' and the 'You' before the Creation of the Universe

[...] The principle of Equilibrium, by virtue of which all perturbations and all free movements - particularly in organic life, and especially in its human sector - demand and receive compensation, appears as a severe yet impartial guardian. With the Law of Seven, it assures the duration of all existence according to law. Human wisdom has been conscious of this fact from time immemorial. It is the principle of Karma, the Nemesis of the Greeks, the Archangel Uriel of the Christian celestial hierarchy - according to the Tradition one of the seven Spirits of God, who - alone in the Universe - never change. He supervises the restoration of broken equilibrium at every degree of the cosmic scale, including the Micro-Microcosmos.

[...] Karmic action is initiated automatically. We should always remember this automatic

response, and take it into account at least in our premeditated actions. This is not easy, for we are rarely conscious of the perturbations and effects that our acts produce. That is why karmic action so often surpasses the limits of the predictable. We must however repeat that Karma loses its threatening aspect for the Just; it only brings them joy. This is because their acts never create perturbations that transgress general and local cosmic laws. The just do not fall into error, while ordinary men, even acting in good faith and believing they are acting correctly, do commit errors. They start with errors of conception, which are the actual source of sin. Sin does not hold in itself any element of a so called Mystic nature. In the sense that it is error, sin can be liquidated by adequate compensation. The Tradition points to the preceding statement when it says: 'There is no unforgivable sin except sin without repentance.' We can easily understand the true meaning of this maxim. Repentance is above all an act of consciousness, resulting naturally in benevolent and effective compensation for the error that has been made. This is the theory. In practice it not so simple; it requires the minutest study of each case. It is obviously easier to commit no sin, rather than finding them and making compensation afterwards. If repentance, in the exact sense attributed to that word here, does not come in time, the equilibrating karmic action automatic acts strongly. Once this has started, we are obliged to submit to passively.

Once karmic action is launched automatically and acts mechanically, compensates for each perturbation on its own plane. Compensation made for each account individually, as in a ledger, and not between totals of good and bad results.

Kundalini

Esoteric teaching on **kundalini** and its meaning varies greatly from source to source. All sources agree that this is a sort of force or effect that is localized at the base of the spine and can be activated either spontaneously or through deliberate exercises.

Kundalini is said to rise from the first [chakra](#), along the spine, possibly all the way to the crown chakra. It is sometimes compared to a serpent that lies coiled at the base of the spine. In most teachings, awakening this serpent is claimed to bring great powers and benefits.

[George Gurdjieff](#)'s view on the matter differs from most sources. He agrees that such a thing exists but teaches that it is the source of false [imaginings](#), an actual bane of man, the remnant of the ill-famed 'organ kundabuffer' which is discussed extensively in *Beelzebub's Tales to His Grandson*. Kundalini is in effect the spell by which the 'evil magician' has hypnotized man to believe himself to be a magician while in truth he remains a [sheep](#). Awakening the kundalini causes man to plunge deeper into illusion and is ruinous to the Work, says Gurdjieff.

The kundalini is often compared to a serpent, maybe because of the undulating sensation that can be felt along the spine when doing certain exercises. [Boris MouraviEFF](#) writes that this is what the serpent of Genesis actually represents.

See also

- [Evil magician](#)
- [Imagination vs. impression](#)
- [Waking sleep or confluence](#)

Lemuria

This is the name of a mythical continent, usually placed in the Southern Pacific.

Like Atlantis, the continent is said to be long sunk, with possibly Hawaii and Easter Islands being former mountain peaks still above water. Generally, Lemuria is dated before the epoch of the Atlantean culture.

Diverse channeled sources give varying descriptions of Lemuria. While we have Plato's original account of Atlantis, there is no similar original story of Lemuria. It is most difficult to know anything certain about the subject.

See also

- [Atlantis](#)

Mercury

Alchemical term referring to the thinking or intellectual center.

Mirror

This word is used in a variety of meanings in esoteric contexts.

In the [4th Way](#) Work context, the mirror is a group event where one person is shown himself by others. The idea is that a group which is sufficiently diverse, consisting of many different types of people, is more objective than a single person and affords a 360 degree view of a situation or person. To be free of personal likes or dislikes, a mirror should be given in the pursuit of truth and is thus limited to a Work context. Group opinion outside of the Work is notoriously undependable. A mirror generally is perceived as shocking or socially disagreeable. This comes from the fact that if the mirror is any good, it will conflict with the subjective filters of perception most people maintain concerning themselves. In other words, people's self image is more or less based on lies to self and in the degree the mirror reaches its intended truthfulness, it will challenge these lies. In the theoretical event of a person possessing 'objective self-knowledge and receiving an objective mirror, there would be no shock or new information.

A common [New Age](#) thought is that reality automatically mirrors the individual. This is very imprecise and simplistic. There is a sort of interaction but its rules are complex and sometimes it may seem that reality responds in kind, sometimes in reverse, sometimes not at all. Also the timing can be quite indefinite, as in karma being balanced much later, hence the concept of a direct mirroring between the inner and outer is as such not very useful.

Steiner describes various processes involving mirror-like correspondences between worlds. For example, a recently deceased soul passes through a state where the inner state is reflected as outer perception. The correspondence between shapes of the physical and astral world is a peculiar process of mirroring in multiple dimensions, described in more detail in Steiner's book on the 4th dimension. Many of the New Age misconceptions about mirror-like effects may be over-generalizations and misapplications of such notions.

Concerning the mirror-like interaction of the person and environment, Gurdjieff gives us the following maxims:

Faith of consciousness is freedom

Faith of feeling is weakness

Faith of body is stupidity.

Love of consciousness evokes the same in response

Love of feeling evokes the opposite

Love of the body depends only on type and polarity.

Hope of consciousness is strength

Hope of feeling is slavery

Hope of body is disease.

The [FotCM](#) teaches that introducing objective observation into the system of one's reality creates order and makes creative interaction possible whereas wishfulness increases chaos. In a state of objectivity directed action is possible whereas a state of greater chaos compels one to simply respond to outside circumstance.

See also

- [Objectivity](#)
- Chaos

Names of God

The **names of God** is the [Sufi](#) term for the principles or [archetypes](#) of which creation is composed. Every attribute of anything actual or possible, whether general or specific, spiritual or material, beautiful or ugly is a name of [God](#). Since God is at the source of creation, there is nothing in creation that does not reflect some aspect of God. Man is a sort of empty container of potentialities which may navigate the universe of the names of God and come to embody and manifest diverse names, according to his capacity for [discernment](#) and [free will](#).

The names are not arbitrary and have a certain hierarchy and precedence, they cannot be picked at random and not all names can be manifested together. The names of God are not beings; They are more like possible relationships and attributes of beings. Each name, from light to darkness, mercy to wrath, spirit to matter, truth to falsehood denotes a potentiality. All names ultimately refer to the One but each name sees the One through a different relationship or angle.

Man is the ultimate intermediate form, poised between matter and spirit and offered the choice of embodying either those names of God that bring one closer to spirit or those that bring one closer to matter.

In a sense, [all is one](#) and there is nothing that does not derive from God, but from the human standpoint the divine names can be radically different.

We may compare the idea of names of God to the idea of [thought center](#) in the [Cassiopaeon](#) material. The Platonic idea of ideal form or archetype also comes close. Following are quotes on the subject from William Chittick's *The Sufi Path of Knowledge*:

The question arises as to which divine attributes are revealed by the divine acts. The answer is that, generally speaking, every name of God has loci of manifestation (*mazd-hir*; sing.: *mazhar*) in the cosmos, some obvious and some hidden. The universe as a whole manifests all the names of God. Within the existent things is found every attribute of Being in some mode or another. Even such attributes as incomparability and unknowability that apply in a strict sense only to the Essence can be found in a relative sense among the possible things. Or again, one could say that every divine attribute is found in an absolute sense in God alone, but in a relative sense in the creatures. The cosmos considered as a single whole is the locus of manifestation for all the divine names, or what comes down to the same thing, for the name Allah, which is the name that brings together all the other names. Hence, says Ibn al-'Arabi, God created the cosmos in His own image,

[...]

it can be said that human beings embrace a hierarchy of all things within existence, from the most luminous to the darkest. They were created from God's Spirit breathed into the clay of this world, so they combine the most intense light of existence and

awareness with the dullest and most inanimate dust of the universe.

[...]

In the cosmos the divine names are relatively differentiated, while in man they are relatively undifferentiated (*mujmal*). The growth of the human soul, the process whereby it moves from darkness to light, is also a growth from death to life, ignorance to knowledge (*'ilm*), listlessness to desire (*inida*), weakness to power (*qudra*), dumbness to speech (*kaldm*), meanness to generosity (*uad*), and wrongdoing to justice (*qist*). In each case the goal is the actualization of a divine attribute in the form of which man was created, but which remains a relative potentiality as long as man does not achieve it fully. All the "states" and "stations" mentioned earlier can be seen as stages in the process of actualizing one or more of the divine names.

[...]

The "precedent attributes" of God display their properties ever more clearly as one moves toward the Center, while the secondary and subsidiary attributes become stronger as one moves toward the periphery. Where is mercy? With Being, Light, Knowledge, Unity. Where is wrath? With nonexistence, darkness, ignorance, multiplicity, dispersion. The dispersive movement toward the periphery is a positive creative force. Without it, Light would not shine and the cosmos would not come into existence. The divine attributes manifest themselves in an undifferentiated mode (*mujtnal*) at the level of the intense light of the angels and in a boundlessly differentiated mode at the level of the sensory cosmos in its full spatial and temporal extension. But once this full outward manifestation is achieved, it is time for the unitive movement to take over, and an active and conscious participation in this movement is the exclusive prerogative of human beings.

Man enters into the corporeal world where the differentiated attributes of Being begin their reintegration into an all comprehensive unity, since he is created upon the divine form even as an infant.

[...]

How can an apparition on an infinitely distant wall get up and walk back to the sun? How can darkness, which has no real taste or understanding of light, become light? How do we, blind and ignorant shadows of existence, discern the difference between Being and nothingness? Can ignorance become knowledge, listlessness desire, weakness power, dumbness speech, greed generosity, wrongdoing justice? How can a bare specter woven of ambiguities be transformed into clarity, discernment, wisdom, certainty? How can we distinguish the properties of mercy from the properties of wrath within the created universe, where all things appear confused?

[...]

According to Ibn al-'Arabi, the Law is the scale (*al-mizdn*) in which must be weighed everything having to do with God, knowledge, love, spiritual realization, and the human state in general. Without the Scale of the Law, we will remain forever swimming in a shoreless ocean of ambiguity. Only the Scale can provide a point of reference in terms of which knowledge and all human endeavors may be judged. The Law makes it possible to move toward the Center and avoid wallowing in indefinite dispersion, overcome by ignorance, multiplicity, and misguidance.

[...]

As an existent thing who lives at once on every level of the cosmos, perfect man embraces in himself every hierarchy. But as a human individual who has come into existence and then returned to his Creator, he has tied together the Origin and the Return. He lives fully and consciously on all the levels of the descent through which light becomes separate from Light and on all the levels of the ascent through which light retraces its steps and human intelligence rejoins divine knowledge. He is the part and the Whole, the many and the One, the small and the Great, everything and All.

See also

- [Sufism](#)
- [Thought center](#)
- [Archetype](#)

Philosopher's stone

Alchemical literature hints that the **philosopher's stone** is a mysterious ultimate accomplishment of the **alchemist**. Among other things, It may symbolize hidden **knowledge**, the formation of **higher bodies**, and the crystallization of a **permanent self**.

P. D. Ouspensky, in his book *A New Model of The Universe*, defined the **philosopher's stone** of the **alchemists** as symbolizing hidden knowledge:

The idea of hidden knowledge and the possibility of finding it after a long and arduous search is the content of the legend of the Holy Grail.

The Holy Grail, or the cup from which Christ drank (or the platter from which Christ ate) at the Last Supper and in which Joseph of Arimathea collected Christ's blood, was according to a medieval legend brought to England. To those who saw it the Grail gave immortality and eternal youth. But it had to be guarded only by people perfectly pure in heart. If anyone approached it who was not pure enough, the Grail disappeared. On this followed the legend of the quest of the Holy Grail by chaste knights. Only the three knights of King Arthur succeeded in seeing the Grail.

Many tales and myths, those of the Golden Fleece, the Fire-Bird (of Russian folklore), Aladdin's lamp, and about secret riches and treasures guarded by dragons and other monsters serve to express the relation of man to hidden knowledge.

The "philosophers stone" of the alchemists also symbolized hidden knowledge.

We believe that there is an overall parallel between the terms of alchemy and those of other traditions but exactly how these relate cannot be explained by a simple table of correspondences.

The philosopher's stone is linked to greatly enhanced lifespan and to transforming lead into gold. To take a wild guess, we could speculate that the lifespan is not so much linked to prolonging physical life as it is to building higher bodies that may operate independently of the physical vehicle and incarnate as may be appropriate. The transformation of "lead to gold" may relate to transforming lower emotions into higher ones, activating or contacting the **higher emotional center**. These explanations are in themselves not complete, since there are reports of actual transmutation of physical matter also. The choice of the word stone in itself may refer to crystallization of a permanent self, but also maybe to the mythical **Merkaba** or mother stone, or other prehistoric 'metaphysical' use of stones.

We do not know the full scope of the meaning of this term.

See also

- [Merkaba](#)

Plato's cave

This may be the most widely known segment of Plato's writings. In the allegory of the cave, people are chained in place inside a dark cave, so that they cannot turn their heads and are forced to watch shadows projected on the cave wall. These shadows are cast by shapes which parade in front of a fire at the other end of the cave. This is a sort of archaic movie theater. The people imprisoned in the cave mistake the shadows for reality and invent fanciful theories for explaining the various types of shadows, discuss them, place bets on their appearances and movements and so forth.

If one of these captives were released, he could see the fire and the shapes parading before it. But further still, he could escape entirely from the cave and see the outer world. First, the outer world would have to be seen at night, the eyes not being adapted to the brightness of the day. Progressively, the released captive could see the outside world in full daylight and even make out the contours of the Sun itself. If now this adventurer were to return to the cave, the other captives would believe no part of his story. And if by malchance he would have become less interested in or less adept at speculating about the shadows on the wall, the other captives would take this to be the proof of actual madness. Such is the fate of seers.

This is a rather clear representation of the control system and scale of densities all in one concise package. Also the fate of the returning hero is clearly pointed out. Plato's freed captive corresponds in many points to the classic hero.

Plato may well have been an initiate of the mystery schools of his day, where such things were in all likelihood understood. We know very little of these mysteries but it would not be surprising to find these concepts there since these were certainly found in Gnosticism only a few centuries later. The mainstream of modern philosophy tends to see this allegory as simply a statement on intellectual knowledge and learning. This interpretation also works but it may be that Plato was referring to the "matrix" in more literal terms.

See also

- [Heroic archetype](#)
- [Matrix control system](#)

Prayer

In general, a **prayer** is an act that invites a connection with a deity or a spiritual entity or any object of worship through a careful and conscious communication.

There are many claims being made about the power of prayer.

From The Gospel of Matthew:

18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

18:20 For where two or three are gathered together in my name, there am I in the midst of them.

This invites the question of what is meant by "ask", "in my name", and "gathered together".

There have been statistical studies attempting to measure whether hospitalized patients recover better if they are being prayed for by a volunteer group. The results are generally inconclusive.

There has certainly been no shortage of effort by humans to affect reality by prayer but this has not spared humanity from repeated catastrophes.

To understand the subject deeper, we have to understand prayer as something other than pleading, expecting or commanding. We also must understand it as conscious activity in the sense of objective consciousness.

From *In Search of the Miraculous*:

"Well, give me an example of something that the Lord cannot do," said the examining bishop. "It won't take long to do that, your Eminence," answered the seminarist. "Everyone knows that even the Lord himself cannot beat the ace of trumps with the ordinary deuce." [...] Turgenev wrote somewhere that all ordinary prayers can be reduced to one: "Lord, make it so that twice two be not four." This is the same thing as the ace of trumps of the seminarist. [...]

"Cannot prayer help a man to live like a Christian?" asked someone.

"It depends upon whose prayer," said G. "The prayer of subjective man, that is, of man number one, number two, and number three, can give only subjective results, namely, self-consolation, self-suggestion, self-hypnosis. It cannot give objective results."

"But cannot prayer in general give objective results?" asked one of those present.

"I have already said, it depends upon whose prayer," G. replied. "One must learn to pray, just as one must learn everything else. Whoever knows how to pray and is able to concentrate in the proper way, his prayer can give results. But it must be understood that there are different prayers and that their results are different. This is known even

from ordinary divine service. But when we speak of prayer or of the results of prayer we always imply only one kind of prayer--petition, or we think that petition can be united with all other kinds of prayers. This of course is not true. Most prayers have nothing in common with petitions. I speak of ancient prayers; many of them are much older than Christianity. These prayers are, so to speak, recapitulations; by repeating them aloud or to himself a man endeavors to experience what is in them, their whole content, with his mind and his feeling. And a man can always make new prayers for himself. For example a man says--'I want to be serious.' But the whole point is in how he says it. If he repeats it even ten thousand times a day and is thinking of how soon he will finish and what will there be for dinner and the like, then it is not prayer but simply self-deceit. But it can become a prayer if a man recites the prayer in this way: He says 'I' and tries at the same time to think of everything he knows about 'I.' It does not exist, there is no single 'I,' there is a multitude of petty, clamorous, quarrelsome 'I's. But he wants to be one 'I'--the master; he recalls the carriage, the horse, the driver, and the master. 'I' is master. 'Want'--he thinks of the meaning of 'I want.' Is he able to want? With him 'it wants' or 'it does not want' all the time. But to this 'it wants' and 'it does not want' he strives to oppose his own 'I want' which is connected with the aims of work on himself, that is, to introduce the third force into the customary combination of the two forces, 'it wants' and 'it does not want.' 'To be'-- the man thinks of what to be, what 'being,' means. The being of a mechanical man with whom everything happens. The being of a man who can do. It is possible 'to be' in different ways. He wants 'to be' not merely in the sense of existence but in the sense of greatness of power. The words 'to be' acquire weight, a new meaning for him. 'Serious' --the man thinks what it means to be serious. How he answers himself is very important. If he understands what this means, if he defines correctly for himself what it means to be serious, and feels that he truly desires it, then his prayer can give a result in the sense that strength can be added to him, that he will more often notice when he is not serious, that he will overcome himself more easily, make himself be serious."

From the passage of Matthew 18:20, we also have a reference to combining for praying. But again, if two cannot understand each other, then how can they say the same prayer? Thus this joining would have the power referred to in 18:20 only within the esoteric circle or close to it. This would also entail having the understanding of not praying that twice two cease to be four.

Another aspect of this question touches on man's internal division. The conscious part prays for world peace and the unconscious affirms that same peace is lacking. The one with more power to affect reality seems to be the subconscious. Also the question of anticipation ties into the question. Intent is one thing, imposing dictates on the universe by fixed expectation seems to block realization. The Cassiopaea material discusses this in more detail.

Another category of possible [consciousness](#)-reality interaction has to do with [objectivity](#). A wide divergence between consciousness and reality makes for a system with more [entropy](#) than one in

which these are aligned. **Subjectivity** contributes to a winding down of the universe through entropy, so to speak and therefore usually collapses on itself. Some negative entities are however capable of such consistency and intensity of subjectivity that they progress quite far beyond the human level before this deceit catches up with them.

Another problem that can easily arise with prayer is intent to violate another's free will or interfere in another's lesson plan. This was blatantly ignored for example in the experiments on efficacy of prayer mentioned at the beginning. Such energy interactions, if effective, may simply build karma. Deciding what is best for another is an act of pride. Offering or sharing **knowledge** is different but this is hardly ever the mode of such intercessory prayer.

The Philokalia, a compilation of Eastern Orthodox tradition from the earliest church to the fall of Constantinople, has a section titled "On Prayer" by Evagrius the Solitary, which the following are the extracts:

- 3.** Prayer is communion of the intellect with God. What state, then, does the intellect need so that it can reach out to its lord without deflection and commune with Him without intermediary?
- 11.** Try to make your intellect deaf and dumb during prayer, you will then be able to pray.
- 19.** If you endure something painful out of love for wisdom, you will find the fruit of this during prayer.
- 23.** If you patiently accept what comes, you will always pray with joy.
- 27.** If you arm yourself against anger, then you will never succumb to any kind of desire. Desire provides fuel for anger, and anger disturbs spiritual vision, disrupting the state of prayer.
- 31.** Do not pray for the fulfillment of your wishes, for they may not be in accordance with the will of God. (...)
- 35.** Undistracted prayer is the highest intellection of the intellect.
- 36.** Prayer is the ascent of the intellect to God.
- 38.** Pray first for the purification of passions; secondly, for the deliverance from ignorance and forgetfulness; and thirdly for deliverance from all temptation, trial and dereliction.
- 45.** When you pray, keep close watch on your memory, so that it does not distract you with recollections of your past. But make yourself aware that you are standing before God. For by the nature intellect is apt to be carried away by memories during prayer.
- 46.** While you are praying, the memory brings before you fantasies either of past things, or of recent concerns, or of the face of someone who has irritated you.

49. Having prayed as you should expect the demon to attack you; so stand on guard, ready to protect the fruits of your prayer. For this from the start has been your appointed task: to cultivate and protect (cf. Gen. 2:15). Therefore, having cultivated, do not leave your fruits unprotected; otherwise you will gain nothing from your prayer.

52. We practice the virtues in order to achieve contemplation of the inner essences (logoi) of created things, and from this we pass to contemplation of the Logos who gives them their being; and he manifests Himself when we are in a state of prayer.

53. The state of prayer is one of dispassion, which by virtue of the most intense love (footnote includes interpretation of 'intense longing') transports to the noetic realm the intellect the intellect that longs for wisdom.

54. He who wishes to pray truly must not only control his incensive power and desire, but must also free himself from every impassioned thought.

57. When the intellect no longer dallies with dispassionate thoughts about various things, it has not necessarily reached the realm of prayer; for it may still be contemplating the inner essences of these things. And though such thought is dispassionate, yet since it is of created things, it impresses their forms upon the intellect and keeps it away from God.

64. While all else produces thoughts, ideas, speculations in the intellect through changes in the body, the Lord does the opposite: by entering the intellect, He fills it with whatever knowledge he wishes; and through the intellect He calms the uncontrolled impulses in the body.

67. When you are praying, do not shape within yourself any image of the Deity, and do not let your intellect be stamped with the impress of any form; but approach the Immaterial in an immaterial manner, and then you will understand.

72. A man who is tied cannot run. Nor can the intellect that is a slave to passion perceive the realm of spiritual prayer. For it is dragged about by impassioned thoughts and cannot stay still.

73. When the intellect attains prayer that is pure and free from passion, the demons attack no longer with sinister thoughts but with thoughts of what is good. For they suggest to it an illusion of God's glory in the form pleasing to the senses, so as to make it think that it has realized the final aim of prayer. A man who possesses spiritual knowledge has said that this illusion results from the passion of self-esteem and from the demon's touch on a certain area of the brain.

74. I think that the demon, by touching this area, changes the light surrounding the intellect as he likes. In this way he uses the passion of self-esteem to stir up in the intellect a thought which fatuously attributes form and location to divine and principle knowledge. Not being disturbed by impure and carnal passions, but supposing itself to

be in a state of purity, the intellect imagines that there is no longer the adverse energy within it. It then mistakes for a divine manifestation the appearance produced in it by the demon, who cunningly manipulates the brain and converts the light surrounding the intellect into a form, as we have described.

75. When the angel of God comes to us, with his presence alone he puts an end to all adverse energy within the intellect and makes its light energize without illusion.

81. Know that the holy angels encourage us to pray and stand beside us, rejoicing and praying for us (cf. Tobit. 12:12). Therefore, if we are negligent and admit thoughts from the enemy, we greatly provoke the angels. For while they struggle hard on our behalf we do not take the trouble to pray to God ourselves, but we despise their services to us and, abandoning their Lord and God, we consort with unclean demons.

84. Prayer is the energy which accords with the dignity of the intellect; it is the intellect's true and highest activity.

127. If you want to pray as a monk, shun all lies and take no oath. Otherwise you vainly pretend to be what you are not.

133. If you are praying to overcome some thought, and it subsides easily, examine carefully how this came about; otherwise you may be deluded into attributing the cause to yourself.

139. At night the cunning demons try to disturb the spiritual teacher by direct attack; in the daytime, they attack him through other people, besieging him with slander, distraction and danger.

153. If when praying no other joy can attract you, then truly you have found prayer.

From all the above we would distill that joining and intent and objectivity coupled with a multi-faceted understanding and pondering of each concept in the prayer, all applied to the now might be a way to pray in the service to others mode. There are issues of the quality of attention and quality of knowledge which language is incapable of exactly representing, thus our description is perforce not complete and may seem contradictory in places.

See also

- [YCYOR](#)
- [Energy](#)
- [Objectivity](#)
- [Group transduction of energy](#)
- [Prayer of the Soul](#)

Reading error

The term **reading error** is used by [Boris Mouravieff](#) to denote the [subjective](#) bias of interpretation people put on their experience.

The idea is that man's emotional reactions are a sort of "moral sense organ", but this sense organ has a tendency to ignore one thing and overreact to another, or to consistently mislabel something. So, just as with calibrating a physical gauge, one must compare the reading of one's instrument to outside reality as discerned through other faculties.

Examples of data for calibrating one's instrument are rational analysis of past outcomes of emotional situations or listening to how others see and interpret a situation. Emotional responses must not be shut down or ignored, rather they must be made to work in conjunction with the rest of the organism. The horse should pull the carriage and not decide where to go. However, the driver should also listen to the horse because its keener sensitivity can be a great source of information and a motivated and healthy horse can be essential to making the journey.

Self-importance and belief in somehow being chosen or uniquely entitled is a common source of reading error. Naivete before the possible ruthlessness of others is also a common reading error. Repeatedly falling in love with flaky or abusive partners and various sensation seeking can also denote a reading error.

See also

- [Analogy of the coach](#)

Rosicrucianism

The term **Rosicrucianism** came into use as a result of 2 anonymously published manifestos, the *Fama Fraternitatis* and the *Confessio Fraternitatis* in 1614 or thereabouts. The texts were published in German and Latin. The *Chymical Wedding of Christian Rosenkreutz* followed later.

The Fama relates the history of the mythical Christian Rosenkreutz, a German who goes to Damascus to study the wisdom of the Arab sages in the 13th century. Upon his return, Rosenkreutz recruits 7 brothers to found his hidden order. The Fama relates that the tomb of Rosenkreutz was opened 120 years to the day after being sealed, which was predicted by texts found in the tomb. Generally, the Fama and subsequent documents speak of an order of hidden masters that has decided to make itself known while remaining anonymous. The manifestos invite people to seek and vaguely promise a possibility of admission to the Rosicrucian circle to those found worthy.

There exist many organizations which call themselves Rosicrucian, such as the AMORC (Ancient Mystical Order of the Rosy Cross) but there is no demonstrable continuity of tradition between these and the enigmatic authors of the manifestos.

The [Cassiopaeian](#) material makes multiple references to Rosicrucians. According to that source, there is an ancient hidden fraternity that is behind the manifestos but is vastly more ancient, having its source in a pact between humans and [fourth density service to self beings](#). Organizations such as the [Illuminati](#) and the inner circles of various secret societies are offshoots of this.

See also

- [Illuminati](#)

Rudolf Steiner

Rudolf Steiner, 1861-1925, was one of the most prolific esoteric authors of the 20th century.

He began with a technical education in Austria, then became a Goethe scholar, writer and editor with active participation in German cultural life. Around 1901 clairvoyant abilities started manifesting in his life and he started directly perceiving the world as composed of living thought. Steiner based his esoteric writings on insights acquired through these perceptions. Christ occupied a central place in Steiner's esoteric thought but his perceptions of Christ were personal and did not draw on tradition of his time.

Steiner is best known for his work on education. He started the Waldorf school system and wrote extensively on the development of children. In Steiner's words, the greatest accomplishment of man takes place during the 2-3 first years, when he acquires mastery of body, thought and speech.

Steiner introduced the biodynamic method of farming, represented by the Demeter label. Steiner also contributed to medicine and anthroposophic medicine is practiced in many countries of Europe as an adjunct to conventional medicine.

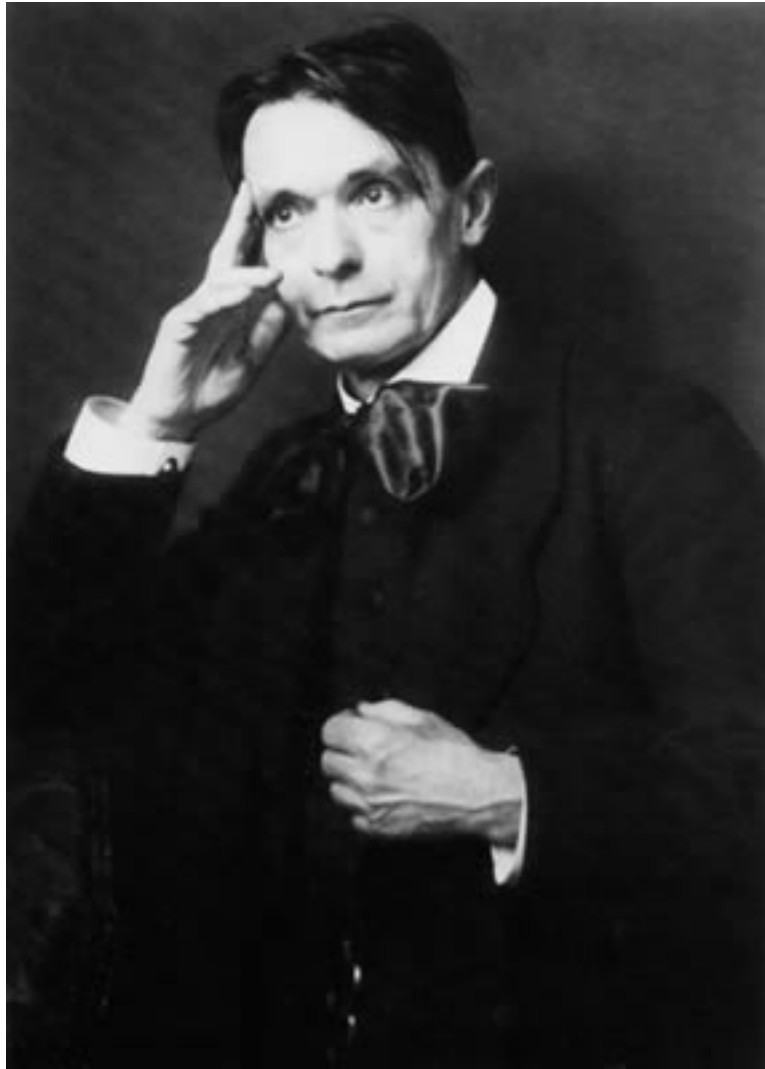
Steiner was for a time the secretary of the German branch of the Theosophical Society but left this due to controversy on the role of Christ in order to found the Anthroposophical Society in 1913.

Steiner's body of esoteric writings covers the following themes:

Karma - Steiner saw as one of his main tasks the reintroduction of the concept of karma into Western thought. Steiner's lectures on karma include many case studies where he analyzes the karmic histories of well known personages as seen through his psychic faculties. Steiner presents many laws and regularities which mediate between lives, extensively discusses the between lives stage and phenomena of mediumship and the nature of time, space and perception at these various levels.

Esoteric History - Steiner writes about multiple world ages, including Atlantean, Old Indian, Old Persian, Egypto-Chaldean, Greco-Roman and Christian. Steiner sees various planetary spirits taking turns influencing the spiritual and material life of humanity by working through diverse individuals and ethnoi. The esoteric history starts with a progressive fall of spirit into more and more congealed and mechanical forms, which by his time had attained a high degree of mechanicality and disconnection from source. This trend was to turn around towards the latter part of the 20th century. Steiner makes vague references to qualitative changes in the future but it is hard to tell whether he was conscious of anything corresponding to the concept of the Wave as discussed in this work.

Spiritual Development - Steiner prescribes various exercises aimed at raising consciousness and developing faculties of clairvoyance. The terminology is different but



Rudolf Steiner

the concepts can be mapped to many 4th Way ideas, such as using the centers for their intended purpose instead of their customary anarchy, building faculties of attention, having discipline and striving for objectivity instead of reveling in imagination and subjective experiences.

The principal differences between Steiner and Gurdjieff have to do with the fact that Steiner writes as if man in general had a persistent soul and experienced reincarnation as a matter of course. Steiner also has a system of non-physical bodies but again he sees these as naturally occurring and not as something to be specially built by conscious efforts. For example the authors mean something quite different with the word "astral body". Steiner does not directly speak of man feeding the moon but does recognize a sort of cosmic struggle taking place through man, reflected in the spiritual influences guiding the ages.

Steiner has over 100 publications to his name and there are additionally thousands of recorded lectures by him, including:

- *Theory of Knowledge Implicit in Goethe's World-Conception* (1886)
- *Mysticism at the Dawn of Modern Age* (1901/1925)
- *Christianity as Mystical Fact* (1902)
- *How to Know Higher Worlds: A Modern Path of Initiation* (1904–5)
- *True and False Paths in Spiritual Investigation* (eleven lectures, 1924)
- *Fundamentals of Therapy: An Extension of the Art of Healing Through Spiritual Knowledge* (1925)

Sibyl

The **Sibyls** were oracular seeresses of antiquity who prophesied at certain holy sites, under the divine influence of a deity, originally one of the chthonic earth-goddesses.

Later in antiquity, Sibyls wandered from place to place. Plato only speaks of one Sibyl, but in the course of time the number increased to nine. To the classical sibyls of the Greeks, the Romans added a tenth. These ten were the Babylonian or Persian Sibyl, the Libyan, the Cimmerian, the Sibyl of Delphi, the Erythraean, the Samian, the Cumaean, the Hellespontine, the Phrygian and the Tiburtine. Long after the oracles had long been silenced by the Christians in the 4th century, the number of Sibyls was increased in the Middle Ages to as many as twelve.

The Sibylline Books of Roman history were a collection of oracular utterances, set out in Greek hexameters and were lost twice, thus there is very little knowledge of the actual contents. The Sibylline Books should not be confused with the so-called Sibylline Oracles. The twelve books of pseudo-Sibylline Oracles written in Greek hexameters, which have survived, contain pretended prophecies by various authors and of various dates, from the middle of the second century B.C. at the earliest, to the fifth century A.D. They were composed partly by Alexandrian Jews and revised and enriched by Christian editors, who added similar texts, all in the interests of their respective religions; and in part they refer to events of the later Roman Empire.

Sibylline language

As sibylline means characteristic of, or relating to, a sibyl or prophetess, *sibylline language* would be oracular and/or represent that which has a secret or hidden meaning.

Sulfur

Sulfur or **sulphur** is an alchemical term referring to the emotional center.

Tarot

As a popular form of cartomancy, the **Tarot** deck consists of 78 cards, divided into the major and minor "arcana".

Arcana is the plural of the Latin word *arcanum*, meaning "hidden truth" or "secret knowledge". The major arcana consist of 22 cards while 56 cards constitute the minor arcana. The art of reading Tarot is a form of fortune-telling or 'divination' which is said to inform the reader of supposed wisdom entailing to the past, present, and future.

Although many have attributed much accuracy and validity to the art, it is often criticized that, regardless of the cards shown, the user will draw out their own meaning, filling in the blanks with either (1) [wishful thinking](#) or (2) interpreted and transcribed subconscious/higher-self messages. It is uncertain how to ever prove whether cartomancy is predicated upon some higher pattern or if it is just a form of psychological game with oneself.

Another form of divination, albeit more intricate and complex, is the [I Ching](#).

See also

- [I Ching](#)

The Zelator

The Zelator: A Modern Initiate Explores the Ancient Mysteries, by Mark Hedsel, edited by David Ovason, is a spiritual autobiography relating one man's travels through much of Western and some Eastern esoteric teaching. This style of free, individual searching is called the [Way of the Fool](#) in the book.

The Zelator is a rich commentary on representations of esoteric principles in art, tradition, architecture, living schools and much more. At one point Hedsel discusses his studies in Paris, probably under [George Gurdjieff](#), although the latter is not specifically named.

The book is very well sourced, with extensive appendices and references. This is an excellent source for an overview of Western esoteric tradition.

See also

The following pages explore concepts and contain quotes from this work:

- [Way of the Fool](#)
- [Green Language](#)
- [Thinking with a hammer](#)

Thinking with a hammer

The term **thinking with a hammer** was first introduced in Mark Hedsel's book *The Zelator*:

"The alchemists insisted that one should heat the retort many times before making the final distillation. This is an emblem of true thought: one must pass one's thinking through the furnace many times, to be sure. One should think with a hammer, rather than with a brain, as one shapes our thought from dross matter." As though imitating the hammer blows of Vulcan, he tapped his stick on top of the balustrade. "Iron, you see. Cast iron. Yet it looks like stone. That is the true [Philosopher's stone](#), which never appears to be what it is."⁶¹

We note that [Fulcanelli](#) literally means "Little Vulcan", the smith of the gods.

In FotCM usage, the term "thinking with a hammer" means approaching the object of thought from all angles. The hammer also implies hammering against one's beliefs and prejudices, creating internal friction by being critical of the thought process itself.

Thinking with a hammer is, in a sense, the opposite of habitual thinking. Thinking with a hammer means forging new paths and connections as opposed to forcing things to fit within the grooves of existing categories. It is expanding one's mind to be at the measure of the questions instead of shrinking the questions to fit the mind's habits. Thinking with a hammer cannot take place in a state of sleep. It needs an application of will and going against one's internal resistance.

See also

- [Being mentation](#)
- [The Zelator](#)
- [Formatory thinking](#)

⁶¹Hedsel, Mark. *The Zelator: A Modern Initiate Explores the Ancient Mysteries*, p. 306. York Beach: Samuel Weiser, inc., 2000.

Thresholds (Fourth Way)

Boris Mouravieff distinguishes three **thresholds** in esoteric development. Esoteric development is seen as a descending octave, from Do to Do. The **shocks** between the first Do and the Si of the next octave, between the Fa and Mi of this octave and between the Do and Si of the third octave are the three thresholds.

Life places man in the wilderness, separated from esoteric work. Man may, by distinguishing between **A and B influences**, approach the beginning of the path of access to the Way. The exterior man is either man number 1, 2, or 3, depending on which center is dominant in his constitution.

The first threshold marks the beginning of the path of access. In the above mentioned octave, this corresponds to the first Do. Crossing this threshold places the seeker on the first step of the 'staircase' that leads to the second threshold. Walking the staircase transforms man 1, 2 or 3 into man 4. The staircase is represented by the notes Si, La, Sol and Fa. The interval between Fa and Mi marks the second threshold.

After crossing the second threshold, man 4 becomes man 5, standing at the step marked by Mi. The subsequent notes Re and Do correspond to Man 6 and 7. The third threshold marks the completion of development possible in the human form and is between the Do of this octave and the Si of the next octave.

Mouravieff describes the stages as follows. We note that all these steps may take place while man lives and functions in the world. In the spirit of the 4th Way, none of the below steps per se requires monastic life.

Man lives immersed in A influences, sometimes encountering B influences. Following B influences, for example studying esoteric literature, seeking to educate and to know the self, man may develop a taste for B influences. If this taste is strong enough, we may speak of an embryo of a magnetic center. This may lead to encountering a man of influence C, under whose direction the seeker arrives at the first threshold. The way to this threshold may be long and may take different forms for different people. No amount of outward learning or life experience in itself constitutes a threshold. Thresholds are interior phenomena and involve commitments and internal changes which cannot be substituted for by outside appearance.

The first threshold marks a departure from the world of A influences. Crossing this does not change man so much but is still irreversible in the sense that the formerly satisfying pursuits of the exterior world will no longer be satisfactory. This in no way means that man were immune to temptation, on the contrary. This only means that pursuing these will not bring the satisfaction which it formerly might have brought.

The path of access begins after the first threshold. The principal task before the seeker is to separate the permanent elements of the film of life from the transient and to attain self-knowledge. This knowledge and analysis is tentative and uncertain but is nonetheless necessary. The second

step of the path of access corresponds to developing the personality to its fullest. What specifically Mouravieff means by this is unclear. The third step corresponds to stabilizing this development and the fourth and final to bringing the three lower centers under the control of the magnetic center. This means that the automatically proceeding interactions of thought, emotion and body become rewired so as to be under the control of the magnetic center. This means that thinking, feeling and motor functions are separate and no longer infringe on each other, that one thinks with the mind and feels with the heart, so to speak, no longer confusing these.

Having accomplished this, the seeker has become man 4 and is facing the second threshold. The second threshold is the first time man attains objective knowledge of self. This entails an understanding of karma as well as access to formerly hidden contents of the subconscious. Man sees himself for the monster he is. The description is akin to the dweller on the threshold discussed by Steiner and others.

Man 4 is in many ways an exterior man. At the second threshold, **lies** to the self, imaginary duties and worldly attachments must be set aside and karmic debts repaid. In terms of exterior life this is typically a crisis and point of rupture. What specific outer forms this takes will depend on the case. Morality becomes conscience and requires appropriate action. Outer forms must give way to inner sense of truth. Man 4 is in theory master of himself but in practice this mastery is not complete. The threshold marks the test of this mastery.

After the second threshold, the seeker has become man 5 – a man of **influence C** – and can reliably discern between A and B influences and has acquired a certain inner sense for **truth**. The magnetic center has merged with the higher emotional center, and the provisional I of the personality developed along the way leading to this step is linked to the **real I**. At this stage, man can survive physical death and reincarnate by conscious choice. Passing the second threshold is also called the second birth, as in John 3:3: "...Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Again, progress is tied to being of service. Man may seem a master but further advance is obtained only through service, of whatever form may correspond to the esoteric demands of the time and to one's specific capabilities and gifts.

The next step involves gaining access to the higher intellectual center. The final step makes these changes permanent. At these stages, various 'supersensible' capabilities may manifest, according to situation and need. Still, such gifts of the spirit are not in themselves the goal of the Work.

A fall is possible at any point along the way. As **knowledge** and **being** increase, so does responsibility. Mouravieff does not discuss the subject in any great detail, but we may infer that the most serious fall has to do with deliberate turning to service to self, as in attempting to use spiritual forces for personal gain.

The roadmap is of necessity very general and attempting to use it as a gauge of personal progress is full of pitfalls. Exterior emulation of changes does not make these changes internal and one may

delude oneself in many ways, thus in effect only dreaming about waking up while in the soundest sleep. The presence of crisis alone does not make one spiritually advanced, although advance may be triggered by crisis as well as crisis by advance.

Know thyself remains a most useful maxim. Concrete work with others on an esoteric path is another necessary reality check.

See also

- [Centers \(Fourth Way\)](#)
- [Man number 1, 2, and 3](#)
- [Little 'I's](#)
- [Staircase \(Fourth Way\)](#)
- [Lines of Work](#)

Way of the Fool

The Fool is an important archetype in esoteric lore. We see the Fool in places from the tarot deck to medieval feasts to medieval art and literature and treatises of alchemy.

Mark Hedsel discusses this concept in his book *The Zelator*. Specifically, **the Way of the Fool** is an independent path of initiation where the student can at different times study under many masters but will not make any lifelong commitment to any one path nor enter into vows of secrecy.

The following excerpts from *The Zelator* may shed light on the spirit of this way:

”The Way of the Fool is no easy way, for it involves a balancing act, in which the Fool may stumble and become a fool. It is a cunning way, a way of strange knowledge. It is 'the Way that Is Not a Way' - 'the Way that Cannot Be Named'. Such titles alone should alert us to the ignorance of this Way, save among esotericists. Perhaps, when the ecclesiastical authorities attempted to root out the *Festum Fatuoruin* - the Feast of Fools, in the 15th century, they succeeded in driving underground any esoteric groups linked with the Way of the Fool.

[...]

”And what is the result of such a journey? The result is a wise Fool. A fool is the one who gives up everything for an idea. The wise Fool is the one who knows that he never had anything to give up in the first place. Is that foolish?”

[...]

The old man has committed himself. He has made a stand. Life has made him do that. He has drawn a circle around himself, and said, ”This is where I stand, this is what I must do.” He has committed himself to an action. Because he has drawn a circle around himself, others can see where he stands. He can be attacked by others, His position is weak. Those who have not committed themselves can mock, if they are so inclined. This is the age-old battle between youth and age. The one who has committed himself appears to be in a weak position. Yet the Spiritual truth is quite otherwise. It is the one who accepts commitment who is strong.

[...]

Creativity is the giving away of Spiritual energy. Creativity is the soul in the expenditure of a bottomless purse. One gives sulphur away - initially perhaps through an excess of joy - for that is the foolishness of young men. Later, one gives away energy through commitment to an idea.

[...]

Let me tell that Fools like myself become Teachers, because we find suddenly that there

is no one else. It is as simple as that. One day, you are wandering through Florence, after a day in the libraries, surrounded by books. You are carrying under your arm further books, to pursue further dreams. You see a young child playing with a ball near the Baptistery. His mother stands some way off. She is paying no attention to the child. She has a cigarette dangling from her mouth. You can tell a great deal about that woman, and about the future of her child. Suddenly, there is an illumination. You realize how great is the gulf between yourself and those others. There is a curtain between you. You understand that this curtain is good for neither of you. The house out there is burning. You can see the flames, but those others cannot see the flames. All you have learned from those books, and from those conversations with wise men, from all those meditations, is to see the flames.

Now the question is, can you leave those people in the flames? Would it not be the act of a Fool to snatch one, or perhaps two, out of the conflagration?' 'If that is what they want.' 'They cannot see the flames, but they do not wish to be burned. You see, my friend, you are an alchemist. You know that there are two sorts of flame. There is the soft and slow flame of the inner heat, and that terrible burning flame which consumes, and which feels no human pain. Both are the flames of burning sulphur, but they produce very different results.'



Wilhelm Reich, 1927

Wilhelm Reich

Wilhelm Reich, 1897-1957, is best known for introducing the concepts of "orgone energy" and "orgonomics". He was among the earlier representatives of 20th century science to seriously propose that mankind is beset and surrounded by a hostile extraterrestrial or hyperdimensional presence.

Reich, having returned from World War I, started with studies of medicine in Vienna, rapidly turned towards the then nascent discipline of psychoanalysis. Reich was among the first co-workers of Sigmund Freud at the latter's institute and thereafter occupied various positions in teaching and practicing psychiatric medicine. Reich was forced to flee the rise of Nazism to Oslo, Norway in 1934. He continued to New York in 1939.

His psychiatric period produced Reich's insights into the nature and function of the orgasm as well as his studies of the psychology of fascism. The core idea was that most of the ills of man and society derive from trauma assimilated into the mind and body, producing blockages, so-called armoring, preventing one from experiencing a full-body orgasm. The armoring in question consists of fears, frustrations, physical tensions, stress and other like factors. Fascism was seen as a specially acute societal consequence of authoritarian and fear-based childhood conditioning. These observations later led to the development of the concept of orgone energy.

In the 1950's, Reich acquired a tract of land in Maine, USA, where he established his own research center, called Organon. In the US, Reich initially taught psychiatry and later devoted himself to

study of weather phenomena and cancer cures and writing more general, philosophical books on his findings.

Reich noticed early on that human history was riddled with the same repeated mistakes and disasters. Somehow, history disproved man's adaptive intelligence. This led him to form the idea of firstly man having an inadequate, at best partial paradigm and secondly being as if manipulated by an external destructive irrational force.

In the 1950's, when performing weather modification experiments with the so-called cloud buster, Reich noticed that there were flying objects or points of light that interacted with the experiments. These seemed to be under intelligent control and would become disoriented by the cloud buster. Reich speculated that these represented a malevolent, energy draining influence of non-human origin. In his later writings, Reich raises alarm on this, basically stating that man is 'food for the moon' and gravely endangered by these intruders. Up to these times, Reich was a well regarded scientist but his career and reputation took a plunge following such pronouncements. He was set up by the FDA, which issues an injunction prohibiting moving 'orgone accumulators' across state lines, these being unauthorized medical devices. Reich was finally taken to court for violation of this frivolous injunction and is sentenced to 2 years in jail.

Much of Reich's research material and printed books were destroyed in a public book burning organized by the FDA and police. This makes Reich the only person subject to a book burning organized by the US government in the 1950's. We may only conclude that he was on to something, since no charlatan or conman, no matter how preposterous his claims or great his following, has deserved such treatment at the time.

At the present time, Reich has a certain following and materials for building orgone accumulators or other Reichian devices are available. Reich also has a certain following in psychology. Still, he is regarded as somewhat beside the mainstream.

See also

- [Orgone Energy](#)

Will and creation

It is conceivable that somehow, somewhere, there must be a Greatness, a Source of Initiative, that is infinitely greater than all of Existence from which an impulse comes forth that is inconceivable and unknowable that is neither a fact nor reducible to fact.

This impulse can best be described as the Primordial Act that separated Being from Non-Being. At this point, "after" this Primordial Creative Act, the inconceivable now becomes conceivable and we can now CONCEIVE of a limitless Creative Will that is beyond all finite scale but still not alien to our own experience. It is at this point, after this Primordial Act of creation is Accomplished, that the Will becomes an independent POWER.

To put it in more philosophical language, "prior" to this Primordial Creative Act, the Infinite Will was transcendental and "beyond" all Being and Existence, but still not aloof from it since it is from this Will that meaning and value was brought into Existence THROUGH All Being. After this Primordial Creative Act, which separated Being from Non-Being, the Will now became Immanent and was now inherently involved in all of Existence. Thus we have an Infinite Creative Will that is both Transcendental and yet still Immanent. From this we can see that the Infinite Creative Will is infinitely free, unique and independent, and yet not ABSOLUTELY free since it is still "committed" to its own creation.

To clarify this using something more familiar with our own experience, we can say that the first act of Will is free in much the same way that Shakespeare had complete and unrestricted freedom to do whatever he chose to do. He could plant a garden, smoke a pipe, read a book, etc. But after he chose to write or "bring into being" a play he became COMMISSIONED to write a play. Although he had complete freedom to write a play, such as choosing what style, length, content, etc., he did not have absolute freedom since his freedom was now commissioned to and thus limited to only writing a play. Similarly, prior to the separation of Being from Non Being the Infinite Creative Will had complete freedom to create, but after the Infinite Creative Will "commissioned itself" into creating a universe THROUGH the Primary Creative Act of separating Being from Non Being, then Being was now limited in its creations by only those possibilities made available by those LAWS imposed by the Infinite Creative Will after this Primary Act of Creation.

Only at subsequent stages where the infinity of Being had given rise to the finitude of existence, do the three components of the One Will (active, passive and neutralizing) become mutually involved and interdependent with each other at which point these three components of Reality will 'manifest' within existence as a RELATIONSHIP between the active, passive, and neutralizing forces. Thus "prior" to creation, the three components of the Infinite Creative Will were ONE. "After" creation, these three components were separated from the source and the Infinite Creative Will now manifested in the created universe as THREE.

As the Principle Of Creation, the Will is one but as the Principle Of Relatedness, the Will is three fold.

See also

- [Being vs. non-being](#)
- [Cosmoses \(Fourth Way\)](#)
- [Law of Three](#)

Fourth Way

The **Fourth Way** is a body of teaching on the possible spiritual development of man, introduced to the Western culture by [George Ivanovitch Gurdjieff](#) in the first half of the 20th century. [P. D. Ouspensky](#), a contemporary and student of Gurdjieff, has brought many aspects of the teaching to a condensed form in his book *In Search of the Miraculous*.

Gurdjieff's teaching

Within the Fourth Way teaching, the term Fourth Way is a path of spiritual development set apart from the three traditional ways, these being the Way of the Fakir, emphasizing the mastery of the physical body, the Way of the Monk, emphasizing mastery of emotions, and the Way of the Yogi, which emphasizes discipline of the mind. These different ways or approaches to spiritual development generally correspond to [the three types of man](#). The Fourth Way differs from these in that it seeks to simultaneously develop all three sides and to do so in the environment of ordinary life, whereas the three first ways all require from the beginning a complete abandoning of daily life and a seclusion into a monastic environment. The Fourth Way is sometimes therefore called the way of the 'sly man.' All the four ways may lead to the same understandings and may bring their practitioner from the 'outer circle' of humanity to the 'exoteric' and later 'mesoteric' and 'esoteric' [circles](#).

The Fourth Way teaching starts from the premise that man [is essentially mechanical](#) and [free will](#) and true [consciousness](#) and freedom are only seldom realized possibilities. In the normal state man is subject to circumstance and passes his life [in a state of sleep](#).

The term Work (usually with a capital 'W') refers to the ensemble of Fourth Way practices of work on the self introduced to the public by [George Gurdjieff](#).

Central concepts of the Fourth Way include:

- [Little 'I's](#). Man's inner division and lack of consistency.
- [Doing](#). How man is usually incapable of doing: "everything happens".
- [Being](#). The level of "being" that people have can vary tremendously, and its development is crucial along with the gaining of knowledge.
- [Identification](#) and [waking sleep](#). The ordinary state in which man lives is akin to a form of hypnosis.

- [Self-remembering](#). A more conscious state in which man almost never lives.
- [Centers](#) of the human being. The division of functions into three levels of motor and instinctive, emotional, and intellectual.
- [Man number 1, 2, and 3](#). The fundamental "types" of exterior man, or the ways in which different persons are lopsided.
- [Inner fusion](#). The means and process of creating a consistent, [real I](#).
- [Cosmoses or worlds](#). A cosmology of levels of existence, and the relation of humanity to all that exists.
- [Hydrogens](#). The substances of which all that exists are composed, and their role both in cosmology and the human machine.
- [Food for the Moon](#). Humanity's slavery, in which it serves as "food" for something at another level of existence.

While the form of the three first Ways is relatively constant, the Fourth Way and Fourth Way schools appear and disappear according to need, in a form appropriate to the time. The Fourth Way work appears for accomplishing a specific esoteric task, as times may require.

Written accounts

Ouspensky's *In Search of the Miraculous* is probably the most concise and structured presentation of the background and precepts of the Fourth Way. It is especially valuable in that it presents not only the theory, but also an account of Gurdjieff's practical approach and insight during the early years.

The main works that Gurdjieff himself wrote are *Beelzebub's Tales to His Grandson*, *Meetings with Remarkable Men*, and *Life Is Real Only Then, When 'I Am'*. While they cover many aspects of his teaching, Ouspensky's account is more suitable as a first introduction and general overview.

An extensive, structured presentation of the theory can also be found in [Boris Mouravieff's](#) *Gnosis trilogy*. This may well be the most complete presentation of the theory, though it lacks much of the practical insight and is colored by certain biases that Mouravieff had, along with a tendency towards overintellectualization. The three volumes are an excellent supplement to Ouspensky's account and Gurdjieff's own material, and are recommended as such.

Other books have also been written by several students of Gurdjieff, as well as by students of students (e.g. students of Ouspensky). Generally, these tend to put their own "spin" on the teaching, the writers being selective in their focus and re-interpreting several concepts. Such books can be useful, but are best taken with a grain of salt, and not as a primary resource.

For a deeper understanding of Gurdjieff's teaching and methods, the historical research of William

Patrick Patterson is useful. His latest work *Georgi Ivanovitch Gurdjieff: The Man, The Teaching, His Mission* is recommended for a deeper exploration of the "story" of Gurdjieff and his students – the events, the people, and some perspective on the teaching.

A broader approach

The FOTCM sees Gurdjieff as a teacher of central importance in recent times and often refers to his work. However, we do not see Gurdjieff as representing the end-point of the development of understanding of man and the Universe. He was a trailblazer who accomplished very much, but rather than dogmatically limiting ourselves to what he accomplished, we see our task as picking up the torch and forging further ahead. This also seems to be what Gurdjieff intended "his grandson" (the people of our time) to do.

As Gurdjieff said, the Fourth Way comes and goes and *has no permanent shape*. Gurdjieff closed his schools and seems to have considered his endeavor to awaken people *during his lifetime* to be a failure.⁶² Effectively, his iteration of the Fourth Way ended with him. Ever since, so-called "Fourth Way" groups have imitated his teaching, turning more into schools of fakirs than practicing the genuine article, which is always a living and evolving experiment.

Our approach is centered around the [Cassiopaeian Experiment](#), in relation to which Gurdjieff's teaching has been and continues to be a major inspiration. Gurdjieff's synthesis of ancient knowledge aligns very well with other ancient sources, one example being the [sufism](#) of Ibn al-'Arabi. Key concepts of the teaching are also echoed in the discoveries of modern [psychology](#). The [Cassiopaeian](#) material is also well-aligned with Gurdjieff's teaching, though the terminology differs. In short, Gurdjieff is one of the giants upon whose shoulders we stand.

Gurdjieff had to hide many things behind allegory that the FOTCM is able to speak about directly. This is especially true of the concept of humanity being '[food for the Moon](#),' i.e. the manner in which hyperdimensional entities manage humankind as a farmer would manage sheep.

The role of Gurdjieff's teaching

The Fourth Way teaching is recommended to and practiced by most members of the Cassiopaea.org community, as a way of seeing ourselves, others, and the world around us from a more [objective](#) perspective, rather than through the distorting prism of our own [subjectivity](#). I.e., it is a way of working past our emotional issues, [programs](#), [mechanical behaviour](#), [buffers](#), [sacred cows](#), and [wishful thinking](#).

The Work benefits from active participation in a group/network like this, where others also involved in the Work can provide feedback and act as a [mirror](#) in which we can see ourselves more clearly.

⁶²[Cassiopaea Forum: Imitation Fourth Way Groups Started by Gurdjieff Rejects](#)

The short Gurdjieffian text "[The First Initiation](#)" is a must read and explains, very concisely, the situation in which each of us finds him- or herself.

Two particularly important concepts to understand and put into practice are [strategic enclosure](#) and [external considering](#).

Complementing Gurdjieff's teaching

Since to Work on one's "machine" both involves improving its health and functioning, and also depends on its health and functioning, the modern information on [health and wellness](#) is also crucial. After all, the state of our minds depends on our brains, and the state of our brains depends on the health of our bodies. And the connection also goes the other way: psychological health (particularly emotional health and healthy interpersonal dynamics) affects bodily health.

Modern psychological knowledge is also important for understanding Fourth Way psychology more concretely. You'll find frequent references on the Cassiopaea Forum to the "[big five](#)" [psychology books](#), which are extremely helpful tools towards acquiring a basic understanding of one's own "machine". Equally important, the findings of cognitive and social psychology include, in detail, how we really don't know ourselves – the extent to which our thinking, attitudes and behavior are driven by unconscious systems in our brain. Findings from neuroscience further make clearer both how we function, and how we can change it.

Further reading

- *[In Search of the Miraculous](#)*
- *[Gnosis \(book trilogy\)](#)*
- *[Beelzebub's Tales to His Grandson](#)*
- *[Meetings with Remarkable Men](#)*
- *[Life Is Real Only Then, When 'I Am'](#)*
- *[Georgi Ivanovitch Gurdjieff: The Man, The Teaching, His Mission](#)*

200 conscious beings

As reported in *[In Search of the Miraculous](#)*, [George Gurdjieff](#) said that **200 people belonging to the esoteric circle of humanity** could greatly change the world if they so chose.

However, maybe people developed to such a degree do not exist in sufficient numbers, or maybe they have determined that mankind is too soundly asleep and has not asked for change. One cannot

know without oneself being close to this level.

This relates to the idea that there are specific windows of cosmic opportunity where consciousness can play a decisive role in determining a future direction. Many schools of thought see the present time is a fulcrum on which the future is balanced.

See also

- [Exoteric, mesoteric, and esoteric circles](#)
- [The Wave](#)
- ["You create your own reality"](#)
- [Objectivity](#)

A, B, and C influences

The [4th Way](#) Work classifies the forces working on man into A, B and C influences.

A influences are mechanical and random in nature, they seek to keep man occupied with the external world. They can be pictured as vectors of random magnitude and direction which all in the end add up to the zero vector. This is how A influences keep man in his place while providing a lot of random, transient motion. To take a physics analogy, this is like thermal motion of molecules. A influences are the normal realm of man and as long as man seeks no esoteric development these can be good and favorable.

A influences are influences or force vectors created within life itself. Influences such as race, nation, country, family, profession, entertainment, current ideas, customs and so on create A influences. These are the first variety of influences by which man is surrounded. These influences are distributed almost equally over all the surface of the cycle of life. Their effects are radiated outwardly and these effects are inversely proportional to the square of the distance, much like the way in which radiant energy is propagated. Any man is influenced by those influences that directly surround him. He is pulled every instant in this way or that way depending on the way they act on him at any moment within his spatial region. These A influences that surround him, all point in different directions creating a force vector nullification that is comparable to the electrical neutrality of large bodies, whereby no matter how intense the local electrostatic fields surrounding the atoms may be, there is always a space-distributed compensation that makes the whole body perfectly neutral. Those who live strictly by A influences are what Gurdjieff refers to as "nullities." This is your "average man" in life.

B influences are vectors that are thrown into the field of A influences but these have a conscious source and a consistent direction. B influences do not cancel each other out and systematically recognizing and following these may lead man to the beginning of esoteric work.

B influences differ from A influences because they are CONSCIOUS in their origin and have been created consciously OUTSIDE life by conscious people for a definite purpose. These influences are the "soul" of any culture and they are embodied in the form of religious systems and teachings, philosophical doctrines, art, etc. They are inserted into life for a definite purpose but although these influences are conscious in their origin they begin to act mechanically when they mix within the general vortex of life. Eventually 'B' influences will be transformed into 'A' influences after they merge together within this general vortex.

In some people there is a discriminatory power within them that allows them to discriminate between these two kinds of influences and they discern from this that there are certain influences that come from a source that is outside the mainstream of life. This person remembers them and FEELS them together and they begin to form a certain whole, a certain kind of magnetic "presence" within that person. This person may not be sure exactly what this feeling is and they cannot really give themselves a clear account of what these feelings necessarily mean but the end result is that

they collect within this person and they form a MAGNETIC CENTER, and if the conditions are right, this magnetic center leads them to search for someone who knows the way and is connected to the source of these 'B' influences, that is, they seek a person or teacher who is connected to an esoteric center that stands outside the general laws of life.

It is from this source that the person sets on the WAY. The moment when the person looking for the way meets someone who knows the way then this contact is called the FIRST THRESHOLD or FIRST STEP. From this first threshold the STAIRWAY begins. Between 'life' and the 'way' lies the 'stairway.'

C influences are only found within the Work and can only be received in personal interaction with a conscious being. Receiving C influences requires a certain level of personal sensitization and receptivity. Failing this, C influences work like B influences. C influences come from the SOURCE, that is, from an esoteric Center that is located outside of life. When they directly act on someone with a newly developing magnetic center THROUGH a teacher who is directly connected to the source then these influences are called C influences. From this connection the person's magnetic center will grow and will lead them to escape the dominion of the Law of chance and enter into the domain of consciousness.

The magnetic center is the organ the seeker gradually develops for discerning between A and B influences. External criteria cannot generally be used for distinguishing between A and B influences. A influences can closely mimic and parallel B influences. For example, such an influence may speak of the personal gain to be had in the Work, may preach humility while secretly priding oneself on one's great purity etc. Such influences generally involve a degree of dishonesty or deceit or service to self. The points may be arbitrarily subtle and no fixed checklist can be adequate. Discernment is a skill that eventually may become a part of one's being.

Discernment of A, B, C influences

From Mouravieff's *Gnosis Vol I*, pp. 78-80:

Let us, however, be very careful not to give the distinction between 'A' and 'B' influences too narrow an interpretation. 'A' influences act through the General Law, and therefore conform to the Divine Will. We already know one reason for their being: to serve the interests of the Ensemble. Yet let us not forget that everything is relative. He who studies esoteric science must not naively oppose 'A' influences. That would only succeed in bringing catastrophe. This was Don Quixote's instructive experience--so wrongly understood. 'A' influences play a positive role in the economy of the Universe. They combine with devastating force to oppose anyone who tries to attack them directly in their ensemble. The task of the seeker is different. Instead of trying to annihilate the 'A' influences, or to carve out a path between them for himself by his exploits, while continuing his esoteric education, he should instead escape their grasp.

It is important to understand that we can never attain this goal by our own forces. It is by absorbing 'B' influences--divine influences from a higher level, which are consequently more powerful--and by putting full trust in them, as well as by giving proofs of capacity and devotion, that we shall be liberated from the dominion of these 'A' influences--which are ruled by the General Law, assisted by the Law Of Accident.

He whose efforts are crowned with success--who attains higher levels of being--is immediately utilized to share in management and growth of a given level of the lower forces of the Cosmos.

In general he will have to accomplish--as a mission--a task in the domain of the 'A' influences. Above all, this work will require study of the bipolar world. Intelligence is the only tool we possess with which to achieve this end. This is its real reason for being, as well as the reason why its structure exactly reflects the world of the 'A' influences. This instrument thus allows man in accordance with Plato's principle. to grasp and know the similar by the similar.

Knowing this, the student of esoteric science must guard against falling into extremes expressed in some teachings; he must neither despise nor neglect his intellectual faculties. This intelligence must be developed and sharpened up to the limit of what is possible, and thought must become sharp as the point of a needle. But it must not be forgotten that the Personality, in spite of its complex structure and its many abilities, is nothing but an instrument, whose functioning remains purely mechanical. It is for this reason that in esoteric matters it does not know, and will never know anything with certainty. By its agnostic nature, and concerned with phenomena, it is limited by form and function to three dimensions. It is incapable of exceeding these boundaries, but sincerely takes the world of 'A' influences as the only reality.

See also

- [General Law](#)
- [Law of Accident](#)
- Third force

Aim

In order to make progress in the Work, one must have an **aim**. Without aim, there is no consistent struggle and one is more or less adrift in the sea of A influences which simply make one run in circles.

The difficulty with the concept of aim is that one cannot know the precise path which one has not traveled. People may see flashes of something but they do not have a realistic assessment of the distance to travel. Thus, setting a too specific initial aim is silly and unrealistic. The aim will change as the goal and territory become better understood.

People have different motives for undertaking the Work. Some may wish knowledge, others to help the world, some to be master over themselves. In [George Gurdjieff's](#) words, only mastery over the self is a reasonable goal, since any other goals may only be reached through this first one. One may begin with the goal of "reaching enlightenment" and soon find that this must be scaled down to something much more immediate and attainable, such as [remembering oneself](#) at least once per day. One can have specific goals only for that which is at least in theory within reach.

Making specific checklists on what is or is not an acceptable learning experience or lesson of life is presumptuous and fruitless and actually goes counter to the goal of learning. Choosing a general direction is however necessary. This general direction can be described in terms of the service to others vs. service to self duality, of [objectivity](#) vs. forcing one's [subjectivity](#) onto the world, of wakefulness vs. [waking sleep](#) and so forth. Such basic values can provide a framework for placing the intrinsically unpredictable and unanticipatable events of a spiritual path in context.

From Gurdjieff's *Views from the Real World*, Pages 90-93:

Make one thing your God

Question: How can we gain [attention](#)?

Answer: There is no attention in people. You must aim to acquire this. Self-observation is only possible after acquiring attention. Start on small things.

Question: What small things can we start on? What should we do?

Answer: Your nervous and restless movements make everyone know, consciously or unconsciously, that you have no authority and are a booby. With these restless movements you cannot be anything. The first thing for you to do is to stop these movements. Make this your aim, your God. Even get your family to help you. Only after this, you can perhaps gain attention. This is an example of doing.

Another example, an aspiring pianist can never learn except little by little. If you wish to play melodies without first practicing, you can never play real melodies. The melodies you will play will be cacophonous and will make people suffer and hate you. It is the same with psychological ideas: to gain any-thing, long practice is necessary.

Try to accomplish very small things first. If at first you aim at big things you will never be anything. And your manifestations will act like cacophonous melodies and cause people to hate you.

Question: What must I do?

Answer: There are two kinds of doing - automatic doing, and doing according to aim. Take a small thing which you now are not able to do, and make this your aim, your God. Let nothing interfere. Only aim at this. Then, if you succeed in doing this, will be able to give you a greater task. Now you have an appetite to do things too big for you. This is an abnormal appetite. You can never do these things, and this appetite keeps you from doing the small things you might do. Destroy this appetite, forget big things. Make the breaking of a small habit your aim.

Question: I think my worst fault is talking too much. Would trying not to talk so much be a good task?

Answer: For you this is a very good aim. You spoil every-thing with your talking. This talk even hinders your business. When you talk much, your words have no weight. Try to overcome this. Many blessings will flow to you if you succeed. Truly, this is a very good task. But it is a big thing, not small. I promise you, if you achieve this, even if I am not here, I will know about your achievement, and will send help so that you will know what to do next.

Question: Would a good task be to endure the manifestations of others?

Answer: To endure the manifestations of others is a big thing. The last thing for a man. Only a perfect man can do this. Start by making your aim or your God the ability to bear one manifestation of one person that you cannot now endure without nervousness. If you wish, you can. Without wishing, you never can. Wish is the most powerful thing in the world. With conscious wish everything comes.

Question: I frequently remember my aim but I have not the energy to do what I feel I should do.

Answer: Man has no energy to fulfill voluntary aims because all his strength, acquired at night during his passive state, is used up in negative manifestations. These are his automatic manifestations, the opposite of his positive, willed manifestations. For those of you who are already able to remember your aim automatically, but have no strength to do it: Sit for a period of at least one hour alone. Make all your muscles relaxed. Allow your associations to proceed but do not be absorbed by them. Say to them: If you will let me do as I wish now, I shall later grant you your wishes. Look on your associations as though they belonged to someone else, to keep yourself from identifying with them.

At the end of an hour take a piece of paper and write your aim on it. Make this paper

your God. Everything else is nothing. Take it out of your pocket and read it constantly, every day. In this way it becomes part of you, at first theoretically, later actually. To gain energy, practice this exercise of sitting still and making your muscles dead. Only when everything in you is quiet after an hour, make your decision about your aim. Don't let associations absorb you. To undertake a voluntary aim, and to achieve it, gives magnetism and the ability to 'do.'

Question: What is magnetism?

Answer: Man has two substances in him, the substance of active elements of the physical body, and the substance made up of the active elements of astral matter. These two form a third substance by mixing. This mixed substance gathers in certain parts of a man and also forms an atmosphere around him, like the atmosphere surrounding a planet. Planetary atmospheres are continually gaining or losing substances because of other planets. Man is surrounded by other men, just as planets are surrounded by other planets. Within certain limits, when two atmospheres meet, and if the atmospheres are 'sympathetic', a connection is made between them and lawful results occur. Something flows. The amount of atmosphere remains the same, but the quality changes. Man can control his atmosphere. It is like electricity, having positive and negative parts. One part can be increased and made to flow like a current. Everything has positive and negative electricity. In man, wishes and non-wishes may be positive and negative. Astral material always opposes physical material.

In ancient times priests were able to cure disease by blessing. Some priests had to lay their hands on the sick person. Some could cure at a short distance, some at a great distance. A priest was a man who had mixed substances and could cure others. A priest was a magnetizer. Sick persons have not enough mixed substances, not enough magnetism, not enough 'life'. This 'mixed substance' can be seen if it is concentrated. An aura or halo was a real thing and can sometimes be seen at holy places or in churches. Mesmer rediscovered the use of this substance.

To be able to use this substance, you must first acquire it. It is the same with attention. It is gained only through conscious labor and intentional suffering, through doing small things voluntarily. Make some small aim your God, and you will be going toward acquiring magnetism. Like electricity, magnetism can be concentrated and made to flow. In a real group, a real answer could be given to this question.

See also

- [Thresholds \(Fourth Way\)](#)
- [Magnetic center](#)

Analogy of the coach

In [Fourth Way](#) materials, the **horse-drawn coach** is among the **analogies** used for the human being.

In this analogy, the driver corresponds to intellect, the horse to emotions, and the carriage to the physical body. The passenger corresponds to the "[real I](#)" or "[soul](#)" – and is most often either asleep or absent, according to the Fourth Way teaching. The horse is often depicted as neglected and abused; the driver, as self-interested and shallow, often drunk and reckless or asleep; and the carriage, as in bad repair. All perform far below their potentials.

The carriage and its horses and drives stand in the cab rank, ready to be hired by whatever passenger comes along. In the ideal state of man, the passenger would be the permanent owner of the coach, directing intellect, emotions and body according to a conscious purpose, using each for its rightful function. This is however hardly ever the case.

See also

- [Centers \(Fourth Way\)](#)
- [Real I](#)
- [Soul](#)

Attention

Before we say what attention is, we might want to say first just what attention is not.

Attention is not something that does our actions since we can perform actions that require no attention such as repetitive actions of a mechanical nature. We can act in one way while our attention may be detached from this action and be directed onto something else.

Thus attention is not a functional action. There is no "function of attention".

Attention is not the same as Being since attention can fluctuate from moment to moment, whereas Being does not fluctuate. Being is what it is, that is, Being is the inherent measure of the potentialities within any given whole. Being may have a range of expression, as determined by its quality (its inherent potentiality for qualitative experiences), but Being does not fluctuate as attention does.

Thus attention is not a state of [Being](#).

Attention does not necessarily depend upon consciousness. For example, we may be conscious of where our attention is directed or we may not. We may be attentive to a particular task that we are performing but, yet, we may be unconscious of ourselves performing it. Or we may be both attentive to our task and also conscious of ourselves being attentive to it while we perform it. Thus we may be either consciously attentive to an action that we are performing or we may be unconsciously attentive to it.

Consciousness may shift from one state to another with a certain release of energy, since consciousness is a form of energy. But one may not necessarily be attentive to this shift when it is occurring. One may be attentive to the shift while the shift is happening or one may not be. It often happens that we become attentive only AFTER a shift in consciousness occurs.

Thus attention does not necessarily depend on consciousness.

Attention has a certain direction. Attention is voluntary and volitional. However, consciousness is neither voluntary or volitional, nor does it have either direction or place. Consciousness is simply what it is. Consciousness is a certain quality of existence, analogous to the different qualities of energy in the frequency spectrum.

There are as many different states of consciousness as there are levels of energy. Consciousness is a form of energy and as already stated, attention is not dependent on consciousness.

Thus attention is not an energy nor is it an activity. There is no such thing as the "energy of attention".

Attention may be viewed as the simplest and perhaps the most primitive POWER of the Will. As such, attention is neither an activity nor is it an energy, but it is a power that establishes a RELATIONSHIP between the two.

Attention, like the focusing of a lens that directs light, is a power of the Will that can direct energy and activity but it is different from either.

See also

- [Being](#)

Bankruptcy (Fourth Way)

Bankruptcy is [Boris Mouravieff](#)'s term for a turning point in life where one constates that the exterior life can no longer provide meaning. This may or may not take the form of a crisis in external life but the essential idea is that formerly held inner 'A influence' values of worldly success, romance, learning, career and the like suffer an irrecoverable crash.

To truly seek on the [Fourth Way](#), one should have gone through bankruptcy, losing one's fascination with the transient values of the world. This bankruptcy will generally also involve disillusionment and disappointment with [religion](#), various occult or other spiritual pursuits one may have thus far had.

This bankruptcy may be a catalyst for the extra internal honesty which is needed for one to fundamentally recognize one's mechanicality, the anarchy of [little 'T's](#) and other such features of inner life. Such a fundamental admission is necessary for practically benefiting from the practice of the Fourth Way.

Excerpt from [Gnosis](#), Vol 1, Ch. 1 by Boris Mouravieff:

As long as man, against all evidence, remains sure of himself and, even more, as long as he is satisfied with himself, he continues to live in the absurd and inconsequential, taking his desires and illusions for reality. He must pass through a serious bankruptcy and a moral collapse, both of which he must have accepted and assimilated without seeking to cover them over. It is only then, when we start to search, that we discover the reasons for working on ourselves, and only then that we acquire the necessary force for doing so. This is true for all. There is only one exception: that of the just, for whom such work is a joy; as they are just, it is not necessary for them to pass through this phase of self-discovery and bankruptcy. But who is just among us? Who is even of good faith?

In one way or another we are all corrupted. Even though daily experience shows us the contrary, man thinks of himself as being of a certain importance. This opinion is the consequence of a deficiency in our judgement. In fact, we are all in the same boat. Even though men are different, for each one of us the total algebraic sum of our qualities and of our defects is nearly the same. We must not be under false illusions: the amount of this sum is not large. It is an infinitesimal and as such tends towards zero, which is death.

See also

- [A, B, and C influences](#)
- [Thresholds \(Fourth Way\)](#)

- [Staircase \(Fourth Way\)](#)

Being

Being is the togetherness of experience. Being has an objective and a subjective aspect. The subjective aspect of Being can be defined as CONSCIOUSNESS. The objective aspect of Being can be defined as MATERIALITY. Materiality is the 'stuff' of our experience. Thus Being has both its material (existential) and non-material (essential) aspects. Being can be viewed as an organized complexity abstracted from what it does (functionally) and from its initiating power (will). The greater the Being the greater the possibilities.

Being can be conceptually represented as the intensity of illumination in a room. Being can be experienced but it cannot be known. Being determines the togetherness of our experience. It is the 'glue' of our experience that holds it together. Self observation (attainable by special training) will show fluctuations of this inner togetherness in both our sleeping and our ordinary waking states. The level of our Being attracts our life, we can only change our external situation by changing ourselves internally. Being is that reconciling force in the triad of our experience. Being is what reconciles our inner will with our outer functional instruments.

Mouravieff states in *Gnosis*:

"The problem of making a unity of oneself, starting practically from nothing, brings us once again to examine the question of Being, but in a slightly different way. It acts, to use the language of the Alchemists, by a TRANSMUTATION, a transformation of our factitious existence--whose value is no more potential -- into real existence. This happens through realization of that potential. It acts by progressively raising the level of our Being. This work is to be done in stages according to a definite programme. We recognize four distinct levels of Being, correlated with the four levels of consciousness: a higher level of Being and three lesser one's.

"As with consciousness, the higher level of Being rests upon the lower levels. The lowest of all the levels belongs to every living body, but extends over a wide scale of values. Certain animals, especially among the higher mammals, touch the next higher level, that of humans."

"Thus, for example, most mammals can and do have REPRESENTATIONS of objects and phenomena, a function which properly belongs to the lower level of human waking consciousness. But they can go no further; they do not have the faculty of generalization by which man forms his notions. The third level of Being, which corresponds to the consciousness of the real 'I' is that of esoterically evolved men, properly called ALIVE; that is, of those who have acquired permanent, unshakable real 'I.' Lastly the fourth level belongs to the perfect or complete man: he who has arrived by his esoteric development at the summit of evolution possible within the conditions of the planet."

See also

- [Consciousness](#)
- Materiality

Being mentation

This is a term used by Gurdjieff referring to thinking beyond the passive associative mechanism of the brain by the effort of the will. Being-mentation is not just thinking with the brain but it is thinking with one's entire presence.

Being-mentation cannot be done theoretically, it must be done actively by the use of one's will. This activity puts the thinker into a proper relationship with his own thoughts. The thinker now becomes the active participant in this relationship rather than just a passive instrument. It puts the thinker more in touch with who he is, his essential nature. It allows the thinker to think beyond the automatic associative thinking mechanism of the physical brain allowing for spontaneous or creative thinking.

Active being-mentation allows for the proper digestion and assimilation of experience. This is comparable to the digestion of food. Food may enter the organism but a long digestive process goes on before this food is sufficiently refined to enter the bloodstream and thus become inseparably absorbed into the organism. Until this happens the food is not part of the eater: He may lose it altogether by getting sick. Active being mentation is the process which facilitates the digestion of experience and allows it to become part of one's own essence.

Being-mentation is the thinker thinking with the brain rather than the brain thinking for the thinker. It is thinking as thinking would be in man if he were as he ought to be. An example of active being-mentation is the type of thinking that was used by those who passed on information through the use of allegories, myths, and fairy tales.

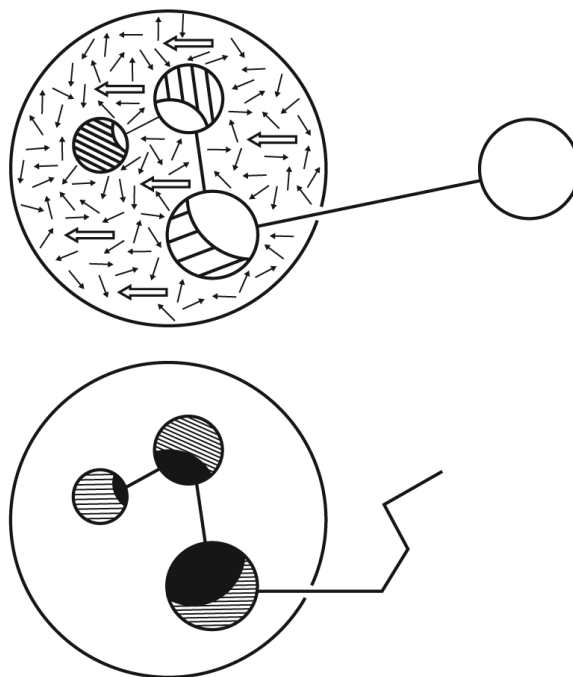
See also

- [Thinking with a hammer](#)

Black magnetic center

A **black magnetic center** is a perversion of the [magnetic center](#). A 'real' magnetic center forms through and guides a man in genuine esoteric work. By contrast, a black magnetic center is the result of a self-serving caricature of esoteric work, and pulls a man further towards it.

In the adept of service to self, there is a certain development that parallels the positive development of genuine esoteric work, and a certain [fusion of the being](#) that makes the aspirant less ambiguous and more focused. This can be said to take place around a 'black magnetic center,' a sort of concentration of negativity, where [wishful thinking](#) increasingly replaces [objective](#) understanding of reality. The aspirant comes to embody influences that run parallel to genuine [higher influences](#),



but which are deceptive caricature of these.

In his [Gnosis](#) books, [Boris Mouravieff](#) discusses various abnormalities of the working and formation of [centers](#). He mentions the possibility of strong development of the negative halves of the emotional and intellectual centers along with a strong moving center. Such individuals may even find similarly oriented polar opposites, forming very destructive combinations.

Further reading

- [Gnosis](#) (book trilogy)

See also

- Service to self
- [Wishful thinking](#)
- [Magnetic center](#)

Brain

In the context of the **brain**, we look at various views on how biology and consciousness may be linked, then look at possible correspondences between physical processes and mental practices.

In general we could say that the brain plays a role in mediating between the physical world and [consciousness](#).

Strict materialists would say that intelligence, self-awareness and consciousness in general is a byproduct of a biological system. When a system is complex enough, some form of consciousness emerges by itself, then is shaped by processes of adaptation.

The reverse view would be that the brain is only a receiver and that any animating intelligence or consciousness is external to it.

The materialistic view has problems accounting for psychic occurrences such as reports of near-death experiences, probable cases of reincarnation with checkable memories of would be past lives, etc.

Consciousness is not independent of the brain either. The fact that personality changes take place [as a result of brain damage](#), that drugs affect mental processes, that mental states reflect in metabolic and electrical activity of the brain offer ample evidence of tight coupling between brain and anything we could call consciousness.

So, if consciousness is both within and without the brain, something must mediate between these states. Heimerov and Penrose have proposed that quantum level processes inside neurons would provide a gateway between the physical world and an 'implicate order' which guides the apparent randomness of single quantum events. Cells contain hundreds of thousands of so-called microtubules which form a sort of receiver sensitive to quantum effects. The quantum nondeterministic motion of an electron inside the microtubule can affect the chemical and electrical brain activity.

So, "spirit" would tweak the functioning of matter by playing on probabilities of detecting an electron in one place or another. Matter would conversely inform spirit by a 'back action' through this same gateway.

Another proposed link between matter and a world of information is the morphogenetic field proposed by Rupert Sheldrake. In Sheldrake's model, similar structures of matter are linked through time and space by virtue of their similarity. The reason why the human perceives time as a continuous sequence is the fact that its immediate past is the closest thing in terms of structure to its present. But forms exist outside of time and space and by having a certain structure one can 'tune in' to these forms and receive information. The link between 'soul' and body could be seen as a special case of such a process. The morphogenetic field gives a nice conceptual model for events such as apparent species level learning by animals, independent emergence of similar ideas, even phenomena in formation of crystals etc but fails to make testable predictions.

Attempts at formalizing a link between the different levels of existence intuited by humans throughout the ages has thus far not been successful.

Psychic research and the experience with the so-called spirit attachment phenomenon give us more ideas about the survival of consciousness and its relation with matter. We cannot however reconcile these with laws of physics as we generally understand these. The spirit attachment phenomenon takes place when a recently deceased soul attaches itself to a living body occupied by another soul. There are numerous cases of making contact with such attached disincarnates through hypnosis of the subject of attachment. The attachments often say that the host must have a certain 'frequency,' be somehow structurally compatible with the attaching spirit.

Anyhow, if the brain is a receiver, as this phenomenon would suggest, then we need to explain why it primarily receives the incarnate 'soul' and not every other one. Genetics may form a sort of tuner for this but are not in themselves sufficient for explaining all. Identical twins for example are not the same entity, even though they often have a certain psychic affinity.

Many occult practices assign importance to genetics as a link between physicality and spirit. Also, psychic sensitivity seems in large measure to be a hereditary trait.

In terms of work on the self, we may first look at learning in general. The brain seems to form connections between things which occur together. Even the simplest animals can be conditioned. If a dog gets an electric shock when hearing a sound, the dog will react to the sound as if shocked even if there is no electric shock. (See classical conditioning.) The effect wears slowly off with time. Dissensitizing occurs more slowly than sensitizing. The same can be observed with very primitive animals.

We can begin to draw rough parallels between what we know of the brain and the various concepts of the [4th Way](#) and other methods of self-development. We do not expect to find precise correspondences between phenomenology and physiology or anatomy but can make some general observations and identify special cases.

The little 'I' most likely corresponds to a set of neural circuits. Different 'I's are associated to different aspects of different [centers](#). The centers (thinking, feeling, moving) clearly have a rough representation in the brain anatomy but the concept of center is somewhat broader and encompasses more than the neural circuits associated with some area of functioning.

We could imagine the little 'I' as a frequent pattern of simultaneous activation of groups of neurons. Such a pattern could be seen in a PET scan of the brain as increased metabolic activity in the areas concerned. Such frequent joint activation causes information paths to be strengthened between the parts concerned. In this way, a pattern of habit can acquire an electrochemical and maybe even anatomical representation.

A [buffer](#) on the other hand could be represent as relative scarcity of connections between such connected islands. Also the phenomenon of state dependent recall may play a role in this process. Certain [memories](#) may only become accessible when the brain chemical state is similar to the state

in effect when the memory was formed. Thus emotional states may block and enable entire areas of memory. Emotional states have a rough correspondence with levels of dopamine, serotonin and other neurotransmitters. The concept of repressed memory is a special case of a strong buffer and is likely represented by severing connections between frontal cortex cognitive functions and the structure of long term memory corresponding to the experience. The experience may however be stored as a second copy in the amygdala, thus activating generalized anxiety, fear or aggression when exposed to some stimulus of which there is no conscious recall. Consciously reprogramming this is not possible if there is no link to conscious function to start with, so new connections cannot be drawn if the thread is lost.

The practice of [self-remembering](#) consists of being simultaneously aware of the state of self and of environment. As a constant practice, this may increase connections between the sensory, thinking, emotional and motor areas of the brain. Learning at the physiological level is after all based on things occurring together. By observing the body, emotions and environment, the functions corresponding to self-awareness get exercised and the connections to other functions strengthened. Self-awareness becomes physically more rooted in reality, so to speak.

Still, such work is only seen as preparatory and is not the same thing as connecting to the [real I](#) or "[higher centers](#)". Still, even if these processes are not physical *per se*, to the extent they involve an incarnate human being, they most likely have some sort of neurological representation and do not occur independently of it.

We could think that exercise of self-remembering reduces the fragmentation of the brain, even in a physical sense. If the brain is then seen as a receiver for contents of a sort of idea world, then a minimum coherence should exist in the brain before such contents can be received and picked out from the noise. Work on the self may thus open doors to new possibilities by preparing the ground.

It is conceivable that there exist two possible but in a sense opposite ways of creating a certain coherence in the brain. The way discussed here which has to do with seeking multifaceted and within limits of possibility objective understanding of self and the world and another way which has to do with single-minded focus on belief and shutting out all which does not conform to this. Practices of magic or 'you create your own reality' may for example fall in the second category. These ways correspond with objectivity and subjectivity in their more focused forms, which both may open doors to 'higher' states of consciousness but then for a fundamentally different purpose.

See also

- [Little 'I's](#)
- [Centers \(Fourth Way\)](#)
- [Buffer \(Fourth Way\)](#)
- [Imprinting](#)

- Thinking with a hammer
- Being mentation

Buffer (Fourth Way)

In [Fourth Way](#) psychology, a **buffer** is a kind of thought-proof compartmentalization of the mind. The term comes from the buffers which absorb shocks between railroad cars. Buffers make it possible for man to ignore almost anything and generally serve to keep one living in [subjectivity](#).

Repeated denial of facts may over time create a buffer. For example, buffers make it possible for one to apply entirely different principles of ethics to different groups of people.

Getting rid of buffers is an aim of the Work. However, buffers should not be deleted too quickly, even if they could, since some are necessary for survival, at least until one's internal constitution is strengthened enough to withstand reality without the dampening effect of buffers.

Receiving [shocks](#) without the mental anesthetic of buffers facilitates [fusion](#) and formation of a [consistent "I"](#).

From *In Search of the Miraculous*, pp. 154-5:

You often think in a very naive way," he [[George Gurdjieff](#)] said. "You already think you can do. To get rid of this conviction is more difficult than anything else for a man. You do not understand all the complexity of your organization and you do not realize that every effort, in addition to the results desired, even if it gives these, gives thousands of unexpected and often undesirable results, and the chief thing that you forget is that you are not beginning from the beginning with a nice, clean, new machine. There stand behind you many years of wrong and stupid life, of indulgence in every kind of weakness, of shutting your eyes to your own errors, of striving to avoid all unpleasant truths, of constant lying to yourselves, of self-justification, of blaming others, and so on, and so on. All this cannot help affecting the machine. The machine is dirty, in places it is rusty, and in some places artificial appliances have been formed, the necessity for which has been created by its own wrong way of working.

These artificial appliances will now interfere very much with all your good intentions. They are called 'buffers.'

'Buffer' is a term which requires special explanation. We know what buffers on railway carriages are. They are the contrivances which lessen the shock when carriages or trucks strike one another. If there were no buffers, the shock of one carriage against another would be very unpleasant and dangerous. Buffers soften the results of these shocks and render them unnoticeable and imperceptible.

Exactly the same appliances are to be found within man. They are created, not by nature but by man himself, although involuntarily. The cause of their appearance is the existence in man of many contradictions; contradictions of opinions, feelings, sympathies, words, and actions. If a man throughout the whole of his life were to feel all the contradictions that are within him he could not live and act as calmly as he

lives and acts now. He would have constant friction, constant unrest. We fail to see how contradictory and hostile the different I's of our personality are to one another. If a man were to feel all these contradictions he would feel what he really is. He would feel that he is mad. It is not pleasant to anyone to feel that he is mad. Moreover, a thought such as this deprives a man of self confidence, weakens his energy, deprives him of his 'self-respect.' Somehow or other he must master this thought or banish it. He must either destroy the contradictions or cease to see and to feel them. A man cannot destroy contradictions. But if 'buffers' are created in him he can cease to feel them and he will not feel the impact from the clash of contradictory views, contradictory emotions, contradictory words.

'Buffers' are created slowly and gradually. Very many 'buffers' are created artificially through 'education.' Others are created under the hypnotic influence of all surrounding life. A man is surrounded by people who live, speak, think, and feel by means of 'buffers.' Imitating them in their opinions, actions, and words, a man involuntarily creates similar 'buffers' in himself. 'Buffers' make a man's life more easy. It is very hard to live without 'buffers.' But they keep man from the possibility of inner development because 'buffers' are made to lessen shocks that can lead a man out of the state in which he lives, that is, waken him. 'Buffers' will lull a man to sleep, give him the agreeable and peaceful sensation that all will be well, that no contradictions exist and that he can sleep in peace. 'Buffers' are appliances by means of which a man can always be in the right. 'Buffers' help a man not to feel his conscience."

From Gurdjieff, quoted in *ISOTM*, pp. 159-60:

In the life of an ordinary man truth and falsehood have no moral value of any kind because a man can never keep to one single truth. His truth changes. If for a certain time it does not change, it is simply because it is kept by 'buffers.' And a man can never tell the truth. Sometimes 'it tells' the truth, sometimes 'it tells' a lie. Consequently his truth and his falsehood have no value; neither of them depends upon him, both of them depend upon accident. And this is equally true when applied to man's words, to his thoughts, feelings, and to his conceptions of truth and falsehood.

In order to understand the interrelation of truth to falsehood in life a man must understand falsehood in himself, the constant incessant lies he tells to himself.

These lies are created by 'buffers.' In order to destroy the lies in oneself as well as lies told unconsciously to others, 'buffers' must be destroyed. But then a man cannot live without 'buffers.' 'Buffers' automatically control a man's actions, words, thoughts, and feelings. If 'buffers' were destroyed all control would disappear. A man cannot exist without control even though it is only automatic control. Only a man who possesses will, that is, conscious control, can live without 'buffers.'"

See also

- [Little 'I's](#)
- [Conscience](#)
- [Self-calming](#)
- [Information selection and substitution](#)

Center of gravity

In common usage, **center of gravity** means the dominant theme or central point of something. Physically, when an object is suspended from a point in the object and the vector of the suspending force passes through the center of gravity of the object the object hangs in equilibrium.

In the terms of the [Fourth Way](#), the center of gravity of a person relates to [the person's type](#) – i.e. 1, moving center; 2, emotional center; or 3, thinking center dominated. Likewise, a school can have a center of gravity. Social movements and cultures can have a center of gravity.

See also

- [Centers \(Fourth Way\)](#)

Centers (Fourth Way)

The 4th Way teaching attributes different areas of man's functioning to so-called centers. Different accounts of the teaching differ in particulars but generally centers are divided into 3 lower and 2 or 3 higher ones.

The lower centers are:

1. Moving, responsible for the physical body in its instinctive as well as learned functioning.
2. lower emotional, responsible for assigning values to things and emotion in general.
3. Intellectual, responsible for memory of facts and thinking in general.

The higher centers are almost never available for conscious observation in man's normal life. The higher centers are higher emotional and higher intellectual. Additionally, there is a sexual center which is sometimes seen as a higher center and sometimes bundled together with the moving and instinctive functions. The moving center is also sometimes divided into moving and instinctive centers.

The lower centers are further divided into positive and negative halves. Again, each half of each center is divided in three, so that each of the three lower centers is divided in 6, for a total of 18 slices of lower centers. Each center has positive and negative aspects of mechanical, emotional and intellectual aspects of its function. Thus we can speak of mechanical part of intellect, intellectual part of emotion, emotional part of motion etc.

Mouravieff's *Gnosis* series contains the most detailed systematic description of the centers. Ouspensky's *In Search of the Miraculous* also discusses these in some detail. Gurdjieff in his own work does not go to as much detail on centers but constantly refers to man as a 'three brained being,' with reference to the three lower centers, moving, emotional and intellectual.

The configuration of centers is expected to change as the Work proceeds. First the three centers will become subject to a single authority, the newly formed magnetic center. This is an intermediate step on the way of the lower emotional center merging with the higher emotional center. Finally, the higher emotional center is supposed to open the door to the higher intellectual center.

The core of the 4th Way teaching on centers is that the lower centers practically always work inefficiently and at cross purposes. Due to this, energy which should go into making contact with the higher centers gets dissipated and the higher centers remain disconnected from regular waking consciousness, except for exceptional moments, usually involving intense emotion or shock. Therefore, the key to accessing the higher is to bring the lower into order. Another key concept is the use of emotional shocks as a tool for spiritual work. These shocks, when consciously received, can be transformed into energy that will feed the higher centers and bring them to consciousness. The idea is to energize the lower centers so that they can 'catch up' or meaningfully interact with

the higher centers. The idea is not to bring the higher down to the lower but to improve the lower so as to reach for the higher. If the lower centers work efficiently, they will work fast enough to make sense of the higher centers and there will be energy left over to feed the higher centers so that these can work as they were designed to. This condition is however very rare and nearly always transitory.

From Mouravieff's *Gnosis* Excerpts taken from page 19, 21, 22:

We find the Personality between the body and the Soul. Though tied to both, it is generally more attached to the former. We have also constated that the 'I' of whom we speak every day corresponds to the Personality, known by our name.

The question that faces us next is how we may know what the Personality is in itself. We certainly feel it within us. We are aware of it's attitudes, it's desires, and it's actions; but we are not at all able to represent it.

Thinking about oneself evokes a certain image; of a clothed body, or a face which strives to be dignified and charming. The image is only a reflection of the Personality. If we want to discover the latter, we have to penetrate more deeply, and only introspection would permit us to discover its true face. Introspection leads us to discover that there exists a sort of little 'nebula' within us. This is insubstantial, or almost so, but is gifted with the capacity for experiencing and thinking, for feeling emotion, and for action. An exercised and sustained attention permits us to constate that this 'nebula' is mobile: it is sometimes found in the brain, and sometimes it descends to the heart and sometimes to the solar plexus. After a violent impression is made--for example after some great terror--it can move downward through the whole body to the feet. In such cases, everything goes on as if it has abandoned the general direction of the body, which it governs when it is situated in the brain, in order to act on a local plane only, in reflexes of a very elementary nature. Once the emotion has passed this 'nebula' re-ascends to a placer in the higher part of the head. We can say that the person has come back to himself.

...the personality is an organism. As such it has a structure. But we miss this structure because we neither know nor study it. Our attention is constantly being held by exterior facts and events, and by the mechanical reactions which they provoke within us. The first attempts at internal observation have already led us to distinguish three foci of mental life, represented by the three centers. It must be understood that these three centers are not physical points or organs, located in exactly determined places in our bodies. They are more in the nature of CENTERS OF GRAVITY for each of the three currents of our mental life. Even this is not an altogether exact definition. For example, the motor center takes an active part in all physical and mental movement. When thought initiates movements within us, the motor center is present and regulates the motor element of the phenomena. It is the same for feelings, passions, sensations, etc. Thus a discovery made by the intellectual center with the aid of the motor center,

is immediately communicated to the later, then transmitted to the emotional center, where it immediately provokes corresponding reactions.

That transmission can also take place in a different order. That is how Archimedes, transported with joy by the discovery of the principle which bears his name, ran around the town of Syracuse shouting: 'Eureka'! : thought, emotion, movement. That shows that the three mental centers which embrace, regulate and express the life of our Personality, and also constitute its structure, are not autonomous.

Persistent introspection will later allow us to constate that each one of the three centers is decided into two parts: positive and negative. Normally these two parts act in conjunction with one another: for they are in fact polarized as the double organs of the body, which duplicate the same function or participate in the same work at the same time; our arms for example.

That division of the centers, a reflection of the universal polarization, allows them to establish COMPARISONS; to consider both sides of the problems posed to them.

The positive part of each center looks--one might say--to the head, and the negative part to the tail of these problems. The center as a whole constructs an appropriate synthesis and draws its conclusions, inspired by the constatations made by each of the two parts.

An example is the process of critical analysis. It is therefore totally erroneous to consider that the names of these parts indicate a beneficent or harmful role depending on whether they are positive or negative. These terms do not imply any value judgment--any more than the constation of positive and negative charges upon elementary particles.

If we consider the functioning of the motor center, we can perceive that these parts are inseparable one from the other, in their structure as well as in their action. With certain reservations we can say that the positive part of the center corresponds to the ensemble of the instinctive functions of the psycho-physical organism of man, and its negative part to the motor functions. In other words, the motor center is in the full sense of the word the manager of our bodies; it must equilibrate the energies that it accumulates by its positive part with those that are consumed by its negative part.

This symmetry--this polarity--is to be found in the two other centers.

Constructive and creative ideas are born in the positive part of the intellectual center. But it is the negative part that evaluates an idea, that takes its measure, so to speak. It is on the basis of this functional polarity that this center, as a whole, judges.

It is the same with the emotional center, the action, the action of the negative part opposes the positive part, which at the same time completes it, for example permitting the center as a whole to distinguish the agreeable from the disagreeable.

We can nevertheless misuse the faculties of the negative parts. This negative abuse is a real danger. The case is obvious as far as the motor center is concerned, yet here physical exhaustion acts as a control, intervening to stop excessive consumption of energy. When it comes to the other centers, the misuse of the negative parts takes much more insidious forms, which entail more serious consequences for our minds as well as our bodies.

That is how the negative part of the intellectual center nourishes jealousy, afterthoughts, hypocrisy, suspicion, treachery, etc.

The negative part of the emotional center receives all the disagreeable impressions and serves as a vehicle for negative emotions, for which the keyboard is very large, ranging from melancholy to hate.

We shall have occasion to go deeper into the problem of negative emotions. Their destructive role is generally unknown, but represents one of the major obstacles to esoteric evolution.

Description of Centers

Gurdjieff speaks of four lower Centers: moving, instinctive, feeling, and thinking. He also spoke of a fifth center which he called the sex center. Concerning the sex center, Gurdjieff said that it practically never worked independently because its energy was often robbed by the moving/instinctive/feeling/and thinking centers. This produced quite wrong work of the lower centers producing useless excitement and in return gave to the sex center useless energy which it was unable to work with. Gurdjieff also postulated that there were aspects of higher consciousness manifesting in two additional Centers: the Higher Emotional and the Higher Thinking.

According to Gurdjieff these two Higher Centers are intact, fully operational, and are ready for the psyche to use. However to access the Higher Centers, our lower centers need to be fully balanced.

When the lower Centers are balanced, then we think properly with the Thinking Center, feel properly with the Feeling Center, and the body is properly regulated by the Instinctive Center. It is noted that the Instinctive Center, while not connected with a 'Higher Instinctive Center,' operates freely in accordance with other parts of nature.

Due to the abnormal conditions in which we live, the working of the Higher Centers fail to reach our ordinary consciousness and are seldom experienced, due to a phenomenon called 'scrambling' of the lower centers. This 'scrambling' of the lower centers (or what Mouravieff called Confluence) become so distorted and off balance that the signal from the Higher Centers cannot get through. Scrambling or Confluence causes the misuse of the Centers. For example, we can think with our feelings or feel with our instincts. This misuse of energy creates an imbalance, a 'gnashing of teeth' in the lower centers inhibiting a clear or PURE connection to the higher centers.

Only in a state of 'clear consciousness' can the lower centers be properly unscrambled so that they can synchronously work together and not distort the communications coming from a higher source.

Below is a simplified description of these centers from Ouspensky's book, *The Psychology Of Man's Possible Evolution*, pages 27 through 29:

In the following lectures I shall speak about these obstacles, the greatest of which is our ignorance of ourselves, and our wrong conviction that we know ourselves at least to a certain extent and can be sure of ourselves, when in reality we do not know ourselves at all and cannot be sure of ourselves even in the smallest things.

We must understand now that psychology really means self-study. This is the second definition of psychology.

One cannot study psychology as one can study astronomy; that is, apart from oneself. And at the same time one must study oneself as one studies any new and complicated machine. One must know the parts of this machine, its chief functions, the conditions of right work, the causes of wrong work, and many other things which are difficult to describe without special language, which is also necessary to know in order to be able to study the machine.

The Human machine has seven different functions:

1) THINKING (or intellect)

All Mental processes are included here: realization of an impression, formation of representations and concepts, reasoning, comparison, affirmation, formation of words, speech, imagination, and so on.

2) FEELING (or emotions)

The second function is feeling of emotions; joy, sorrow, fear, astonishment, and so on. Even if you are sure that it is clear to you how, and in what way emotions differ from thoughts it is advisable to verify all your views in regard to this. We mix thoughts and feelings, in our ordinary thinking and speaking; but for the beginning of self study it is necessary to know clearly which is which.

3) INSTINCTIVE FUNCTION (all inner work of the organism)

The words 'instinct' and 'instinctive,' are generally used in the wrong sense and very often in no sense at all. In particular, to instincts are generally ascribed external functions which are in reality moving functions, and sometimes emotional. The instinctive function in man includes in itself four different classes of functions:

FIRST: All the inner work of the organism, all physiology, so to speak; digestion and assimilation of food, breathing, circulation of the blood, all the work of inner organs,

the building of new cells, the elimination of worked-out materials, the work of glands of inner secretion, and so on.

SECOND: The so called senses: sight, hearing, smell, taste, touch; and all other senses of weight, of temperature, of dryness and moisture, and so on; that is, all indifferent sensations - sensations which by themselves are neither pleasant nor unpleasant.

THIRD: All physical emotions, that is, all physical sensations which are either pleasant or unpleasant. All kinds of pain or unpleasant feeling such as unpleasant taste or unpleasant smell, and all kinds of physical pleasure, such as pleasant taste, pleasant smell, and so on.

FOURTH: All reflexes, even the most complicated, such as laughter and yawning; all kinds of physical memory such as memory of taste, memory of smell, memory of pain, which are in reality inner reflexes.

4) MOVING FUNCTION (all outer work of the organism, movement in space, etc.).

The moving function includes in itself all external movements, such as walking, writing, speaking, eating, and memories of them. To the moving function also belong those movements which in ordinary language are called 'instinctive,' such as catching a falling object without thinking.

The difference between the instinctive and the moving function is clear and can be easily understood if one simply remembers that all instinctive functions without exception are inherent and that there is no necessity to learn them in order to use them; whereas on the other hand, none of the moving functions are inherent and one has to learn them as a child learns to walk, or as one learns to write or draw. Besides these normal moving functions, there are also strange moving functions which represent useless work of the human machine not intended by nature, but which occupy a very large place in man's life and use a great quantity of energy. These are: formation of dreams, imagination, daydreaming, talking with oneself, all talking for talking's sake, and generally, all uncontrolled and uncontrollable manifestations.

5) SEX FUNCTION (the function of two principles, male and female, in all their manifestations).

6) HIGHER EMOTIONAL FUNCTION (which appears in a state of self consciousness).

7) HIGHER MENTAL FUNCTION (which appears in a state of objective or 'clear' consciousness).

Concerning the Higher Emotional and Higher Mental functions, we are not in these states of consciousness so we cannot study these functions or experiment with them, and we learn about them only indirectly from those who have attained or experienced

them. See Centers, Higher.

...It is very important to remember that in observing different functions it is useful to observe at the same time their relation to different states of consciousness.

...it is necessary to understand that man's consciousness and man's four lower functions (intellectual, emotional, instinctive, and moving) are quite different phenomena, of quite different natures and depending on different causes, and that one can exist without the other.

FUNCTIONS CAN EXIST WITHOUT CONSCIOUSNESS, AND CONSCIOUSNESS CAN EXIST WITHOUT FUNCTIONS.

Formation of centers

Excerpt From Mouravieff's *Gnosis Vol I*, pp. 33-35:

The formation of the three mental centers in the Personality is not synchronous with this development.

The MOTOR CENTER is already highly developed in the newborn. Its positive instinctive part grows and forms itself while still in the mother's womb, beginning at conception, and continuing throughout pregnancy in such a way that at birth it functions in normal rhythm. After this it will no longer be subject to qualitative change. On the other hand, the negative motor part of this center is much less developed. It can be said that if the instinctive part of the newborn functions at around 75 percent of its normal output, the percentage for the motor part only reaches 25 percent and this is almost totally devoted to the internal processes of the body.

Throughout growth, before and after puberty, this part of the motor center not only develops quantitatively, but qualitatively. In addition, all the savoir-faire of the bodily 'I', from the time the infant takes his mother's breast until he performs the most complex movements, must be complemented at every step by qualitative development. This development continues throughout life.

The EMOTIONAL CENTER in the newborn is characterized by its purity. As long as the child has not learned how to lie, he retains the marvelous faculty--proper to this center--of spontaneously discerning the true from the false over a very wide range of experience. With time, education, and all that is instilled in the child, this center is deranged and this faculty lost, to be found again only much later as a result of esoteric work, special exercises, and sustained efforts. It must also be noted that the emotional center in the newborn is generally much less developed than the motor center, and that

commonly during the life of man 1, 2, or 3, exterior man, it does not develop like the two other centers.

Although education is a major preoccupation of families and public authorities, the emotional development of the child is almost totally left to chance. In our contemporary civilization, this leads to an extraordinarily impoverishment of our affective lives. Even in the eighteenth century, the Abbe Prevost notes:

”There are few people who know the full force of the different movements of the heart. The vast majority of men are only sensitive to five or six passions, in the circle of which lives are passed and which define the boundaries of their imagination. Take away love and hate, pleasure and pain, hope and fear and they will feel nothing.”

He further added:

”But persons of nobler character can be moved in thousands of different ways. It seems that they can receive ideas and sensations which surpass the ordinary norms of nature.”

The development of the emotional center is the principle object of esoteric culture. We shall see later that it is only through this center that man can find the key which will open the door to give him access to a higher life.

The INTELLECTUAL CENTER is in an embryonic state in the newborn. It goes through an intensive development which continues for the length of life, very often taking hypertrophied form in our civilization. Man’s shaping is almost exclusively the shaping of his intellectual center through instruction, personal experience, and analytical or constructive work, whether original or compilatory.

The intellectual center in the child is a tabula rasa. It can be compared to a system of gramophone discs which have not yet been recorded. The system is vast, well regulated, and provided with a mechanism--that of association--by which any disc arriving at its end automatically releases a second, the contents of which are related to the first. A record which turns as someone speaks can similarly provoke in us--again by association--the release of an equivalent record. In general this is how dialogue is born and sustained.

This procedure is mechanical. We can easily observe this in any conversation between a number of persons who know each other slightly. Such an interchange necessarily falls to an elementary level of the most banal interests: weather, political news, or the city. We hear these records being played, turning continually and passing from one person to another, each with their faces congealed in a grimace which--we commonly agree--gives evidence of an amiable attitude.

The recording continues practically forever, as the disc library is vast and the recording apparatus very sensitive. When a person speaks, it is generally easy to distinguish

whether his recordings are played or whether he speaks from some deeper part of himself. In the later case, he uses a pictorial, rustic and sometimes awkward language; in the former he speaks in a singing tone of voice. It is important to make these observations upon ourselves, in order to be able to constate variations in speech. One moment it is 'I' who speaks then, unnoticed, it is no longer I; a recording from the past begins to play in me. A curious thing: once a record has been started, it is almost impossible to stop it before it has run through its content.

There are discs which we should carefully preserve, while others should be re-recorded. A special series of discs sometimes concerns the techniques of one's work. Everyone in his everyday work unconsciously creates a collection of such discs, which he uses for the needs of his profession.

Interior observation of this phenomenon would reveal a whole repertoire of such records. A discovery like this would offer the opportunity of working to control the release of a particular type of recording, and so try to eliminate it completely.

For that, we must first start to distinguish these from useful discs which have some purpose. This is done by analysis of their contents, and by the characteristic inner 'taste' which causes them to be played, as well as by the characteristic intonation that they give to the voice. Thereafter, we must try to catch the exact moment of their release. It is in that precise moment--we shall see later on why this is so--that it is possible to control these recordings and eliminate those which are useless.

Playing card analogy for the centers

The picture cards of a regular playing card deck are sometimes used as a metaphor or memory aid for describing the lower centers.

All such systematizations run the risk of becoming too theoretical, where the reader may mistake the description for the real thing, leading to "formatory thinking", removed from the experience. Still, the below classification is relatively hands-on and helpful in placing various observations of the self on the map of centers. Because the notion of center in itself is an abstraction of something more complex, the number of centers figuring in descriptions, as well as the nature of their subdivisions varies, even within 4th Way literature. So, while most of the time there are three lower centers, the below description makes this four, dividing the moving center in two. The higher centers do not enter into this description.

The centers are instinctive = clubs, moving = spades, intellectual = diamonds and emotional = hearts. Each center is divided into mechanical, emotional and intellectual slices. These slices themselves have a positive and negative side. The slices are compared respectively to jacks, queens and kings of each suit. The playing cards have a mirror image pattern. This symbolizes the

positive/negative division of each slice.

Instinctive Center

The jack of clubs is the mechanical instinctive. It is the center which maintains the body. Not all of its actions such as digestion or blood flow need to become conscious. Indeed, making these conscious can disrupt their natural functioning. Centers can take each others' energies. When one is sick, the jack of clubs takes every other center's energy for healing the body. One will not move, be drawn to anything, will not be interested in things.

The queen of clubs is responsible for liking/disliking physical things like touch, smell, texture etc. It protects one from eating spoiled food, for example. It is also excited about physical pleasures. It leads to instinctive emotions, such as becoming happy about the taste of a good wine.

The king of clubs is responsible for planning for survival and of value judgements on safety. This may also have to do with concerns for money, material security etc. This card is needed for survival but is not interested in the Work. A sixth sense (psychic sensitivity) can be a result of a well developed king of clubs.

All the 5 senses are the domain of the instinctive center.

Moving Center

The jack of spades is responsible for unconsciously executed motion like walking. Playing a musical instrument well needs a good jack of spades for the technical aspect of playing. The difference between instinctive and moving centers is that the instinctive center does not need to be taught, it will automatically activate behaviors typical of the species based on environment clues. The moving center does have to be taught and trained. Well practiced motions are executed by the jack of spades without much attention from other centers.

The queen of spades is concerned with liking or disliking motion. It likes to dance, ride a motorbike or play pinball, for example.

The king of spades has intelligence about spatial relationships. It can figure out how to pack things efficiently in boxes, for example. The jack can also do this but will do it by trial and error, the king will do it by design. The jack takes a long time to learn. This is why movements must be practised endless times, first with intellectual attention to each step before these steps become automatic, assimilated from the king by the jack.

Intellectual Center

The jack of diamonds is the formatory apparatus. It is good for storing information. It can only agree or disagree. It thinks it can think but it is categorical, yes/no and is not good with context or depth of understanding. It has no finesse. It will 'think' that something is always good or always bad without regard for the situation.

The queen of diamonds is excited by ideas. It likes to know everything but is not particularly deep.

It is shopping around in a bookstore. It buys books which it may then never read. It may be good for starting with the Work but does not have the patience to stay with it.

The king of diamonds is capable of studying something in depth, of getting to the bottom of a question. This may be good for the Work, but if not completed by other centers, the efforts of the king of diamonds may result in no action but only endless speculation or high sounding phrases.

The "second thought is the wiser". The king of diamonds can think twice and not react immediately. The queen will grasp a concept in a conversation and start identifying with an idea and will want to say something immediately. This is identification. The king may moderate this tendency and bring context into the process.

Emotional Center

The jack of hearts is concerned with people. It has functions such as 'all babies are cute,' social chatter, all group emotions. It picks up the mood of the company and will cause one to feel happy or sad because others feel so. It will get excited at a sports match and shout because everybody else shouts.

The queen of hearts is the drama queen. It thrives on passion. It falls in love. But it is also selfish and fickle and may conceive of an equally deep hate. Fanaticism is its business. It is the only card that can commit suicide. It is often at odds with the king of clubs whose job it is to preserve the machine. The queen of hearts is good for starting the Work. It will be excited at first but will not have the persistence to go through with it, it will get distracted by something else. The queen of hearts may be very sensitive to people's energies and intents but it can overreact. It will call this or that 'destiny' and most often will be wrong.

The king of hearts is the only card with a genuine interest in the higher, it is the only card capable of self-sacrifice. The sacrifice of the queen of hearts is a thing for the self. Committing suicide is the ultimate in identification and subjective self-absorption. The king of hearts may conceive of altruistically sacrificing the self for concern for an objective external higher value, not for concern for a subjective inner state.

The king of hearts may understand and apply higher ethical principles and may be the gateway to the higher centers.

The intellectual center is the slowest. The emotional center is 30000 times faster. The moving/instinctive centers are again 30000 times faster than emotions. What one feels in a second one may spend hours analyzing or describing. Again, for the instinctive/moving functions there will be a huge amount of information processed in order to, for example, recognize a face which will then result in an emotion. Modern neurology seems to confirm the statement about the centers' relative speeds. There is, for example, talk about the 'bit-rate' of sensory functions as opposed to that of speech or verbal thinking. Also, reaction time differences between brain functions such as emotional interpretation taking place in the amygdala (queen of clubs/spades) and the frontal cortex (queen of diamonds/hearts) seems to support this notion. Again, the idea of center is not

an exact reference to anatomy or function, nor is the concept strictly limited to the physical body as understood by medicine, thus such analogies should not be taken too far.

The attention of the jacks is mechanical, automatically going where circumstance pulls it. The attention of the queens is also pulled by outside objects and is automatically drawn without the self needing to work for focusing the attention. Only the kings require will, a deliberate effort in order to be active.

All cards have a useful role but generally they usurp each others' energy and work incorrectly and take over each others' functions.

Purity of centers

Excerpt from Mouraviëff's book *Gnosis: Study and commentaries on the Esoteric tradition of Eastern Orthodoxy. Book I, Exoteric Cycle*:

Homo Sapiens lives immersed in his everyday life to a point where he forgets himself and forgets where he is going; yet, without feeling it, he knows that death cuts off everything. How can we explain that the intellectual who has made marvelous discoveries and the technocrat who has exploited them have left outside the field of their investigations the ending of our lives? How can we explain that a science which attempts everything and claims everything nevertheless remains indifferent to the enigma revealed by the question of death? How can we explain why Science, instead of uniting its efforts with its older sister religion to resolve the problems of Being - which is also the problem of death - has in fact opposed her?

What strikes us from the very beginning is that man confuses moral progress with technical progress, so that the development of science continues in dangerous isolation. The brilliant progress that has come from technology has changed nothing essential in the human condition, and will change nothing, because it operates only in the field of everyday events. For this reason it touches the inner life of man only superficially. Yet from very ancient times it has been known that the essential is found within man, not outside him.

Humanity has arrived at an important turning point in its history. The Cartesian spirit which destroyed scholastic philosophy is now in turn being left behind. The logic of history demands a new spirit. The divorce between traditional knowledge, of which religion is a trustee, and acquired knowledge, the fruit of science, threatens to make sterile our civilization.

Yet it is an aberration to believe that Science by its very nature is opposed to [spirit], and it must also be firmly stressed that [spirit] does not include any tendency opposed to Science. On the contrary, the [mystics] foresaw the prodigious development of Science.

The celebrated formula of St. Paul: Faith, Hope and Love, summarizes a vast programme of evolution for human knowledge. If we examine this formula in relation to its context we see that the first two terms are temporary, while the third is permanent. [...] It was appropriate to the epoch in which it was expressed, and its significance has had to evolve with time. [...] Science and knowledge are called on to replace Faith and Hope, which defined the limits of what was accessible to the mentality of the epoch when he taught - have since then known extraordinary development.

He therefore adds: "Now that I have become a man, I have put away childish things."

This is how the passage from Faith to Knowledge is described. [Faith being appropriate to that time, Science replacing Faith in our time.]

St. Paul then specifies that this last, although necessary in evolution, is NOT a final state, as it is incomplete by nature. He adds that "When that which is perfect is come, that which is incomplete disappears."

The perfect is Love, which unites in itself the accomplishment of all virtues, of all prophecies, of all mysteries, and of all Knowledge.

It is by the joint efforts of traditional science, based on Revelation, and of acquired Science, the domain of positive knowledge, that is, on "Faith and Hope," that one can hope to fulfill the programme traced out by St. Paul, and finally attain Love in its integral meaning."

The romance, by which Christian society expressed the principle of reciprocal choice, reached its climax in the Middle Ages. In spite of the decline it has known since then, and in spite of a current tendency to return to regressive forms of relations between the sexes, it still remains the avowed ideal of our society.

Is it not exact, then, to speak of the death of romance? A revolution is occurring silently which will replace the free romance, distinctive mark of the Christian era, with the singular romance characteristic of the Holy Spirit. Liberated from servitude to procreation, this romance of tomorrow is called on to cement the indissoluble union between two strictly polar beings, a union which will assure their integration in the bosom of the Absolute. As St. Paul says:

"Nevertheless, neither is the woman without the man, nor man without the woman in the Lord."

The vision of such a romance has haunted the highest minds for thousands of years. We find it in platonic love, the basis of the singular romance in the myths of Androgyne man; of Orpheus and Eurydice; of Pygmalion and Galatea... This is the aspiration of the human heart, which cries in secrecy because of its great loneliness. This romance

forms the essential aim of esoteric work. Here is that love which will unite man to that being who is unique for him, the Sister-Wife, the glory of man, as he will be the glory of God. Having entered into the light of Tabor, no longer two, but one drinking at the fount of true Love, the transfigurer: the conqueror of Death.

Love is the Alpha and Omega of life. All else has only secondary significance.

Man is born with the Alpha. It is the intention of the present work to show the path which leads towards the Omega.

When we ask someone who lives under this constant pressure of contemporary life to turn his mental vision towards himself, he generally answers that he has not enough time left to undertake such practices. ... If he acquiesces, he will in most cases say that he sees nothing: Fog; Obscurity. In less common cases, the observer reports that he perceives something which he cannot define because it changes all the time.

This last observation is correct. Everything is in fact continually changing within us. A minor external shock, agreeable or disagreeable, happy or unhappy, is sufficient to give our inner content a quite different appearance.

If we follow up this interior observation, this introspection, without prejudice, we will soon note that our "I" of which we are so consistently proud, is not always the same self: the "I" changes.

As this impression becomes more defined we begin to become more aware that it is not a single being who lives within us but several, each having his own tastes, his own aspirations, and each trying to attain his own ends.

If we proceed with this experience, we will soon be able to distinguish three currents with that perpetually moving life: that of the vegetative life of the instincts, so to speak; that of the animal life of the feelings; and lastly that of human life in the proper sense of the term, characterized by thought and speech.

It is as though there were three beings within us, all entangled together in an extraordinary way.

So, we come to appreciate the value of introspection as a method of practical work which permits us to know ourselves and enter into ourselves. The inner content of man is analogous to a vase full of iron filings in a state of mixture as a result of mechanical action. Every shock received by the vase causes displacement of the particles of iron filings. Thus real life remains hidden from the human being due to the constant changes occurring in his inner life.

Even so, as we shall see later, this senseless and dangerous situation can be modified in a beneficial way. But this requires work; conscientious and sustained effort. Introspection

carried out relentlessly results in enhanced internal sensibility. This improved sensibility in its turn intensifies the amplitude and frequency of movement whenever the iron filings are disturbed. As a result, shocks that previously were not noticed will now provoke vivid reactions. These movements, because of their continuous amplification, can create friction between particles of iron so intense that we may one day feel the interior fire igniting within us.

The fire must not remain a harmless flare-up. Nor is it enough that the fire smolders dormant under the ashes. A live and ardent fire once lit must be carefully kept alight by the will to refine and cultivate sensitiveness. If it continues in this way, our state can change: the heat of the flame will start a process of fusion within us. Troubles and uncertainties are normal during a period of transition. Sunrise is always preceded by an increase in night's chill.

Today man feels acutely the opposition between the tremendous technical progress and the obvious moral deficiency of humanity. In fact, while life on the material plane is moving at an accelerated pace due to the political, social and industrial Revolution, man has made no marked progress on the moral plane.

Today, any being who thinks will feel unhappy; if his ability to do is deficient, his overdeveloped sensibility makes his active will all the more exacting and refined. This is so much so, that he sees his good intentions wither before they have had the strength to blossom.

There is no reason to hope that the present situation will correct itself automatically. On the contrary, the more technical progress accelerates, the wider grows the gulf in modern man between wanting and the ability to do. This contradiction can be seen on every plane. For example, [over fifty years after] the end of the second world war, the world is trapped in a situation which is neither war nor peace. This in itself is an eloquent demonstration of the powerlessness of those in authority.

Man must now discover new sources of moral energy in the same way that he has - thanks to science - found new sources of physical energy. [The solution lies in a network of human beings] whose latent moral faculties are developed and cultivated.

The knowledge and understanding and savior-faire needed to attain this aim have been preserved through the centuries...

In their ensemble, they form the WAY.

This is "esoteric Christianity."

Century after century, while the flame of primitive Christianity burned low, esoteric work has remained vigilant. The esoteric meaning of the work was a preparatory effort:

its objective was to accumulate the necessary energies on the astral plane, and so make it easier for humanity to pass through the great turnings of History...

These changes in direction, and the coming of the new era they imply, have been constantly notable for the varied active and eminent roles played by women....The principle of Woman's intervention is found in ALL crucial periods of history. Periods where the ennobling role of the woman in the life of human society has faded are marked by a triviality of morals and manners, expressed in particular by a taste for realism carried to its utmost limits.

Today, human relations suffer from a real distortion in the innate role that woman is destined to play at the side of man: instead of being the active force in these relations, the inspiring and fruitful complement to the man, the woman tends to follow a parallel path, which no longer permits her to exercise her own creative vocation.

[...] Man and woman once formed a single spiritual being - [even if in separate bodies] - endowed with the unique consciousness of the real Self; The Being described in the myth of the Androgyne.

In the cycle of the "Fall," the male dominator conceptualization, the rule of the Father and the son, human beings became isolated from their real "I." Human beings take the illusions of the "I," the "predator's mind, so to say, as reality.

The incomplete "I" of the Personality, unfinished and powerless, wanders in life with no faith and no true affection. It goes from error to error, from weakness to weakness, and from lie to lie. A prisoner - perhaps voluntarily - but nevertheless a prisoner - man does not do what he wants to do in life, but does what he hates, blindly obeying a diabolical mechanicalness which, under its three aspects: fear, hunger and sexuality, rules his life. This purely factitious existence has nothing real except the possibility of evolution - which remains latent, and forms the objective of esoteric studies and work. Apart from this seed, everything in exterior life is based on lies.

If the Fall is a direct consequence of identifying with the "I" of personality [the predator's mind, the degraded DNA state], and the solitude of polar beings separated by the Fall is the source of weakness in humans who have in this way become mortal, the return of Unity appears to be an inexhaustible source of new energies. These energies are necessary to man, and to restore the dangerously disturbed equilibrium of today's public and private life, he must seek them out.

However, this return to the perfect unity of polar beings is not given freely. It is the exclusive privilege of those who have crossed, or are ready to cross, the Second Threshold of the Way.

It is through realization of the totally indivisible unity of their real "I", by two polar Indi-

vidualities arrived at the Second Birth, that the original sin can and must be redeemed. This is the solution to the problem - the need to find a new source of moral energy. We have reached this solution by means of the positive method of esoteric study. Man must link together the work of the intellectual and emotional centers. If the question to be studied and solved is of an intellectual nature, then, after the intellectual center has elucidated it, before reaching a conclusion or final decision and before taking action, man must consult his emotional center. Conversely, he must not act impulsively or exclusively under the influence of the emotional center: before acting, he must consult his intellectual center.

In general, man must cultivate in himself the ability to grasp any phenomenon and any problem - in the inner and outer worlds - by simultaneously using the two centers - emotional and intellectual.

The natural growth of the Personality stops long before it is complete. It has an individual limit which depends upon a whole ensemble of factors including: civilization, race, caste, family and social surroundings, education and instruction.

Without continuous conscious effort, the development of the Personality beyond this limit can never occur. ...To take development further, conscious efforts must be made. The rule is exact: whoever does not develop his talents loses them.

We generally seek to develop these talents through education. As long as our studies or researches continue, the Personality continues to grow, although often in a not very harmonious way. But when studies and researches end, and we start to exploit the knowledge we have acquired in this routine manner, the development of the Personality ceases.

The most important and most difficult stage of the Way to pass is the Staircase, also called the path of Access, which leads to the level of man # 4 [the master of the coach.] Anyone who seeks to climb this must make this effort the principal aim of his life. From now on, esoteric work must become the axis of his existence, round which the inner and outer circumstances of his life revolve.

If the desire for transformation has enough vigor and intensity, this will fill the interval between the notes DO and Si, which is the First Threshold - the seeker will then stand with a firm footing on the first step of the Staircase.

The four notes which form the Staircase are linked by a deep interdependence, since their resonance draws its strength from the initial impulse of Desire. This means that if this initial desire does not unite all man's existence in obedience [to the thing desired, i.e. to become free] if it does not dominate his whole being, it is better for him to stop in time and not cross the Threshold. We repeat: The Way is a path of no return. This

is the real reason for this test of Desire. This Desire must have the strength of Thirst.

This categorical demand must not frighten us. At the same time, we must realize that the tests begin from the first step of the Staircase. To cross the first Threshold, many must undergo the first test successfully without looking back: he must be ablaze with the ardent desire to overcome the entanglement of life in the wilderness, so that he can throw himself into the unknown in a search for a new, reasonable and real life.

The first step leads to the test of Faith. To Believe is not enough; one must have faith. Here we note that we are not talking about faith or belief in some outside source, but in the self. Here the seeker must surmount his fear of abandonment. Many trials and troubles will face the seeker... all designed to destroy his faith in his own ability to be and to succeed in finding the life that is not materially evident but is only a dream...

Be not therefore anxious saying, what shall we eat? Or What shall we drink? or Wherewithal shall we be clothed? Your heavenly Father knoweth that ye have need of all these things. but seek ye first the Kingdom of God and His truth; and all these things shall be added unto you.

The second step is a test of Strength.

The third step is the test of Discernment and Skill. He who can see and understand the precept "you cannot serve God and Mammon" will be better prepared to withstand this test.

The fourth step is the test of Love, or true, life-giving love, a consuming fire quite different from what now smolders under the ashes. It is a blazing sword whose flames burn up all alloy mixtures; all that man takes for love - within him or towards him - when it is not that. If we keep these words before our minds, we will immediately be able to judge every movement of the heart, and will know whether or not it contains traces of true Love.

To live in the True, with all lies excluded, is the prerogative of the Cycle of the Spirit: Light without shadow.

We speak here about certain human beings who have attained or who are about to attain the Second Birth. The text leaves no room for ambiguity; Lie not to one another; seeing that you have put off the old man with his doings and have put on the new man, that is being renewed until the knowledge after the image of God: where there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman; but Christ is all and in all.

This is only addressed to those who are on the Way in their relations between themselves. He who reaches Love would not know how to lie. But to triumph over lies requires an

esoteric culture which is inaccessible to ordinary man. This highlights the important problem of lying. The struggle against lying is long and drawn out. It is first of all a struggle against ourselves, against our spontaneous tendencies, and against that mechanicalness that makes us revert constantly to lying.

Useless lies to others are far less harmful than lying to oneself - and easier to master and heal. Lying to oneself sometimes takes on finely shaded forms that necessitate total and sustained attention, together with methodical and persistent efforts. To eliminate useless lying to others does not demand continual effort: one must simply watch to see that it does not slip into conversation. At the moment when it is on our lips a simple effort of attention is sufficient to stop it. That is why in struggling for truth, it is recommended to begin with this type of lie.

But, we easily understand that lying to oneself, or the struggle against this kind of lie, is not perceptible from the exterior.

When we stop lying uselessly, this will also be unnoticed by those around us. One can say that in practice, the struggle against these two categories of lies does not alter man's relations with other men in any way, although it is very effective for the person who undertakes it. We can therefore begin it without delay, as long as we do it discreetly so as not to draw attention to ourselves, and so do not provoke increasing pressure from the General Law [of accident and mechanicalness which will try to circumvent these efforts; [...]] As for efforts at suppressing lies to oneself, they entail quite different and important consequences. Such lies grow deep roots. In this domain, paradoxical situations sometimes arise, some of them of such psychological subtlety that it is difficult to draw them out of the shade.

Here we must mention the question of marriages where one of the partners, having realized that this union is an error, persists in trying to convince him or herself of the contrary. If he is of an affectionate nature, he will redouble his amiability towards his partner as if truly toward his polar "other." The absurdity of the situation reaches its limits if the other partner reacts by adopting a corresponding attitude - without any sincere or spontaneous glow of tenderness.

The danger from the esoteric point of view is that, by mere force of habit, such a situation takes on for one of the partners, or even for both of them, the value of true love. This kind of lying to oneself can go on for dozens of years with people who are amiable and of good faith, and they entail tragic disillusionments in the end.

The man who starts to struggle against lying to himself must be forewarned of these difficulties, and of the possible collapse of some or all his greatest values. All should know that true esoteric work only begins after the individual has passed through a general bankruptcy and has had his gods helplessly thrown to the ground. We have indicated

the absolute necessity for anyone who aspires to esoteric development to cure himself as soon as possible of this deep-rooted habit of lying to himself. We shall now look at this problem from another angle: that of the objective results which man obtains when he is able to stop lying.

This work takes time, demands the courage to face disillusion, and needs self-confidence and faith in the self. As the seeker advances, he feels a new sentiment. He will sometimes feel bitter regret as his beautiful dreams vanish, but at the same time he will feel himself more and more liberated.

His growing sincerity towards himself will establish an atmosphere of truth in his inner life. The law proclaimed "you shall know the truth, and the truth shall set you free" will apply to him in its fullness.

The word "free" was deliberately chosen to contrast a state of slavery. After each operation of inner purification, painful though it may be, the seeker will feel more and more fully a profound gratitude for being freed from this absurd slavery. Having reached a certain stage in internal liberation, the individual will understand the full value of the magical power expressed in the word Freedom.

The acquisition of Inner Freedom is the sine qua non condition of further success in esoteric work.

This elimination of lying to the self enables one to observe the work of the lower centers in the self objectively. This observation is commenced from this "command post" of impartial observation and judgment of the individual who has overcome the lies to the self.

When our interior world is thus purified by these rays of the "B", when we have ceased to lie to ourselves, how then are we to act towards others? This problem is far from easy.

It is written: "the kingdom of heaven is forced, and it is the violent men who hold it." If we remember that the kingdom of heaven is within, and NOT outside us, then we begin to understand that some force or even violence must be employed INTERNALLY to retake our own fortress.

This is very often necessary to eliminate the roots of Illusion within us, the mother of lies to ourselves. Thus we see that the test at the fourth step is decisive. Until lying stops, man drags along the defects of his past: lying, weakness, self-pity, inner compromise. Generally, it takes time, the opportunity and the possibility to rid himself of his baggage before committing himself to the fourth step is met. Many individuals, because of the weight of their past, waste time and allow many opportunities which present themselves to go by.

But, on the fourth step, the balance sheet must be drawn up and accounts settled. Man, poor and naked, is accepted at the second Threshold, but only on condition that he is consistent and pure.

The essential is that he be consistent, meaning that he contains within himself true Love, which can only be revealed by the cessation of lying to the self. Everything false within him will be burned by the flames of this blazing sword. All of these steps happen more or less together in many combinations. They are distributed unequally according to different personalities, and driven by the force of our Desire to be free.

In stepping onto the Staircase, to approach and then cross the Second Threshold, man adopts a new attitude towards himself: from this point on, he takes his fate in his own hands.

During later development, the Individuality becomes progressively integrated with the higher cosmos.

The life of man is a film. It is certainly difficult for our Cartesian minds to grasp this concept. Our three-dimensional minds are badly adapted to ideas and facts which touch on the domain of the eternal.

Incomprehensible as it may seem, our life is truly a film produced in accordance with a script. This film goes on continuously, without ever stopping, in such a way that, at the time of his death, man is born again. What seems absurd is that he is born in the same place, at the same date where he was born before, and of the same parents. So the film goes on again. Each human being, then, is born with his own particular film. This represents the field of action in which man is called to apply his conscious efforts.

The repetition of the film is not reincarnation, although these two notions are often confused. Exterior man, who lives in the system of the Future-Past cannot embrace in a single moment the ensemble of his film, nor even the part that contains his immediate future. To do so, he would need to enlarge the slot of his Present.

It thus happens to him that, faced with certain events, he will feel that he has already seen or lived those events. Some see in such phenomena the proof of so called reincarnation. In reality, phenomena of this sort are the result of a casual and temporary surge of fine energies in the organism: the slot of the individual Present then enlarges for a few moments, and some significant facts of the immediate future slip into the waking consciousness. In this way, the impression is created of a return of another time. In a certain way this is true, although the impression of having lived before is only caused by mechanical unfolding of the film.

By reincarnation, we must understand a phenomenon of a very different order. Although the theoretical film revolves integrally on the plane of possibilities, meaning in eternity,

the film of the exterior man clings to the plane of realization, that is, of Time, but only to the extent strictly necessary to satisfy the ends of the Ray of Creation.

True reincarnation, on the other hand, occurs entirely in time, and belongs integrally to the domain of the Real, well understood as part of the broader frame of Manifestation. The human personality is not a reality in the proper sense of the word, but a possibility. It plays a role in the film to which it is attached, from which it will not disappear until the moment of the Second Birth. At that moment, it will cease to be a Personality. Because of its indestructible union with the real "I", it will be transfigured, and so it will become an Individuality. As long as man lives in the wilderness, self-satisfied and immersed in lies and illusions, the film will unfold with mechanical inflexibility, and the Personality will remain entirely unchanged.

These circumstances start to change the moment man crossed the first Threshold. This passage can be compared to the conception of the future Individuality. The Staircase symbolizes the period of gestation, and the crossing of the second Threshold represents the second Birth, the birth of Individuality. As man becomes more and more integrated with his "I", growing his Individuality, he becomes progressively integrated with the Cosmos and acquires "gifts" appropriate to his individual nature. Simultaneously, he progressively participates in real, objective existence, which finally characterizes his being.

This is liberation from the bonds of the film.

It is only at this point of evolution that true individual reincarnation becomes possible. True reincarnation is not mechanical; it is done consciously, generally to accomplish a mission.

The heart must therefore be pure, and if not already pure, it must be purified. This is the sine qua non condition of success.

All the discussion of lying in all its aspects is given to emphasize the absolute need for purifying the heart, and for beginning to re-educate the emotional center in a positive direction. [Remember, the emotions are represented by the horse pulling the coach.] This necessity explains the meaning of the words of Jesus: "Except you turn, and become as little children, you shall in no wise enter into the kingdom of heaven."

This refers specifically to the emotional life. Many have interpreted this as a restriction on the development of the intellect. This is a huge mistake. Intelligence and intellect must be developed and stimulated. The admonition to "become as little children" only points to the need for purity of the centers, NOT the idea of keeping them in a primitive state. Paul wrote: Brothers, be not children in that which concerns judgment, be children in what concerns malice, but as to judgment, be fully grown men."

It is now time to turn to a possible short cut in esoteric work which can rapidly take us to the second Threshold.

This is a possibility offered to Polar beings, those couples described by the ancient Tradition in the myth of the Androgyne.

On the basis of the preceding analysis, the essential data for the film of any ordinary person can be described as follows: as the hero of the romance of his own life, the subject must necessarily be the star of the film.

But he can also play a minor role in the film of people who play a secondary role in his own film. In this way, each film gets enmeshed with other films, where the same people are found in totally different situations.

One must also distinguish between two categories of actors.

The first are really part of the cast. A definite role is assigned to them: they are organically tied to the film.

The second group only appear by accident in the film, drawn into the action by the free movements of the hero. This complexity is further increased because some of the actors who have genuine parts in the film play their roles badly, while others play roles which are not their own. Situations like this are widespread.

The human Personality is an organism with multiple parts or facets, 987 to be exact. In the ideal case, only realized by polar beings, and the only effective one from the esoteric point of view, the 987 facets of man and woman are strictly polar. These are the predestined husband and wife whose union will create a true couple.

However, the cast contains other people, who play roles organically tied to that of the hero, and who are necessary to bring the film in its ensemble to its natural end. These are friend souls, brother souls, sister souls, collaborating souls, servant souls, etc. The Personalities of each of them have a certain number of facts identical to those of the hero, for actors of the same sex, or polar for actors of the opposite sex. In the case of brothers and sisters, the number of identical or polar facets can be as many as half or even more. The lack of discernment and of sincerity towards ourselves, the innate desire to find a perfect resonance to the vibration of our soul, and the impatience that follows, all multiplied by the action of the General Law [of accident], induce us too often to contract unions which can only result in absurd situations. Instead of resisting the mirage; instead of waiting and seeking, we slip into imperfect unions, which are a source of suffering both for the partners and their children. In addition, these unions alter the meaning of the film in its ensemble, and so corrupt the personal lives of all the actors in the drama. Lastly, the esoteric results foreseen in the initial composition of the film are gravely compromised. It is as a result of considering on the matrimonial plane, or

through lack of consideration on the sexual plane, that most of our errors are committed, including those which demand the heaviest payment.

Even beings of good faith are not exempt from error.

To confuse a brother or sister soul for husband or wife compounds very complicated situations, especially from the esoteric point of view. The situation is all the more confused when children are born from such unions.

Life then takes on the character of a perpetual compromise with oneself. the moral and physical health of "accidentally united couples" suffers: with changes in the intellectual center due to cheating and lying; heart disease if the emotional center is sensitive and still aspires to the truth; also diseases of obscure origin, of which cancer is one that attacks the body in its most fragile parts. In every case, the condition necessarily leads to permanent loss of fine energies which, in its turn, brings on accelerated aging and leads to premature death.

Difficult as are these situations that arise out of our errors, they must not prevent anyone who throws himself into esoteric work from finding the courage in himself to look them in the face and to search for a satisfactory outcome. If the Devil - the General Law - tries to lead us into new errors to obstruct our esoteric evolution, the supporting hand of the Lord is always stretched out to help us. Yet our minds, too rational and too realistic, often stop us from sensing this help.

When a situation has been entangled by our errors, the Gordian knot must NOT be cut, it must be untied in such a way that the participants, both tied by the same knot, feel only relief at the disappearance of a situation which was simply a source of suffering for both. If the situation is resolved, the original meaning of the film and its normal development can be found.

The ensemble of people organically linked in one film forms a team. In the initial conception of the film, this team must attain a predetermined aim as a result of the way the participants play their roles in the play of life. This esoteric aim is always different from the aims we follow under the influences of the General Law [the Matrix]. The objective for such a team always has an esoteric meaning in fact, though the Personalities which compose it may be very different. they will share a deep need: a desire to end lies and illusions once and for all, the escape the domination of the [Predator's mind] and, in one form or another, to reach that objective existence in which man finds his real "I" and identifies himself with it.

Here we must describe the principal law which underlies the formation of these teams. On the material plane, the greatest reward goes to him who commands. On the esoteric plane, the greatest reward goes to him who serves.

The confusion between these two important master ideas - that of commanding and of serving - sometimes appears dramatic. Even among Jesus' disciples, the question of knowing who was greatest among them tormented them.

The more evolved the team, the more important the task entrusted to it. History provides examples of the work of teams in all fields. The role of women in teams is particularly marked in crucial periods of the history of peoples.

[...]Once the First Threshold is crossed, esoteric work will begin to reveal the true meaning of the film. Man must proceed with an impartial analysis of its contents: the role that each of the actors plays in it - and the value of this role - must be passed through a sieve.

Gradually, as this stripping work progresses, the positive or negative character of different roles emerges more and more clearly. After this, inappropriate elements tend to disappear from the scene.

At the end of this analysis, the film will contain only a reduced number of actors. But all of them are organically bound together, and with the hero, by the contents of the play, as it was conceived from the beginning of these experiences... which are pursued by the real "I" through centuries or even millennia. The play must then be played out to its resolution or denouement.

The basic task of man, once he has crossed the first Threshold, is to shelter himself from the karmic influences which are the effects of errors committed in his free movements, either in the present life or in the past. In the past, workers used to go to some monastery or hermitage where they were able to concentrate on introspective work. In the present, our times require energetic and rapid methods.

Our last question is to examine the method whereby the Staircase between the two Thresholds can be climbed more quickly, while we remain and work in the contemporary world.

This means exists: it is to work as a couple. However, for this esoteric work to be completed successfully by two people, it is essential that the two beings - man and woman - are integrally polar.

In the "long path," by successive elimination based on long and minute analysis of his film, and after new errors and new failures, man may end by finding his legitimate spouse, a fully integral polar being with whom to unite himself.

In the "short path", man must begin by a conscious search for his polar being. If found, they can work together on the film which - in its origin - is common to them both. A man alone is incomplete. But just where he is weak, his polar being is strong. Together,

they form an integral being: their union leads to the fusion of their Personalities and a faster crystallization of their complete subtle bodies, united into a common second Birth. This is the redemption of "original sin."

The system of films is conceived in such a way that polar beings will necessarily meet in life, in certain cases more than once. Only the confused ties contracted in this life by each of them, as a result of their free movements, combined with the karmic consequences of one or more previous experiences, can divert the man or woman from the ONLY being with whom they could form a Micro cosmos.

If there were no karmic debt, everything would go wonderfully: two young people would meet in the most favorable family and social atmosphere, and their union would represent a true fairy-tale. But this is not reality.

Obedying the principle of Imperfection, and moved by the action of the General Law, the two predestined beings will commit errors. Deeply buried in lies, they do not generally know how to appreciate the gift they are given. Often, they do not even recognize each other.

If this is the case, then an agonizing question is put: is there one or more means to detect our polar being, and if so, what are these means? To meet that person, to do so without recognition, to let our polar being pass by, is the worst mistake we could possibly make: because we would remain in our factitious life, without light.

Must not everything be sacrificed in favor of a union which is the only chance of our life: the promise of return to paradise lost?

Nevertheless we should beware of the last trap, one we can fall into just at the moment when ineffable happiness seems to smile upon us. We have just said: all must be sacrificed; we have not said: all must be broken. If, having recognized one another, the two polar beings triumph over this last ordeal or test, often the most painful, the new life, will open in front of them, as they are then called to be One on earth and in heaven.

But let us now return to the question of knowing how not to pass by after having met our true alter ego, the pledge of happiness and salvation. There is a whole series of subjective and objective clues which assist us in recognizing our polar being. The polarization is manifested on ALL planes simultaneously: sexual, physical, mental and spiritual.

Two elements must be taken into consideration: If it is correct to say that the predestined man and woman are absolutely polar beings, this polarity is not simple because, to a certain measure, both are physically, mentally and spiritually hermaphroditic beings. That measure, that proportion, is at the same time, sufficient and necessary. It is necessary to permit every being coming into this world to carry within himself the image of the polar being; this image is expressed, in each case, by means of the organ of

the opposite sex which exists in every being in a state of non-development. It is, so to say, a part of the flesh and blood of his polar being that each one of us carries within himself. This proportion is sufficient, that is, it is the absolute minimum that will not jeopardize the complete polarity, since the proportion of hermaphroditism in both polar beings is strictly equivalent.

The second element, which is subjective, is the distortion of our personality due to conscious or unconscious deviations to which the initial film was subject during the course of our existence. Distortions of this kind make it more difficult to recognize the polar being, and can make us less willing to exert ourselves to unite with that being. [...] It is the Androgyne who constitutes a true Micro cosmos, not the isolated man or woman. The creation of man in the image and likeness of god was in the form of the Androgyne: this description refers to the joint astral body of two polar beings. For man as for woman, salvation in the bosom of the Absolute depends on their reintegration in the Micro cosmos, as Paul indicates explicitly: "neither is the woman without the man, nor the man without the woman in the Lord."

Man and woman are in fact, incomplete beings who - taken apart - cannot reflect in His fullness the image of God who is all in all.

It is an axiom that every man and every woman has a polar being. Nevertheless, not all human beings feel the imperative need to be united to their polar being. Beings who live enclosed in their Personality without thinking deeply - which constitutes the great majority of humanity - enthusiastically involve themselves in a life ruled by material influences, and do not really feel the need for such a union. For them, the polar being is on the same plane as everyone else. The Personality does not perceive anything exceptional in him, and if by some chance an extraordinary impression is experienced, it is instead felt as something abnormal and embarrassing.

We can speak of couples formed under the influence of the Law of Accident in which the partners have opposite aspirations. At the base of such unions we often find, beside a double error of judgment, the influences of karmic debt, remote or recent. The most intelligent attitude to take on such occasions is to unite the efforts of the couple to unravel the situation to their mutual benefit. Left to itself, the situation will only get worse. Very special care must be taken of the children of such a union, as they suffer within the union. Everything must be done to remedy this. As a general rule, we must not lose sight of the fact that, even if it is permitted to the human being to offer himself in sacrifice, he has no right to accept the sacrifice of others. To sacrifice yourself to a union that is formed under the law of accident only teaches your children to do likewise and hinders their possibilities of ever discovering their own polar being.

Accelerated evolution of the hero of a film via work on the self - i.e. purification - brings him ever nearer to his polar being. At the same time, it automatically removes from the

film those personalities who are not organically integral.

After the formation of the magnetic center within him, man starts to feel the desire, the need, to be united to his polar being. This desire and need will increase in proportion to the growth of the latter.

The concept of the Androgyne has purely mythical or theoretical value for ordinary man. But we now realize that a living aspiration to be re-integrated in the Micro cosmos - the most direct way to the re-integration in the Absolute - is the fruit of a high moral culture within the individual.

As mentioned, esoteric evolution is conditioned at the start by bankruptcy, a moral breakdown. To make progress after this, man must know exactly where he stands. He must SEE himself.

Isaac the Syrian said that he who has been able to see himself as he IS, is better than he who has seen angels. What we call bankruptcy, the ancient traditions call "death." It is death while still in a living body. One must first die, then be resurrected. By progressively taking his fate into his own hands, man at the same time takes responsibility for ALL the partners in his film. He must restore the original meaning of his film, then push the development of the latter in such a way that the "play" be properly played out to its intended denouement. The hero, while working on himself, must apply himself to create new circumstances around him, which will enhance the unfolding of the action towards its originally intended conclusion.

His exterior efforts must above all be directed towards the creation of these circumstances, NOT towards seeking direct influence over people. Such direct influence over people may seem opportune, but it is an error. Instead of unraveling the situation, the influence creates karmic debts which complicate things all the more. One must be very prudent and circumspect.

Yet new circumstances must be created in a way that effectively helps those interested to act in the direction desired.

Once again: man should seek to serve, not to impose himself.

Patience, perseverance and faith are qualities of great practical value in this work. For man to recognize his polar being, he must be fully attentive on all planes accessible to his consciousness. In fact, as a result of the distortion of the film, the meeting always occurs in circumstances and in a manner least expected, generally at a moment and in a form which resembles nothing he could ever have imagined.

The rule is precise: to recognize his polar being, man must know himself. This is obviously logical: to recognize his alter ego, man must first recognize his own ego. We

are thus confronted once again with the problem of the search for the way. It is true that the "I" of the body, like the "I" of the personality, aspire to find the perfect response from another being. This means that ONLY by identifying himself more and more with his REAL "I" that a man magnetizes the union with his polar being. It is with a heart full of faith, sharpening within himself his highest faculties of intuition and attention, his sense of critical analysis taken to the highest point of alertness, that man will go in search of the being without whom he is not real.

As it was for the troubadour long ago, it is in Courtly Love that he can hope to find and recognize "la Dame de ses Pensees." The difficulty we find in discovering our polar beings lies in the fact that we are deformed, and constantly distort our film by free movements. We must rectify our own distortion and renounce our impulsive movements. This explains the prescription not to act under the influence of only one center. It is the necessity to correct for our distortion, which, logically, imposes on us the need, both in reception and transmission, for conscious effort to make our emotional and intellectual centers work together.

When polar beings meet, by what immediately perceptible signs can humans who are still imperfect, still deformed by karmic debt, be certain in all objectivity that they are not making a mistake?

Here are some indispensable criteria that can have objective value in mutual recognition. From the first meeting, in the presence of the polar being, both the "I" of the Personality and the "I" of the body vibrate in a manner which resembles nothing ever felt before. The reason for this is that these "I's" find themselves then in the presence of their First Love which continues through the centuries. Without clearly being conscious of it, the polar beings know each other; and this knowledge, as ancient as they are themselves, is expressed by the voice of their subconsciousness. This creates an atmosphere of absolute confidence and SINCERITY from the moment they meet.

This is the Touchstone: for polar beings do NOT LIE to each other. They do not need to lie, for inwardly both are one single being, from the depths of which the real "I" issues his call and gives his assent.

After this, that absolute, spontaneous sincerity constitutes the basis of their relationship. This gives these two beings an otherwise inconceivable feeling of Freedom in Unity, which ends the impression of servitude and isolation under which we ordinarily live. Soon afterwards, vague reminiscences of past experiences will start to come to the surface in their waking consciousness.

The reader will now understand the deepest reason why lying to oneself is forbidden: he who lies to himself will also lie to his alter ego. That will be the end of the miracle. The wonderful side of the meeting will disappear behind a curtain of trivial lies, which will

rapidly take the aspect of an impassable wall.

This is how and why exterior man passes by his polar being without recognizing her. This is why practical work on the esoteric Way starts and necessarily continues with a struggle against lying to oneself. Success in this field is indispensable. To reach this aim, no price whatsoever is too high to pay.

If they are open to the truth, and if their meeting makes chords - silent until now - vibrate in harmony within them both, the way is then marked out, for polar beings, by their conscious efforts to re-create the Micro cosmos which had formerly been dissociated and broken.

They will traverse the Staircase like an arrow and will suddenly find themselves in front of the second Threshold. The catechumen crosses the First Threshold under the impetus of a negative feeling: the horror of life in the wilderness, and the ardent desire to escape from it.

To reach the Second Threshold, the two polar beings who present themselves in front of it must be holders of a positive password, which will be required from them at that precise moment.

The Way opens to those who know what they want; know what they aspire to, on the Way and outside the Way, in an exterior life which after this can never again be detached from esoteric work. Happy are those who can be useful in it.

The Door which leads to Life will open before them, and they will read on the pediment of the wall the sacramental inscription:

The laborer is worthy of his hire.

It is important to grasp clearly the difference which exists between the film, a mixture of possibilities, and reincarnation in time, which belongs to the domain of the Real, and to understand the meaning of this difference.

At the time of the second Birth, that is to say, by crossing the Second Threshold, man escapes his bondage to the film, and enters the domain of redemption. He is then admitted into the sacred brotherhood of living Beings. These beings are an unshakable force: those who are part of it are no longer subject to illness or sorrow. Death loses its hold over them. They have overcome the world.

In theory, the film in which man is born and in which he lives can go on until the end of the world, on condition that he is happy, satisfied with himself, attributing his virtues to himself, and blaming others for his mistakes and misfortunes. Properly speaking, this kind of existence cannot be considered as human; it could be described

as anthropoid. This term is justified in the sense that exterior man, immersed in self-satisfaction, represents the crowning achievement of millions of years of evolution of the species from its animal ancestors, yet from the point of view of esoteric evolution, he is a possibility which has not yet been realized.

If we envisage the problem of esoteric evolution from the point of view of the film and the different parts man can play in it, it is clear that this kind of evolution is impossible as long as the film can always be considered as turning in the same circle. People who perform in such a film are those we have called anthropoids, puppets, the dead who, in the words of Jesus, "believe themselves to be alive."

Esoteric evolution starts when man, by his conscious efforts, proves capable of breaking the circle and transforming it into an ascending spiral. The spiral represents an intermediate state between the position where the human Personality is found to be trapped in the film, which revolves mechanically in a way hardly separated from the eternal plane, and that of the perfect, free Individuality, who is able, if need arises, to reincarnate consciously in Time.

This is an intermediate state in this sense, that the film definitely departs from the plane of the eternal, from the plane of possibilities. The curve of life, which for exterior man does not in practice differ from a circle, transforms itself into a spiral and does not end - as it did previously - almost at its point of departure: the distance between these two points now marks a definite progression in Time.

The film in the form of a spiral belongs to human beings who climb the staircase. Complete disengagement of the film is produced at the moment of crossing the second threshold. If man is able to do that successfully during a single life, so breaking the circle for the very first time, he does not return to it. Such a case is very rare: it is the lot of the just.

Generally, this liberation requires several lives; several revolutions of the spiral. As a general rule, each revolution occurs in Time, and consequently can appear to be a reincarnation. In reality, it is nothing but a return to exterior life. A pseudo-reincarnation like this is neither conscious nor personal: it is the actors in the film who return, and they do not remember any previous experiences.

However, a change is possible as soon as the conscious efforts of man increase the effect of the Time factor by enlarging perception of the Present. In a film which unfolds in a spiral in this way, the contents of the play change; they change in two ways: first in each life, that is, during each revolution, and also from spiral to spiral. The composition of the cast, the circumstances, and the scenery all change. Two elements however remain permanent: first, the general aim, to reach and cross the second Threshold; then the absolute condition for crossing this Threshold, that all the karmic debts which have been

accumulated in the present life, as well as during previous spirals, must be neutralized and liquidated.

Before the Second Threshold, every drama must be played out to its denouement. The work is hard and difficult because man constantly makes mistakes.

The attentive reader has already understood that following the spiral, or climbing the Staircase, is reserved for human beings who have already absorbed a certain quantity of "B" influences and who thus possess a more or less developed magnetic center. This does not guarantee that they will make no more errors.

It is true that from the time man first mounts the Staircase he is watched, especially if he makes sincere and considerable efforts. The Esoteric Brotherhood offers him a helping hand. Certain meetings, a play of favorable circumstances, are the forms taken by this help. This assistance does not, however, free him of the need to work on himself and to go on making conscious efforts. In addition, it must be said that often the proffered help is not used, because man does not listen to the advice given, or because he does not grasp the meaning of the favorable circumstances and the possibilities of progress which open before him. He is still more than half a creature of the domain of Illusion, he continues to take frequent impulsive decisions, and often turns against his own avowed aims.

It must be understood that as long as a man has not attained and crossed the Second Threshold, he will have to start all over again. He will restart every spiral in the wilderness, he will once again have to discern the Cosmic Solar influences, cross the First Threshold, and climb the Staircase step by step. It is true that no conscious effort is ever lost, but the experience acquired in one spiral only appears in the next in the form of innate personal aptitudes, or vague recollections of people in the cast.

We should know that, at the end of a spiral (incarnation), a comparison is made between the film as it was conceived at the time of birth and what it has become at the time of death. The balance sheet between these two states is drawn up, as in accounting, by listing assets and liabilities, followed by a profit/loss statement. This will show the result of the elapsed life objectively.

This balance sheet furnishes the basic elements for composing the film at the start of the following spiral. If we could avoid all errors and complications in this new experience, produced as a result of free movements, esoteric evolution would then occur in a harmonious rising curve. Generally, this is not the case. Man most often comes to this idea of evolution after he has already complicated the film to which he belongs.

But true evolution cannot occur except on the basis of the original film - after all artificially added elements have been eliminated. The latter is conditional on a return

to the PURITY of the centers, especially the emotional center which - at least at the start - is the sole receptacle of Cosmic Solar influences.

Wrong work of centers

In 4th Way teaching, a basic tenet is that the lower centers of man hardly ever work together as they are supposed to.

Mouravieff gives us some common examples of the wrong work or unharmonious development of centers. When considering this, it helps to think of little 'I's as composed of slices of different centers working together. We remember that each of the thinking, feeling and moving centers is split into positive and negative halves, which in turn are each divided into mechanical, emotional and intellectual aspects. This gives us $3 \times 2 \times 3 = 18$ slices. A little I corresponds to a collection of up to three of such slices. This lends them their different character, interests etc. The possibilities for disharmony or even pathology are practically endless but some forms are culturally more common than others.

Any of the three lower centers may usurp the energy of sexuality. When this happens, they launch into their characteristic activity with a sort of frenetic but ultimately ineffectual zeal. The moving center will climb mountains and set records. The feeling center will imagine grand passions of romance or fanatically embrace diverse causes. The thinking center will build edifices of logic that have nothing to do with reality. The power of illusion attributed to kundalini may be off-hand related to this also.

Centers have their typical hydrogen which they use for fuel. These are higher hydrogens which do not correspond to matter as we understand it. Still, the material metabolism of man produces these. For the thinking center this is H48, the hydrogen of impressions. For the moving center this is H24. For the emotional center, this is supposed to be H12 but due to poor functioning of the system this is not available so the feeling center runs on H24. This causes emotions to lack their possible highest refinement and keeps the lower emotional center cut off from the higher emotional center. This comes from the fact that it simply works too slowly in the absence of its intended fuel. Great intensity or refinement of incoming impressions may produce a surge of H12 so as to allow a momentary contact between the lower and the higher emotional center.

The thinking center may be filled with the hydrogen of the emotional center. This causes a change in its functioning where it loses its capacity to doubt. It can become a simple device for rationalizing the demands of an overriding emotion. This is called emotional thinking. This has chemical characteristics, such as high levels of adrenaline, dopamine, serotonin and so forth, depending on the type of state. Still, these substances are themselves neither H24 or H12. Rather, they are physical manifestations that occur together with this non-physical energy and belong to the general category of H96.

The moving center may take over any area of functioning. This is the most capable and best

formed of the centers, benefiting from the whole length of biological evolution. This is justified in situations involving survival but can be limiting otherwise. The moving center is capable of great discipline, up to the point of obtaining quasi-magical powers but these effects are esoterically impure and not Informed by 'heart.' . Thus they are often centered on power for the self. This power can silence any doubt arising from the negative half of the emotional or intellectual centers and thus the magician can be remarkably consistent and free from doubt.

A noteworthy anomaly is the so-called chimera. This is specially favored by a society emphasizing intellect over other values. This is a being with a strong moving center and a strong intellect but a disconnected or atrophied lower emotional center. The coarser drives and passions of the moving center have taken the place of emotion in the chimera. The chimera is not inhibited by remorse and will do anything it does not get punished for. Such can be a reckless adventurer, calculating manipulator and many other things but the main idea is that this form is without moral compass and does not really have any deeply integrated set of values. A psychopath is an extreme form of chimera.

All the peculiarities of wrong work of centers may occur in either Adamic or preadamic man.

See also

- [Organic portal](#)
- [Chakra](#)
- [Higher centers](#)
- [Negative emotion](#)

Conscience

From the dictionary, we have the following definition of **conscience**:

The awareness of a moral or ethical aspect to one's conduct together with the urge to prefer right over wrong: "Let your conscience be your guide."

A source of moral or ethical judgment or pronouncement: a document that serves as the nation's conscience.

Conformity to one's own sense of right conduct: a person of unflagging conscience.

The part of the superego in psychoanalysis that judges the ethical nature of one's actions and thoughts and then transmits such determinations to the ego for consideration.

In *In Search of the Miraculous*, P. D. Ouspensky describes conscience as follows:

In ordinary life the concept 'conscience' is taken too simply. As if we had a conscience. Actually the concept 'conscience' in the sphere of the emotions is equivalent to the concept '**consciousness**' in the sphere of the intellect. And as we have no consciousness we have no conscience.

Consciousness is a state in which a man knows all at once everything that he in general knows and in which he can see how little he does know and how many contradictions there are in what he knows.

Conscience is a state in which a man feels all at once everything that he in general feels, or can feel. And as everyone has within him thousands of contradictory feelings which vary from a deeply hidden realization of his own nothingness and fears of all kinds to the most stupid kind of self-conceit, self-confidence, self-satisfaction, and self-praise, to feel all this together would not only be painful but literally unbearable.

If a man whose entire inner world is composed of contradictions were suddenly to feel all these contradictions simultaneously within himself, if he were to feel all at once that he loves everything he hates and hates everything he loves; that he **lies** when he tells the truth and that he tells the **truth** when he lies; and if he could feel the shame and horror of it all, this would be the state which is called 'conscience'. A man cannot live in this state; he must either destroy contradictions or destroy conscience. He cannot destroy conscience, but if he cannot destroy it he can put it to sleep, that is, he can **separate by impenetrable barriers** one feeling of self from another, never see them together, never feel their incompatibility, the absurdity of one existing alongside another.

Almost all discourse about the human being speaks as if the human being were a unit. The **Fourth Way** recognizes that this is only very seldom the case. TS Elliott once said the "man cannot face too much reality". This is so also as regards conscience. Even if all buffers could be immediately

dissolved, this would not leave man as a functioning whole. The real I must be strengthened and built up before this makes sense. All these processes of development are gradual and take place concurrently.

In *Beelzebub's Tales to His Grandson*, [George Gurdjieff](#) discusses conscience in many places. The following excerpt deals with the League of Nations and man's perpetually unsuccessful attempts at stopping war:

In the course of observations during my last sojourn there I cleared up, among other things, that the beings with objective Reason do not happen to be in these societies for the following reasons:

The point is that in order to participate in any society whatsoever, a being must always of necessity be important and such a being there among them, thanks once again to the abnormally established conditions of being-existence, can only be one who either has a great deal of money or who becomes what is called 'famous' among the other beings there.

And since especially during recent times only those beings can become famous and important among them in whom the mentioned sacred function, namely 'being conscience,' is entirely absent, then in consequence of the fact that this sacred function in the presences of beings is in general always associated with everything that represents and is Objective Reason, then, of course, those three-brained beings with Objective Reason always have conscience as well, and consequently such a being with conscience, will never be 'important' among the other beings.

That is why the beings with Pure Reason there never have had and never will have the possibility of taking part in the societies of beings who are formed of important and power-possessing beings.

See also

- [Buffer \(Fourth Way\)](#)
- [Self-calming](#)
- [Psychopathy](#)

Conscious vs. mechanical suffering

The [Fourth Way](#) has a complex notion involving **conscious** and **automatic (mechanical) suffering**, seen as being diametrically opposite in their effects.

[George Gurdjieff](#) speaks of the holy 'being partkdolg duty' in *Beelzebub's Tales to His Grandson*. This is defined as consisting of conscious labors and intentional suffering and is an impulse necessary for man's development towards [objective](#) reason and [being](#).

This is not to be confused with mechanical suffering, which is the emotional or physical reaction to anything ordinarily painful. This "[feeds the Moon](#)", whereas intentional suffering and conscious labors produce internal friction which is necessary for crystallizing anything of lasting value. The difference between the two types of suffering can be quite subtle and often ambiguous.

[P. D. Ouspensky](#) quotes Gurdjieff in *In Search of the Miraculous*:

If there is anything in the world that people do not understand it is the idea of sacrifice. They think they have to sacrifice something that they have. For example, I once said that they must sacrifice 'faith,' 'tranquillity,' 'health.' They understand this literally. But then the point is that they have not got either faith, or tranquillity, or health. All these words must be taken in quotation marks. In actual fact they have to sacrifice only what they imagine they have and which in reality they do not have. They must sacrifice their fantasies. But this is difficult for them, very difficult. It is much easier to sacrifice real things. "Another thing that people must sacrifice is their suffering. It is very difficult also to sacrifice one's suffering. A man will renounce any pleasures you like but he will not give up his suffering. Man is made in such a way that he is never so much attached to anything as he is to his suffering. And it is necessary to be free from suffering. No one who is not free from suffering, who has not sacrificed his suffering, can work. Later on a great deal must be said about suffering. Nothing can be attained without suffering but at the same time one must begin by sacrificing suffering. Now, decipher what this means.

From *Beelzebub's Tales to His Grandson*:

He [Buddha] then, among other things, told them very definitely the following: "One of the best means of rendering ineffective the predisposition present in your nature of the crystallization of the consequences of the properties of the organ Kundabuffer is "intentional-suffering"; and the greatest intentional suffering can be obtained in your presences if you compel yourselves to be able to endure the "displeasing-manifestations-of-others-towards-yourselfes.

[...]

The factors for the being-impulse conscience arise in the presences of the three-brained

beings from the localization of the particles of the "emanations-of-the-sorrow" of our OMNI-LOVING AND LONG-SUFFERING-ENDLESS CREATOR; that is why the source of the manifestation of genuine conscience in three-centered beings is sometimes called the REPRESENTATIVE OF THE CREATOR. "'And this sorrow is formed in our ALL-MAINTAINING COMMON FATHER from the struggle constantly proceeding in the Universe between joy and sorrow. In all three-brained beings of the whole of our Universe without exception, among whom are also we men, owing to the data crystallized in our common presences for engendering in us the Divine impulse of conscience, "the-whole-of-us" and the whole of our essence, are, and must be, already in our foundation, only suffering. And they must be suffering, because the completed actualizing of the manifestation of such a being-impulse in us can proceed only from the constant struggle of two quite opposite what are called "complexes-of-the-functioning" of those two sources which are of quite opposite origin, namely, between the processes of the functioning of our planetary body itself and the parallel functionings arising progressively from the coating and perfecting of our higher being-bodies within this planetary body of ours, which functionings in their totality actualize every kind of Reason in the three-centered beings. "'In consequence of this, every three-centered being of our Great Universe, and also we men existing on the Earth, must, owing to the presence in us also of the factors for engendering the Divine impulse of "Objective Conscience," always inevitably struggle with the arising and the proceeding within our common presences of two quite opposite functionings giving results always sensed by us either as "desires" or as "nondesires." And so, only he, who consciously assists the process of this inner struggle and consciously assists the "nondesires" to predominate over the desires, behaves just in accordance with the essence of our COMMON FATHER CREATOR HIMSELF; whereas he who with his consciousness assists the contrary, only increases HIS sorrow.

We could say that mechanical suffering is rooted in [subjectivity](#) and consideration for self. Intentional or conscious suffering is on the other hand rooted in internal struggle for [objectivity](#). It is choosing the higher in the place of the lower, choosing [external considering](#) in the place of internal considering, for example. Of course before this makes sense, there must exist some sort of taste for differentiating between these.

So it comes to be that the illusion of being virtuous because one happens to feel pain must be sacrificed, whereas the internal struggle towards objectivity must be embraced. Man's natural complacency and mechanicality, not to mention the [General Law](#), will offer all the adversary one might wish for. In Gurdjieff's words, the Creator's joy is in creation struggling towards [truth](#). This joy cannot be without the struggle, just as there cannot be [free will](#) without the presence of alternatives.

See also

- [External vs. internal considering](#)
- [Objectivity](#)
- [Conscience](#)
- [General Law](#)
- [Paying all in advance](#)

Constatation

The common meaning of constate is to mark or notice or establish or verify a fact.

In Mouravieff's *Gnosis*, the word constatation is used in the meaning of a definite result of self-observation. The constatation is neutral and does not imply a value judgement.

An example of the usage would be to say: "Through repeated self-observation, man constates that he maintains an entirely different outward attitude with the different people he interacts with."

See also

- [External vs. internal considering](#)

Cosmoses (Fourth Way)

The [Fourth Way](#) cosmology is based on a scale of seven worlds or **cosmoses**. This is related to the scale of [densities](#) of the [Ra](#) and [Cassiopaeian](#) materials, but each classification has a different emphasis.

It is often said that the Universe is a great cosmos or macrocosmos and that man is a small cosmos or microcosmos. The hermetic maxim ("*as above, so below*") can for instance be understood to refer to this. The idea is quite abstract and does not produce practical conclusions in this form. The Fourth Way exposition is broader and more detailed and may to a degree be at least circumstantially glimpsed in nature.

Both [P. D. Ouspensky's *In Search of the Miraculous*](#) and especially [Boris Mouravieff's *Gnosis* books](#) discuss cosmoses in detail, hence we will only summarize the main points here and attempt to relate these to the idea of densities and dimensions.

From *In Search of the Miraculous*:

The first cosmos is the Protocosmos--the first cosmos.

The second cosmos is the Ayocosmos, the holy cosmos, or the Megalocosmos, the 'great cosmos.'

The third cosmos is the Macrocosmos--the 'large cosmos.'

The fourth cosmos is the Deuterocosmos--the 'second cosmos.'

The fifth cosmos is the Mesocosmos--the 'middle cosmos.'

The sixth cosmos is the Tritocosmos--the 'third cosmos.'

The seventh cosmos is the Microcosmos--the 'small cosmos.'

The Protocosmos is the Absolute in the ray of creation, or world 1. The Ayocosmos is world 3 ('all worlds' in the ray of creation). The Macro-cosmos is our starry world or the Milky Way (world 6 in the ray of creation). The Deuterocosmos is the sun, the solar system (world 12). The Mesocosmos is 'all planets' (world 24), or the earth as the representative of the planetary world. The Tritocosmos is man. The Microcosmos is the 'atom.'

The relationship between each cosmos and the next higher cosmos is like the relationship between zero and infinity. One way to interpret this is to say that different cosmoses have a different number of [dimensions](#). The relationship of a plane to a 3 dimensional space is an example. The plane has 0 volume and the space is formed by an infinity of parallel planes, so to speak.

A cosmos cannot be understood by itself. It must be seen in relation to the next higher and next lower cosmos. A 'miracle' is a manifestation that accords to the laws of a higher cosmos than

the cosmos where it is observed. It seems supernatural only because the laws which govern it are not known or understandable in the cosmos where it occurs. Cosmoses should be seen in triads, together with the immediately higher and lower. What is the center of one triad will be the lower end of another and the higher end of yet another, thus cosmoses overlap and interpenetrate.

Ouspensky and Mouravieff say, somewhat confusingly, that cosmoses are each three dimensional in their own right. Still, each higher cosmos adds a dimension. We may understand this to mean that the analog of three dimensionality of a cosmos is formed by the dimensions added by itself and its lower and higher neighbors. Still, even this concept is problematical since from the human perspective all processes in space, whether molecular or galactic, thus a full five cosmoses apart, take place in the same three dimensions of space. Too much literal interpretation loses the point.

Time is different in each cosmos. The lower the cosmos, the shorter the timespans. The life of bacteria is about a day, the life of man around 30000 days. The lives of planets and stars are correspondingly longer. Some authors such as Rodney Collin attempt applying constant scale factors to relations between cosmoses but these are at best approximate and little can be deduced from this, aside the fact that processes at different scales take different amounts of time. These comparisons give some impression of a cosmic pattern but the analogies are not exact and it is not possible to directly extrapolate from one scale to the other. According to esoteric science, the laws of 3 and of 7 apply at all scales but the form and locus of occurrence is not identical.

The cosmoses or worlds of the Ray of Creation are subject to varying numbers of laws. The lower the cosmos, the more deterministic and mechanical or less conscious and alive it is. Each level has all the laws of all levels above it plus three new laws of its own. The laws are similar in concept but even within one law, the manifestation may be different and specific to the cosmos where it takes effect.

Here too we will be misled by taking the descriptions too literally. Seen from the viewpoint of terrestrial science, a planet is not necessarily more conscious or alive than a human. We may think that what is seen as a planet is a cross section of a being that extends into dimensions not discernable to human perception, thus one cannot say anything of the planetary entity's aliveness or consciousness. Even this is however too literal. It is most likely incorrect to associate the terms of planet, sun and galaxy as used in the schema of worlds and cosmoses to the astronomical definitions of these things.

We may see cosmoses in relation to the table of [hydrogens](#). A higher hydrogen holds a higher 'density or vivifyingness of vibrations' or is 'closer to the source of creation.' The scale of hydrogens as presented by Ouspensky and Mouravieff spans elements of multiple cosmoses. Beings of different cosmoses would be constituted of different hydrogens and feed on hydrogens of a lower level and produce hydrogens serving yet a higher level. Each entity can be defined by its place on a food chain. The higher the entity is, the more vivifying its 'food' is, or the more 'density of vibrations' or 'intelligence' it involves.

For example, humans eat H768. As evidenced by the cattle mutilation phenomenon and other

circumstantial evidence, the [fourth density](#) 'aliens' eat blood (H192) and endocrine secretions (H96) at least when interacting with [third density](#). The 'food for the Moon' or the 'vibrations required of humanity by nature' consist of H24 and H12, that is intense emotion or sexual energy. We may thus see the human form as a stage in a food chain feeding denizens of a higher cosmos.

Man, according to his degree of development, may participate in different cosmoses. The formation of the astral body in man 5 will allow contemplation of a higher world. The formation of the mental body or [real I](#) in man 6-7 opens yet more possibilities of perception. (See [bodies of man](#) for more information.) In *Gnosis*, these are associated with the mesocosmos (which we tentatively identify with the planetary world or [fourth density](#)) and the deuterocosmos, the solar world or [sixth density](#). In the Fourth Way system, composing a body of hydrogens belonging to a specific world allows interaction with it, eventually making one a natural inhabitant of said world. Hence one may use the hydrogens secreted by experiencing shocks for one's own edification instead of shedding these to 'feed the moon.'

Beings composed of different hydrogens have their natural residence in different cosmoses and have correspondingly different levels of intelligence and capacity of perception, also as concerns the concept of time and dimensions of space. This corresponds roughly to the scale of densities of Ra and the Cassiopaeans. While the concept of world on the Ray of Creation or cosmos emphasizes the constituent matter and laws applying to the level, the Cassiopaeian concept of [density](#) emphasizes the characteristics of consciousness and lessons that apply to each level. Both scales measure a qualitative degree of distance from a single source of all creation. Both scales feature different types of living entities at different levels of such a ladder. The diagram of everything living in *In Search of the Miraculous* also alludes to this topic.

See also

- [Density](#)
- [Ray of Creation](#)
- [Hydrogens \(Fourth Way\)](#)
- [Bodies of man](#)

Doing

This term has a special meaning in [4th Way](#) and FotCM discourse.

Gurdjieff originally wrote that man cannot do. There are many reasons, from the metaphysical to the psychological for why man cannot do.

Things happen, man does not do things. In exterior terms, plenty can happen through a person, but this happening is like the weather: Sometimes it rains, sometimes it freezes, sometimes it thaws, sometimes there is sunshine. Power in the sense of power over others does not enable man to do.

Man can only react, he cannot act. In order to be able to act, he would have to possess a consistent "I". Sometimes one "I" wants to do, then another does not want to, yet a third does not care and forgets the whole issue. Man spends his life in sleep.

In terms of external reaction, Often the most minimal outside causes provoke the greatest and most violent reactions. This is not doing, this is mechanically reacting. Man can write libraries worth of speculations, be a slave to fiery passions, gamble his life away, all this without doing. Something does through the man but this is not him.

Doing involves a degree of free will. A reaction machine cannot do, a locomotive or motor car or airplane cannot do. Man may have the seed of free will and through cultivating this, along with being, something that was not previously even on the map of possibilities may become actualized.

In order to do, one must have an aim and one must have internal consistency, i.e. Being. Doing and Being may form a mutually reinforcing cycle.

Doing involves going against the flow of habit. Doing as we use the word implies a choice in favor of something higher than habit or compulsion or external necessity. Doing is doing in favor of one's destiny.

Doing, being, commitment, free will, knowledge and faith cannot be separated. Metaphysically, the doing which is done through faith in knowledge, in seeing the unseen, is the most significant, specially if this goes against habit. Reacting to something that absolutely requires reaction is not doing, it is merely reacting, it involves no free will or creative contribution to the universe. Doing in this sense involves an internal struggle, friction between yes and no, which holds the possibility for new crystallization. That which happens without conscious effort does not change one, it merely perpetuates habit.

Doing is not just any arduous, difficult or dangerous activity. It needs a higher aim, a creative purpose which is of service to an esoteric principle. Doing can well take place on the fully personal plane, and does not have to involve changing the world. Still, doing as intended here is a creative act, rooted in seeing and in having an aim and requiring struggle, faith and wakefulness.

Doing is not the same as pushing through an agenda or going to hell and back to get what one wants. Doing is a more open and interactive process, yet it involves making a stand and drawing

a figurative circle around where one stands.

Goethe expresses these ideas as follows:

”Until one is committed, there is hesitancy. The chance to draw back, always ineffectiveness concerning all acts of initiative (and creation). There is one elemental truth, the ignorance of which kills countless ideas and splendid plans--- that the moment one definitely commits oneself, then Providence moves all. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issue from the decision, raising in one’s favor all manner of incidents and meetings and material assistance which no one could have dreamed would come his or her way.

Whatever you can do or dream, you can begin it. Boldness has genius, power and magic in it. Begin it now.”

See also

- [Being](#)
- [Knowledge](#)

Emotional thinking

In [Fourth Way](#) discourse, **emotional thinking** refers to emotions taking over the thinking functions.

The intellectual center may be taken over by emotions and, directed by these, can construct arguments for defending some decision purely based on emotions. An example would be the fantastic rationalizations true believers have recourse to when defending clearly deceitful, even psychopathic actions of their leaders.

Such 'thinking' is not affected by arguments appealing to reason. The intellectual center is isolated from these by a sort of wall formed by the emotional investment in one's belief. In the event of a long standing practice this can form [buffers](#). Emotional thinking is an example of the wrong work of centers.

See also

- [Buffer \(Fourth Way\)](#)
- [Identification](#)
- [Center \(Fourth Way\)](#)

Essence

In common usage, the **essence** of something is its inherent quality or central, defining feature.

In [Fourth Way](#) discourse, a man's **essence** is the totality of the qualities or propensities he is born with. As opposed to this, [personality](#) is the totality of the acquired or learned patterns of thought, emotion, and behavior.

Essence is not directly observable since all interaction with people normally passes through the filter of personality.

Modern psychology attributes about 80 percent of observable characteristics of human psyche to factors of nature and only 20 percent to factors acquired from environment. Physical or psychological reflections of the Fourth Way idea of essence would include things like features of the endocrine system having to do with stress and flight/fight responses or inherent abilities such as memory or IQ or predispositions such as verbal vs. visual thinking or left vs. right brain dominance.

There is however more to the concept of essence than this. Essence includes the concept of fundamental character, as in whether one's center of gravity is in the moving, feeling or thinking center. Even further, essence would include an idea of invariable moral character, i.e. tending towards truth or lies or service to self or service to others. There is some evidence that these features are genetically based and also reflected in observable brain functioning. For example, psychopaths, which would represent a serious flaw of essence, have distinctive brain electric patterns.

We could say that essence is what is left when the conditioning of culture and the multiple faces and acquired roles of little 'I's are stripped away. The Work may in principle bring essence and personality closer to each other. [George Gurdjieff](#) comments that the education system of his time – and the modern one with all the more reason – favor personality at the cost of essence development, by teaching hypocrisy and the distrust of one's own senses from the get-go. Personality is the only part of the self that can thrive when one grows up in an environment of culturally conditioned [lies](#) and arbitrary value judgements.

Primitive societies are more favorable for essence development, producing individuals that are less contradictory and more healthy in terms of essence. However, they are no better suited for esoteric development because their cognitive or 'personality' side is under-trained.

Any work on essence needs to proceed through personality, since personality is the one part of man's inner life that can be reached. Disciplines of personality, such as self-remembering may in time benefit essence, although the Fourth Way teaching is generally vague about any work on essence. Gurdjieff says that most often the growth of essence stops around the age of seven and man's essence is usually left in a state of stupidity or weakness.

There exists a set of psychophysiological features of man which are life-long or very slowly changing and which correspond to Gurdjieff's description of essence. The Fourth Way and psychology seem to have reached compatible conclusions in this area.

Further reading

- *In Search of the Miraculous*

See also

- Man number 1, 2, and 3
- Personality (Fourth Way)
- Little 'T's

External considering

1. See [External vs. internal considering](#)

External vs. internal considering

In [Fourth Way](#) parlance, **external considering** is the practice of taking others into account when acting, seeing their situation as it is and accordingly making life easy both for oneself and for others. **Internal considering** is the opposite – acting out of a [subjective](#) inner state and view of the situation to which one is attached, with any of a number of consequences.

External considering involves making a realistic evaluation of another's situation and acting in ways which take this into account in a positive sense. It is however not the same thing as being socially polite or considerate, although it may be expressed in this manner.

The key concept is to be aware of and to adapt oneself to the level of being and knowledge of others. Thus, one of the things external considering involves is to avoid talking about things which would simply offend others' beliefs or simply not be understood. (See [strategic enclosure](#) for more on this.) More generally, external considering relates to an idea of good will towards the environment, in the sense of letting the environment be as it wishes and responding to its requests in a manner that honors its right to be as it will.

External considering is rooted in [objective](#) awareness of the environment. Its opposite, internal considering, is rooted in attachment to a subjective inner state, to one's own comfort of preconceptions or desires.

External and internal considering are not always outwardly distinguishable, although inwardly they are fundamentally different. One may for example be socially pleasing purely in order to uphold or reinforce one's own idea of oneself as a 'good person.' Or, be nice out of fear of being judged by others. This is internal considering and preoccupation with how others/the self perceive the self.

In some cases, external considering may involve withholding information that is seen as inappropriate, dangerous or simply unlikely to be well received. An internally considering person may also do this, but then again the motive is different.

We cannot codify with external criteria which action constitutes which kind of considering. The concepts are related to service to others vs service to self and to objectivity vs subjectivity. Usually the term considering is applied in the context of personal interactions.

Only through having external considering can one serve others. This requires responsiveness and a sense of objectivity and awareness of what is right action for the given situation. Serving in the sense of merely carrying out commands is not external considering.

Internal considering can be likened to [man's inner predator](#). It feeds itself by engaging in subjective fantasies where it thinks it is other than it is. It will also seek to gain external confirmation for its distorted self-image by manipulating others to confirm it in its views. Man may go to much trouble to make an impression, simply in order to have his own illusory, internally considered self-image reflected back to himself from others. All success in such manipulation feeds the predator and confirms it in its internal considering and accordingly removes the center of gravity of man's inner

life away from objectivity. Internal considering is in very concrete terms man's natural enemy who seeks to prevent man from being himself. The predator will at all times prefer an illusion of virtue to the naked truth about itself. Still, it is not useful to morally judge or condemn the predator, just like it is useless to condemn a cat for eating mice. Still, one must disengage from identifying with this predator. Claiming to Work while engaging in internal considering is a contradiction in terms. The forms of internal considering can however be extremely subtle and one cannot always detect them, thus constant vigilance is required. The predator of internal considering may well claim to engage in merciless self-observation, to aspire to consciousness and being and any other virtues and even trick itself to believe it is progressing towards these goals while all the while only feeding its vanity and desire for recognition.

Exterior man needs the support of a group in order to help him detect the many tricky ways in which internal considering inserts itself in his perception and actions.

See also

- Third force
- [Objectivity](#)
- [Subjectivity](#)
- [Predator's mind](#)
- [Strategic enclosure](#)

Formatory thinking

The formatory apparatus is Ouspensky's term for the mechanical aspect of the lower intellectual center.

The natural function of this center is storage of information and its associative retrieval. The term "formatory thinking" is used when this function replaces the less mechanical aspects of thinking. Formatory thinking is characterized by insensitivity to context, black and white statements or strictly agreeing or disagreeing. Repeating by rote and not taking specific circumstance into account are the main characteristics of formatory thinking.

Mouravieff states that the human intellect is blind to the 'third force.' This is especially true of formatory thinking.

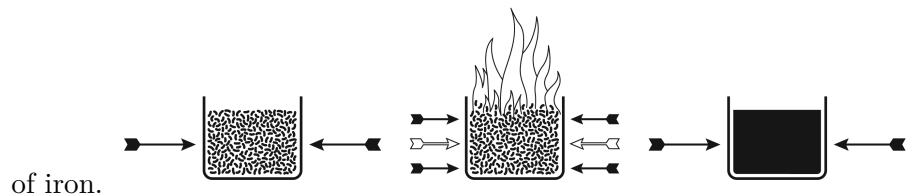
See also

- Third force

Fusion (Fourth Way)

The term **fusion**, as used in [Boris Mouravieff's Gnosis books](#), is the process of forming a 'real' or 'permanent I' out of the multiple [little 'I's](#) which generally constitute man's [personality](#).

The process is explained with the analogy of a vase filled with iron filings. In the default situation, each filing points in its own direction. [Shocks](#) may cause displacement and rotation of the filings, causing 'heat'. This heat is elsewhere referred to as the *struggle between 'yes' and 'no'*. Shocks and internal struggle may in time heat the filings to be hot enough so that they melt into a single block



See also

- [Little 'I's](#)
- [Centers \(Fourth Way\)](#)
- [Heating the crucible](#)

General Law

The term **General Law** is used in Esoteric Science to describe the law(s) under which man live as a mechanical part of a mechanical world. During esoteric Work, the General Law is the adversary, until the successful development of self-mastery and conscious will makes possible an escape from its rule. As described by [Boris Mouravieff](#), in his book *Gnosis*, the General Law relates to man's position in the Universe. Thus, as Mouravieff describes it, man's existence on this planet has two main purposes.

1. As an element of the universal organism, serving the aims of the latter.
2. As an isolated individual, and as such, he can pursue his own aims. Mouravieff gives an example to clarify this. He states that the position of man in the universe is analogous to that of a cell in the human body. Each cell is part of an organ, which, in turn, is an element of a group of organs that assures proper accomplishment of some definite function of the organism.

Thus the cell in our bodies is subject or placed under two categories or "rules" of laws.

The first keeps the cell in its place. In Esoteric Science this is referred to as the General Law. The second category of laws leaves a certain liberty of action for the cell. This is called the Law of Exception.

The first law is conservative and ensures that the organ of which this cell is part accomplishes its function with no impediment. Thus, the first condition is that during their lives the cells fulfill their roles given to them so as to serve the organ to which they belong. This law obliges these cells to remain in their proper place so as to complete their work and to dedicate their lives to this purpose. Thus this law is beneficial by ensuring the existence of the organs so as to allow the body to endure.

However, the disappearance of a few cells, an infinitesimal part of the organ, goes unnoticed and the organ's functioning is not impaired. Thus the essential role of the General Law is to watch over continuity of function, and the disappearance of a few cells passes unnoticed by it. Therefore it places no further obstacles. Symbolically, one can say that cells which escape from this law now enter the domain of the Law of Exception. This escape of a few cells is a phenomenon that happens constantly. The Law of Exception makes this possible. All our cells from the epidermic to the nervous systems are constantly renewed according to different and variable rhythms. In addition to this renewal from within, there are also disappearances, compensated or not compensated for by new units.

But the analogy stops here in relation to man's efforts to escape the General Law of mechanical life and his efforts to pass into the second category of laws that provide the framework for him to pass on into the Law of Exception. In the above analogy the infinitesimal amount of cells that pass from the General Law into the Law of Exception are *mechanical*. But for man, it happens

differently. When man attempts to migrate from the General Law of life to the Law of Exception then it can only be done by *conscious* efforts. Then the General Law works against him.

Mouravieff says in *Gnosis Vol. I*:

"As long as man accepts the principle of the final annihilation of his Personality without a fight, he can carry on in life without attracting the increasing pressures of the General Law upon himself.

"The case is totally different if he struggles to surpass the limits which it imposes. It acts simultaneously on several planes: physical, mental, and moral. Its action on the moral plane is conceived by man, since time immemorial, in the form of a personification: the Devil.

"In the orthodox Tradition demonology occupies a considerable place. We find there practical constataions, fine and profound observations on the highly sophisticated and insidious forms that the Devil's action takes in very varied circumstances, in which it goes as far as using the good faith of humans for its own ends.

"We will also find precious advice, based on accumulated experience over the ages, which is particularly helpful to students of esoteric science; because once the first positive results are obtained those students will unmistakably run up against the active opposition to the law and the GAME OF THE CRAFTY ONE.

"It must be realized that in placing himself under the aegis of the Law of Exception, man goes against the General Law, which he is even called upon to overthrow, if only on an individual scale. He must not forget--under penalty of 'surprise attack'--the salvation depends on victory over the Devil, which as we have said, is the personalized moral aspect of the General Law. This is so, even though this, being a cosmic law, is naturally a divine law. One must not be afraid, as the Law of Exception is also a divine law. In choosing it, man continues to serve the interests of the whole, but differently and in an incomparably more efficient manner. During his fight against the first law, he is subject to tests that often take the form of temptations. In orthodox Doctrine deep studies are devoted to this theme, As stated above, they contain precious advice of a practical nature, details of which we cannot cover in this present book. We are however permitted to draw attention to the indirect nature of the diabolical action. If, aiming straight towards his goal, which is liberation and salvation, the seeker successfully overcomes the obstacles and by this shows proof of a strength that would permit him to defy the authority of the General Law, the latter will begin to act upon him indirectly, generally by the mediation of his near ones if they do not follow the same path: this action occurs on the moral plane, and often takes emotional forms appealing to his most noble, generous, and disinterested sentiments: to his charity; his obligations; his pity. It impels him down blind alleys, insinuating that he will be returning to his duty, that by so doing he will go on walking in the right path, etc. This will clarify the profound saying of Jesus that: 'A man's worst enemies are those of his own household.'

See [Predator's Mind](#), Law of Exception

Hydrogens (Fourth Way)

In the [Fourth Way](#) cosmology, all that exists is seen in the context of a table of **hydrogens**, where the term 'hydrogen' simply means substance in general. Some hydrogens are material, some are information, others are spiritual energies for which there is no general description in human language.

Hydrogens are ranked based on their degree of 'density of vibration,' their 'vivifyingness' or 'intelligence.' This corresponds to how far removed each specific category of hydrogen is from the source of all creation or the Sun Absolute.

The term *higher hydrogen* refers to those hydrogens which from the human point of view are no longer strictly matter or information.

The hydrogens are classified as follows:

Hydrogen	Description
H1	The substance of the Absolute
H3	The first level of the created. Not in human experience.
H6	the energy of the higher intellectual center. Manifests very rarely with humans.
H12	The energy of the higher emotional center, generally energy of intense emotion. Occurs rarely in humans.
H24	The energy of the lower emotional center and moving center.
H48	Normal impressions. This is the start of the impression octave in the human.
H96	Fire, rarefied gas, plasma, neurotransmitters, hormones, chemicals governing the biological organism. Abundance of H96 reflects as an impression of good health and radiant physical energy in humans.
H192	Air, the beginning of the air octave in the human.
H384	Water, products of food digestion.
H768	Food consumable for humans. Beginning of the food octave in the human.
H1536	Biological matter, generally not edible.
H3072	Inanimate matter, minerals, metals.

When in the context of a specific process involving the [Law of Three](#), hydrogens will be named carbon, oxygen or nitrogen, depending on the specific role they play in the process discussed.

The [Ra](#) term of 'intelligent energy' is somewhat similar to 'higher hydrogens' but is less specific.

The conceptual system involving hydrogens, triads, and octaves is complex and is described in greater detail in [P. D. Ouspensky's *In Search of the Miraculous*](#) and in [Boris Mouravieff's *Gnosis*](#) books.

See also

- [Law of Seven](#)
- [Law of Three](#)
- [Cosmoses \(Fourth Way\)](#)

Identification

Identification is a nearly constant, universal feature of man's psyche. It takes place when some external item catches one's attention and one forgets all else. It is the mechanism which makes man [a machine reacting](#) to any environmental stimulus that may match his arbitrary fancy.

The [Fourth Way](#) Work seeks to oppose man's automatic and routine tendency to identify with the practice of [self-remembering](#). It is noteworthy that man loses any semblance of self-consciousness, forgets himself, when in a state of identification.

One can be identified with anything: A thought, an emotion, one's vacation plans, any social activity, the more emotionally involving, the greater the likelihood and extent of identification and self-forgetting will be.

An additional problem is that people often think that good work can only be produced in a state of identification. One 'must give the work of art/science/social situation one's all, be passionate,' and so forth, it is said. As the Fourth Way sees it, all these perceived qualities of enthusiasm, spontaneity, passion are overwhelmingly mechanical and strip one of the little [free will](#) or [being](#) one might otherwise possess.

Good work requires being present in the situation, but one cannot be present in any real sense if one is identified, mechanically pursuing some [program](#) or other which the situation happens to have invoked. [Presence](#) in a real sense is not possible without 'being' and 'being' is not possible if one is purely reacting and lacks internal cohesion.

The terms fascination and [confluence](#) are used to indicate a specially strong state of identification.

See also

- [Waking sleep or confluence](#)
- [Self-remembering](#)
- [Being](#)

Idiot

Idiot:

L'Idiot

Main Entry: id · i · ot

Pronunciation: d.i .ət

Function: noun

Etymology: Middle English, from Anglo-French *idiote*, from Latin *idiota*, ignorant person, from Greek ἰδιώτης, one in a private station, layman, ignorant person, from *idios* one's own, private; akin to Latin *suus* one's own.

1. usually offensive : a person affected with idiocy
2. a foolish or stupid person

Fyodor Dostoyevsky wrote the famous novel *The Idiot*:

The basis of the novel is that Myshkin is not bright, has not had much education, and traverses society with a mentality of simplistic innocence. When speaking his opinion, he struggles to articulate himself with Charlie Brown-like stammering and wishy-washiness. For this reason, people consider him an idiot, but he is a good, honest, sympathetic, and gracious person.

But the term "idiot" has also its esoteric meaning as used by [George Gurdjieff](#); from William Patrick Patterson's *Struggle of the Magicians*, p. 153-154:

Gurdjieff sits on the terrace of the Café Henri IV drinking coffee and cognac and working on a translation of All and Everything when the writer Thornton Wilder is introduced to him. Gurdjieff grunts and motions him to sit down and have a coffee and cognac. Asking Wilder a number of questions, he laughs inordinately at every reply.

Wilder is not put off. He sees in Gurdjieff's face someone who is "at once sly and jovial, arrogant and clownish." He looked, says Wilder, "like a very intelligent Armenian rug-dealer."

Gurdjieff orders more coffee and cognac and tells Wilder, "In the world, everybody idiot. Twenty-one kinds of idiot: simple idiot, ambitious idiot, compassionate idiot, objective idiot, subjective idiot-everybody one kind of idiot."

Wilder tells him he thinks he is a subjective idiot.

"Non," answers Gurdjieff, laughing uproariously. "Il ne faut pas aller trop vite. Il faut chercher.-Mais vous êtes idiot type vingt: vous êtes idiot sans espoir!" (No. One

mustn't go too fast. One must search.-But you are idiot type twenty: you are idiot without hope.).

Wilder is not offended and Gurdjieff asks him to come to dinner at the Prieuré. Says Wilder: "I had begun to like him, and his eyes rested on me affectionately."

Gurdjieff holds his glass toward Wilder and says-barely able to speak for laughter: "I idiot, too. Everybody idiot. I idiot vingt-et-un (twentyone). I"--Gurdjieff holds his forefinger emphatically pointed skyward -- "I the unique idiot." And he breaks into convulsions of laughter.

See also

- [Sheep](#)

Imagination vs. impression

In modern culture, **imagination** is often seen as a wonderful virtue and bringer of limitless possibility. We see this in phrases like "only your imagination limits what you can do with" [pick a gadget of your choice].

In [Fourth Way](#) discourse, the word "imagination" is seen somewhat differently. Imagination is one of the principal features of man which keep him [asleep](#). Especially negative imagination and [identification](#) with it is a detrimental mechanical habit. Negative imagination consists of reviewing by means of automatic habitual association all manner of possible or impossible calamities which might befall one. Knowing about the world's dangers is necessary, but habitually dwelling on them in lurid reveries of horrors is counter-productive. The key distinction here is between mental activity which leads to action and mental activity which only seeks to generate more similar mental activity.

Positive reveries are not much better, they also represent [subjectivity](#) and tend to separate one from reality, i.e. from being awake.

We can of course ask: "what about creativity? Is this not predicated on imagination?"

This is a complex question. Most artistic expression, says [George Gurdjieff](#), is "subjective art." The artist expresses his inner subjective world and the art in question evokes essentially random responses in others, since the inner worlds of people are generally dissimilar and precise understanding between people is at best a game of chance. Such art reinforces subjectivity and furthers sleep.

There is a possibility of objective art, but this is rare. Furthermore, the sleeping person may not have a way of distinguishing it from subjective art. Generally, objective art is based on knowledge of the workings of human emotion and cognition, and is intended to carry a [consciously](#) created message, which is meant to produce certain definite impressions. Of course, receiving these impressions requires a certain preparation on behalf of the receiver. But if this readiness exists, objective art will be understood by the beholders in a compatible manner, according to the capacity of each.

We could say that subjective art is expression of self purely based on inner considering. Objective art has an element of [external considering](#) and deliberateness.

In the [Fourth Way](#) sense, we could say that imagination is simple mechanical recombination of existing contents. Creativity on the other hand is more akin to tapping into [objective](#) contents and giving them a conscious expression in whatever form. One may choose to express beauty of nature, study this, experience this, consider how to render it so that the experience can be reconstructed and then realize this as a work of art. This is much more conscious than mechanical associations which are referred to as imagination and overvalued in today's culture.

Impressions, on the other hand, are called the 'third being food' and are an absolute necessity for

life. One can be without breathing for 2 minutes but one cannot be without impressions for any length of time. Of course the very fact of having a body provides a minimum feed of impressions.

The quality of impressions assimilated by one may vary greatly. What the organism produces with its psychophysical metabolism varies in function of the raw materials. The organism is so constructed that man cannot eat other things than what he does, nor can he breathe anything but air. The intake of impressions is not however as restricted.

For producing so-called 'higher [hydrogens](#)' the quality of the impressions, themselves also a hydrogen, is important. Self-remembering while assimilating impressions helps the air octave to develop past the first shock, thus potentially producing higher hydrogens. The impressions themselves evolve in the system according to their own octave. Depending on their quality and intensity, the effects for transmuting them to higher hydrogens may vary dramatically. The higher hydrogens, on the other hand are the energy necessary for the correct functioning of the centers, specially for access to the higher centers.

The experience of objective art can be seen as food for the higher functions. The experience of mechanical imagination, when one imagines only dissipates energy. Nourishing oneself on subjective imaginings of others generally has the effect of reinforcing the corresponding functions of imagination within the self. Man can write libraries of books while entirely asleep and these same books will only cause others to sleep all the more deeply. Objective art cannot be created while asleep, it needs to be a product of conscious work intended for a purpose.

The metabolism of hydrogens is explained in detail in [P. D. Ouspensky's book *In Search of the Miraculous*](#).

See also

- [Law of Seven](#)
- [Centers \(Fourth Way\)](#)
- [Self-remembering](#)

Impartiality

In the [4th Way](#) discipline, the ideal state of perception is described as "Impartiality". Often mistaken for apathy or indifference, the actual connotation implies neutrality to all externalities. Knowledge of self is said to lead to a stable mind frame where the context of every situation, scenario, event, interaction, is acknowledged and ones actions follow appropriately as to conform to one's aims and the requirements of the situation.

One who embodies or strives to acquire this state of awareness is said to be stoic, unperturbed by the whims of emotions and the changes of fortune inseparable of the human condition.

What is ultimately sought is the ability to objectively experience the Universe through all centers, using thought, emotion and senses as a tool. This means that one is not swept away by automatically triggered reactions, be they physical, emotional or cognitive but that one uses all these capabilities for their "intended purpose," approaching a multifaceted and objective apprehension of the situation.

See also

- [Self-remembering](#)
- [Objectivity](#)

Involution vs. evolution

Evolution is the lower becoming the higher, following an ascending octave. Involution is the higher determining or creating the lower, following a descending octave.

The process of the ray of creation is a case of involution. The Sun Absolute's impulse descends along a descending octave from more vivifying or intelligent hydrogens towards coarser ones, passing through all stages between the Absolute and inanimate matter.

The process of evolution goes in an opposite direction. The processes of man's psychic metabolism are processes of evolution, transforming coarser hydrogens into more vivifying ones. Man's own progress along the path is also a process of evolution, to the extent it is directed at awakening and reaching objective consciousness.

Not all lifeforms seek to return to the Absolute via evolution. Gurdjieff, cited by Ouspensky, mentions that "conscious evil" sometimes occurs and that beings turn away from evolution and exploit their branch of the ray of creation for their own gain, sometimes endangering the very existence and further possibility of development of the branch. These forces can be locally powerful and are not bound by any code of ethics, as are positive forces. This is likely a reference to 4th density STS forces, one of the very few explicit ones in Gurdjieffian literature. Generally, the subject is discussed more indirectly, through the allegory of food for the moon or sheep and the magician.

See also

- [Food for the Moon](#)
- [Evil magician](#)

Law of Accident

This is [George Gurdjieff's](#) term for those mechanical laws that govern the way man lives. (See also [General Law](#).) Two kinds of influences govern this law.

1. The first kind of influences is created *inside* life itself or by life itself. Influences such as race, nation, country, climate, family education, society, profession, manners and customs, wealth, poverty, current ideas, trends, current ideas, and so on – all govern the mechanical ways in which man moves, lives, and has his being.
2. The second kind of influences are influences created *outside* this life. These are influences of an esoteric nature, or esoteric influences – that is, influences that are created under different laws, although also on earth. These second kind of influences differ from the first kind in that they are *conscious* in their origin. This means that they have been created consciously by conscious people for a definite purpose. Influences of the second kind are usually embodied in the form of religious systems and teachings, philosophical doctrines, works of art, etc. Their presence provides man the possibility of escape from accident, or mechanicality, but receiving and assimilating them is no easy matter.

While the second kind of influences are consciously let into life for a definite purpose, it must be borne in mind that these influences are conscious only in their origin. Coming into the general vortex of life, they soon become *mixed* with influences of the first kind. They fall under the general law of accident and begin to act *mechanically*, that is, they may act on a certain definite man or may not act; they may reach him or they may not. In undergoing change and distortion in life through transmission and interpretation, influences of the second kind are transformed into influences of the first kind, that is they become, as it were, merged into the influences of the first kind.

Law of Seven

The [4th Way](#) cosmology sees all processes as divided in seven stages, often denoted by the notes from do to *si* (ascending) or do to *re* (descending).

For example, the metabolism of man is described as as three food octaves, corresponding to how:

1. physical food is transformed by the organism
2. how air is transformed by the organism and lastly
3. how impressions are transformed by the organism.

An octave has two special intervals called shocks. These are the ones between mi and fa and si and the do of the next octave. These correspond to the absence of the black key on the piano keyboard. A process proceeds through the stages denoted by the notes if it has enough initial impetus. However, the process does not keep its original direction if left to itself. Usually, the process also needs an extra impulse from outside to proceed past the shock between mi-fa or si-do. Lack of understanding of the Law of Seven is, according to the 4th Way, the principal reason why human plans almost never reach their goal and why activities usually turn into their antithesis. One example is revolution against tyranny automatically turning into more tyranny.

According to Gurdjieff, there exists an objective way of dividing all processes, from cosmic to social to mental to biological into octaves. This division is according to Gurdjieff, the only objective basis for the notion of time. A few examples of this division are provided in literature but generally man has no capacity or insight for seeing this division in nature and practical application of this law is elusive.

Ouspensky's *In Search of the Miraculous* contains the best structured presentation of octaves and the [Law of Seven](#). Mouravieff also comments on octaves and how they relate to time and the progress of entropy, a sort of winding down of the universe.

See also

- [Law of Three](#)

Lines of Work

In [Fourth Way](#) schools, **the Work is divided into three distinct lines**. These are:

1. The student's work on the self.
2. The work with other students.
3. Work for the school.

The first line consists of activities like self-observation, [self-remembering](#) and various other exercises, as may be individually appropriate. The student must provide the impetus and will, while the school can provide guidance and a conceptual framework into which the student may place the observations made.

The work with other students is a catalyst for receiving new [shocks](#). In working as a team with relative strangers not of one's own choosing, one experiences friction. This friction can be used as fuel for self-observation and transformation of [negative emotions](#). One gets to practice [external considering and internal non-considering](#).

The work for the school is again up to the student. The student must in time find an area of independent activity through which one can give back to the school. This must be of free will and generally correspond to some talent or capacity of the student. This may be physical work, teaching, creating art, or doing research, or many other things. The key idea is that it must come from the student and benefit the school.

All processes proceed according to the [Law of Seven](#), according to the Fourth Way. The Work is no exception. Octaves have two intervals or shocks which cannot be bridged without an external nudge or additional impulse. The work of the student on any of the three lines may reach a standstill or plateau. At such a point, work on another line may provide the impulse needed to bridge the gap. Thus the Work of the three lines forms an organic whole.

[George Gurdjieff](#) emphasized in his five noble strivings the idea of "paying for one's arising." Giving back to the school can be seen as an instance of this and as such necessary. (Also see [paying all in advance](#).) This comes through the fact that one-sided receiving, receiving without commensurate appreciation and effort and giving back is out of balance and leaves the learning at a superficial level. The [Cassiopaeans](#) have also pointed out that many people who find themselves stuck in their progress could move forward if they [gave back](#) to balance what they had received.

Another precept of the Fourth Way is the idea that one can only make progress if one helps another to take one's former place. Thus receiving and giving are inextricably linked in the Work.

See also

- [Paying all in advance](#)

- [Networking](#)

Little 'I's

The [Fourth Way](#) teaches that man in his normal state is not a single being. Rather, man is a collection of inconsistent habits, [programs](#), or stimulus-response patterns; these rule all kinds of inner and outer behavior, and whichever resulting 'self' is active at the moment "'calls itself 'I' '" and sees itself always as the one, same person.

A metaphor that describes this state compares man to a nation where every citizen gets to be king for 5 minutes, with absolute power to enter into any commitments and to generally do what he pleases. The concept of the little 'I' is related to the concept of '[program](#),' '[personality](#)' and '[buffer](#).'

The [FotCM](#) associates the concept of little 'I' with a neurological [imprint](#) or conditioned response or to a mental state that is characterized by typical conditional responses. Social roles which one assumes automatically without conscious decision are examples of different little 'I's coming in control in different combinations at different times.

Little 'I's are typical of the default state of man and are not a pathological condition like multiple personality disorder (MPD). Psychiatric conditions like MPD can arise if little 'I's are unusually split, which is not the case in normal 'sleeping' man. What contemporary psychology calls normal personality is however from the viewpoint of the Fourth Way a mechanical chaos of competing little 'I's, far removed from a 'fixed self' or '[real I](#).'

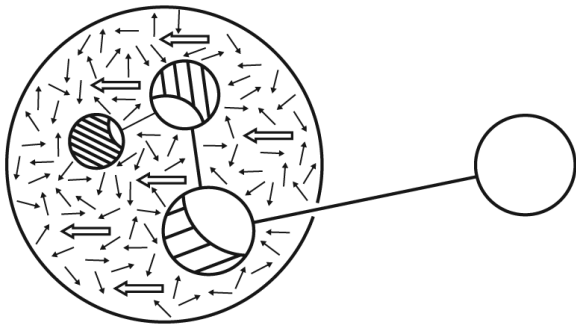
See also

- [Personality \(Fourth Way\)](#)
- [Program \(Fourth Way\)](#)
- [Buffer \(Fourth Way\)](#)
- [Imprinting](#)
- [Splitting](#)

Magnetic center

In [Fourth Way](#) discourse, the **magnetic center** is a function of [discernment](#) which is formed in man as esoteric work proceeds beyond exterior, sleeping man.

The magnetic center is the seat of [discernment](#) between influences which lead to esoteric development and influences which lead to submersion in illusions offered by the outer world. (See [A, B, and C influences](#).) It guides esoteric development while itself being formed and strengthened by this development.



A-influences surround man from the time he is born, and are the influences "of this world". B-influences have their origin in the esoteric center which is "not of this world"; by absorbing these, the magnetic center forms, and begins to lead man towards further B-influences and eventually towards contact with the esoteric center itself.

Exterior men ([men number 1, 2, and 3](#)), being without a stable magnetic center, live as [reaction machines](#), pulled around by a constantly shifting anarchy of impulses in their [centers](#). The influences "of this world", which guide exterior men both from the inside and from the outside, lead nowhere – going in all directions, they add up to nothing.

In forming a stable magnetic center, man becomes man number 4, and the functions of body, feeling, and thinking come increasingly under the influence of the magnetic center. This harmonizes the functions to a relative degree, and they become directed towards conscious work.

If man is compared to a house full of servants who constantly quarrel about the run of the house, then the magnetic center can be seen as a group of servants who begin to set the house in order in preparation for the arrival of the owner of the house. The magnetic center eventually becomes a steward who runs the house in the absence of the master. Only then can the master, i.e. the [real I](#), take possession of the house. Forming a steward or magnetic center is a necessary intermediate stage in Fourth Way development.

Mouravieff's [Gnosis series](#) deals in great detail with [little 'I's](#), centers and the magnetic center.

See also

- [Centers \(Fourth Way\)](#)
- [A, B, and C influences](#)
- [Discernment](#)
- [Black magnetic center](#)

Man number 1, 2, and 3

In 4th Way discourse, "exterior man", i.e. one who has not progressed in esoteric work past the "1st threshold", may belong to one of three basic, according to which "center" predominates:

Man 1 is dominated by the 'moving center.' This is a man of action, capable of great consistency of will and strong discipline, can be charismatic and endowed with quasi-magical personal magnetism.

Man 2 is dominated by the emotional center. Man 2 lives according to what he likes or does not like, which can be expressed by passions for art, justice, romance, religion or other values.

Man 3 is dominated by the thinking center and is geared towards abstraction, learning and intellect.

None of these types represents the 4th Way ideal of harmonious development of man, nor is there any judgement of value as to their relative superiority.

The three first Ways of esoteric development correspond to the 3 types of man as follows:

Man 1: Way of the Fakir, mastery of body

Man 2: Way of the Monk, bringing all emotion to serve an ideal of mystical or religious devotion

Man 3: Way of the Yogi, control of the thinking mind and knowledge

One is born as either man 1, 2 or 3 and generally cannot change one's type. The 4th Way Work is possible for all types and strives to balance the development of body, feeling and thinking. As a result of the Work, one may form a "magnetic center", which is a beginning for crystallizing a "real I" in the place of a constantly shifting collection of "little 'I's". In this way man 1, 2 or 3 may become man 4.

Gurdjieff writes that man nearly always processes any experience in one center only, depending on the type of experience being processed. This leads to one-sided perception of things where impressions of different centers do not generally come in touch, so that the moving, feeling and thinking functions can each live a relatively separate life. Which of these functions is the most prominent determines the man's type. Gurdjieff accordingly advises one to associate with people with whom one can interact from more than one center. Even if one developed interests in domains as diverse as sports, science and art, one tends to do so separately, thus always acting from one center at a time, interacting with different people in each activity.

It is not always easy to determine the self's type, let alone that of another. Also, the degree of "lopsidedness" of people varies, some have a more marked preference for a specific center than

others. The type governs how one tends to perceive and assess the world. It is not always the case that a moving center oriented person is physically active or athletic, an emotional centered person expressive or sensitive or an thinking oriented person clever or quick witted or curious. A moving center oriented person can also be lazy, an emotional person inhibited and afraid of feeling, a thinking person dogmatic, inflexible and stupid. The type simply has to do with what center carries the most weight in reacting to the world, it does not tell us what this center's capacities, preferences and level of activity are.

The type. Or as it is also called, center of gravity of the person, can greatly affect the way in which one assesses reality and communicates. A moving center type may tend to rely on senses, as in "if I do not see it, it is not so" or "if I see it, I see it as it truly is." This is not limited to physical senses but can extend to intuitions, ESP and the like, which are in part functions of the intelligent part of the moving/instinctive center. With man 1, experience takes precedence. With man 2, things may be seen through a filter of value judgement, as in right/wrong, good/bad, noble/ignoble, beautiful/ugly. This may lead to biases such as "I refuse to believe in a God that allows such suffering", "if it is without goodness or justice, it does not exist." These biases have their negatives also, as in despair over the world's compounded iniquity. Man 3 might consider the internal consistency and logical elegance of an explanation as a criterion of truth more important than the actual first hand data. Alternately, if something is not reducible to symbols and language or is incomplete or contradictory or not systematically explained, , man 3 may tend to reject it.

Each center has an imagination and a set of likes/dislikes typical to itself. The above examples are only examples of possible biases, any actual situation is more complex since nobody is exclusively sensing/feeling/thinking. Still, when we consider these biases, we may understand in part what the "Babel of tongues" means. For clear communication, one must be cognizant of the bias or reading error of self and receiver and attempt to use each center for its appropriate function.

The Work generally aims at diversifying the functioning of people. People, specially in a competitive situation, tend to only develop the area for which they have a natural talent. Today's culture of specialization exacerbates the differences between different types of people and often favors either intellect or physical accomplishment over feeling. Yet it is only through a special development of feeling that one can truly appreciate the essence of the esoteric path. We cannot say that feeling were absent from today's world, on the contrary. The fact that mass culture overflows with emotion does not make it favor refinement of feeling. Of the lower centers, it is the feeling center which can be the most atrophied. The moving center is usually the most self-reliant, the one which is relatively developed and functional from birth. The thinking function is developed by learning language and is emphasized in the educational system, thus aside pathological situations, it cannot be entirely undeveloped.

Since people are born with and have life long habits of developing their biases, each according to circumstance and type, methods of Work cannot be uniform for all. Still, the common thread is to develop concurrent awareness of situations in all centers, to have a unified awareness of self, also called self-remembering.

Ouspensky's *In Search of the Miraculous* and Mouravieff's *Gnosis* series discuss the types in detail.

Memory

[Boris MouraviEFF](#) writes in *Gnosis volume I* that **memory** is a result of **being**. Memory is that which mediates between the parts of self, and only through memory can we speak of Being casting its illumination on the human mental landscape.

However, MouraviEFF does not say that memory constitutes being; rather, memory is a result and prerequisite of being. Memory is man's link to time. We could say, in the spirit of Rupert Sheldrake, that man's self-similarity across time causes memory to cross time and space *via* morphic resonance. This resonance is between past and future contents of memory, making these a continuous, integrated memory and not a sequence of random disconnected snapshots. On the other hand the resonance is between the memory and the body, linking the memory to the human incarnation that both accesses and generates it.

If memory is a key to time, then the more is remembered and the more these memories are interconnected, the larger the consciousness' extent in time is. On the other hand, if there is no extent in time, we can hardly speak of a consistent being or of meaningful possibility of choice. This is captured in the dictum 'those who do not learn history repeat it.' [Knowledge](#) sets free, it is said. This is also so with regard to time and memory is the tool for it.

However, not all memory is the same. Disconnected facts serve little purpose. For memory to be a structure in which new learning is meaningful, it needs to contain predominantly true information and to be well connected. For memory to mediate between different centers of the human, memory must contain integrated impressions, not impressions from only one center. Practices of [self-remembering](#) and [recapitulation](#) seek to train the organism towards gaining such memory.

[Laura Knight-Jadczyk](#) compares memory to cells. The surface of memory consists of concepts one has learned. These are like receptors at the cell surface, capable of receiving specific ligands. Binding to false information creates partly filled receptors to which the true information will no longer fit. Thus the cognitive structures of memory in a way dictate what sort of information they are receptive for. [Truth](#) binds to more truth and [lies](#) bind more randomly, creating fragmentation and flaky connections. We could say that the distinguishing feature of truth is that it tends to be self-consistent and consistent with independent observation. Lies may also be self-consistent but they fail the test of independent validation. Memory with many associative connections which are fresh and trained is a sort of sieve through which new information can be run to see if it latches on.

Fragmentation of memory into separate islands is a feature of pathologies such as multiple personality disorder. Even a healthy person in the normal sense of the word has multiple [little 'I's](#), but at least they have a largely shared memory even if they interpret it differently. The MPD patient's different alters do not necessarily have any common memory. There is more to pathologies than this but we cannot go deeper here into the subject.

We can look at the role of memory in esoteric tradition. Plato has said that reliance on writing

destroys the faculty of memory. This reflects the cultural fact that many of the traditions of his time, of which he may well have been an initiate, were indeed oral. Ancient history seems to have had a preponderance of oral tradition and this is not due to difficulty of writing or to lack of learning. We see this across the globe: The druids of Western Europe have left no written record, even though we have reason to believe they had an extensive esoteric culture and great influence, as evidenced by [Caesar](#)'s exceptional persecution of them. The Vedas were committed to writing also quite recently, around 500 Ce. Of the mystery schools of Greek and Egyptian antiquity, next to no information survives, due to tight secrecy and no writing. [George Gurdjieff](#) writes that the ancients relied on legominism, i.e. traditional transmission from master to student for passing on their knowledge. Sometimes, the knowledge was encoded in other media of tradition, such as drama or temple dances, of which Gurdjieff himself was a student and teacher.

We may think that oral tradition, if practiced in a serious esoteric setting, may be more resistant to falsification than writing. Also, the direct relationship between student and teacher cuts down on misunderstanding coming from differences of culture, personality and background.

Beyond these considerations, we may see that the learning and memorization of vast bodies of tradition and archetypal stories may tune the brain to work quite differently from the modern academic mode. Present day education emphasizes extensive reading for exams followed by forgetting. The oral tradition mode emphasizes integrating the information, making it part of one's self.

The alchemical "[Green Language](#)" can be seen in light of memory. [Fulcanelli](#) discusses techniques of teaching that rely on riddles and rich connections of surprising symbols, including homonyms, pictograms etc. These make different textures of memory from those formed from textbooks. We could say that modern book learning is for the formatory apparatus, whereas the Green Language of the esotericists is more holistic and broad and involve less literal and more creative thinking. We can conjecture that this also promotes integration between brain hemispheres as a natural process. At the present time, there is much talk of whole-brain thinking but the methods are different, relying on hypnosis, special stimulation etc instead of the natural mode of simply using all faculties together.

It may be that an educational system which emphasized specialization and absorbing large amounts of information that can be forgotten after passing the tests favors mechanicality and keeping memory organized into compartments with little or no connection between them. This results in knowledge remaining theoretical and in it being not applied outside of the domain of one's career. This has the effect of making man more controllable.

See also

- [Being](#)
- [Self-remembering](#)

- [Recapitulation](#)
- [Truth](#)
- [Green Language](#)

Negative emotion

The term **negative emotion** has a special meaning in [Fourth Way](#) parlance. Even there, the word is used in two somewhat different meanings:

Firstly, negative emotion refers to what is generally called negative emotion, such as anger, fear, jealousy, envy etc.

Secondly, especially as used by the FotCM, the word can also indicate an emotion that does not accord with [objective](#) reality. This has nothing to do with whether the emotion is perceived as agreeable or not. Feeling happy as a result of [self-calming](#) or deliberately inducing oneself to believe in an illusion as an example of negative emotion in this sense.

Non-expression of negative emotions is an important precept of the Fourth Way. This does not mean that these should be ignored, quite the opposite. However, the energy of these emotions should not be wasted in mechanically expressing these but should rather be transformed and kept within the organism. This offers an opportunity for self-knowledge and saves energy which is then available for transformation.

[P. D. Ouspensky](#) and [Boris Mouravieff](#) discuss negative emotions somewhat differently. They however agree that [shocks](#) – which often take the form of disagreeable emotion – are an essential element of the Work. The central concept is consciously catching the automatic, mechanical reaction to the shock before the 'human machine' starts 'running' its habitual 'program.' The program itself may be to respond with anger, fear, denial or any other humanly possible response. In the place of doing this, the student may be deeply cognizant of the situation and of the program response and decide not to react in the habitual way. Because situations and habitual responses vary, we cannot give universally valid definitions of particulars.

According to Ouspensky, a transformed negative emotion does not become a 'positive emotion' in the sense of changing from unpleasant to pleasant. Rather, it transforms into a deeper understanding that transcends the pleasant/unpleasant judgement typical to mechanical thinking and feeling. In Fourth Way theory, the coarser '[hydrogen](#)' of mechanically received impressions has been transformed into a finer one, which can act as fuel for the [higher centers](#).

See also

- [Shock \(Fourth Way\)](#)
- [Hydrogens \(Fourth Way\)](#)
- [Proper use of emotional energy](#)
- [Conscious vs. mechanical suffering](#)
- [Self-remembering](#)



P.D. Ouspensky

P. D. Ouspensky

P.D. Ouspensky, 1878-1947, is best known as the author of *In Search of the Miraculous*, which is the principal systematic rendition of Gurdjieff's 4th Way teaching.

Prior to meeting Gurdjieff in Moscow in 1915, Ouspensky had worked as a journalist and published metaphysical and philosophical works. Among them *Tertium Organum* and a *New Model of the Universe*. Concerning the latter, Gurdjieff is believed to have said, "If you did understand all of what you are writing about, it is I who would beg to be your student."

Ouspensky recognized in the teachings of Gurdjieff something on a qualitatively different level than all that he previously had encountered on his relatively extensive travels and in his broad social network. Ouspensky followed Gurdjieff to the Caucasus, fleeing from the Russian revolution. In Essentuki, Ouspensky began distancing himself from Gurdjieff, not because he would disagree with the teaching but apparently because he found Gurdjieff as a person to be too extreme. The cooperation between Ouspensky and Gurdjieff did continue however during their stop in Constantinople in 1920 and on and off thereafter. While Gurdjieff set up his institute in Fontainebleau, Ouspensky started his own 4th Way school in London.

Ouspensky knew Boris Mouravieff and was clearly aware of the latter's information on the Adamic and Pre-Adamic races, as evidenced in Ouspensky's collection of short stories, *Talks with the Devil*.

This would indicate that the material was also known to Gurdjieff, although he and Ouspensky chose not to emphasize it.

We could say that where Gurdjieff was man 1, with a moving center emphasis, Ouspensky was man 3, with his center of gravity in the intellect. This accounts for a difference in their respective styles and methods of teaching. We recognize that the distinction of man 1, 2 and 3 becomes less important as the Work progresses, yet the original emphasis does not entirely disappear. Of the two, Gurdjieff was clearly the source of the teaching and the more powerful personality and an uncontested master.

Yet, Ouspensky's contribution remains significant as the recorder and scribe of much material. He brought many key people to the Work and without his contribution Gurdjieff's impulse to humanity would not have reached as far as it has.

Much additional biographical and bibliographical material can be found on the Internet.

See also

- [George Gurdjieff](#)
- [Fourth Way](#)
- [*In Search of the Miraculous*](#)
- [Boris Mouraviëff](#)

Paying all in advance

This 4th Way principle means that one cannot achieve objective results without sacrificing the subjective.

This may also be construed as meaning that one must materially pay, for example by donating all one's property and dedicating the rest of one's life and time for the Work. While this was so for many of Gurdjieff's students, we cannot say that this were the only meaning of the maxim. What is required depends on the situation.

Gurdjieff may perhaps himself explain this best, from a meeting in 1941:

"You will see that in life you get back exactly what you put in. Your life is the mirror of what you are, it is your image. You are passive, blind, demanding. You take all, you accept all, without ever feeling indebted. Your attitude towards the world and towards life is the attitude of one who has the right to demand and take. Of one who doesn't need to pay or gain. You believe that all things are due to you, only because it's you! All your blindness is there. It doesn't catch your attention. It is however what, in you, separates a world from another.

You have no measure to measure yourself up. You live only between 'I like it' and 'I don't like it'. Which means that you have appreciation only for yourself. You do not allow for anything above you - theoretically or logically maybe, but not in reality. This is why you are demanding and keep on thinking that everything should be cheap, and you can afford to pay for anything you want. You don't recognize anything above yourself, or outside yourself or inside yourself. This is why, I repeat, you have no measure and live only to satisfy your whims.

Yes, your 'self appreciation' makes you blind! It is the biggest obstacle to a new life. One has to be able to pass this obstacle, this threshold, before one can go further. It is the test that separates the 'chaff' from the 'wheat' in people. No matter how intelligent, how endowed, how brilliant a man is, if he doesn't change his opinion about himself, he will be lost for inner development, for the work based on self-knowledge, for a real evolution. He will stay as he is all his life. The first demand, the first condition, the first test for he who wants to work on himself is to change his appreciation of himself. He cannot just imagine, or simply believe or think, but actually *see* things in himself that he did not see before, really see them. Never will his opinion about himself change as long as he will not see inside himself. And in order to see, he has to learn to see: it is the first initiation of man into self-knowledge.

Before anything else, he has to know what to look for. Once he knows it, he has to make efforts, focus his attention, look constantly, with tenacity. By maintaining his attention on it, by not forgetting about looking, one day he may see. If he sees once, he can see

a second time, and if this is repeated he cannot ignore seeing. This is the state to look for in our observation; it is from this that the true desire, the desire to evolve, will be born; from cold we're becoming hot, vibrating; we will be deeply touched by our reality.

Today we have only the illusion of what we are. We overestimate ourselves. We do not respect ourselves. To respect myself, I have to have recognized in me a part which is higher than the other parts, and to which I show respect by the attitude I have towards it. In this way I will respect myself. And my relationships with others will be ruled by the same respect.

We have to understand that all other measuring units, talent, erudition, culture, genius, are changing units, units of detail. The only true measure, never changing, objective, the only real one, it is the measure of inner vision. 'I' see - 'I' see myself - and you have measured. With a higher, real part, you have measured a lower one, also real. And this measure, defining by itself the respective roles of each part, will bring you to self-respect. But you will see it is not easy. And it is not a bargain. One has to pay a lot. For the bad payers, the lazy, the losers, no chance. One must pay, pay a lot, pay immediately and pay in advance.

Pay from oneself. With sincere efforts, wholeheartedly, without expectations. The more you will be willing to pay without reticence, without cheating, without falsity, the more you will receive. And from then on, you will meet your true nature. And you will see all the tricks, all the dishonesty it goes to in order to avoid paying cash. Because you have to pay with all the gratuitous theories, all the deeply rooted convictions, all the prejudice, all conventions, all 'I like it' and 'I don't like it'. Without bargaining, honestly, not just make believe. Trying to see while using fake money. Try for a moment to accept the idea that you are not what you think you are, that you overestimate yourself, therefore that you lie to yourself. That you lie to yourself always, every moment, all day long, your whole life. That the lie rules you to the extent that you cannot control it anymore. You are its victim. You lie everywhere. Your relationships with others, lies. The education you're giving, your petty conventions, lies. Your learning, lies. Your theories, your art, lies. Your social life, your family life, all lies. And what you think of yourself, lies too. But you don't stop from what you're doing or from what you're saying, because you believe in you. You have to stop inside and observe. Observe without prejudice.

While accepting for a time this idea of lies. And if you observe in this manner, paying of yourself, without self-pity, by giving all your false riches for one moment of reality, maybe someday you'll see all of a sudden something you have never saw in you before. You will see are someone else from what you thought you are. You will see that you are two. One that is not, but takes the place and play the other's role. And the one that is, but so weak, so inconsistent, that just brought forth it disappears immediately. It cannot stand the lies. The smallest lie kills it. It doesn't fight, it does not resist, it

is vanquished in advance. Learn to look until you have observed the difference between your two natures, until you have seen the lies, the impostor in you. When you will see your two natures, that day, in you, the truth will be born.”

See also

- [Objectivity](#)
- [Conscience](#)
- [Self-calming](#)
- [Predator's mind](#)

Personality (Fourth Way)

In [Fourth Way](#) psychology, **personality** comprises all acquired aspects of man's thinking, emotions, and behavioral tendencies. It is what has been instilled from without as opposed to what is truly one's own. Little 'I's are the building blocks of personality, [programs](#) are what the little 'I's run, singly and in groups. Buffers separate groups of little 'I's, so that man can, without being troubled or suffering [cognitive dissonance](#), behave in completely opposite ways in different circumstances.

All these things constitute personality. While personality is necessary for esoteric progress, it is not alone sufficient for it. In modern man, personality is generally developed at the cost of [essence](#).

Essence is the set of capabilities or tendencies man is born with. Having one's center of gravity in the moving, feeling or thinking center is for example a part of essence. When man grows, essence guides the formation of personality but is generally left undeveloped.

The Work begins by shaping personality with the tools of self-observation, [self-remembering](#) and other methods. Essence as such is not readily accessible at the beginning, hence work on personality is more practically viable.

Sometimes the term *false personality* is used for personality when emphasizing its synthetic or anti-Work nature. [Lying](#) to oneself, pretentiousness, self-importance, [subjectivity](#) are for example attributes of 'false personality.'

See also

- [Essence](#)
- [Man number 1, 2, and 3.](#)

Polar opposites or polar beings

In Mouravieff's *Gnosis*, this denotes a couple consisting of a man and a woman whose centers are precisely matched, a sort of union "made in heaven".

The idea is reminiscent of Plato's symposium, where one speaker describes the Edenic age as populated by spherical beings who later were cut asunder into a man and woman, thereafter forever to quest for the lost "other half".

According to Mouravieff, each (adamic) person will at least once meet his/her polar opposite. Recognizing this may lead to the singular romance, which holds great possibilities of esoteric progress. Partial polarity is, however, more frequently seen and one cannot always tell the difference.

The take of the FotCM is that such polarity is sometimes indeed found but that the concept does not necessarily apply to people universally. Whichever be the case, work on the self, bringing the self into alignment with soul and growing the "real I" is the activity which makes recognizing the polar opposite, should there be one, most possible or likely. People converging on the same target will eventually encounter each other, thus the Work should come before hunting high and low for the "meant to be" romance.

See also

- [Centers \(Fourth Way\)](#)
- [Boris Mouravieff](#)

Principle of relativity (Fourth Way)

The principle of relativity is the principle by which new standards are set within the language structure so as to establish the proper points of reference for the correct understanding of different concepts with respect to different levels of meaning. Gurdjieff sees this principle as a necessity to prevent misunderstandings arising from mixing one level of meaning with another resulting in what FotCM calls the cross conceptualization of ideas.

Many of our misunderstandings and arguments are due to this "mixing of levels," that is, we are mixing up the experiences of different worlds. For proper understanding of any given concept a new language is necessary.

Concerning this new language, Gurdjieff says in Ouspensky's book *In Search of the Miraculous*, page 70:

"For exact understanding exact language is necessary. And the study of systems of ancient knowledge begins with the study of a language which will make it possible to establish at once exactly what is being said, from what point of view, and in what connection. This new language contains hardly any new terms or new nomenclature, but it bases the construction of speech upon a new principle, namely the principle of relativity, that is to say, it introduces relativity into all concepts and thus makes possible an accurate determination of the angle of thought, for what precisely ordinary language lacks are expressions of relativity.

"The fundamental property of the new language is that all ideas in it are concentrated round one idea, that is, they are taken to their mutual relationship from the point of view of one idea. This idea is the idea of evolution [or from the point of view of QFS terminology - Ascension]. Of course, not evolution in the sense of mechanical evolution, because such an evolution does not exist, but in the sense of a conscious and volitional evolution, which alone is possible.

"When a man has mastered this language, then, with its help, there can be transmitted and communicated to him a great deal of knowledge and information which cannot be transmitted in ordinary language even by using all possible and philosophical terms.

"Everything in the world, from solar system to man, and from man to atom, either rises or descends, either evolves or degenerates, either develops or decays. But nothing evolves mechanically. Only degeneration or destruction proceed mechanically. That which cannot evolve consciously - degenerates. Help from outside is possible only in so far as it is valued and accepted, even if it is by feeling in the beginning."

"The language which understanding is possible is constructed upon the indication of the relation of the object under examination to the evolution possible for it; upon the

indication of its PLACE in the evolutionary ladder.”

”For this reason many of our usual ideas are divided according to the steps of this evolution.”

Thus, if there are different gradations of evolutionary levels to the existing universe then, correspondingly, there are different levels of meanings ascribed to any idea or concept with respect to this gradation. The word ”man” may mean one thing at one level but may mean quite another thing at another level and so on. For example, lets look at the word man. If there is a stratification of the existing world comprising 7 different levels of density or, to put it another way, if there are 7 levels of ”worlds” that make up the universe, as the Gurdjieffian cosmology proposes, then there are also seven different meanings ascribed to word ”man.”

There are now 7 different meanings for the term ”man” and each meaning has specific relevance with respect to the meaning above it and the meaning below it. This perspective now puts the meaning of this term within proper context.

Program (Fourth Way)

In [4th Way](#) psychology, the term refers to a habitual pattern of thought or association or behavior.

In *Gnosis*, Mouravieff compares the mind to a juke box. The records are programs and playing one will lead to playing another by a process of association. This type of mental functioning proceeds automatically and involves little or no consciousness in the 4th Way sense of the word.

Entire conversations can proceed with the parties triggering various associations, mechanically invoking programmed responses from each others' store of responses.

Generally, when a program starts, it will play until its end. It is very difficult to stop a running program. The person can however notice when a program is about to start and consciously intervene at this point, causing the energy that would be spent playing the program to become available for conscious activity.

Programs may involve mechanical reasoning, emotions evoked by associations, compulsive physical activity, ready made value judgements etc. When running a program, one is usually in a state of identification, where the program takes over from any real I there may be and the person does not distinguish between self and the program.

See also

- [Identification](#)
- Personality

Proper use of emotional energy

According to the [Fourth Way](#), **emotions** have their own place and own specific **type of energy**, which plays a necessary role in the human metabolism. The metabolism is here not limited to processing physical food but also encompasses [impressions](#) and the higher energies man may generate from these, if used properly.

Emotion is required for producing the "higher [hydrogens](#)" needed for activating the "[higher centers](#)". Intellectual information alone is ineffectual for this.

The basic guidelines of the Fourth Way include the non-expression and transforming of [negative emotions](#). The energy provided by experience which is perceived as negative is necessary but must not be wasted in automatic reactions. The automatic reactions vary from person to person; to use psychological terminology, we may speak of internalizing and externalizing types. While the mechanical responses may tend towards [depression](#) or towards outwardly directed anger, neither is *per se* the desired result.

The energy of negative emotions may be channeled towards intentional activity, but then this intentional activity will involve other [centers](#) as well. Another possible effect of strong emotion is a spontaneous shifting of the the state of [consciousness](#). This is sometimes called the state of objective self-awareness, third state of consciousness, or activation of the higher emotional center.

In general, the Work aims at giving man choice as to how and when to utilize the energy of emotion.

We should not confuse non-expression or transformation of negative emotion with repressing same. Repressing negative emotion may lead to the formation of [buffers](#) and further compartmentalization of the mind via denial, which are all antithetical to the Work. The unproductive usage of negative emotions goes towards building barriers and running programs of negative imagination, which are automatic psychological responses. Conscious use recognizes negative emotions for what they are and decides how to channel the energy contained in them.

See also

- [Hydrogens](#)
- [Self-remembering](#)
- [Negative emotion](#)

Real I

Unlike other schools of thought that see man as [mechanical](#), the [Fourth Way](#) does not see this as a permanent or necessary condition, and least of all as desirable. Man is called to evolve past mechanicality – to develop internal unity and a permanent, **real I** – in order to become a [conscious](#) assistant to creation.

The Fourth Way teaches that ordinarily, man's so-called inner life is a chaos of multiple [little 'I's](#), each pulling in its own direction. These are mechanical and we cannot speak of an immortal [soul](#) – rather we have a complex machine which only reacts and adapts to environment as a function of its innate and acquired tendencies.

The real I is not, however, a synthetic product of fusing little 'I's. It is something of a qualitatively different nature which may or may not exist as a potential in an individual. The Fourth Way Work aims at creating internal conditions where the real I might manifest. This means creating internal cohesion and order but it would be wrong to say that a real I is simply an amalgamation. It is a part of a higher world which may take residence in man if the vessel is well prepared. In the [analogy of the coach](#), the real I is the master. The seat of the real I are the [higher emotional and higher intellectual centers](#). The real I can be compared to soul, although the terms are not exactly synonymous. The real I can have [free will](#) while the lower components of the self cannot. We could say that if there is something unconditioned that may take place through man, this is the domain of the real I. No matter how learned, smart or capable man is, he remains a reaction machine as long as there is no contact with a real I. We could say that the Work only prepares the soil where the pre-existing real I can take root. It is thus that man can bridge between the world of matter and spirit. We may compare this process also with the Cassiopaeian idea of alignment with a thought center or archetype.

Preparing the soil for the real I may also correspond to growing the [higher being bodies](#) as understood in the Fourth Way. These processes collectively may transform man into something that can survive physical death and reincarnate if he so chooses.

The efforts of the lower centers do not create the higher. They are however necessary for preparing a place for it. This is somewhat akin to the eternal theological question of grace vs. merit.

See also

- [Little 'I's](#)
- [Fusion \(Fourth Way\)](#)
- [Polarity](#)
- [Thought center](#)

- Bodies of man
- Soul

Recurrence

P. D. Ouspensky and Boris Mouraviëff write about **recurrence**. Recurrence is a mechanical repetition of life with its mechanical circumstances. This is not exactly reincarnation, although this too involves a person having repeated mechanical lives.

Generally, the **Fourth Way** does not emphasize the concept of reincarnation. Some exceptional persons incarnate into the world for a specific mission; in order to be able to do so, one must already have achieved essentially all spiritual development possible to the human form.

For the rest of humanity, **George Gurdjieff** does not really speak of anything recognizable surviving physical **death**. He says, blessed is he who has no soul and blessed is the one who has one, but woe to one who has it in embryo. Here we understand **soul** as meaning something that can survive the death of the physical body while staying a recognizable unit and can possibly consciously reincarnate. This is however said to be very rare.

For half-crystallized fragments of souls, Gurdjieff describes these as wandering in the planetary sphere and incarnating as the chance may occur in whatever life forms may be available. Ones without any significant crystallization sort of melt into a pool of in-differentiated energies.

Recurrences take place in eternity. Eternity does not here mean an endless stretch of linear time but rather the set of all possible 'parallel' realities. In these parallel variants, countless essentially similar recurrences of one life can play themselves out ad infinitum. Eternity can be seen as a distinct dimension orthogonal to linear time.

Conscious influences can enter these lives from another plane, as it were. These are so-called **B and C influences**. These may be works of objective art, books, teachings, esoteric schools and so forth and represent a possibility for escaping mechanical recurrence. By recognizing such influences, one can increase consciousness in one's life and gradually come under another law, the Law of Exception. This in itself does not guarantee one's escape but can affect another round of repetition by giving one increased capabilities or motivation for more work towards **consciousness**.

Mouraviëff uses the term "film" when speaking of the recurring pattern of a life, mechanically proceeding on parallel tracks in the dimension of eternity. Certain films may have an esoteric purpose. It is the task of the people in incarnation to find their respective cast members and perform a certain task together. The films play themselves in the dimension of eternity, potentially perpetually repeating but If one seeks to awaken and follow B influences the film may change and possibly lead to liberation from mechanical recurrence.

Again, one round will not be enough but there may be progress between rounds or on the other hand one may reject conscious influences in which case they may not reappear.

Ouspensky's book *Strange Life of Ivan Osokin* illustrates the concept. Ivan is disillusioned with life, love and the world, in other words is facing a personal 'moral **bankruptcy**.' He goes to the magician and asks to be transported to his childhood with all memories intact, so that he may

have another try. This happens and he makes the very same mistakes, his knowledge does not help him and on the contrary he forgets gradually how he returned and becomes again identified with a rerun of the same life. He faces the same quandary again and goes to the magician. This time he catches himself and instead of asking to go back yet again he asks to become a student of the magician, having received his C influence. In principle one can repeat life endlessly but since the magician comes from the conscious realm, finding him again in the world of mechanical influences is in no way guaranteed.

Generally, the Fourth Way teaching about reincarnation or recurrence is not very explicit nor is it central to the Work since one can only do Work in the present.

Gurdjieff's reference to 'he who has no soul' above may or may not have referred to "pre-Adamic man" as Mouravieff uses the term. Generally, the concept is not found in Gurdjieff's teaching.

See also

- [Soul](#)
- [Karma](#)
- Reincarnation

Reining in the horse

This idiom refers to the Coach parable and means not expressing or acting on initial emotional impulse.

The opposite idea is of the horses bolting away, i.e. launching themselves on some habitual course with great energy and fervor. This is also called running a program. Such a reaction is typical when for example some closely held belief is challenged. The reaction is nearly immediate and involves a strong value judgement. Usually the reaction is negative.

Consciously overriding this makes energy available for other uses. This also informs one on the existence of the program. If one never acted differently from one's programs, one would be so identified with them that one would not be able to recognize the programs as something separate from the self. Generally it is true that it is easier to rein in the horses before they bolt than after. Consciousness of the moment is important.

See also

- Emotions
- [Emotional thinking](#)
- [Identification](#)

Salt

Alchemical term referring to the motor center.

Self-calming

Self-calming is the process of pushing aside thoughts or emotions that are uncomfortable. This is a pervasive characteristic of the human condition and is found at many levels.

In the most basic sense, self-calming takes place when one rationalizes and self-justifies actions or inactions which one is not comfortable with. This amounts to putting one's [conscience](#) to sleep. This action is opposed to [consciousness](#) as well as conscience and is a way of furthering [sleep](#). Systematic self-calming makes [buffers](#).

However, the more complex forms of self-calming go far beyond simply excusing one's behavior because one was lazy/tired/drunk/in lust/under some other mechanical influence or because everybody does the same thing or because the human is imperfect.

In a spiritual sense, self-calming can take many forms of denying reality. Blind belief in a fundamentalistic deity can be an extremely potent agent of self-calming. It is apt to rationalize murder, genocide, pillage and rape. No human debasement is such that the committed true believer could not do it if the hypnosis of blind belief is potent enough.

A still subtler form of this is found in some practices that seek to induce a state of spiritual bliss as an end in itself. In these practices, self-calming hides behind the noble goal of seeking contact with 'higher realities.' A lot of the [New Age](#) talk about 'space brothers' being here to save us or that all is right with the world or that one only needs to think nice to have a nice world are agents of self-calming.

Much of pop psychology teaches ways of self-calming.

In all its forms, self-calming promotes [subjectivity](#) and further divides the [personality](#) from reality as well as promotes the further factionalization of [little 'I's](#).

Man cannot function in a state of abject horror. Therefore some means of emotional regulation are necessary. The human organism is wired to naturally provide these through mechanisms of dissociation, repressing memories and so forth. These are to a degree necessary for life in the world.

The division between what is self-calming and what is a survival response is not always clear cut. Generally, self-calming is done for comfort and with a degree of deliberateness, even if self-calming itself were rationalized as yet something else, whereas trauma responses are automatic and in real time.

See also

- [Conscience](#)
- [Lies and lying](#)

- Buffer (Fourth Way)
- Information selection and substitution

Self-importance or self-love

There exists a great confusion about what one should or should not feel about oneself. The confusion of the matter has to do with the lack of clarity concerning what the self actually is. As long as there exist all manner of fantastic conjectures that represent the self as being completely other than it in reality is, these questions cannot receive any satisfactory answer.

Carlos Castaneda writes that **self-importance** is a needless piece of baggage that the warrior needs to get rid of simply because maintaining it is a needless expenditure of energy. There is no ethical value judgement on self-importance *per se*, it simply is superfluous and inefficient and works against the values of correct use of energy the warrior should aspire to. Energy will allow seeing and seeing can bring one to knowledge and freedom. Self-importance is a hindrance on the way.

The self-importance as meant in the above paragraph is similar to George Gurdjieff's notion of **self-love** and vanity. It is, in fact, **identification** with external circumstance, status, internal considering, worry over how other see the self. This self-importance or self-love has nothing to do with any real I but everything to do with obtaining support or corroboration or validation for various **little I's**.

Popular psychology speaks much about self-esteem, giving oneself credit and so forth. It is difficult to say anything about this because these statements are made as if the self were a single, known thing, which it is not. Esoteric discourse sometimes speaks of getting rid of ego. This suffers from the same vagueness.

The resolution of these issues begins with self-knowledge and **discernment** between the various impulses which make up the various little I's. We cannot say that all appreciation of self were bad: In the **Fourth Way** discourse, a person who has an equal lack of appreciation for all things, one for whom all things are interchangeable, is called a tramp. A lunatic is one who appreciates things of no **objective** value and does not appreciate things of true value. Both conditions are harmful for the Work and exist to varying degrees within most people.

The crux of the matter is separating between diverse tendencies in self. Unqualified love or hate, appreciation or contempt of something simply because it originates with some part of self is absurd. Indifference is no better. Discernment between the mixed impulses which originate within the mixed self is key to having any reasonable attitude towards the question. The standard of how these impulses relate to esoteric work is one possible benchmark for ranking these impulses. Work towards truth cannot be based on lies to self, whether these were to glorify or vilify the latter. Both extremes represent a different flavor of self-importance and vanity. Yet, the self cannot be unimportant either. Some part must be recognized as higher and worthy of support for the Work to be anyhow motivated. Nothing can grow out of nothing, some rudimentary form must exist for anything to take root, says Gurdjieff.

Some teachings promulgate the dissolution of ego. This is in direct contradiction to the Fourth Way. According to the Fourth Way, the personality must on the contrary be brought to its highest possible development before it is ready for development past the human form. This development

cannot however be based on illusory views on this personality nor can it be based on neglect of this same personality. The only kind of love of self that may hold esoteric benefit is telling the truth to the self. The subjective vainous love of self is fundamentally opposed to this since it thrives on making the world support its preconceptions instead of seeking the truth concerning itself.

See also

- [Little 'I's](#)
- [Identification](#)
- [Self-remembering](#)
- [External vs. internal considering](#)
- [Paying all in advance](#)

Self-medication

To **self-medicate** is a special case of self-calming, often done with a chemical substance such as alcohol or with a formalized mental exercise such as visualization coupled with physical techniques.

See also

- [Self-calming](#)

Self-remembering

This is the [4th Way](#) practice of dividing attention. Normally, one is in a state of constantly shifting identification. Self-remembering can be used to break this automation.

In its basic form, the practice involves being aware of one's inner state, including body, emotions and thinking, while also paying attention to an external object or activity. Self-remembering can bring presence of consciousness into human activity which usually is mechanical and simply happens.

Self-remembering is a prerequisite of self-knowledge and work on the self. Self-remembering is not simply analysis of self based on past data. It is by definition an activity that takes place in the present and concerns the present. It is not for example 'recapitulation,' which concerns the past.

A simple exercise of self-remembering is becoming conscious of one's body, emotion and thought and then alternately look at objects, while holding all these present to one's attention. One notices that one very easily falls into identification, where attention is drawn to a single object from its divided state.

Self-remembering in the middle of emotional shocks is specially difficult but also very valuable to the Work. Repeated practice of this goes in the direction of forming a constant I which is less and less subject to being captured into identification with passing circumstance. This is essential for forming cohesive being, intent and eventually capacity to 'do' in the 4th Way meaning of the term.

Another aspect of the concept relates to man's physical and psychic metabolism. Man takes in three kinds of 'food:' physical food, air and impressions. These three 'substances,' also known in the Work as 'hydrogens' undergo change and refinement in the human being. This goes in the direction of more refined, less coarse, more vivifying substances, ones more infused with information and intelligence, if one can say so. This process usually happens only very partially and the human 'hydrogen factory' is leaky and inefficient. Self-remembering, specially when done in context of shocks, assists and energizes these processes, so that finer hydrogens can be produced in greater quantity. This may have the effect of connecting one to one's higher centers. In this sense, self-remembering goes beyond a means of intellectually knowing about the self and becomes a tool for transformation and unlocking qualitatively new possibilities.

Intense self-remembering can happen spontaneously in situations of great emotional shock or danger. One observes then an entirely different quality of perception and presence. At such moments, the organism is prompted to work in a different mode, producing a momentary flow of 'higher hydrogens,' which enable a different type of functioning. The Work seeks to make these states available in a predictable and systematic fashion.

See also

- [Identification](#)

- Hydrogen
- Shocks

Sheep

The **sheep** is [George Gurdjieff](#)'s allegory of human beings manifesting the group characteristic of "sheep". This is an anthropomorphic description of the fundamental fact that human behaviour is not all that dissimilar to that of sheep. This metaphor was mentioned by Gurdjieff in his story of the "[evil magician](#)" and the sheep.

In this story, George Gurdjieff relates the fact that as farmyard animals, sheep are a commodity to be used and consumed by their human proprietors. Likewise, human beings are also the possessions and commodities of a higher force, or level of awareness.

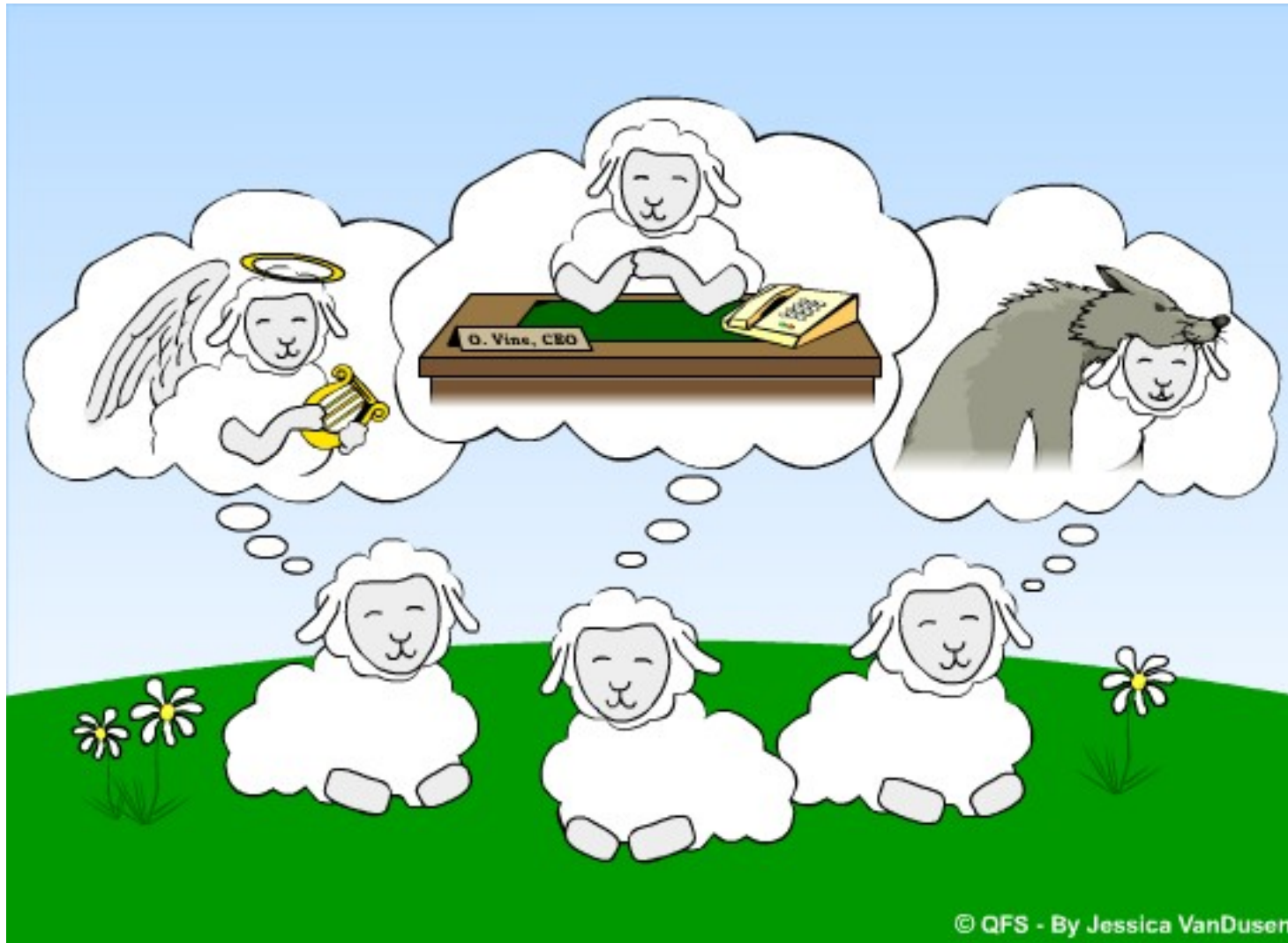
The evil magician in the story hypnotized the sheep to believe they are not really sheep, but that they are in fact lions, eagles, tigers and men; if they observed other sheep being eaten, then that was perfectly normal and acceptable, for sheep are to be used and consumed. But those hypnotized, always believe that they themselves are not sheep.

Gurdjieff saw that human beings:

- Follow each other mechanically.
- Are easily manipulated to be moved in a certain direction or vector.
- Have little awareness of their surroundings or the predicament they are born into.

See also

- [Evil magician](#)
- [Food for the Moon](#)
- [Waking sleep or confluence](#)
- [Reaction machine](#)



Shock (Fourth Way)

In the [Fourth Way](#) teaching, **shocks** are necessary for the development of man. They also play an important role in Fourth Way cosmology.

Role in work on the self

Shocks are the strongest source of internal *friction*. They are needed to shake man out of his normal state of complacency and submersion in [waking sleep](#), to destroy [buffers](#) and awaken [conscience](#). If the [little 'T's](#) inside one are never shaken, never made to have friction or move against one another, they will never be noticed. Shocks are necessary firstly for one to become conscious of the internal multiplicity, and secondly to later on forge inner unity out of the inner multitude.

In this sense, a shock is anything that evokes an emotional reaction. Often this reaction is subjectively seen as disagreeable but this is not always so.

Shocks serve multiple roles. They are needed to gain moments of a qualitatively different [consciousness](#). They are a wake-up call and a test; the outcome of being shocked depends on what is done in response to the emotional energy. The shock can be assimilated, breaking down buffers and providing the light whereby one can see the self more [objectively](#). It can also be deflected through [self-calming](#), reinforcing the buffers and one's [subjectivity](#).

If [properly used](#), repeated shocks can allow one to build knowledge of self and control over its mechanical reactions. "*From the fire comes light.*" Shocks are the only means of sufficiently '[heating the crucible](#)' for the [fusion](#) of a permanent, [real I](#) to take place.

Role in cosmology

Another meaning of the word shock has to do with the [Law of Seven](#). All processes are octaves, and there are two shocks in each octave: one between the notes Mi and Fa, and another between the Si of the preceding octave and the Do of the next. A special influx of energy or shock is needed for the octave to continue its progress over these special intervals.

In the Work, the activities of [self-remembering](#) and transformation of [negative emotions](#) have to do with providing shocks helping the psychic metabolism to do its work.

See also

- [Proper use of emotional energy](#)
- [Fusion \(Fourth Way\)](#)

- [Self-calming](#)
- [Law of Seven](#)

Staircase (Fourth Way)

The **staircase** or the *path of access to the Way*, according to Boris Mouravieff in his *Gnosis* books, corresponds to four notes, SI, LA, SOL, and FA of the Way. Each note represents and forms a step on the staircase, starting at the end of the first **threshold** and ending at the beginning of the second threshold. This also corresponds to stages three through six of the ten stage octave from DO to DO, on a diagram of the Way. The staircase is the most important and most difficult part of the Way to pass.

The staircase is symbolic of a period of gestation. With the words, "know thyself"*, the person takes a course which leads to the level of man #4, the level of the master of the coach. Tasks and tests are set forth for each note. Working with the conditions and completing the requirement of the staircase, the birth of Individuality, the second Birth, happens with the crossing of the second threshold.

The tests happen all together on all notes of the staircase. According to the particularities of our **personality**, they are distributed unequally, driven by the force of desire. The ensemble is put in resonance with each shift in emphasis of each step, note SI first then LA, SOL and FA.

Anyone seeking to climb the staircase, "must make this effort the principal aim of his life. From now on, esoteric work must become the axis of his existence, round which the inner and outer circumstances of his life revolve." Though this categorical demand should not frighten one, one should be aware that the tests begin from the first step of the staircase. The test of (desire?), being "ablaze with the ardent desire to overcome the entanglement of life in the wilderness, so that he can throw himself into the unknown in a search for a new, reasonable, and real life," lets him cross the first threshold. This allows the seeker to stand with a firm footing on the first step (SI) of the staircase, provided that this desire for transformation has enough vigour and intensity, which fills the interval between DO and SI, the first threshold.

The importance of desire along the staircase is that the four notes are linked by a deep interdependence, as their resonance draws its strength from the initial impulse of desire. If the "initial desire does not unite all man's existence in obedience, if it does not dominate his whole being, it is better for him to stop in time and not cross the (first) threshold. We repeat: the Way is a path of no return. This is the real reason for the test of desire. This desire must have the strength of thirst, says the tradition."

The Way is a one-way street, a path of no return, and a return being forbidden. After the first threshold, there is either progress on the Way or a fall. Each step on the staircase gives the person enough time to accomplish the task set out for that note. However, the step will give way as one cannot stay indefinitely on a particular step. This can lead to a fall. For fear of a fall, because of man's tardiness and time constrain, he is obliged to move to the next step without having fully succeeded in completing the task of that note. In doing so, he also carries his karmic debt with him. This is accepted so long as his purification is completed at the note FA.

The task at note SI is for the person to go back carefully through the film of his life, so as to reach two results. One, to distinguish between permanent, eternal elements and temporary, karmic ones as objectively as possible for him at this phase of his evolution. The other, with the help of this analysis, to stimulate within himself a strong desire to cross the second threshold. "The strength of this desire, and the firmness of his decision are the only measures of success." This is why the person, "should attach particular importance to the work at the note SI of the Way." It is a short note with only a half tone. A helpful remark for this note is, "he must take as objective not this external life, with all its illusions, but instead the film of his own life."

At note SI, having forged a link in the chain of esoteric influence, the person is saved in hope, though he remains as before. His conscious efforts have allowed him to cross the first threshold, discernment between 'A' and 'B' influences created the embryo of the magnetic center, at stage 1, with the magnetic centre pure and sufficiently firm, at stage 2, he has crossed the first threshold under the direction of a man of influence 'C'. Though he has made an enormous step forward, at this point, his sincere desire to get out of exterior life is not enough to free him from all 'A' influences. Mesoteric work unfolds. Solidly established and facing forward, he attempts to successfully accomplish the task of note SI.

The test of note SI is the test of faith. "To Believe is not enough; one must have faith. The test takes the form of a need for man to surmount his fear of abandonment to Faith."

The task at note LA is, "to make the Personality grow to its fullest possible extent." The test of note LA, for those committed to the Staircase, is the test of Strength.

The task at note SOL is to develop the personality. The test of note SOL is the test of discernment and skill.

The task at note FA is, "to balance the three lower centres by replacing the mechanical ties between them with conscious ties from each centre to the magnetic centre, to which the lower centres will then be subordinated." The test of note FA is the test of love, "of true life-giving love."

On the fourth step, the balance sheet must be drawn up and accounts settled. He was until this point allowed to take his defects of the past with him: lying, weakness, self-pity, inner compromise. With the blazing sword of true love, all that is not quite true love within or toward him—all that he takes for love, is burnt up, and he is then able to judge every movement of the heart and know whether or not it contains traces of true love.

Having passed the test, the note in full resonance, man 4 should theoretically be master of himself. He has nothing within him but pure love, which contain the elements of "transfigured Desire; of Faith, Strength, and Discernment." Poor and naked, only on condition that he is consistent and pure, the essential being that he is consistent, meaning that he contains within himself true love, he is accepted at the second threshold. "Everything false within him will be burnt by the flames of this blazing sword..."

The balance sheet drawn up, "the moral burden of his unpaid debts, and of his transgression against

the principle of Equilibrium...and all their karmic consequences,” have to be paid for in full at the note FA.

Man takes his fate into his own hands when stepping on the staircase, approaching and crossing the second threshold. This new attitude has consequences as he should take a sensible and conscientious attitude in his decisions concerning those around him. A look at the "film" of life would further help clarify this.

See also

- [Thresholds \(Fourth Way\)](#)

Strategic enclosure

Strategic enclosure is a practice that should be engaged in by every seeker of truth. It has both an external and an internal aspect. The external aspect is a kind of "strategic silence", employed in order to preserve the opportunity for further work. The internal aspect concerns how to maintain an inner (psychological) environment that works to one's benefit rather than detriment.

Attack and the General Law

In terms of the [General Law](#), having information that could threaten the status quo marks one out as a 'threat to [the system](#)'. In an attempt to neutralize the threat, the General Law responds – through those people close to the seeker, through other aspects of his/her environment, and/or through the seeker's own mind. If and where it strikes, and the impact, depends on how prepared the seeker is.

Preparation consists in gaining [knowledge](#), maintaining awareness, and achieving self-mastery. If the seeker [discerns](#) the nature of each situation, and is able to respond in a way appropriate to it, he or she can avert many potential [attacks](#) – and minimize the damage from the rest.

External aspect

A person learning about the [Fourth Way](#) will find that most other people are not ready to hear about it. The same goes in general for any information that would clash with the worldview of the person spoken with. For example, anything 'controversial' concerning politics or our civilization, diet or health, science or technology. While different people are open-minded about different things, for most, there are certain areas where they are simply not able to consider new information that conflicts with their beliefs. And if one would try to force them, then they would react defensively or even offensively in order to preserve their worldview.

A basic and important part of what one needs to know and apply to ward off attack is strategic silence. Many have learned of its importance the hard way: when the person(s) they speak with hear something they consider "crazy", loathsome, or otherwise concerning or offensive, the reaction can be quite detrimental. In any case, the word may also spread, with negative consequences. Suddenly, it has become "known" that you've become a "crazy conspiracy theorist"; or that you must have suffered a "breakdown"; or, when you eliminate gluten and carbs from your [diet](#), that you have an "eating disorder"; or perhaps, if you mention being part of an online community in connection with something controversial, that you've "joined a cult".

Such reactions are actually common, and not merely theoretical examples. But it's not only safer to respect others' worldviews – it's also best for further reasons. Trying to convince someone who's not willing to listen is an attempt to dominate that person – which is quite the opposite of [external](#)

considering.

External considering is taking the needs of all into account in order to make things easy both for ourselves and for others. The above makes it clear that, for people not engaged in The Work, their needs usually include the need not to have their worldview questioned. It also makes clear that, in order to remain decent, many people need to remain ignorant of what you actually think. As [George Gurdjieff](#) said, "sincerity with everyone is weakness."

Internal aspect

The inner aspect of strategic enclosure entails several ideas and practices. These essentially concern gaining an [objective](#) view of reality, and self-mastery. One must discern between the influences of illusion and the influences that lead to understanding of reality. (See [A, B, and C influences](#).) The part of the self which is aligned with the latter must remain in charge, regardless of any and all 'A' influences (influences of illusion) which exert pressure, be they inner and/or outer.

Since 'A' influences are much stronger than the influences which lead toward objectivity, the seeker on the Way must conserve energy. They must master 'A' influences by first identifying them, then understanding how they influence life and learning to work while immersed in them. This requires 'non-identification', or as Gurdjieff called it, "separating 'I' from 'it.'"

'A' influences include a variety of social, cultural, and biological forces – and in turn also inner psychological forces. By not [identifying](#) with them, and creating an inner enclosure from which to observe them 'at a distance' (i.e., 'I' observing 'it', as if in another person), one can avoid being swept along by them. But to do this requires a degree of self-awareness or [self-remembering](#), [being 'present'](#) in oneself.

If the seeker forgets him- or herself – identifying with the dynamics of the exterior world or his/her own [machine](#) – then his or her guard is down, so to speak. Acting mechanically and automatically, the seeker not only wastes energy, but may end up bringing troubles into his or her life. The stronger the [waking sleep or confluence](#), the more energy is wasted and the greater the 'opening' for attack. The General Law is quick to react.

By contrast, a state of self-awareness free from identification allows the seeker to always practice [external considering](#), saving enough energy for The Work while keeping the General Law at bay and making life easy on those around him or her.

[Laura Knight-Jadczyk](#) gives a more extensive description of the inner aspect of strategic enclosure in part of her article series "Jupiter, Nostradamus, Edgar Cayce, and the Return of the Mongols"⁶³:

At the particular stage of existence in which man finds himself, he is equally "receptive" toward the Two primary Faces of God: [Being and Non-being](#). The Shaykh [Ibn al-

⁶³[Laura Knight-Jadczyk, "Jupiter, Nostradamus, Edgar Cayce, and the Return of the Mongols Part 11"](#)

Arabi] tells us that whatever property, or trait, any human being ultimately “chooses” is what it originally possessed in its state of immutability. And this leads us to the idea of the Two Races. [Adamic man (who has higher centers, even if they are disconnected from consciousness), and pre-Adamic man. Creative or “Radiant”, and Entropic, respectively.]

[...] In the first place, the Radiant individual who is in this world as a consequence of the “Fall” should never forget that they only temporarily occupy a territory in the domain of the Lords of Entropy. This sets them apart from all the peoples allied to Thought Centers of Non-being who embrace the concept of ownership of the land. [...]

The Creative Hyperdimensional Wisdom teaches that if man deems himself “owner of the land,” the Powers of Matter can emerge from the land and engulf him, “integrating him to the context and turning him into an object of the Gods”. Attachment to the land and the misguided belief of “freedom” and “peace” within the limits of property render man defenseless against the Power of Illusion of the Thought Center of Non-being. In such a state, man has even greater difficulty conceiving of the necessity to escape from the material prison because he is constantly struggling to preserve those feelings of “freedom” and “peace”. The same principle applies to nationalities and similar attachments to artificial or subjective constructs. [I.e. it applies to attachment to any 'A' influences.]

[...] Those who are familiar with the Parable of the Prodigal Son can understand that the realization alone that one is “in the pigsty of the foreign country” would serve to produce the state of alert, the condition for the “journey home.” This is crucial since, in the story of the Prodigal son, we also see that when the son went to the “resident of the foreign land” to ask for help, he was sent to live and feed with the pigs. This exemplifies that principle that the Radiant being must understand at all times that the Lords of Entropy – the Powers That Be in this reality – will always try to reclaim them as servants. Additionally, belief in the ownership of the land, belief in “being at home” in this world, or being “in charge” of this world, can give a false sense of security to the Radiant being leading them to lower their guard and succumb to the Power of Illusion.

With this in mind, the Radiant being should then create an “Enclosure” around their “being.”

The forces of entropy which govern this reality at present, are much stronger than the powers of resistance of the individual Radiant being. This fact leads us to consider the principle of the enclosure as a psychological policy, in relation to ourselves and to the exterior world, which will allow us to compensate for our lack of strength and available reserves by an appropriate strategy.

Because of millennia of cultural and religious conditioning, everything about us is limited, beginning with our nervous resistance. The rule which can be deduced from this

is that we must – as much as possible – work silently so as not to draw increased attention and pressure upon ourselves while working on the process of awakening and assimilating knowledge and interior force that can restore us to the Edenic condition. This is true for the average Radiant being, because if he attracts the attention of what MouraviEFF calls the General Law that mechanically rules this reality, he will be lost, as the reaction of the 'World' against him will be extreme.

What the Radiant being must do is to consciously master the material that is part of his interior world – his Belief Centers – by gaining sufficient knowledge to be able to exercise perspicacity and SEEing. This enables him to divide that which he perceives and to choose that which is assimilated, or “enters within” his “strategic enclosure.” This allows him to accumulate force and put it in reserve. When the false beliefs, the illusions of this world, no longer have any part within the Radiant Being, then he will be able to step out of the flow of Linear Time.

The principle of the strategic enclosure is, then, that the individual or group must initially work silently to create this enclosure, without drawing the attention of the forces of life of this world to himself. These forces are systematically hostile to anyone who persistently searches for the Truth.

There are two parts to the Strategic Enclosure: The first is to shelter oneself physically from the harmful influence of the 'World' as much as possible. Gurdjieff referred to this as the activity of the “sly man.” Unfortunately, this has often been twisted to mean the “monastic life” or “withdrawal from the world” which is an essentially useless approach when the thing that needs most to be learned is the objective truth of the reality in which we live.

The second part of the Strategic Enclosure is that the shelter must be built in his inner world. MouraviEFF writes that “The picturesque language of the Tradition says that man must build a cage in himself. This must be provided with all means of connection with and direction of the centres. It must also be solid enough to effectively resist all rebellions of the little 'I's, singly or 'federated'. This construction takes time. To play its role as an organ of direction, it must be continually enlarged, improved and perfected.”

In other words, the Strategic Enclosure is an allegory that refers to an ontological state where the individual basically declares his independence from the Law of Entropy that seems to govern the Material Universe. Using the concepts explained by MouraviEFF, this state could also be described as a manifestation of a resolution to shut oneself up to the influences of illusion and instead open only to those influences that lead one to objectivity.

The Creative Hyperdimensional Wisdom claimed that once having “enclosed the land occupied,” the people then could cultivate it and make it produce fruits. This, again, must be understood allegorically – even if the end result may be quite material. This

is also reflected in [alchemical](#) metaphors as well as in one of the most famous examples given by Jesus: the miracle of the loaves and fishes which is merely an example of the fact that Jesus was a master of the Creative Hyperdimensional Wisdom which had expressed this principle in many other allegories including that of the Head of Bran and the Cauldron of Regeneration.

The principle of the Strategic Wall is, in its more immediate meaning, the practical application of the principle of Enclosure, however the fact that there are different manifestations of this strategic wall depending on the realm to which it is applied is made clear by the fact that there are many worlds where the Spirit remains captive and in each one of them the principle of the Strategic Wall supposes a different manifestation.

It could be said that, in the physical world the correct application might lead to construction of a Stone Wall, but one must understand that the definition of a “Stone Wall”, as manifested in the physical realm, should not be constricted to the idea of a spatially closed wall. There are obviously many principles that belong to “Lithic Wisdom”, which suggest that that a “stone wall” is related to the emplacement of megaliths in very specific layouts for the purpose of creating a grid that may have served, as one of its purposes, to protect the enclosed space from the influence of the Entropic Principle.

The Strategic Enclosure, then, aims at the innermost part of each man, creating a space in which awakening can take place. This awakening calls to them, and through their blood connections it calls to all others who are of the Radiant lineage, to cease their march along the “evolutionary” or “progressive” path of History and to rebel against the Laws of Entropy that reduce all to primal matter. Awakening induces the Radiant ones to take a leap in the opposite direction and transmute man’s “animal tendencies” [the [reactive machine programs](#) of Gurdjieff, the Predator of Don Juan, the [confluence](#) with the General Law of Mouravieff] and claim back their divine Hyperdimensional nature.

See also

- [General Law](#)
- [Attack](#)
- [External vs. internal considering](#)
- [A, B, and C influences](#)
- [Law of Three](#)
- [Discernment](#)
- [Objectivity](#)

Waking sleep

1. See [Waking sleep or confluence](#)

Waking sleep or confluence

The dictionary definition of confluence is:

Main Entry: confluence

Part of Speech: noun

Definition: a flocking or assemblage of a multitude in one place; a large collection or assemblage; concourse

Etymology: Latin *confluentia* "act of flowing together"

Moravieff uses the term confluence to designate a peculiar hypnotic state in man where he is identified with the mental currents that flow through him and mistaking the thoughts that are engendered from this current as his own thoughts. Man's submersion into this mental current is what Gurdjieff calls "waking sleep" or "relative consciousness" and it is this level of consciousness that an ordinary man is born into, lives his everyday life, and then dies, without ever waking up into more objective states of awareness.

Man lives his waking life in a kind of "waking dream" where he only dreams that he is awake. Ordinary physical sleep is a purely subjective state. However, when man "wakes up", he is, according to Gurdjieff, still in a "waking sleep". This state of "waking sleep" is less subjective than ordinary sleep because man can now distinguish between 'I' and 'not I' in the sense that he can recognize objects apart from his physical body, and to a certain extent orientate himself among them in relation to their position and qualities.

It is in this "waking sleep" that man lives his life. He lives, loves, works, raises a family, etc., in this "waking sleep" state. But it cannot be said that man is truly awake in this waking sleep state, because he is still strongly influenced by his dreams, and he really lives more in his dreams than anything else. Particularly it is within this dream state where our unconscious motivations really reside and it is because of this that man is generally unconscious of what truly motivates him while he is living his everyday life. He is unaware of his true motivations that are the casual forces which propel him in his day to day activities. He only dreams that he is aware and thus lies to himself about his true motivations. Thus his life is a lie.

Ouspensky says: "All the absurdities and all the contradictions of people, and of human life in general, become explained when we realize that people live in sleep, do everything in sleep, and do not know that they are asleep."

However, if man is asked if he is awake then nature plays a curious trick.

Ouspensky says in his book *The Psychology of Man's Possible Evolution*, p.32:

"If you ask a man if he is conscious or if you say to him that he is not conscious, he will answer that he is conscious, and that is absurd to say that he is not, because he sees

and hears you”.

”AND HE WILL BE QUITE RIGHT, ALTHOUGH AT THE SAME TIME QUITE WRONG. He will be right because your question or your remark has made him vaguely conscious for a moment Next moment consciousness will disappear. But he will remember what you said and what he answered, and he will certainly consider himself conscious.”

”In reality, acquiring self consciousness means long and hard work. How can a man agree to this work if he thinks that he already possess the very thing which is promised him as a result of long and hard work? Naturally a man will not begin this work and will not consider it necessary until he becomes convinced that he possess neither self consciousness nor all that is concerned with it, that is, unity or individuality, permanent 'I', and Will.”

Concerning this state 'waking sleep' or 'relative consciousness' Gurdjieff says to Ouspensky in the book *In Search Of the Miraculous* 142:

”In order to understand what the difference between states of consciousness is, let us return to the first state of consciousness which is (physical) sleep. This is an entirely subjective state of consciousness. A man is immersed in dreams, whether he remembers them or not does not matter. Even if some real impressions reach him, such as sounds, voices, warmth, cold, the sensation of his own body, they arouse in him only fantastic subjective images. Then a man wakes up. At first glance this is quite a different state of consciousness. He can move, he can talk with other people, he can make calculations ahead, he can see danger and avoid it, and so on. It stands to reason that he is in a better position then when he was asleep. But if we go a little more deeply into things, if we take a look into his inner world, into his thoughts, into the causes of his actions, we shall see that he is almost the same state as when he was asleep.”

”And it is even worse because in sleep he is passive, that is he cannot do anything. In the waking state, however, he can do something all the time and the results of all his actions will be reflected upon him or upon those around him. And yet he does not remember himself. He is a machine, everything with him happens. He cannot stop the flow of his thoughts, he cannot control his imagination, his emotions, his attention.”

”He lives in a subjective world of 'I love, 'I do not love,' 'I like,' 'I do not like, 'I want,' 'I do not want,' that is, of what he thinks he likes, at what he thinks he does not like, of what he thinks he wants, of what he thinks he does not want. The real world is hidden from him by a thick wall of uncontrolled imagination.”

”He lives in waking-sleep. He is asleep. What is called "clear consciousness" is actually sleep and a far more dangerous sleep than sleep at night in bed. Let us take some event

in the life of humanity. For instance, war. What does it signify? It signifies that several millions of sleeping people are destroying several millions of other sleeping people.”

”They would not do this, of course, if they were to wake up. Everything that takes place is owing to this sleep. Both states of consciousness, sleep and the (false) waking state, are thus equally subjective. Only by beginning to remember himself does a man really awaken. And then all surrounding life acquires for him a different aspect and a different meaning. He sees that it is a life of sleeping people, a life in sleep. All that men say and do, they say and do in sleep. All this can have no value whatsoever. Only awakening and what leads to awakening has a value in reality. How many times have I been asked whether wars can be stopped? Certainly they can. For this it is only necessary that people should awake. This seems a small thing. It is, however, the most difficult thing there can be because this sleep is induced by our so-called education and maintained by the whole surrounding society.” [End Quote]

On this ‘waking sleep’ state Mouravieff calls this a state that leads to confluence.

Maurice Nicholl referred to this state of confluence as ”mixing of levels,” where we mix concepts and ideas that should never be mixed, leading man to making gross cross-conceptualizations about himself and the world around him, pushing him further into the abyss of deeper delusional states making him prey for those who wish to manipulate his thinking for their own nefarious purposes.

Excerpt from Mouravieff’s book *Gnosis, Vol I* p. 157:

When man is CONFLUENT, and consequently forgets himself, he is simply carried away by one of the mental currents which pass through him--but he is not conscious of it; he thinks he acts, when in reality he is carried away all the while plunged in mental sleep. Whenever he practices the ‘tresvenic’ (a Russian term relating to ‘coming to’ after a state of drunkenness), that is, whenever he is present, and as long as this state lasts, he will realize that he is being carried away. But that is all.

He still continues to be carried away. Nevertheless, this is a great progress, as it will permit him to constate on the idea: I AM. By doing this he will make the first effort to attach himself to the permanent by detaching himself from the temporal. With the formula the I AM, man for the first time can make an effort to resist the many mental currents which carry him away, and for which he is otherwise like a plaything. It is by this sort of conscious effort that he will start to build his cage--his future command post.

See also

- [Identification](#)
- [Self-remembering](#)

- Subjectivity

Health and wellness

Health and wellness is a very important matter: the state of our body not only affects our physical capabilities, but also our emotional health and intellectual ability; and conversely, our emotional health affects our physical health along with our thinking. This is one of the most important topics for anyone seeking to work on the self or to be healthy and well in our all too sick world.

Disinformation and the state of the world

The broad, general "field" of what makes for healthy living and optimal functioning is full of disinformation. From the promotion of vegetarianism and low-fat, high-carb diets, to various distorted ideas of what constitutes healthy psychology and social dynamics, the world is set up for people to get sick.

Much of this is the result of greed. The big agricultural and food production corporations benefit from adherence to the "standard American diet", and in the last decades have also become big promoters of vegetarian diets and products. Big pharma also benefits financially from the conventional "wisdom" of the day, including the lipid hypothesis (saturated fat as the cause of cardiovascular disease). People get sick from preventable "diseases of civilization" as a result of how they live (including, but not limited to, how they eat) – and end up dependent on all manner of pharmaceuticals and medical procedures.

In a ponerized world, where pathological reasoning (and, increasingly, behavior) is accepted as normal, and terror is used by political leaders to gain approval for their policies, chronic stress is also more widespread than ever. Economic exploitation and hardship, the inhuman dictates of bureaucracies, and ever-increasing social isolation – outside the world of make-believe social networks – are some of the factors.

The environment in which people live is increasingly hystericized, with stressed-out populations all too willing to keep their awareness away from any disturbing thoughts and feelings. Society is becoming increasingly narcissistic – shaped in the image of its [psychopathic ruling elite](#) – and the order of the day tends towards a mixture of authoritarianism and hedonism, where quick fixes are used to escape from emotional pain and unease.

In such a socio-cultural climate, it's no wonder stress-related diseases (e.g. cancers, cardiovascular diseases, and autoimmune diseases) are so prevalent. And the "standard American diet", and

similar Western diets, contribute to the problems. Such diets are also the opposite of what makes for a healthy brain, which certainly doesn't help with stress, nor with finding and implementing solutions to humanity's biggest problems.

It's no easy matter to sort through the mixture of misconceptions and deliberate disinformation around so many crucial health-related subjects. The Sott.net and Cassiopaea Forum community has explored reams of research, experimented and networked about their experiences, as part of a collective process of learning. Little of the information is wholly "new", but what is more unique is bringing it all together, from many sources and concerning many different subjects.

The mind-body connection

"Main article: [Mind-body connection](#)

A person's psychological state and emotional health affects the nervous system throughout the body, as well as the functioning of the immune system and endocrine system. Likewise, physiological stress and inflammation affect emotion and cognition. Biochemically, all these systems (psyche, nervous system, immune system, and endocrine system) are connected; their functioning is not separate.

The mind-body connection is important to an understanding of the components of healthy living. They are all related, and any major change to one area will affect the functioning of one's "machine" in other areas as well. Therefore, it is necessary for optimal health and functioning to focus on every major aspect. This includes, but is not limited to:

- [Diet](#), nutrition, and metabolism.
- Good sleep.
- Stress management, emotional processing, and healthy interpersonal dynamics.

Diet

"Main article: [Diet](#)

Diet is a key question – but it should be noted that by "diet", we don't mean something you do temporarily, or to lose weight (though that is one common effect); we mean something that is permanently adopted in order for one's body and brain to function at its best – a lifestyle, in other words.

The most optimal diets we know of at this time are the [ketogenic diet](#), followed by the [paleo diet](#) for those who are not able to adapt to the ketogenic diet. Both have in common the removal of the most detrimental things from one's diet: gluten, dairy, soy, sugar, etc. Both also reduce

carbohydrates and increase the amount of [fat](#) (particularly animal fat) eaten – but the ketogenic diet takes this much further, and also keeps protein restricted to moderate amounts. Either of the diets will make for a large change from a "standard" diet, and therefore, before proceeding with these changes, it is important to understand what one is doing and why. We strongly recommend reading the most important resources on diet beforehand.

Stress and illness

When it comes to the psychological aspects of maintaining good health, the book [When the Body Says No](#) by Gabor Maté is highly recommended; it explores the role of chronic stress and unhealthy ways of handling emotion in disease. We are often conditioned by upbringing and culture to neglect stress, and to either repress or hyperexpress our emotions – and ultimately it takes its toll on the body.

The Éiriú Eolas breathing and meditation program is a powerful tool for handling stress and facilitating emotional processing. Recommended and available for free, it works by means of the controlled stimulation of the vagus nerve. In gradually clearing up emotional baggage, many on the Cassiopaea Forum and elsewhere have found it to help with mental clarity and emotional and interpersonal functioning. In addition, a number of people have reported improvements in physical health. A gentle way to heal, the program is practiced by many on the Cassiopaea forum, along with a ketogenic or paleo diet.

Trauma

Health issues can be caused by trauma. Peter A. Levine's book [In An Unspoken Voice](#) describes the physiological basis of trauma and how it can be worked through by working with the body; it is highly recommended. See [Neuroscience](#) for more reading recommendations relevant to this and related subjects, among other things.

See also

- [Transmarginal inhibition](#)

Further reading

"For a full list of recommended books on health and wellness, see [Recommended books#Health and diet](#)

- [Primal Body, Primal Mind](#) – Nora T. Gedgaudas

- *Diet Research of the Cassiopaea Forum* – Gabriela Segura
- *Keto-Adapted* – Maria Emmerich
- *The Vegetarian Myth* – Lierre Keith
- *When the Body Says No* – Gabor Maté
- *Lights Out: Sleep, Sugar, and Survival* – T. S. Wiley and Bent Formby

Colloidal silver

Colloidal silver is a well-known alternative remedy for bacterial or viral infections. This is produced by electrolysis of silver into distilled water. The lower the conductivity of the water, the smaller the silver particle size. If the particles are small enough, they remain suspended in the water.

Colloidal silver is inexpensive and easy to make and functions as a natural antibiotic and disinfectant. Much information on its use and production is to be found on the Internet.

Diet

Diet is a key question with regard to both physiological and psychological [health and wellness](#) – in affecting the state of our body, including our [brains](#), in turn it also affects our emotional and intellectual functioning.

It should be noted that by "diet", we don't mean something you do temporarily, or to lose weight (though that is one common effect); we mean something that is permanently adopted in order for one's body and brain to function at its best – a lifestyle, in other words.

Much disinformation has been spread over recent decades regarding diet, and several ideas based on bad science have become generally accepted – this has, among other things, led to the widespread adoption of low-fat, high-carb diets. In addition, there is much confusion regarding the ethics and politics of dietary matters, as in the promotion of vegetarianism and veganism. Much of the information collected here deals with such issues, and is recommended for anyone interested in a critical look at what they've been "fed" (both literally and figuratively) throughout their lives.

Ketogenic diet

"Main article: [Ketogenic diet](#)

The most optimal diet we know of at this time is the [ketogenic diet](#). In a nutshell, this diet involves the following: the removal of the most detrimental things from one's diet – e.g. gluten, dairy, soy, and sugar; and replacing carbohydrates with [fat](#), while keeping protein restricted to moderate amounts. This is a large change from a "standard" diet, and therefore, before proceeding with these changes, it is important to understand what one is doing and why. We strongly recommend reading the most important resources on diet beforehand.

Our consensus on the best way to approach a transition to the ketogenic diet has changed over time. For many, it is possible to transition directly to a ketogenic diet, but some experience problems in doing so, and some (often older people) find that their bodies are not able to adapt well to it even over time.

Our old [paleo diet](#) remains a good solution for those who are either unable to transition to the ketogenic diet, or must do so slowly. For those who are healthy and not of senior age, we however recommend starting out by giving the ketogenic diet a try. We now know more about common, solvable issues that people often run into – and the ways that people can deal with them – and [a fast transition done right is both simpler and able to bring quicker benefits](#).

The best practical guide we currently know of for those interested in transitioning to a ketogenic diet is Maria Emmerich's book *[Keto-Adapted](#)*. It is short, easily read, and covers a lot of common pitfalls and ways of addressing them and avoiding them in the first place. For a deeper understanding of the scientific background, there are several works which can be read in addition to it, e.g. [Diet](#)

Research of the Cassiopaea Forum and *Primal Body, Primal Mind*.

Paleo diet

”Main article: [Paleo diet](#)

Our older paleo diet essentially removes gluten, dairy, soy, sugar and some other problematic foods and substances. It makes for less carbohydrates and more [fat](#) (especially animal fat) than a ”Standard American Diet”, but does not quite take it to the level of the ketogenic diet.

For people who are not able to transition directly to a ketogenic diet, the paleo diet is a good stepping stone. In removing foods that are particularly inflammatory and otherwise problematic, for many it has brought relief from health issues, as well as greater clarity of mind and emotional stability.

It can take time – years, even – for the body to make use of a better diet to heal itself. Those who are not currently able to adopt the ketogenic diet can find that the situation changes over time, as the body becomes ready to adapt to a more dramatic change. If this doesn’t happen in your case, the paleo diet still remains a solid improvement over the kinds of high-carb, low-fat, grain-filled diets that most people nowadays adhere to. You can stick to what works best for your body.

If you’re taking a more gradual approach to dietary transition, then there’s [a simple step-by-step plan leading up to the paleo diet](#).

Further reading

”For a full list of recommended books related to diet, see [Recommended books#Health and diet](#)

- *Primal Body, Primal Mind* – Nora T. Gedgaudas
- *Diet Research of the Cassiopaea Forum* – Gabriela Segura
- *Keto-Adapted* – Maria Emmerich
- *The Vegetarian Myth* – Lierre Keith
- *The Art and Science of Low Carbohydrate Living* – Stephen D. Phinney and Jeff S. Volek
- *Life Without Bread* – Christian B. Allan and Wolfgang Lutz
- *Deep Nutrition* – Catherine Shanahan and Luke Shanahan
- *The Iron Elephant* – Roberta Crawford
- *Fiber Menace* – Konstantin Monastyrsky

Food preparation

Making food is a necessary skill for anyone wishing to move away from the destructively unhealthy processed foods and diet of the modern world.

The lost art and skill of making food

Many people in modern society are unable to make food for themselves. This can lead to a difficult situation for people who decide to change their lifestyle to avoid the dangers of modern agricultural processed food. Knowing ahead of time the basic techniques for making food efficiently without wasted time or effort will greatly improve the experience of someone moving to a new diet and free up a large amount of time.

Make it easy

Cooking

Meat

Searing

Roasting

Grilling

Ground Meat

Fat

Eating the amounts of fat necessary to adapt to and thrive in ketosis can be a significant obstacle in moving to a better diet. However healthy fats aren't naturally unpalatable, but are often made that way by processing, rancidity, or the caretakers of an unhealthy animal. Overcooking can also make fats rancid.

Preventing rancidity during cooking

Rancidity is the result of fat breaking down due to exposure to air or moisture. It is accelerated by heat and the presence of other substances in it such as water, or contact with metals.

The most obvious example of fat oxidizing or going rancid is fat that smokes and darkens while it is used to fry a piece of meat. Small amounts of fat that are degraded this way are sometimes used for flavor, such as brown butter or roasted walnut oil (not recommended). Saturated fats are much more stable during cooking whereas primarily unsaturated fats from plants and birds tend to degrade rapidly if not instantly upon exposure to air.

Another example can be seen in slow-cooking. Rancidification can be a significant problem for slow-cooking fatty foods because of the long cooking duration, constant heat and exposure to water and air. If there is a lot of fat and it begins to rancidify, the result can have a rancid taste.

Ways of preventing rancidity include:

- Eliminating water - rarely possible except for foods like pork rinds
- Reducing cooking time - pressure cookers are excellent for preserving fats and their taste because they reduce cooking time as well as eliminating oxygen.
- Eliminating oxygen - Probably not possible except for pressure cookers and canning.
- Eliminating contaminants - small quantities of rancid fat added to fresh fat can cause the fresh fat to begin to rancidify.
- When frying, keep the temperature under the smoke point of the fat.

Plants and animals have a natural way of protecting against rancidification than can be taken advantage of to improve cooking. Antioxidants neutralize the byproducts of oxidized fat molecules which would otherwise damage more molecules. In fact, the potency of antioxidants is measured by adding them to fats and intentionally causing the fat to rancidify. The better the antioxidant, the longer it takes for the fat to go rancid. Adding antioxidants while cooking will help prevent rancidity. Examples include:

- Bay leaf
- Oregano and rosemary in particular have been studied extensively for preventing rancidification. Extracts and their oils can be bought.
- Tea - Camellia Sinensis, Yerba Mate

Rendering fat

Bone Broth

The necessary ingredients to a delicious, healthy broth are bones, meat, and seasoning. Broth can be used to make sauces and for flavoring other dishes. It can also just be drank out of a cup for energy and wellbeing throughout the day and into the future. The gelatin in the bone will cause the broth to solidify into a gel when cooled, which can be used to make desserts such as jello, or

solid foods.

It is made by adding bones, meat and seasonings to a pot with water high enough to cover the bones and simmering up to 24 hours. The bones can often be reused.

The best bones for broth are marrow bones (such as shank) and bones that have lots of cartilage, which contains gelatin (such as oxtail). To be able to ask for the right bones from a butcher, it will help to know the names of different cuts of bones:

Marrow bones:

- Soup bones - Marrow bones cut about an inch thick. and 2 inches around, will fit in any pot.
- Shank - Same as soup bones.

Non-marrow bones:

- Oxtail - The tail. Mostly gelatin.
- Hoof

Cuts of meat convenient for broth making: Some cuts of meat, such as country style pork ribs, contain bones and gelatin. Useful cuts of meat for broth include:

- Country style ribs - 2lb contains enough gelatin to gel up 2 cups of broth nicely.
- Neckbones - may not always contain much gelatin

When cooking with bones it is recommended to add some sort of acid to the broth to draw out the minerals and nutrients and combine with them to produce bioavailable mineral salts. Because salt tends to buffer (inhibit) the acids, it is best not to add salt while cooking, but after cooking is complete. Using acids in bone broth can be compared to using different kinds of mineral supplements. More effective supplements combine multiple kinds of acids for a given mineral in order to increase bioavailability. Any kind of edible acid can be used according to taste:

- Lemon - Citric acid, ascorbic acid
- Apple Cider Vinegar - acetic acid, malic acid and smaller amounts of other acids such as lactic acid, ascorbic acid
- Cranberry tea - Citric acid, ascorbic acid
- Lactoferment juice - Lactic acid, ascorbic acid and other acids, however it usually contains salt as well which may reduce the drawing of minerals from the bone

A basic procedure for cooking bone broth is as follows:

- At the very beginning, add bones and meat to a stock pot and cover with water (count the cups of water added as you do this, so you know the amount of seasoning to use). If it

is convenient you can add a whole roast and cook it this way. Make sure the bones and meat are packed well. If not your broth may be watery. Turn the stove on full blast now at the beginning so that it will be at cooking temperature when you are done with the other ingredients.

- Cut up Onions and anything else you want to add. Add spices, for instance: for every 4 cups water add a few bay leaves, a teaspoon sage, rosemary, black pepper and a bag of dried pure cranberry tea.
- **Simmer: this means that the bubbles come to the surface but do not break, instead they shrink back into the water.** Cook this way until the meat is tender and falls apart. Take out onions, other plant ingredients and as much of the meat (but not the connective tissue which contains gelatin) off the bones as you can along with the meat you added, as prolonged cooking will make the meat less appetizing. Skim off the fat and refrigerate or freeze.
- Continue to simmer until all the connective tissue falls off the bone. Add in more onions and meat if it is convenient. Separate the bones out and pour the liquid into half-gallon canning jars to be refrigerated. You can freeze the bones to add to your next batch, although if so you will eventually have to choose which bones to discard in favor of new bones.

Fat Bombs

Emulsification

Drinks

Water

Filtering

- Reverse Osmosis
- Distillation

The important of minerals in water

Tea

In the most basic sense, tea is a drink prepared by heating water, adding parts of a given plant, and allowing it to steep for a specific amount of time to achieve the right strength and combination

of flavors. Tea can be made from many different plants, such as dandelion, peppermint, cranberry, and so on.

Most teas are made from the plant *Camellia Sinensis* which is known to provide a high concentration of antioxidants and other helpful substances. At the same time, it contains caffeine which should be considered carefully. Furthermore, this plant in particular has a tendency to absorb fluoride and concentrate it in the leaves over time. For this reason White tea, made from the young leaves of the plant, contains the least fluoride. Fluoride poisoning has been observed in people who drink large quantities of fluoride-concentrated tea.

Yerba Mate is another tea plant which does contain caffeine but does not concentrate fluoride like *Camellia Sinensis*.

Variations of tea

- Buttered Tea - A teaspoon to tablespoon of butter mixed into the tea, sometimes more.
- Shredded Coconut - A teaspoon to a tablespoon can be steeped with *Camellia Sinensis* teas for a nice synergy of flavors and a boost of mental energy.
- Acids - a small pinch of ascorbic acid powder or a bit of lemon can bring out the fruity flavors of Black teas.

Decaffeinated Tea

Condiments

Spreads

Mayonnaise

Bone Butter

Bone butter is made by skimming the fat off of the top of a bone broth made with free range pig marrow bones and storing it in the refrigerator. It is very rich and flavorful and powerfully enhances satiety.

Sauces

Fermentation

Fermentation has been used historically for making and preserving food, as well as enhancing foods or reducing unwanted qualities.

Lactofermentation

Vessels and sealing techniques

Smen

Kombucha

Treats

Sweeteners

Sugar has powerful harmful effects on many levels, let alone being incompatible with the ketogenic diet. However there are other sweeteners that can be used.

Stevia

Sugar Alcohols

Xylitol

Use Birch or hardwood xylitol rather than xylitol made from corn.

Erythritol

Marshmallowy flavor. Made from corn, so questionable.

Using Cocoa

Using pork rind flour

Food Preservation

Refrigeration

Refrigeration is generally food storage at a temperature above freezing.

- Since water resists changing phase, if your fridge temperature is cold enough you can put frozen foods in your fridge and they will stay just frozen, whereas other foods will remain thawed.

Freezing

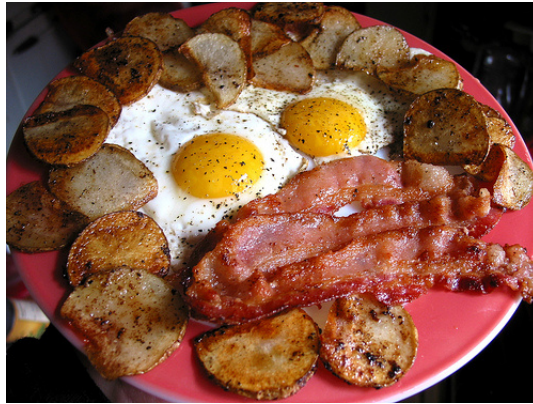
- Flash freezing: place items to be frozen open on a tray in the freezer for an hour, then transfer to an airtight container. This reduces frost and freezes the food immediately.

Pickling

Canning

Fermentation

lacto-fermented mayonnaise: mix in a portion of active ferment such as sauerkraut, then leave it on the counter for 12 hours. Mayonnaise made this way has dramatically increased shelf life. Do not try this without doing your own research to understand how to do it safely.



An example of a healthy breakfast.

Ketogenic diet

A **ketogenic diet** is one which is very low in carbohydrates and very high in fat, and in which the body switches to a ketogenic metabolism. Instead of fueling itself mainly with carbohydrates, the body fuels itself mainly with fat and ketones. It is the most healthy diet we know of, though some (often older people) have problems adapting to it.

Nutrition, metabolism, and health

In a nutshell, this diet involves the following: the removal of the most detrimental things from one's diet – e.g. gluten, dairy, soy, and sugar; and replacing carbohydrates with [fat](#), while keeping protein restricted to moderate amounts. This is a large change from a "standard" diet, and therefore, before proceeding with such changes, it is important to understand what one is doing and why. We strongly recommend reading more on the ketogenic diet, as well as other important resources on [diet](#), beforehand.

In her article "The Ketogenic Diet - An Overview", Gabriela Segura, M.D., describes the ketogenic diet in these terms:

Our body organs and tissues work much better when they use [ketones](#) as a source of fuel, including the [brain](#), [heart](#) and the core of our [kidneys](#). If you ever had a chance to see a heart working in real time, you might have noticed the thick fatty tissue that surrounds it. In fact, heart surgeons get to see this every day. A happy beating heart is one that is surrounded by layers of healthy fat. Both the heart and the brain run at least 25% more efficiently on ketones than on [blood sugar](#).

Ketones are the ideal fuel for our bodies, unlike [glucose](#) - which is damaging, less stable, more excitatory and in fact shortens your life span. Ketones are non-[glycating](#), which is

to say, they don't have a caramelizing, aging effect on your body. A healthy ketosis also helps starve cancer cells as they are unable to use ketones for fuel, relying on glucose alone for their growth.⁶⁴ The energy producing factories of our cells - the [mitochondria](#) - work much better on a ketogenic diet as they are able to increase energy levels on a stable, long-burning, efficient, and steady way. Not only that, a ketogenic diet induces [epigenetic](#) changes⁶⁵ which increases the energetic output of our mitochondria, reduces the production of damaging [free radicals](#), and favors the production of [GABA](#) - a major inhibitory brain chemical. GABA has an essential relaxing influence and its favored production by ketosis also reduces the toxic effects of [excitatory pathways](#) in our brains. Furthermore, recent data suggests that ketosis alleviates pain other than having an overall anti-inflammatory effect.⁶⁶

The ketogenic diet acts on multiple levels at once, something that no drug has been able to mimic. This is because mitochondria is specifically designed to use fat for energy. When our mitochondria uses fat as an energetic source, its toxic load is decreased, expression of energy producing genes are increased, its energetic output is increased, and the load of inflammatory energetic-end-products is decreased.

The key of these miraculous healing effects relies in the fact that fat metabolism and its generation of ketone bodies (beta-hydroxybutyrate and acetoacetate) by the liver can only occur within the mitochondrion, leaving chemicals within the cell but outside the mitochondria readily available to stimulate powerful anti-inflammatory antioxidants. The status of our mitochondria is the ultimate key for optimal health and while it is true that some of us might need extra support in the form of nutritional supplementation to heal these much needed energy factories, the diet still remains the ultimate key for a proper balance.

– Gabriela Segura, M.D., "[The Ketogenic Diet - An Overview](#)"

Transitioning

Our consensus on the best way to approach a transition to the ketogenic diet has changed over time. For many, it is possible to transition directly to a ketogenic diet, but some experience problems in doing so, and some (often older people) find that their bodies are not able to adapt well to it even over time.

The best practical guide we currently know of for those interested in transitioning to a ketogenic diet

⁶⁴Rainer J Klement, Ulrike Kämmerer. Is there a role for carbohydrate restriction in the treatment and prevention of cancer? *Nutr Metab (Lond)*. Oct 26, 2011; 8: 75.

⁶⁵If the genetic code is the hardware for life, the epigenetic code is software that determines how the hardware behaves.

⁶⁶David N. Ruskin and Susan A. Masino, The Nervous System and Metabolic Dysregulation: Emerging Evidence Converges on Ketogenic Diet Therapy. *Front Neurosci*. 2012; 6: 33

is Maria Emmerich's book *Keto-Adapted*. It is short, easily read, and covers a lot of common pitfalls and ways of addressing them and avoiding them in the first place. For a deeper understanding of the scientific background, there are several works which can be read in addition to it, e.g. *Primal Body, Primal Mind* and *Diet Research of the Cassiopaea Forum*.

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Further reading

- *Keto-Adapted* – Maria Emmerich, 2013
- *Primal Body, Primal Mind* – Nora Gedgaudas, 2009
- *Diet Research of the Cassiopaea Forum* – Gabriela Segura
- *The Art and Science of Low Carbohydrate Living* – Stephen D. Phinney and Jeff S. Volek, 2011
- *Life Without Bread* – Christian B. Allan and Wolfgang Lutz, 2000

Prayer of the Soul

The **Prayer of the Soul** (PotS) is the centerpiece of the [Éiriú Eolas](#) Program, which consists of affirmations that enter deeply into the subconscious and trigger deep body and soul level healing and rejuvenation.

The Prayer of the Soul was a modified form of the "Lord's Prayer" as written by [Laura Knight-Jadczyk](#):

Oh, Divine Cosmic Mind
Holy Awareness in All Creation
Carried in the heart
Ruler of the mind
Savior of the Soul
Live in me today
Be my Daily Bread
As I give bread to others
Help me grow in knowledge
Of All Creation
Clear my eyes
That I may See
Clear my ears
That I may hear
Cleanse my heart
That I may know and love
The Holiness of True Existence
Divine Cosmic Mind

As Laura [wrote](#) on the Forum:

"...it was Objective.

All of that is intentional.

As I said, I started with the Lord's Prayer and basically "translated" it into total cosmic

terms, including every single element that is in the Lord's Prayer. If you read it carefully and contemplate the meaning behind every phrase, you will see that.

Also, I am convinced that this prayer was not composed/modified without assistance from the Cs. As I have many times explained, very often when I have a burning question inside and I ponder it for awhile, the answers come to me. I don't always have to use the board for that! (Though for most things I prefer it because it is less prone to corruption - even if I think that we have a pretty robust "corruption meter" going on anyway.)

So, over time, I asked the Universe to help me "translate" the Lord's Prayer into something that would be Universal in every respect, and you have the result.

Please, read it line by line and think about it from every angle, every aspect. Try to think about some part of your existence that it does NOT cover. I don't think you will find any.

Finally, one thing that was uppermost in my mind was this: "Seek ye first the kingdom of heaven and all else will be added unto you."

If you understand the "kingdom of heaven" as knowledge/awareness/being then you will see that the prayer deals with exactly that. I am also reminded of a story in 1 Kings 3:5 where God appears to Solomon and says: "Ask for whatever you want and I will give it to you." Solomon thought about this and finally asked God to give him an "understanding heart." In other words, he asked for wisdom/knowledge, the ability to see and hear truth so that he could be a good king.

So, God gave Solomon an understanding heart AND all the things he did not ask for...riches, power and honor and so on.

When we have true knowledge and awareness, when we have BEing, we are allowing the Universe to express itself through us in its mode of knowledge, awareness and BEing. If you think about this for a moment, knowledge and awareness and BEing include, by default, being in synch with life and creativity and creation itself.

If you have knowledge and awareness and BEing, no matter where you are or what is happening, you are in the right place at the right time; you will see what you need to see, hear what you need to hear, meet who you need to meet, and have what you need to have. All of that is included in "seek ye first the kingdom of heaven."

Seeking knowledge of all creation is learning to express the Universe in it's aspect of knowledge and when you do that, you are expressing unlimited potential.

This is what you receive when you ask for an "understanding heart."

With an understanding heart we also experience compassion and love. We also experi-

ence gratitude and inspiration and most important of all, trust in the Universe to know what it is doing and to submit ourselves to our true, higher nature - that which can be born in us if we die to the personal wants, needs, assumptions, expectations, and so on.

So, again, go over that prayer and explain to me ONE thing that you would lack in your life if all that prayer asks was granted to you.

”What profits a man if he gain the entire world and lose his soul?”

It is, after all, the Prayer of the Soul.”

Further readings

- [Fellowship of the Cosmic Mind website](#)
- [Éiriú Eolas website](#)
- [Cassiopea Forum: Ruler of the Mind?: Prayer Questions](#)
- [Cassiopea Forum: ”The Prayer of the Soul” Translations](#)
- [Cassiopea Forum: Éiriú-Eolas - Guide/FAQ](#)

See also

- [Fellowship of the Cosmic Mind](#)
- [Éiriú Eolas](#)

Reiki

Reiki (*ray-key*) is a modern Japanese energy healing technique. It is based on common concept of "universal life energy", which channels through the palms of the practitioner, sending energy (or "chi"/"ki") to specific areas on the receiver's body. It is a form of simple therapy that uses hands-on, hands-off, or distance techniques, with the aim of balancing and strengthening the recipient's body's ability to heal itself.

Reiki does not require "faith" or "belief"; it functions independently of any particular belief or scientific concept. The difference between Reiki and other energy healing modalities is that it requires an initiation or "attunement" to work with the energy and uses symbols (Sanskrit in origin).

[Laura Knight-Jadczyk](#) chronicles her experiences with Reiki in her *Soul Hackers*, the second volume of *The Wave* series. On Reiki and the symbols, she wrote:⁶⁷

The following is an amalgamation of my notes for a Reiki manual I have been meaning to write for some time:

Have you ever watched a Martial Arts demonstration where the Master decimates an entire stack of boards, bricks or blocks with a single blow? If you have witnessed enough of them you know that there is no fakery involved. But, how is it done?

For more than 5,000 years the Chinese have practiced Martial Arts. Secrets of retention of vital energies to develop internal power were passed from father to chosen son. The first stage of the practice was to get the warm current of energy to open the channels of circulation so that the internal power could be circulated freely. One then had to learn how to strengthen one's vital organs and to "pack" the energy for use when needed. The Martial Arts fighting styles were not effective without this internal power. [...]

During the present century the West has witnessed a phenomenal growth of interest in "Wholistic/holistic" health disciplines. At the same time science is finding that deeper realities bear a striking resemblance to the classical worldview of the major oriental religions and Martial Arts practices. The increased interest has manifested in multitudes taking classes in Yoga, Martial Arts, Macrobiotics, Tai Chi Chu Chuan, and a host of other variations on these themes. We have become comfortable with meditation and yoga and Buddhism. But, what do we really know about these traditions other than a few fragments of the wisdom of the *I-Ching*, the *Tao Te Ching* and a few

⁶⁷Knight-Jadczyk, Laura. [The Wave Chapter 17: All There Is Is Lessons, or Wandering Around in Third Density Can Be Hazardous to Your Health](#). *The Wave*. Retrieved on 17 October 2015.

other pieces of disconnected knowledge?

In the sixth century BC, Lao-Tse began his classic essay, the *Tao Te Ching*, with this admonition: "The Tao which can be spoken of is not the Tao." In early Chinese writings, the Tao implied an understanding of life, which stressed individual harmony with the forces of nature. The practice of Reiki is rooted in the same way with the forces of nature. *This energy works independently of any particular belief or scientific concept.* It is not related to any religious practice that has grown up around it. It is, in brief, a subtle but verifiable life energy, "chi," flowing through the body in a specific pattern. This "Chi," as it is known in Chinese, or "Ki," as it is known in Japanese, was known by the ancients, and its secrets have been attainable throughout all ages by those who were willing to put a great deal of time into the prescribed practices. The limitation has always been the fact that it was only available to those who were willing to train for long hours daily for many years to alter the flow so that the body could make active use of this energy.

The applications of Ki/Chi in daily life are virtually limitless. It is the most important building block of transformation. If a person can master the circulation of the healing energy, everything else proceeds more quickly. Opening this energy channel is like being given the tools to do all other things. Without the flow of the Ki/Chi, the individual will find it difficult to advance to higher levels in other disciplines. You could spend years in other disciplines with less direct methods in order to achieve the same end, or, even a lifetime. However, a person could study hundreds of volumes in a dozen languages without ever learning how to awaken the much-poeticized healing power of the Tao. There are those who have read the thousands of volumes and received the valuable oral teachings, which have been shrouded in secrecy the same way medieval alchemy was hidden in Europe, who still have not achieved the mastery of this energy and the power to direct it. What many today do not know is that there is a method of awakening and utilizing the Ki/Chi by initiation. That is, it is like starting a car with a battery rather than a hand crank!

This secret is rooted in the "language" of the body. The body comes into being by virtue of the Electromagnetic pattern that is determined at another dimensional level. *These patterns are expressed on the other dimensions as symbolic figures.* It is an entire language of its own, the language of the cosmos which is expressed in the body *via* the axiom: As above, so below. Without a language, one cannot create words, sentences, paragraphs, or develop simple or complex ideas. These symbolic figures convey knowledge, *alter* energy with this knowledge, and are essential conduits between our reality and higher realities.



Mikao Usui

The symbolic figures of Reiki manifest knowledge that speaks to the "soul".

The Reiki Master makes use of higher energies expressed through symbols to clear the routes and raise the level of chi production. The current of the Reiki initiation or "attunement" is like installing a new circuit board or computer chip into the system.

The important thing is that, as soon as I saw the Reiki symbols, I *knew* that they were a language — a soul language, so to speak.

Origins

Today's Reiki systems own their existence to a spiritual practice ("My Method" - a practice of achieving unity of self through harmony and balance), developed by a Tendai Buddhist lay monk named Mikao Usui (1865-1926).

Since 1990s, much research has been done into Usui's background and the history of Reiki, and yet there is a lack of consensus in "the Reiki world" about the man and how he taught his system. However, it is important to note that Usui did not create the Reiki system as we know it today.

Reiki was introduced to the Western World in the late 1930s by Hawayo Takata (1900-1980), a Japanese-American woman born in Hawaii. She was trained by Chujiro Hayashi (1880-1940), a retired Captain in the Japanese Navy and one of Usui's final students. After Hayashi's death, Takata advertised herself as the "only Reiki Master in the world"⁶⁸, invented a story⁶⁹ about Usui and Reiki in order to interest the Westerners (following the Second World War), and continued to heal and teach in Hawaii until the 1970s, when she began training twenty-two Reiki Masters.

The following are Takata's 22 master-level students:

1. George Araki (*d. 2006*)
2. Dorothy Baba (*d. 1983*)
3. Ursula Baylow (*d. 1996*)
4. Rick Bockner

⁶⁸Beckett, Don. *Reiki: The True Story - An Exploration of Usui Reiki*, p. 21. Berkeley: Frog Books, 2009.

⁶⁹[The \(Hi\)Story of Reiki as told by Takata-Sensei](#)

5. Patricia Ewing, *née* Bowling
6. Barbara Brown (*d. 2000*)
7. Fran Brown (*d. 2009*)
8. Phyllis Lei Furumoto - Takata's granddaughter
9. Beth Gray (*d. 2008*)
10. John Harvey Gray (*d. 2011*)
11. Iris Ishikuro (*d. 1984*) - Takata's cousin
12. Harry Kuboi (*d. 2013*)
13. Ethel Lombardi (*d. 2009*)
14. Barbara Lincoln McCullough (*d. 2000*)
15. Mary Alexandra McFadyen (*Disappeared 19 February 2011*)⁷⁰
16. Paul David Mitchell
17. Bethel Phaigh (*d. 1986*)
18. Shinobu Saito (*d. 2015*)
19. Virginia Samdahl (*d. 1994*)
20. Wanja Twan
21. Barbara Weber Ray
22. Kay Yamahita (*d. 1987*) - Takata's sister

Takata's Reiki system is the most commonly known as Usui Shiki Ryoho (Usui System of Natural Healing). There are other Reiki systems that can be traced to Mikao Usui, but not through Takata.

Corrupted Lineages

After Hawayo Takata's death on 11 December 1980, there was no official recognition of succession. In 1982, seventeen Reiki Masters held a meeting and formally recognized Takata's granddaughter, Phyllis Lei Furumoto, as Takata's successor. Following the meeting, The Reiki Alliance was formed with Furumoto as its "Grand Master".⁷¹

However, one of Takata's students, Barbara Ray, considered herself to be Takata's successor and her then-organization (The American Reiki Association, Inc.) rejected Furumoto's claim to be

⁷⁰[Reiki master's disappearance leaves friends searching for answers](#)

⁷¹Klatt, Oliver. *Reiki Systems of the World: One Heart - Many Beats*, p. 81-83. Twin Lakes: Lotus Press, 2006.

Takata's successor.⁷² A number of other Masters, including Ethel Lombardi and Iris Ishikura, decided to develop their own systems and taught them differently from Takata.⁷³

At this point in time until roughly the mid-2000s is what refers to as "The Reiki Wars" - an informal term where different "Reiki factions" with each having "believed" that their way is "the best and the only way", resulting in mistrust and hostilities among Reiki groups. This period also saw the emerging Reiki systems with new symbols, taken from other sources (i.e., channeling sources, ancient texts, etc.), the copyright issues on system names and symbols (resulting in trademarks), incorporating other techniques and "New Age" rituals, and the corruption of the Usui traditional symbols.

One of Takata's Master students, Mary McFadyen, once said in 2005 interview with Oliver Klatt:⁷⁴

The Reiki that was given by Dr. Usui and came to us through Mrs. Takata is enough... But what has happened to it is that it has been distorted and diluted and changed until much of what is taught today as Reiki is not Reiki. There may be an energy there, and some of it is clearly a healing energy, it works, and it's fine... but much of it is not true healing energy, it's not the energy that Mrs. Takata gave us... and it's not Reiki. My guess is - it's only a guess, because nobody can possibly know-but my guess is that more than 70 percent of what is given as Reiki today is not Reiki... it has been changed: the symbols have been changed, the initiations have been changed, in some Reiki systems the students are not given the full four initiations for the First Degree, many only receive one, as if this is the same as four, but of course it's not the same. I have seen symbols in books that just make my toes curl - they are backwards, they are upside down, in fact to a very extensive degree the power symbol is taught backwards and the proper symbol is taught as an additional symbol. In fact, one puts energy in, the other takes it out... so, what is happening? People think that they can make changes and it's okay... well, it may be and it may not be... my personal view is that it's not. I try to stay true to what Mrs. Takata taught. Reiki has evolved since she died, there are various techniques, which we use the Reiki symbols for, which are extremely valuable, but they are still true to what was taught...

In her *Soul Hackers*, Knight-Jadczyk eventually discovered that the corrupted form of Reiki *cancel*s out the beneficial Reiki.

A proper "teacher-to-teacher lineage" can ensure any new practitioner with true Reiki energy. It is recommended for those who are considering taking a Reiki class check the teacher's "lineage" beforehand.

⁷²[Reiki 101: The American Reiki Association, Inc.](#)

⁷³Klatt, Oliver. *Reiki Systems of the World: One Heart - Many Beats*, p. 91-92. Twin Lakes: Lotus Press, 2006.

⁷⁴[An Interview with Mary McFadyen / November 2005](#)

Further readings

- [The Wave Chapter 16: All There Is Is Lessons, or Laura Finds Reiki and Ends Up in the Soup... Pea Soup, That Is](#)
- [The Wave Chapter 17: All There Is Is Lessons, or Wandering Around in Third Density Can Be Hazardous to Your Health](#)
- [Cassiopaea Forum: Recommended Reiki Master?](#)
- [Cassiopaea Forum: Reiki History](#)
- [Cassiopaea Forum: Doing "Reiki" on oneself without attunement?](#)
- [Cassiopaea Forum: Reiki concerns](#)
- [Cassiopaea Forum: REIKI](#)
- [Cassiopaea Forum: Reiki able to nourish dark forces?](#)
- [Cassiopaea Forum: Reiki Re-attunement](#)
- [James Deacon's Reiki Pages](#)

See also

- [*Soul Hackers*](#)
- [New Age](#)



The Éiriú Eolas CD + DVD set.

Éiriú Eolas

Éiriú Eolas is a scientific stress-control, healing, detoxing and rejuvenation program that is proven to instantly control stress in high energy situations, detox one's body resulting in pain relief, relax and gently work through past emotional and psychological trauma, and regenerate and rejuvenate one's body/mind.

Éiriú Eolas is an Irish-Gaelic term that means "Growth of Knowledge". The Éiriú Eolas technique constitutes a revival of an antediluvian – and, until now, mostly forgotten – "techno-spirituality" – the spiritual techniques of humankind before [the 'Fall'](#) as revealed by the [Cassiopaeans](#). This is a modern revival of an ancient breathing and meditation program revealed as THE TOOL that will help one to relax and gently work through past emotional and psychological trauma, release repressed emotions and mental blockages that stand between an individual and True Peace, Happiness and ultimately, a successful, fulfilling life.

The Éiriú Eolas technique grew out of research conducted by the Quantum Future Group under the direction of [Laura Knight-Jadczyk](#). The practice has been thoroughly researched and proven to work by the thousands of people who are already benefiting from this unique program. The effects are cumulative and results and benefits can be seen in only a very short time, sometimes after just one session.

The technique is in three parts:

1. Three-stage breathing: This is the fifteen minute daily routine that can stimulate all organ systems to detox and heal naturally. Cumulative effects of regular practice include body-mind

balancing, regeneration of major organ systems leading to healing and rejuvenation. Results can be noticed after just one session and repeated practice can result in actual, physical regeneration.

2. **Beatha (Life) Round Breathing:** Also known as bioenergetic breathing, pioneered by Alexander Lowen, a student of Carl Jung. This technique rapidly and gently accesses and releases layers of emotional toxicity and psychological pain. Beatha can release deep stress and old abuse trauma including PTSD. This segment of the program contributes to deep oxygenation of all tissues and thus enhances the healing and body-rejuvenation process. Achieve Glorious Freedom from old programs and hang-ups! This is for weekly or occasional use, but is contraindicated during pregnancy or for people with any brain chemistry imbalance.
3. **Prayer of the Soul Meditation:** This is the centerpiece of the program and should be utilized every night before going to sleep. Employing an initial period of Pipe Breathing that rapidly induces a deep state of meditative relaxation, the Prayer consists of affirmations that enter deeply into the subconscious and trigger deep body and soul level healing and rejuvenation. The effects are cumulative and results and benefits can be experienced after only a short period of practice, often after just a single session!

Discussion among many members of the Cassiopaea Forum has led to the creation of a larger, informal (but quite informative) [Éiriú Eolas guide/FAQ](#).

Éiriú Eolas guide/FAQ

This page is a **guide to Éiriú Eolas** for those who don't have the time to dig through the 100+ pages of the big [Cassiopaea Forum EE thread](#). There is a lot of valuable information scattered throughout that thread, and the point of this guide is to show you the usual effects of EE practice and to present the valuable advice for practicing EE that has been given, in a simple and effective way.

This is an informal guide, assembled from questions and replies by many people. (Large portions of the text comes from posts by [Laura Knight-Jadczyk](#).) It is based on the Éiriú Eolas [Guide/FAQ Cassiopaea Forum thread](#). A much shorter, official quick guide can be found on the [Éiriú Eolas website](#) (PDF).

Introduction

If you have no experience with meditation or anything associated with it, it's best for you to first practice with exercising your diaphragm and practicing pipe breathing, and then add more to the program as you feel comfortable, and **what everyone needs to keep in mind is that you breath in through the nose and out through the mouth, this applies to the whole program!**

Another note that I want to give is that everyone who is doing the EE breathing program and is feeling like they can't take it anymore, I suggest that those of you who feel like that to drop the round breathing and do the meditation/prayer only, after things cool down within you, you can slowly reintroduce the round breathing and when slowly re-introducing the round breathing, it might be appropriate to just do a single 'set' (I mean a single whole cycle, ie: slow then medium then fast), to start with, rather than the full three sets, to see how it goes.

Also another important note:

The bio-energetic breathing is NOT recommended for individuals who may have bipolar disorder or possibly even other brain chemistry imbalances. If you are having really "out there" experiences, then do NOT do the round breathing, stick with pipe breathing and the meditation.

I also recommend all of you to continue posting your experiences and questions in the Éiriú-Eolas breathing program thread.

This guide will be fine-tuned and updated every time.

Remember that every individual responds differently to the EE program, these symptoms have so far been reported and will be updated as we get new data.

Common effects and symptoms

- Lessening of joint pain.
- Lessening of muscle spasticity.
- Refreshing and/or deep sleep.
- Feeling energized.
- Increased relaxation.
- Experiencing sensation of heat.
- Experiencing sensation of white light surrounding oneself.
- Decreased heart rate.
- Intense and detailed dreams.
- Zoning out, difficulty staying awake during breathing exercises and meditation.
- Sensation in the solar plexus.
- Ringing ears.
- Tingling or numbing sensation in arms, legs, lips (common side-effects of hyper-ventilation).
- Feelings of joy and elation.
- Change in appetite (reduced desire for foods that are incompatible with your body).
- Hunger after the breathing and meditation.
- Getting really really hungry! (Feeling hungry can actually be a sign of thirst/dehydration.)
- Bursts of unanticipated laughter.
- Negative thoughts, feelings, attitudes surfacing after having been hidden from oneself (temporary).
- Abdominal pain, sharp pains in the body (symptomatic of organs becoming more functional again).
- Increased heart rate.
- External and internal interruptions during breathing and meditation.
- Sweating.
- Watery eyes.
- Urge to cry.
- Depression (can last a couple of weeks, only temporary).

- Anger, disproportionate to situations.
- Feelings of disconnection from the world (temporary).
- Feelings of confusion, irritation (temporary).
- Perceiving images during meditation (try not to be too distracted by this, it is your mind symbolically expressing what was suppressed in your subconscious).
- Sharper awareness, senses, thoughts; perception of actually being in the present.

Questions and Answers

I can't keep up with the counting, help!

If the count is too long or too short for you, adjust it to what is comfortable.

Do I breathe in for the full counts?

Breathe in for the full count, yes. And try to breathe in as deeply as possible, with the diaphragm, so that when I say "hold" you have really full lungs and can then, following the hold, control the slow release of the breath to emphasize the period of vagal nerve stimulation. The short hold after the release of the breath will make you "air hungry" so that you will be more inclined to breathe as deeply as possible when I next say "breathe in."

I am yawning a lot, why?

It happens when one functions from 'intellectual' part of centers rather than 'mechanical' or 'emotional' part of centers, which means using 'controlled' attention. You can observe it in any practices/exercises that require 'controlled' attention. And interestingly enough if you continue more after 'yawning' is observed, you will reach the point where suddenly 'fresh' energy will be supplied.

More about yawning can be found in [this forum post](#).

Can I lay down?

I've always meditated while lying down with excellent results.

Am I doing the pipe breath wrong?

"Perhaps I'm not getting the pipe breathing aspect of it down properly. When I make the 'Haaa' noise it seems to me like it prevents me from keeping the pharyngeal passage constricted. The only constriction I've been able to achieve that produces a similar sound to the audio file is holding my throat as if I were about to make a "k" sound. If I then make the 'haa' noise it opens up this constriction immediately. Is this the wrong area to be constricting?"

Yes, I think the area of the throat that is "flexed" when you are making a "k" sound is not the area where the vagus nerve is located. At least when I just did it, it was using a different area than I used when doing the 'haaaa' sound. Of course I may be off or you could be having different results making the 'k' sound.

If you've ever had glasses, the exhale part of the exercise is roughly the same as when you are going to gently breath onto your lenses before cleaning them with a tissue. You just have to breath out with a bit more force. The same 'haaa' noise is produced, and for me at least, the same area of the throat is flexed. Maybe try doing the breathing with that in mind and see if it doesn't help.

My tongue is getting in the way

"What happens to your tongue when you are doing the breathing? Mine has a tendency to kind of "fall in" when relaxed, obstructing the throat and interfering with the "pipe" set-up necessary for this exercise. Does anyone else have the same problem? What's the best way to deal with it?"

It might help to try to keep the tip of your tongue gently touching the palate, neither too far back nor too far forward. There is more information on tongue position in [this forum post](#).

I can't keep my arms up, and what is this tingling?

Those who have problems holding their arms up, just do it as much as you can and then put them down and finish that way. Over time, I believe your strength/energy will increase. Lying down to practice belly breathing is also a good idea. It might also be possible for those who have limited energy to do the three stage breathing lying down also!

As for tingling, that is not unusual for some. If the pace is too fast and induces these effects and you are not comfortable with them, then slow down. Go at your own pace, be gentle with yourself! Rome wasn't built in a day and you didn't get all those layers of armoring overnight. In some cases, you didn't even get it in just one life, either!

The bio-energetic breathing part is so long!

I know that the bio-energetic breathing segment seems long, but it is intended that way. If you just push through and stay with it as best you can, you will see amazing results after a few sessions. It will get even better when the process is memorized both in your moving center and your mind. At that point, your body will take over the breathing, the mind will take over concentrating on the meaning of the words, and that will allow the heart to open and release its burden of pain, grief, karma, and so on. When that happens, believe me, you will know it! It may not even happen during the exercise/meditation– it may happen hours later, or days later. But when the lower emotional center connects with the higher emotional center, you will be amazed...

Each of you will need to figure out your own frequency. At first, you may want to do the Beatha/meditation every day for a week or so. Then, every couple of days, or just when you are particularly stressed. Maybe after awhile, only once a week. But you will certainly want to try to do the Pipe breathing as often as you need to, at least once a day, to keep that Vagus Nerve in good working order!

All this crying and anger, is this normal?

Crying or feeling angry or other emotions during the breathing is quite normal. Keep a pillow nearby to punch if you feel like it!

Remember, you are processing – metabolizing – old, stuffed emotions that you need to get out. Sometimes it takes awhile.

When you start to cry, how do you go on breathing?

"Regarding the crying; How do I continue to breath when I start to cry, my normal reflex is to hold the breath, but I remembered to keep on breathing as good as possible. How do you go on breathing?"

Why don't you just let it be, tears are pure cleansing water. You can cry as much as you can and start breathing when you are ready....

I think I understand how it should feel on the exhale but how should it feel on the inhale?

"I have a question about the pipe breathing, I think I understand how it should feel on the exhale but how should it feel on the inhale? Like the way I'm doing it now is in through the nose and trying to do the constriction so it feels like the air is running down the back of my throat . If that's clear enough. Like if I try to over do it I'll start making whistling noises with the back of my throat. Is that right? Then on the exhale the air passes up the back of my throat and mostly running across the top palette of my mouth with the haaaaa sound."

For me, one of the most striking features of it is that there is almost no sense that the air is flowing in through either the mouth or the nose. The draw on the air is created by the contraction of the muscles at the back of the throat. When you deliberately breath through your nose your nostrils flare a little and you feel the air passing in. When you breath deliberately through your mouth you feel the air on your teeth and tongue. But with pipe breathing the sensations are absent. Like I sad, it's almost like the air is being pulled by the muscles at the back of the mouth and throat, so maybe it is the air that is already in the mouth and nasal passages that is being inhaled.

At some point I snap into a dream state where I don't hear the audio, then realize I'm dreaming and snap out again. What's going on?

This is normal and a good sign that something is happening. I call it "zoning". I don't know where you go or what you are doing, but generally, after it happens for awhile, you start to get some other action going in the emotions department.

And just so ya'll know, when the emotional center does finally start opening and letting stuff go, you will KNOW it. There will be no mistaking it. You won't be writing saying "oh, I had this funny thing or that funny thing happen... was that it?" No, indeed... you will feel like you are in the middle of an emotional hurricane and need to tie yourself to a tree to remain standing. You may feel like your solar plexus has opened a hole the size of a dinner plate and the winds of the universe and time are blowing through you.

IF this happens to you, the important thing to do is to just keep saying to yourself "This will pass, let me just feel everything..."

And feel everything you WILL!

This is essential. Remember what the Cs said about The Wave?

Cassiopaeian session 3 Dec 94:

Q: (L) What does this wave consist of in terms of energy?

A: Feeling.

Q: (L) This wave is feeling? It is a wave of emotion?

A: Hyperkinetic sensate.

Q: (L) What does that mean?

A: All.

Keep in mind that you are clearing this stuff in advance so that when the Wave comes, it won't kill you.

I have very scary dreams when doing the program, why?

It is the emotional center that dreams. During this process, when you have unpleasant or scary dreams, it is all the negative emotions you have suppressed starting to come to the surface. Quite often you can process this stuff just by dreaming it away. But, the stirring of the emotional center can also lead to a healthy eruption and catharsis. It's hard to say – everyone is different and has different stuff buried inside.

I did the meditation and prayer before falling asleep and what I remember is that I heard the same kind of conversation all night

"After my daughter went to sleep, I went to bed and started doing the meditation and prayer of the soul for maybe 12 to 15 time before falling asleep and what I remember is that I eared the same kind of conversation all night. (I woke up 3 times during the night and every time I was aware of the conversation before full consciousness.) I don't know if this as anything to do whit becoming more aware of ours self or if it is just the subconscious releasing negative emotion but I am curious to know if anyone as similar experience."

That's really interesting. I used to have those split realities a lot myself! It's definitely another of the signs that stuff is happening. After a lot of those experiences, I figured I was experiencing bleed-throughs of other lives and sorting things out. I also thought that maybe some part of myself was actually having conversations with other parts of myself, or with other individuals in other realities.

Another weird experience that sort of went along with that was being able to see with my eyes closed.

During the Warrior's breath my nose became dry and sensitive, any advice?

"I noticed that after the warriors breath and during some of the Ba-Ha, the nostrils got very dry and became sensitive so that I couldn't take in as much air on the inhale as I wanted to. Any advice?"

You may want to try concentrating your inhalation from the throat & diaphragm rather than the nostril. It allows for much smoother and deeper inhalation in my experience. In other words, when breathing in through the nose, draw the breath in from the throat and diaphragm letting the air gently come through the nostrils into the nose but the emphasis of the inhalation comes from throat and diaphragm.

Can three-stage breathing be done without the arm positions?

The 3 arm positions allow you to focus on fully breathing, and progressively using the whole of the lungs:

1. With the diaphragm, which many people don't use fully as a matter of course, and is something that is always focussed on in exercises to do with breathing 'properly',
2. Extending up into the chest area, and
3. Fully extending the chest, so as to fill right up to the top of the lungs.

So the arm positions are a useful reminder, and help focus the mind on the correct parts of the body, and feel the expansion, and especially when raising the arms and putting hands on the back of the shoulders really helps to stretch the body, to maximize air intake.

When sitting cross-legged, my legs fall asleep and start bothering me, any advice?

"I've mainly had issues with sitting cross-legged for so long. My legs fall asleep and start bothering me. Pffff any advice?"

Geeze, sit in a chair. Be comfortable. The girls in the video are doing yoga and stuff and they sometimes do the program in a chair or lying down! I ALWAYS do it in a chair! With my knees?

Is it okay for my children to join in with the program?

I think that it is fine for children to join in though at their own pace, in their own way and only if they want to. If they don't do the practice exactly right, that's okay – let them do it as a form of play. Listening to the prayer as they go to sleep would also be beneficial and protective, I think.

Is it "normal" to "see" (eyes closed) light flashes during the meditation?

One thing about "light": If you start seeing lights, it might be helpful to sort of "grab" them (or it) with your mind and try to hold it still. Over time, you may be able to do this, and then, watch it and "grow" it.

Why am I zoning out? Is it because I lack energy or something?

The C's seem to say its a form of communication with our higher selves. Quote from Cassiopaeon session:

A: Humans should remember the hermetic maxim can go both ways in some respects. Those who are destined to "meet" themselves in the future can now do so with greater facility due to these efforts. We once said that "you in the future" could "rewrite" cosmic programs... that goes for others too. They are now learning the programming language.

Q: (L) A number of people on the forum have talked about the zoning out thing, the, ya know... while still awake seemingly, losing all awareness of self and just kind of zoning out. What is this phenomenon?

A: See previous answer and think of it as spending "time" with the higher self/teacher instead of wasting the ability to dissociate on futile illusions. Also remember that "time" spent in this process utilizes this "soul ability" as it was originally intended. It taxes the soul greatly to be embodied.

And we also have this from *In Search of the Miraculous*:

The fourth state of consciousness is called the objective state of consciousness. In this state a man can see things as they are. Flashes of this state of consciousness also occur in man. In the religions of all nations there are indications of the possibility of a state of consciousness of this kind which is called 'enlightenment' and various other names but which cannot be described in words. But the only right way to objective consciousness is through the development of self-consciousness. If an ordinary man is artificially brought into a state of objective consciousness and afterwards brought back to his usual state he will remember nothing and he will think that for a time he had lost consciousness. But in the state of self-consciousness a man can have flashes of objective consciousness and remember them.

– Page 149

In most cases where accidental contact with the higher thinking center takes place a man becomes unconscious. The mind refuses to take in the flood of thoughts, emotions, images, and ideas which suddenly burst into it. And instead of a vivid thought, or a vivid emotion, there results, on the contrary, a complete blank, a state of unconsciousness.

– Page 202

Read more about this below, in the [Tips](#) section.

What about this pressure I feel on my forehead, around the "third eye"?

If you feel a "heaviness" around the third eye, also try to "hold it" and see if it is not "light trying to break through." These are just suggestions, not hard and fast rules.

Is our higher self composed of two or more people? Is this what is meant by "soul groups"?

No, your higher self is not composed of "two or more people" though there can be different aspects. You can feel like your higher/true self/essence is your TRUE Parent, male or female. It is also the essence of your true child. It is, in a sense, the trinity, but it is YOU.

I got really sick yesterday, what is going on?

- *"I got really sick yesterday – like a stomach flu complete with fever, chills and body aches. What's unusual is that what I ate the night before, I also had that same morning with no effects. The night that I went to sleep (just prior to getting sick the next morning) I had a really good breathing/meditation session. Initially when I woke up I felt mostly fine, but within a half hour everything hit and was completely incapacitated. Is this one of the things that can happen as part of the cleansing?"*
- *"Fwiw I've been having a few problems along those lines, The one thing I will say is that I do seem extremal tired (physically) from doing this the last few weeks. I wonder if part of me (that blocks my emotions) is needing more energy to block?? Fighting myself perhaps..... After doing the full sessions at night I wake up rested (relaxed) but exhausted, if that's even possible."*
- *"Since I started doing the breathing program in the evening I've also had mornings when I feel like a truck had drove over me, even though I slept pretty well."*
- *"In the past few days I have developed quite some tension in my shoulders, and a general lack of interest in just about everything. What is going on??"*

Keep in mind that this breathing program ALSO detoxes physically, not just emotionally. When you kick-start the vagus nerve and start putting things back in motion, after years of the physical cesspool backing up, it can be like a hole in the dyke that gets big very fast!

So, for those of you having physical symptoms, it can very well be a detox reaction and you may need to re-read some of the Diet and Health information and reconsider your diet/supplement options.

For those of you who have suffered from chronic fatigue or Fibromyalgia, we have just read a very interesting book: *Treating and Beating Fibromyalgia and Chronic Fatigue Syndrome* by Rodger Murphree. Highly recommended as an adjunct text to Mark Hyman's *The UltraMind Solution*.

As a side note: the husband of an ill woman wrote to me recently describing all her symptoms of "attack" and "demonic infestation" and so on and so forth. It sounded to me like she was suffering from candidiasis and leaky gut leading to Chronic Fatigue. So, I wrote back with dietary and supplement suggestions which the man implemented for her right away. He just recently wrote

again to say that all her "attack" symptoms have cleared up (including some poltergeist type stuff!) and they are very happy to know that it was NOT demons.

So, let's take care of the basics before we start assuming scary things about what goes on in our bodies and around us.

ADDED: I want to also add that you should all remember what I wrote previously about pouring new wine into old bottles. The vessel needs to be prepared and purified. Toxins and other "invaders" in the physical system resonate to negative energies (not a surprise!) When you start pouring positive energies in, there will be a conflict if you have not previously done some serious physical detoxing work!!!

If you are taking "light baths" and the physical body is very "dirty" with toxicity, yeah, there is gonna be a reaction!

What actually takes place during the "light baths" is that the generating of this penetrating light cleanses away all that would make you unfit for the seating of the soul. This takes a varying time according to what your life (even past life) experiences have been. In some cases where purity of thought and action have prevailed this does not take long, in others the process is slower and more painful. But it is cumulative even if you do it more slowly and, as I already said, at some point, without warning, the opening of the "heart center" (the merging of the lower emotional center with the higher emotional center) will occur. That, in itself, is QUITE an experience! At that point, you will experience the timeless, limitless force of your true nature and you will know fully and completely what the inclination and purpose of your life. What is more, you will know how to implement it because the higher intellectual center will be accessible and the guidance of this timeless, limitless knowing will be available to you.

I have not experienced any of the symptoms. Does this mean I'm an organic portal?

Well, first of all, we don't really know if any of the symptoms (physical or mental) are an indication that we have a [soul](#) or not. We don't know enough of the process to put such labels on our experiences. In fact, if we consider everything that has been posted on the forum about all kind of "personal phenomena" traps, we should be wary if we get any tangible results too quickly or if they sound too good to be true. Of course, those symptoms might be totally genuine, we just need to remember that it's a process that might manifest itself in different ways for different people, doesn't matter if they have a soul or not.

And coming back to the issue of being an [organic portal](#) or not, ask yourself why you are concerned with a possibility of being an OP? What's wrong with that? Does it mean that you are doomed? I don't think so. OPs or not, we all make our own choices, and the rest of it is just [self-importance](#).

Is it more fruitful to do the meditation solo or with the audio? Does it matter?

I think it is helpful to do it both ways. If we assume it to be possible that there are frequencies being transmitted, then listening is helpful for that reason. But, in terms of learning to discipline the mind, meditating on your own, mastering the flow yourself, is also good practice.

Of course, in any situation where you need a fast calm down, or relief from some kind of trauma, the audio can be very helpful. And frankly, from what I've read on this forum, and from what I get in my email, there are a lot of people that need this program and fast!

I haven't experienced what most people have. Did I miss something?

"I have to ask since I have not really experienced the things most people did most often. Is there a possibility that I am blocking myself? Is there something I missed? Or is it just that we not always experience the same things well doing this when still doing it right?"

Be patient! It was only after a couple of full months that I even had significant action. And remember, I wasn't EXPECTING anything! I was just doing it to help with my stress and also to learn to discipline my mind and control my thoughts. I had read about a guy who decided to learn to meditate in the middle of World War I and he began his practice in a foxhole in a battlefield. He figured if he could meditate in the middle of bombs falling all around, he could do it anywhere. That inspired me because I had four little children at the time and a LOT of stress. So that was mainly my goal: to relieve stress and stop being so cranky with my children and husband.

Meditating is like lifting weights with your mind – it gets stronger cumulatively. Depending on what you start with, it can take more or less time to accumulate the "mental strength" to move over that "barrier."

So, be patient and concentrate on the meditation as often as you can do it. The three stage breathing is nice to do a couple times a week, and the pipe breathing at least once a day (maybe starting off your meditation), but the main thing is the meditation.

Last week was very "easy", but now I feel exhausted and sad again. Is this part of the process?

"Since last week was so "easy", I thought I was on some kind of roll. HA! Now I am back to feeling exhausted and sad. All the little 'I's are piping up during the meditation – clearly uninterested in focusing – so while I think I am progressing, "they" apparently have other ideas. And then there are those increasing moments of seeing the dark parts of my personality that are so appalling. Makes me wonder if I am really up to this....or just an [organic portal](#) with ambitions. It's soo demoralizing. After spending so many years searching for something REAL – I now find myself wondering if I really have the "right stuff". I hope this is part of the process....arghhh!!!"

Yup, all of that is the "predator's mind." The "oh, give up..." being whispered seductively in your ear...

Don't worry, been there, done that – more than once. Here's a clip from a session when I was there:

Cassiopaeon Session 15 April 1995

{...}

Q: (L) The other night when we were working without Frank, we got some information that indicated that Frank was in danger via the government. Is that true or was that true?

A: Partly.

Q: (L) What is the source of this danger?

A: Source?

Q: (L) I mean like, the IRS, the FBI, the CIA, or what?

A: Not initialled as such.

Q: (L) Is this physical danger or just harassment danger?

A: Mind attack for purpose of self-destruction.

Q: (L) Is there anything that can be done to shield against this kind of attack?

A: Yes.

Q: (L) What can be done for shielding?

A: Knowledge input on a continuous basis.

Q: (L) And what form should this knowledge take? Does this mean channeled information, books, videos, what?

A: All and other.

Q: (L) A specific other?

A: Networking of information now, warning!!! All others will very soon experience great increase of same type of attack, two of you have had episodes in past from same source for similar reasons, but now your association puts you in different category!! Remember all channels and those of similar make-up are identified, tracked, and "dealt with."

Q: (T) Which two have experienced similar types of attack?

A: Up to you to identify for learning.

Q: (J) I'm pretty sure I'm one of them because I have been way down mentally and

emotionally. (T) Is Jan one of the two? (J) I know I'm one.

A: Suicidal thoughts?

Q: (L) Have you had suicidal thoughts? (J) No. (T) Not me. (Frank) I have had them constantly. (T)Laura, did you? (L) I was pretty damn low. I wasn't contemplating suicide, I was just thinking how nice it would be if we could just turn out the lights and end the illusion. (T) Okay, so we have identified the two, you and Frank. (L) So, in other words Jan, it is going to get worse. {...}

Notice that this was after the cleansing event of the previous February. I'm tellin' ya, because of the situation (disintegrating marriage, responsibility for children, poor health, etc) I was in, it was one hell of a struggle to go on day after day.

But I managed to keep reading, to keep doing the sessions – my curiosity didn't go completely dormant – and that was like hanging on by a thread. Remember, also, Castaneda's take on it: that it requires discipline to force the "flyer's mind" to flee.

Quote from [Carlos Castaneda](#):

"They [the sorcerers of ancient Mexico]discovered that we have a companion for life. We have a predator that came from the depths of the cosmos and took over the rule of our lives. Human beings are its prisoners. The predator is our lord and master. It has rendered us docile, helpless. If we want to protest, it suppresses our protest. If we want to act independently, it demands that we don't do so." [...]

"I want to appeal to your analytical mind. . Think for a moment, and tell me how you would explain the contradiction between the intelligence of man the engineer and the stupidity of his systems of beliefs, or the stupidity of his contradictory behavior. Sorcerers believe that the predators have given us our systems of beliefs, our ideas of good and evil, our social mores. They are the ones who set up our hopes and expectations and dreams of success or failure. They have given us covetousness, greed, and cowardice. It is the predators who make us complacent, routinary, and egomaniacal." [...]

"The predators give us their mind, which becomes our mind. The predators' mind is baroque, contradictory, morose, filled with the fear of being discovered any minute now. "I know that even though you have never suffered hunger, you have food anxiety, which is none other than the anxiety of the predator who fears that any moment now its maneuver is going to be uncovered and food is going to be denied. Through the mind, which, after all, is their mind, the predators inject into the lives of human beings whatever is convenient for them. And they ensure, in this manner, a degree of security to act as a buffer against their fear." [...]

"[The sorcerers of ancient Mexico] reasoned that man must have been a complete being

at one point, with stupendous insights, feats of awareness that are mythological legends nowadays. And then everything seems to disappear, and we have now a sedated man.” [...]

”what we have against us is not a simple predator. It is very smart, and organized. It follows a methodical system to render us useless. Man, the magical being that he is destined to be, is no longer magical. He’s an average piece of meat. There are no more dreams for man but the dreams of an animal who is being raised to become a piece of meat: trite, conventional, imbecilic.” [...]

”The only alternative left for mankind,” he continued, ”is discipline. Discipline is the only deterrent. But by discipline I don’t mean harsh routines. I don’t mean waking up every morning at five-thirty and throwing cold water on yourself until you’re blue. Sorcerers understand discipline as the capacity to face with serenity odds that are not included in our expectations. For them, discipline is an art: the art of facing infinity without flinching, not because they are strong and tough but because they are filled with awe:”) ”Sorcerers say that discipline makes the glowing coat of awareness unpalatable to the flyer,” [...]

”The grand trick of those sorcerers of ancient times, was to burden the flyers’ mind with discipline. They found out that if they taxed the flyers’ mind with inner silence, the foreign installation would flee, giving to any one of the practitioners involved in this maneuver the total certainty of the mind’s foreign origin. The foreign installation comes back, I assure you, but not as strong, and a process begins in which the fleeing of the flyers’ mind becomes routine, until one day it flees permanently. A sad day indeed! That’s the day when you have to rely on your own devices, which are nearly zero. There’s no one to tell you what to do. There’s no mind of foreign origin to dictate the imbecilities you’re accustomed to. ”My teacher, the nagual Julian, used to warn all his disciples,” don Juan continued, ”that this was the toughest day in a sorcerer’s life, for the real mind that belongs to us, the sum total of our experience, after a lifetime of domination has been rendered shy, insecure, and shifty. Personally, I would say that the real battle of sorcerers begins at that moment. The rest is merely preparation.” ”The flyers’ mind flees forever,” he said, ”when a sorcerer succeeds in grabbing on to the vibrating force that holds us together as a conglomerate of energy fields. If a sorcerer maintains that pressure long enough, the flyers’ mind flees in defeat. And that’s exactly what you are going to do: hold on to the energy that binds you together.”

Hunger has increased for some of us, why is that?

Well, there is [this](#) – “How the brain knows when eating must stop – vagus nerve responds differently to each nutrient to decode what and how much has been eaten”:

At some point during a meal, the brain instructs the hand to put down the fork: The diner has had enough. The brain sends this message before all the food has left the stomach and entered the bloodstream. In probing what signals satiety, psychologists have identified a novel method by which the brain evaluates the contents of the gut.

The vagus nerve, which carries two-way communication between the gut and the brain, transmits distinctly different patterns of electric signals in response to carbohydrates and to protein in the gut, finds Gary J. Schwartz of Johns Hopkins Medical Institutions in Baltimore. These signals largely reflect gut wall contractions-mechanical motions that mix and grind up food, he reported at last week’s Society for Neuroscience meeting in Washington, D.C.

There’s another component of the vagus nerve’s reaction to protein. Schwartz suspects that hormone-like peptides produced by the gut in response to food are responsible for amplifying the signals triggered by the motions of the stomach and small intestine.

Most scientists had assumed that nerves sample gut contents through receptors that, like taste buds on the tongue, directly discriminate specific classes of chemicals being eaten, Schwartz notes. His data from anesthetized rats now indicate that this gut-level “tasting” may rely instead on indirect cues from nonspecific features of the digestive system, such as gut wall motility. Because other stimuli can also elicit both these motions and peptide production, the brain apparently decodes what’s eaten-and how much-from the distinctive pattern of the vagus nerve’s response to each nutrient, together with other information the brain receives from the gut.

Most nutrient absorption occurs in the stomach and duodenum-the upper segment of the small intestine. As Schwartz and his team infused glucose, a sugar, or peptone, a protein, directly into the duodenum, they recorded both gut wall movements and the corresponding signals to the brain.

In terms of the intensity and timing of contractions, and the corresponding intensity and duration of the vagus nerve’s electric firing, “2 calories of the protein produced about a 30 to 40 percent larger [and longer] response than did 2 calories of glucose,” Schwartz found.

He suspects that part of the effect may be mediated by the mast cells of the immune system. Present throughout the gut, these cells “are almost the perfect, ubiquitous transducer,” he explains. “They can change a mechanical, thermal, or chemical stimulus into a neural signal.” Moreover, he notes, vagus nerve fibers winding throughout the

finger-like villi lining the duodenum "are in a perfect position to taste what's happening to those mast cells."

"These are wonderfully coherent, novel, and interesting results," says Gerard P. Smith of Cornell Medical Center in White Plains, N.Y. While "we knew the gut talks to the brain over these [vagus nerve] fibers, what no one before has shown us is how the fibers respond to nutrients by changing their neural firing."

Adds Jaak Panksepp of Bowling Green (Ohio) State University, this information may prove "very important in learning what terminates a meal." However, he notes that over a day or so, the body adjusts its calorie consumption based on past meals and current needs. Therefore, Schwartz's new findings, he says, may have small consequences for how animals adjust their 24-hour caloric intake."

As far as keeping sensations below the neck, I think I've missed to read it. If it's not too much to ask, can you point it out?

"As far as keeping sensations below the neck, I think I've missed to read it. If it's not too much to ask, can you point it out? Is it in regard to physical/inner sensations or in regards to feelings/behaviors/actions that arise & projected to external world (i.e. in The Work – keep your anger below the neck)?"

Just for the sake of clarity here, "keeping emotions below the neck" does not mean not expressing emotions, it means not allowing emotions (or emotional energy) to be "usurped" by the intellect and converted into theories etc. It is better to simply express the emotion as it is, in some way or other.

Is it less effective if I listen to the audio with headphones?

I think earphones are totally fine! I would use them myself in many situations.

I have difficulty breathing, my belly can't go up properly, any advice?

"I have difficulty breathing with my stomach/chest and up, my belly can't go up properly, any advice?"

A couple of things that might be useful. Are you maybe not moving the diaphragm correctly – it needs to tighten downwards when you breath in, and then relax back up again into a dome shape when you breath out to fully expel the old air, it should come naturally once you are used to the movement. Do a quick google image search on 'diaphragm' – If you can picture it, it might help, and you should be able to feel it pull down and flatten out as you breath in – which will also lift your ribs once you are breathing deeply.

Another thing might be your posture, perhaps it would be worth you doing some simple breathing exercises standing up, to stretch everything out and give you more capacity, whilst paying attention to keeping your spine straight as well – as you breath in. It's hard to know exactly what the difficulty is without being there in person and seeing you breathe, to see how your body is moving, but it sounds like there is some constriction, maybe some tension where there shouldn't be. Then for the full 3 stage breathing, the idea is to carry on breathing in, as the diaphragm contracts, so that the air fills right up, and the rib cage expands, because of the pressure and from the contraction of the diaphragm muscle at the bottom, and the air filling, allowing the chest to lift (especially good stretching with 3rd stage, putting your hands behind your shoulders to really stretch the chest out), and NOT from 'pulling' upwards by hunching your shoulders (keep those shoulders relaxed!).

All this will help maximise your breathing capacity. Another thing might be that you are not relaxed, you shouldn't be tensing the other muscles around your torso / stomach / chest, because that tends to act 'against' the expansion, and lock your body into a stiff position and not allow things to move. So, perhaps practice just some simple deep breathing, basically *relax*, and try to feel the air fill your body, and feel everything moving in the right way without becoming tense, keep a good awareness of the position of your body, and maybe that will help. Stick with it!

For those using melatonin, is it advisable to take melatonin before or after the program?

It would be best to take it afterwards as the melatonin can make you sleepy.

Tips

Try not to swallow

- *"While doing the breathing try NOT to SWALLOW. Swallowing is a defense mechanism, or distracting "outer barrier" of emotional armoring. If you must swallow, do it, but try to keep it to a minimum."*
- *"I'd just like to add to the discussion about the swallowing, that as I've come to understand it the swallowing per se isn't what should be avoided, but the swallowing functioning as a defense mechanism."*

I would suggest, that if you guys feel very dry in the mouth or throat please DO swallow – don't try to concentrate all your will power to stop every swallowing reflex that emerges – waste of good energy! This Bioenergetic therapist said on the phone that when these defence mechanisms come and if they are very strong, it is sometimes just better to let them do their business. The main point is to KNOW and IDENTIFY this mechanism. Later it will diminish, with every little "battle" you've won.

Don't force it!

If you feel too tense in the ribcage, neck, back or any other area while doing the breathing, this means you are doing TOO MUCH. If you have not done these kind of breathing patterns before do not try to take the "whole cake" right from the start! In my experience it is highly more effective when you take less air but don't FORCE it – in this way you remain more relaxed and the process functions correctly.

Be patient

Believe me, the benefits and effects can be going on "under the surface" for some time before things "sort out" in your awareness – IF they come to awareness; sometimes they just sort out and go away. That is, a lot will sort out without you having to do anything except just let the process do its thing. If you try to have "intent" other than assimilating the concepts of the prayer – which is designed to NOT constrain any activity of the subconscious – or if you try to add "bells and whistles", you could be circumventing your own best interests.

So, please, just relax into it. It's as simple as it can be and all you have to do is practice it regularly. If you can only do part of it on any given day, do some deep, normal breathing (in through the nose, out through the mouth) and the prayer/meditation before sleeping.

Breathing during the meditation

In response to the confusion about whether or not to use pipe breathing while meditating, my intention was to suggest that IF YOU WANT TO or FEEL like it, you CAN do a few pipe breaths (like 20) to get you into the meditation, and then just relax into deep breathing, in through the nose, out through the mouth. At some point, many of you will "zone" and you'll be breathing however your body wants to.

Loud noises

As for loud noises – that's not uncommon either. They are like inter-dimensional sonic booms – EM bursts from your higher self in some cases.

You may have electronic glitches around you, things may break, vivid dreams that process out unhappy events, there's just a whole array of interesting phenomena that can come into play. Don't pay any attention to it, it's just road signs, not the destination. Your job is to achieve the goal: the BEing that is described in the prayer.

Itching nose

I think that if your nose itches, scratch it and then gently bring your attention back to breathing or meditating. If you feel like you have to move, do it and bring your attention back to what you are doing. Maybe have a pillow handy if you feel the urge to punch something or hug something.

On the go

You can do the whole program, or you can do just the three stage breathing... or three stage breathing and warrior's breath, or just pipe breathing while you drive to work, or when you want to take a breather. If you do those things, then you don't need to do the whole program in one sitting... you can just do the meditation before going to sleep. In fact, doing JUST the meditation in bed to put yourself to sleep is good practice because it sets your FRV for sleep time so that the essence/higher self can continue to work while you sleep, clearing out old, stuffed emotions, bringing forgotten stuff to the surface so it can be processed, and so on.

Practicing with a common schedule

It also might be a good idea to reserve doing the whole program on one or two days a week, and only do the other breathing parts as needed, and just the meditation before sleeping. Perhaps if we reserve *Monday and Thursday evenings for doing the whole program*, and we know that everyone else is going to be doing it on those days at some time, it will add force to our practice? You can assume, with the global presence of the people on this forum, that at any given time on those specified days, your practice will be simultaneous with someone else's or overlapping in time.

Of course, if you are ill or dealing with a specific problem, you might want to do it every day for a bit, but that really isn't necessary. What is MOST important to try to do every day is the meditation before sleeping.

Emotional cleansing may not necessarily be obviously "emotional"

””But there is some resistance of a different kind, as it doesn't happen during the exercises. As it happens, shortly after I started practicing regularly I would experience odd pangs of sharp pain in the upper left portion of my abdomen. This was the kind of pain I never experienced before. As I continued with exercises this pain continued and it culminated last weekend with pretty severe attack – first it started like a big spasm of abdominal pain – of such intensity that I was literally on the floor hugging my knees, then it sort of radiated in waves towards my sternum where it became more of a pressure than pain, like someone has put a heavy weight there. For a moment I thought I am experiencing a heart attack. This lasted several minutes and then pain radiated towards my throat and arms and slowly faded out.

I am pretty sure this is the part of some sort of cleansing process,””

This is interesting and I agree that it could very well be a cleansing of some emotional event that was stuffed in the tissues and had no other way to get out. It could even be past life stuff. You just never know and others might want to be alert to the fact that all emotional cleansing may not necessarily be obviously ”emotional.” That’s why it is helpful to report experiences so that others can see what is going on and compare their own experiences to know that it is all within the normal range. Heck, we may even discover some things!

Mucus in the throat

I notice there is enormous quantity of mucus being produced in my throat, so much so that i literally need to spit it out regularly during the day. With it I have this funny notion this mucus is toxic and I wouldn’t dare to swallow it. Once I had to swallow it – I did feel sick immediately afterwards. Dunno if this was autosuggestion – in any case i thought it was worth reporting.

Once you are ”settled in”

When you get to the point that you can do the breathing more or less mechanically, then it is time to begin to focus on the meaning of the words of the prayer. If you just approach them with the curiosity of a child who really wants to know, you may have interesting results.

When you are ’zoning’, things are STILL happening!

Ya’ll just remember that when you are ”zoning” (whether you actually go to sleep or not) things are STILL happening. I’ll never forget something the Cs said to me:

Cassiopaeian session 23 September 2000

Q: Okay, I want to find out about this Jack and the Beanstalk and the ”giant meaning” you have talked about in the recent past. Not only that, but you have continuously hinted that something is just around the corner, and we are getting to the point where we are thinking that there is just simply not going to be enough time to do anything. Ark’s got 800 pages of Maxwell to go through; he can’t stop working to do that; 800 pages of equations is a lot of work – like months of hard work – and, time is passing – four years have gone by, and zip! I’m not getting impatient here, but time is going and you guys are 6th density and it means nothing to you... but we’re getting older. What we are supposed to do, if we are supposed to do something to make the connection for things to move?

A: You are so anxious. Perhaps you should examine the ground covered, or were you just as close 10 years back?

Q: Well, ten years ago I didn't wear glasses. I didn't need 'em either! I could thread a needle! I mean, this thing called time has a profound effect on physiology whether you guys notice it or not! I know, it's the soul that counts, but my thought is that we are in these bodies, and it has been subtly suggested that we are in these present vehicles to DO something.

A: But is it not a great adventure?

Q: Well, lately it has been a lot of working and slaving. Working to pay the bills. Then we had to survive this period when the company wasn't paying our invoices, so we had to borrow on our credit cards, now we have to pay that back AND live at the same time. So, boom! Work, work, work!

A: So maybe you should return to the way things were when we first contacted you?

Q: No! I'm not complaining!

A: Yes, you are, though in a gentle way.

Q: Well, I mean you did so much, you brought us together, did all these things... and...

A: And you think there is no more?

Q: Well, no... but...

A: But what?!?

Q: Well, we're together and we are happy. And because we are together and happy we feel like we should be getting things accomplished... that there are...

A: And you are not?

Q: Not in a big useful way.

A: So say you. Thank goodness you ain't an expert in this judgment arena!

Q: So, you are saying that, even though it appears to us on the surface that nothing is happening, that at some level, something IS happening?

A: Oh, yeah!! So... Quit yer bitchin.

Q: Is it too much for me to ask for you to give me just one teensy tinesy little hint about what is going on at these other levels that we are not aware of that is so important?

A: You may ask.

Q: Well, I did. Just give me a little bitty hint... a three word clue... Something to calm me down. Something to make me sleep well at night and that will let me know that all

is right with the world...

A: RAM.

Q: That's the clue?

A: Yes.

Q: Was that an abbreviation or a word?

A: Seek and ye shall find.

Q: (A) RAM. Random Access Memory.

A: Yes.

Q: How does that relate to what is going on at higher levels? Does everything we do, or does the movement of the project, depend upon my pursuit of the psychomantium project?

A: A little.

Q: Is part of this waiting process the completion of the Wave series since that has been consuming my life since May.

A: Yes.

Q: I have to say that the writing of this series has been one of the most educational projects I have ever undertaken. Because, in the writing, I have had to comb through the transcripts and have had to explain it to other people and before I can do that, I have to explain it to myself. It has become a profound mind expansion thing...

A: Good.

Q: It's almost as much fun to be learning the things I am having to assemble as if I were reading it. And I'm the one writing it. It's really quite amazing.

A: In part you are.

Q: So, I need to finish the Wave. When I finish that, I have a couple of other projects already lined up. If I finish that, the Lord is willing, the creek doesn't rise, and I manage to keep breath in my body, I might, in another five years get all the material we have so far on the web. But, it is an enormous undertaking. Day and night, either writing in my head, getting ready to write, writing, or going back over what has already been written. Every day. Consumed with it.

The "Jack in the Beanstalk" reference goes back to an even earlier session, 31 October 1998:

Q: Well, we KNOW that! (A) Now, apparently, everything is going well, and for a while, I think I will have more time to start some real research, and I would like some

advice because we don't know how long I will have this time. What would be the first priority for me to work on for now?

A: The journal, to start with. One's objectives should be outlined. The scientist usually begins with this for "fine tuning." We see more opportunities coming though. We led you to the garden, and you planted the beanstalk. Now watch it grow, Jack!

Q: (L) That doesn't mean there is going to be a giant going around saying "fee, fie, foe, fum," does it?

A: The giant is in the meaning.

Q: You mean we gotta kill a giant?

A: No.

Q: (A) I also wanted to ask if I should be more active and ask more questions in future sessions, or to ask less questions and work more on my own?

A: Questions open the doors, Arkadiusz.

Q: (L) I want to go back to this beanstalk!

A: Well, what of the fable?

Q: (L) Well, Jack got these beans and planted them and they grew. He climbed the beanstalk and figured out how to transform or kill the giant, and got the treasure, and ran away and chopped the beanstalk down so the giant couldn't get him. (F) I remember that he used the beanstalk to get to the same level with the giant. (L) Well, which does it mean? Does he use the beanstalk to rise to the level of the giant, get the treasure and live there, or does he run away with the treasure and chop down the beanstalk?

A: Take your pick.

Q: (L) Well, the essence of the story is that Jack was successful. He planted these magic beans and they REALLY grew, like OVERNIGHT! He woke up the next day and the beanstalk reached all the way to the clouds – that is how fast it was. I guess that what you have been doing in this job is planting magic beans that are gonna take off and grow like crazy and be a ladder you can climb to some giant success! If I remember correctly, there was a harp involved.

Emotional reactions as a reminder

I've found it enormously helpful to view typical negative emotional reactions as ongoing subconscious equations being worked out on the level of the body-mind. Automatic emotional reactions are just the 'difference' that I feel between an expectation and what I actually get. I've discovered

plenty of evidence of expectations hiding beneath the surface that I didn't know I had using this approach.

Notes

The best times of day for different exercises

Let me suggest that ya'll do pipe breathing (three stage breathing) in the mornings, round breathing early in the evening on the days you do that (2 times a week unless you have left it off for a reason) and JUST the meditation, starting with a few pipe breaths in the evenings. It appears that the 3 stage breathing is too energizing and the round breathing can bring up disturbances to sleep.

Resistance of the Predator's mind to meditation – do what IT doesn't want to do

"The predator/flyer's mind (foreign installation) is really hanging on when I'm doing the breathing meditation process. I begin yawning as soon as the pipe breathing starts (even if I do it in the morning) and continues through (I breathe through), and there is excess saliva production (I manage to hold off until absolutely necessary and swallow on a 'hold' to maintain the breathing pattern. As others have said, at several points in the ba-ha breathing, I drift off ('skip in the record') into a thought, and it seems as if hypnotized and my breathing almost stops. It takes a conscious effort to get the breathing back on track and the thought out of my mind. Also, whilst lying down, I was aware of a distracting pain in my right foot, big toe and the one next to it (detail?). Discipline is definitely required to keep moving right through the programme."

And the beauty of it is that ANYONE can practice this discipline because it is so simple a program. Believe me, the small efforts you make to just bring your awareness back, to get back on track, will pay off big time!

I used to go through the same things. When I started meditating years ago, it was amazing how frequently my nose would itch to the point of driving me mad! It NEVER itched if I wasn't trying to meditate! And how many times did I catch my mind wandering away from counting my breathing, or reciting my prayer!?

You just patiently, over and over again, pull your awareness back in line and just DO it! It took me a few months of practice before I started have BIG effects, but I sure did have a lot of benefits that added up over days from the beginning, including helping me sleep better, being calmer during the day, better able to cope with stress, and so on.

Don't jump the gun – for now, please follow the program as it is

The recent focus of discussion around the breathing program has turned a little bit towards cleansing, releasing of blockages a.s.o., which I think is an essential need for most of us. But beyond that we have been reminded again and again that knowledge protects and ignorance endangers. We would most probably be much better off in this environment, if we could establish at least a limited communication with our higher centers and receive some assistance. I felt this need for long time and it motivated me to undergo hypnotherapy sessions and ask for assistance from my inner physician and subconsciousness. I reported this in earlier threads and it has yielded some results. The breathing sessions have brought it one step further and I have hope that all of us will be able by one way or the other to establish a direct connection with our higher centers as the C's suggested.

Please note what the Cs said in the last session:

A: Keep in mind that in order for the techno-spiritual techniques to work, the people of the "blood" must be purified and their chakras must be "connected".

Q: (L) So basically, we can recapitulate by saying that people need to learn to breathe. Breathing can change things in their physiology. And also they need to use the breathing to get themselves into a meditative state, or a state where they can do the bioenergetic breathing, which then helps them to release karmic and current life programs and issues and get a cleansing. Once they've started to become cleansed, then they are able to – and this is supposed to be interspersed with, as I understand it – continuous input of data and information. They did say that you use this to deal with reality. This meditating and breathing is not an escape, this is a healing. Meanwhile, you're supposed to at the same time – throughout the day – you're supposed to be paying close attention to reality and not falling into illusion. Okay, so we've got that part of the program. And then once these people begin to clear out their traumas and their programs and get free of illusions and so forth, that means that they are then better able to use facing reality and thinking with a hammer to connect their chakras. And that, I assume, means connecting to their higher intellectual center and higher emotional center. Of course, you connect the emotional center first and then the intellect comes in also. So, in other words, they become kind of like connected with themselves in the future so to say. Am I on track so far?

A: Yes. But we would like to point that all "souled" individuals are members of a fragmented 6D soul/being. When they begin to connect with their future/higher centers, this implies a natural connecting with the other members of their soul group.

I want to suggest that you do not try to "jump the gun". I sorta suspect that if the Cs had thought that anyone needed to do more than the breathing and meditating right now, they would have said so.

Keep in mind that, the instant any system is formulated for a positive purpose, there will be a whole raft of "thoughts" or "novel ideas" that just appear in the mind that seem to be useful, but can be due to either the predator's mind, programming, or thought wave transmission from STS sources with the intent of destroying your ability to actually make positive progress.

The Cs did not suggest using Reiki with the breathing/meditation, or anything else. So please, for now, all of you just follow the program as it is.

ADDED: Clearing emotional blocks/burdens and karmic blocks/burdens is the prerequisite for doing anything else. Notice also that the main OTHER thing that is continued throughout this process is "knowledge input on a continuous basis."

Your ability to discern is based on being able to remove your blinders and increase your knowledge. The very fact that you still think that you can think with the way you think is evidence that you are not free of emotional blocks nor have you increased your knowledge.

Think about it.

The process

As I said, it's a process (The EE Program), and it will go at a slightly different pace for each individual, or with emphasis on one area or another according to your need.

Now, let me give you a little preview of what can/may happen over the next couple of months as you continue this practice.

What you are doing is establishing a living relationship with the immeasurable force of your own higher being. Just being able to have definite experiences with this psychic or non-material existence is the first step and plays a primary part in true initiation.

Material life is the infinite or cosmic self housed in a body. The body is important only as insofar as it is that housing (though that housing is very important for a number of reasons I won't go into here). What is important for you now is understanding that the cosmic self/essence has a "house." The metaphor of the horse, cart, driver and master is useful here.

The "master," or higher self intelligence possesses a deeper faculty than material intelligence, because it exists in a state of limitlessness, which gives great breadth to its intelligence, while the brain of the body, which is what enables us to manifest "mind" is limited by material horizon. The higher intellectual center has the ability to perceive everything at one moment. This greater range of observation would obviously burn out the circuits of the physical brain which runs a lot of programs and loops that are tied to physical circuits. So this is why, mainly, zoning occurs. You simply could not handle what your higher self perceives. Not yet, anyway.

So, at present, you are being introduced to your immeasurable higher self and undergoing a process of psychic/psychological/emotional purification. You are "cleansing the temple," so to say.

Repeated practice of this process is this act of purification/cleansing and preparation for the union of the higher self and the earthly self. You are, in a sense, taking "light baths" every time you practice the meditation.

Many traditions focus on this task for years and years and years, turning it into a protracted, painful process. In many traditions, those who seek this sort of communion/purification, often spend YEARS getting to the stage that most of you have achieved after just a couple of weeks of practice. So don't be put off by the fact that it may take a couple or few months to clear away the programs and the dross of emotions that are a result of programming. You are preparing your vessel so that the higher self can actively "inhabit" or directly interact with your physical brain/mind.

The confusions and problems with most of what gets passed off as esoteric teachings in modern New Age contexts (not to mention older teachings that miss the mark) are caused by people seeking to manifest the force of the immeasurable higher self without either understanding or preparing for it. They seek to pour new wine in old bottles, as the "scriptures" say. They seek to pour into their own twisted and distorted selves (twisted and distorted by a pathological reality) the most amazing power in the Universe – the essence of their higher selves.

And so, the necessity for the cleansing.

So, what is actually happening for all of you is that you are generating the penetrating "astral light" that cleanses away all that stands between you and your true, higher self.

Even with the purest method such as we have here, this can take varying amounts of time according to what the life experiences of the individual are. In some cases, it can happen very fast. In other cases, it may take a little longer and may seem like it is going nowhere, but then, without warning, the light will break through and bathe and cleanse your entire being.

Keep in mind that the higher self does not measure time by material methods and it takes some getting used to – the manifestation of a limitless, timeless force.

Your own higher self/essence is directing the cleansing process. I suspect that some of the effects that many of you are reporting (lights, pressures, etc) are you feeling your own higher self/essence at work.

At some point, when the cleansing has proceeded to a certain point and the higher self is enabled to interact more directly – that is, take charge of the cart, driver and horse, it can begin to provide leadership and direction to your life. Now, since this is YOU doing it, don't think that it is going to feel like some stranger coming in and taking over. The only way I can describe it is like how you feel being an adult relative to having been a child. You make this leap into your true, grown-up self, and all that childish stuff just sort of falls away. You will become a being that is at once human and at the same time, divine. You will no longer identify with your body or false personality, it will, instead, become a "house" or an "instrument."

What will happen is that your self, your being, will take on a new quality of vitality and range

and initiative. You will become strong in areas where you once were weak. You will experience the constant guidance of the higher self with its "eyes of the soul." This guidance will be active in the work of your hands and the words of your mouth. You will feel this guidance in the form of protection, also – you will have the ability to perceive danger. Your essence will guide you to acquire the knowledge you need on a practical level to protect the material being from unnecessary harm. The higher self, knowing the power of material attraction, helps you to be aware and strong so that you will continue to be a channel of the higher self into the material world.

So, that is just a brief outline of the initial benefits to come. There is more, of course, but let's save that for later.

Emotional Cleansing: Peeling the Onion

(After a lot of experiences were posted by the forum members...)

Looks like some people are getting some action. I guess I'm gonna have to either record a talk about what to expect, or write it. Clearing stuff is not going to be easy for everyone. I think it depends on the depth of the individual. Deeper people just simply suffer more. That's my take on it, anyway. Of course, it's no comfort when you are going through it.

The good thing is: it IS a changing of reality from the inside out. It is a step toward 4 D awareness. Those people who go through it in advance, are way ahead of the game, I think. And I'm sure that some people can go through something like this without a breathing/meditation program, but just simply via shocks – but that's horribly unpleasant too. Probably even worse.

The first stage of the process was, as I have described in Grace, back in the mid-to-late 80s. That was a direct result of my breathing/meditation practice which ya'll are doing pretty much as I did it then.

Thing was, I meditated EVERY night along with doing controlled pipe breathing at the beginning (only) of the meditation. I would then relax into a more normal breathing pattern as the meditation proceeded.

So, that was the first BIG layer of stuff that came off.

Following that, there were a LOT of changes in my life that, looking back, I directly attribute to this cleansing. Each change led step by step to the Cs Experiment. Now, everyone isn't going to go through this exactly the same because everyone isn't gonna be channeling as I did it. So just take this in a general way.

The Cs project was a more conscious way of accessing what was in my subconscious/superconscious. Most of ya'll will get there without having to go through this painful, protracted process. I'm just a really stubborn, strong-willed person and often my stubbornness manifests in resistance to what is good for me. I'm hoping ya'll can avoid a lot of that misery.

Anyway, so the Cs project was, in itself, an initiation and a cleansing of nonsense in my head, belief centers, emotions, what have you. And it was seven months after that began, in February of 1995, that the next big layer came off. So, we are talking about a spread of about ten years in between two of the major events. I think it had to be that way for me because if I had to go through it all at once, it probably would have killed me.

The fusing of my emotional center began in February, as I mentioned, and it was one heck of a process! It was like losing my mind. It is recorded in the sessions though in a very obtuse way. I did NOT want to tell ANYbody what was going on in my head/innards. So I tried to ask questions about it without being too direct. Oddly enough, there was a "death link" to the event which makes me wonder about PepperFritz's death in a new way. It was "Frank's" father. He committed suicide. The thing is, he looked a LOT like my grandfather and I really felt a connection to the old guy even though I only interacted with him a few times. So, it was kind of a trigger when he died, I guess. Anyway, here is the clip from the session when I first asked about it. (Interestingly, it was my grandfather's birthday):

Cassiopean Session 11 Feb 1995:

Q: (L) Well, I have some personal stuff I would like to ask about without mentioning it specifically, can I do that?

A: Whatever you desire!

Q: (L) Well, something has been going on with me internally and I just don't know what it is. I don't even know who I am right now. I am at odds with myself, it seems. What is going on? Why am I so irritable?

A: You are being defensive, letting go of old stuff.

Q: Well, I am trying not to be irritable.

A: You try too much. Stop attempting and just "Go with it!" There is no need to steer, no need to drive, just ride!

Q: Well, that is very hard for me to do when this energy threatens to overwhelm me.

A: You have always been a driver, that is the old stuff to let go of. Why resist? This is why you have been irritable. Your super consciousness is telling you something.

Q: (L) Why did this feeling begin when Frank's dad passed away? Why do I feel now that I don't know which way we are going to go?

A: That was a steppingstone, a "milestone", if you like.

Well, things didn't get much better. As I have said before, it was like having my solar plexus blown wide open and all the emotions in the Universe flowing through me like a hurricane. There were times when the only thing I could do was curl up in the bed and rock and cry and try to hang on

to my sanity. I really did think I was going mad!

Dabrowski refers to it as "positive disintegration" and "disintegration" is a good word, but I'm not sure about the "positive" part – at least not while you are going through it.

The next time I tried to ask about it was a week later on Feb 18th. Again, I was really being covert about my question. I also think that the energy of this session, which was quite chaotic, reflected what was going on in me:

"This is the session where I was asking the Cs about my state covertly. Notice that I say "a week ago" because I wanted it to seem like a single event and not an ongoing thing because I felt like I was crazy.

Also notice the total craziness of this whole session which was a reflection of the state I was in. You can read from my notes what I thought about it. Any questions that were "outright" may be not so accurate, but I think that the "covert" questions were on target. "

Cassiopaeon Session February 18, 1995:

Frank, Laura, Terry, Jan, DM

Now, this is one session that I believed to be corrupted. The woman, D___, was the probable cause – but there was also a STRONG conflict between her and Jan. There were a LOT of peculiar things about this whole session, as you will see. The whole "personality" that came through WAS D___, as we were to find out later. But, also, there WAS some of the C's energy coming through. I think the first clue I had was when they abbreviated the word "Cassiopaea," which was odd... almost as though it were a clue that I was only going to make a partial connection.

Q: (L) Do we have anyone with us?

A: Stop.

Q: (T) Stop what, our discussion of all this weirdness?

A: No. And it is not weirdness.

Q: (T) What does "Stop" mean?

A: Close doors.

Q: (L) Well, that is weird, they have never been bothered by the household noise before. (We closed the doors.) Who do we have with us tonight?

A: Teiurannea.

Q: (L) Okay, why did you want the doors closed and are you going to give us our answer?

A: There is usually too much interference from outside influences.

Q: (L) And we have with us...

A: Living room contains too much noise and static.

Q: (L) Well, they have never complained about it before... (J) It must be the t.v.... (Laura instructs children to tune down television and get quiet.) Don't you like Star Trek?

A: Not problem.

Q: (L) What is the problem?

A: Noise and innocent banter.

Q: (J) It's the kids. (L) Well, they will be going to bed soon...

A: You will not have control of this session, so don't worry about asking silly questions, as before!

Q: (L) Well, that doesn't sound very friendly, does it? (T) Are you going to impart some information that you want us to just listen to and absorb?

A: Sometimes friendliness must be set aside to get your attention and redirect wavelengths.

Q: (T) You have the floor, redirect.

A: Pause... wait for important information to be directed through our channel. You forgot id inquiry.

Q: (L) Where are you from?

A: Cass. Children are not cooperating. (Laura sends children to bed. Much negative feeling engendered thereby.) Thank you. You need to be more open, remember, we are you!!!!

Q: (L) Who is not being open?

A: Not issue. Can you imagine what it is like to look at yourselves as you once were, and to know you still are, and must communicate with yourself on a most unconventional level for union of purpose?

Q: (L) No, I don't think I could imagine that.

A: Well, try!

Q: (L) I am trying. I guess it would be like looking at yourself as an infant.

A: Okay. Continue.

Q: (L) Well, getting into the mindset of an infant we find that they have very little awareness of what is going on. Their awareness is primarily focused on meeting their

personal needs, themselves, food, comfort, and the adult is worried about whether the roof leaks, whether the wind is going to blow the windows in and whether the wolf is going to come howling at the door, is that pretty close?

A: Progress!

Q: (L) So, you find us to be a bit trying at times?

A: We are you, you are us, we are literally one and the same.

Q: (L) So, you don't find us trying because it would be difficult to find oneself trying, but it is still possible to be dissatisfied with an aspect of one's personality? (J) Or, like loving someone and seeing what they could be and being a bit impatient that they are not?

A: Wow! What a concept!

Q: (L) Alright...

A: Laura, you still think we are a separate entity from you. You go around saying to people: "The Cassiopaeans said this, the Cassiopaeans said that." Don't you know it is you as you will be?

Q: (T) Faced with the fact that they were like this back then and they are trying to deal with it as it is, and they are trying to convince themselves back now, to open up enough to listen to ourselves there... or something similar to that. (J) Well, I think they have patience with us.

A: Close, Terry. It is fun to us to listen to you as you!

Q: (T) Cool! It's nice to know that I am entertaining myself in the future.

A: As us!

Q: (T) But, it's got to be frustrating because when you were us in your past, in third density, you didn't know enough to be able to communicate with yourself in the future. (J) Well, maybe they did. You don't know that.

A: Wrong! What do you think this is!

Q: (L) This is the future, the past, the present... (T) But, it is hard for you to understand that now as us stuck in 3rd density... they are me, we are all together, coo coo cachoo! (J) It's hard for us, it's not hard for them. (T) They are us, we are them.

A: Not hard for us in either point of reference.

Q: (T) Then why is it hard for us here to perceive what we there seem to understand?

(L) Maybe it is not as hard for us as we seem to think it is. (T) Well, how do we get past it, then? How do we get to the point where we perceive what we need to perceive?

(J) Let it go.

A: You are past it.

Q: (T) So, just by the fact that we are doing what we are doing, we are past that point. Now, all we have to do is to be able to open up more to be able to do this correctly?

A: Bingo zingo!

Q: (T) Obviously someone else of us likes to say "Bingo zingo," which you got from us back then when you were here because I never said "Bingo zingo." (J) It was AL. (T) AL, the hologram said bingo zingo...

A: Or maybe you changed and decided you liked to say it!

Q: (L) Alright guys, can I ask a question. I have had something bugging me all week.

A: Ask if you must, but we are going to have fun tonight.

Q: (J) I also want to ask about that sleep interruption I experienced. (T) We always have fun... why don't we let them run their stuff out... (L) Okay, run your stuff out...

A: No Laura, we are not the Lizzies; this is Cassiopaea calling. Worry not, channel is now permanently locked in, but damn those tapes!

Q: (L) You are giving me the heebie-jeebies guys.

A: You are too serious.

Q: (L) Well, somebody's gotta be!

A: No!

Q: (T) Well, you were going to give us some important information here... that is what you said in the beginning of this session...

A: All in due time, but first, we want to have some fun.

Q: (L) Well, go ahead. I want to see this happen, do it.

A: Lighten up, Laura. This is your other persona talking directly to myself!

Q: (J) This does not make sense. I don't like it when I can't understand it...

A: Persona. Jan, you always had trouble with the pens and pencils after you/I learned the computer!!!

Q: (J) That's true! I have to block print.

A: Now it's me/us, Jan.

Q: (J) So it was your persona talking to you, Laura.

A: Forget it, Laura, it was just only one of many, many learning experiences! They all enriched us tremendously.

Q: (L) What am I supposed to forget that was the learning experience?

A: Lifetimes of "woe."

Q: (T) Is this one of her/your lifetimes of woe?

A: They all are if we choose to view them thusly.

Q: (J) I have a comment to make to the Cassiopaeans. (T) Does this include 4th density life as well? (J) I may have a hard time writing, but half the time I am already anticipating what they are going to say and am writing ahead, so they should cut me some slack. (L) Cut her some slack, guys. (T) Cut, cut!

A: Slack cutteth!

Q: [Laughter] (T) I'm glad to know there is still humor when you get up to 6th level!

A: There is a lot here, not nearly enough there. Dear Jan, give the pen and paper to D__.

Q: (T) A dear Jan letter! [laughter] (D) I guess I'm sitting over here getting stuff too. I've been feeling kind of like a fifth wheel anyway.

A: I,we, heard, D___. By the way, this is us talking!

Q: (T) By the way can be abbreviated BTW, guys.

A: BTO.

Q: (L) What does that mean? (T) By the other?

A: Bachman Turner Overdrive!

Q: [Laughter] (L) Well, Terry, if you didn't know that one you are really in bad shape! (T) Emerson, Lake and Palmer! Electric Light Orchestra! (L) Well, I just want to say something...

A: Okay, Laura, ask it if you must.

Q: (J) I want to ask about...

A: Laura first, we/she is about to jump out of her/our skin.

Q: [Laughter] (T) Ask away, my dear. (L) I wanted to ask, now you guys are going to be mad at me because I am going off on a very serious tangent...

A: We know, just ask it, already!!!!

Q: (LM) Is that New Yorkese? (L) The question I wanted to ask...

A: No, L___, Miami Jewishese!

Q: [Laughter] (LM) I thought they were in Cornucopia, not Miami! (J) Just spit it out! (L) My question is... (T) She forgot! (L) No, I didn't forget, I just have to figure out how to word this. As you know, I am reading this book about Holocaust victims reincarnating and remembering their experiences at this time. The question is, on one occasion you told us that the Jewish people, as a racial group, were Atlantean descendants, is that correct?

A: Some.

Q: (L) There is some. Can you give us that some?

A: No.

Q: (L) Is there some karmic element that was fulfilled by the Holocaust?

A: Of course.

Q: (L) Could you tell us what karma was being expunged in that activity, and what group the Jews represented?

A: This is not germane, but it was Atlantean overseers "expunging" guilt from that life experience.

Q: (L) So...

A: So what?

Q: (L) A couple of weeks ago I had an experience where I woke up in the morning and felt as though my tongue had been torn out. I felt the sensation of something unusual having happened. I would like to know what this was.

A: It is not important.

Q: (L) I know you say it is not important, but this had some very serious ramifications for my physical body.

A: As always. And, have we not advised to concentrate less upon physicality?

Q: (L) Well, the point I am trying to get at is, if I was hauled out in the middle of the night by a bunch of Lizzies, or whatever, and worked on, I would certainly like to know about it. I know it's physicality...

A: You were not.

Q: (L) Okay Jan, ask your question, if you dare! (J) If I dare! I had an experience last week where I woke up about 20 minutes after I had gone to sleep, screaming my head off, because there was something standing by the bed. What was that?

A: Now Jan, you indeed were taken!

Q: (L) Who took her?

A: Our friends, the Grays.

Q: (L) What did they do?

A: Study update on psychic database.

Q: (T) [question lost]

A: Mirth should never stop!

Q: [question lost]

A: Wrong concept.

Q: (T) Was Jan startled and screamed at the sensation of passing through a window?

A: Don't need windows.

Q: [question lost]

A: Usual abduction experience, as you are familiar.

Q: [question lost]

A: Okay.

Q: [question lost]

A: Yes.

Q: (T) The event seemed to have lasted, in our illusion of time, 20 minutes, because I was in the living room watching the television while this happened. But, the experience that happened to her may have lasted longer or shorter in our perception of time, correct?

A: Yes.

Q: (T) So, when she screamed... (J) Did I stop the abduction by screaming?

A: End, consciousness level border.

Q: (T) So, when I came into the bedroom, it had just finished?

A: Yes.

Q: (T) I had nothing to do with the ending of the event? Her screaming just alerted me.

A: You were diverted.

Q: (T) Well, that's easy enough to do for me. I'm easy to divert! Give me a computer screen and I'm diverted.

A: All are.

Q: (T) I'm in good company.

Break

Q: (J) I have a follow-up question. After that happened, Terry made the comment that he...

A: D___, please join board!!

Q: (J) Do they want all four of you? (L) No. I don't want to talk to them tonight, they are being ugly! (D) They are making me feel awfully important!

A: Ugly is subjective. We are you, Laura.

Q: (L) I'm not sure I believe that.

A: Why would we be ugly to ourselves? But we understand imprisonment of physicality and its biological tendencies.

Q: (L) What kind of a snide remark was that? (T) They are just telling you that you understand. (D) We are just talking back and forth to ourselves. (T) They are us. We are us.

A: Snide is your, and also our, perception. Alas.

Q: (L) Well, sorry, but it seems to me that you guys are wasting a lot of time and energy. I mean, we stay up late at night to do this and...

A: Who determines waste factor?

Q: (L) Well, that's just my opinion.

A: Ours, too!!

Q: (T) Cause they are you and you are them... as the Beatles said: "Coo coo cachoo, we are the Walrus!" (D) Can't we just ask if they have something important to dispense to the human race or something like that? (T) Is there something more in the light of what you said earlier?

A: Is in process of being dispensed.

Q: (L) And when is that going to occur?

A: Is occurring now.

Q: (D) Well maybe this whole thing is just to let us realize that we are talking to ourselves from the past...

A: Part. Why resistance.

Q: (D) I guess we just understand it and we are waiting for the next thing.

A: We are not separate from you. Once this is recognized, progress will be made!

Q: (T) Yeah. You are us, we are you. (L) Alright, I want to ask what it was that I went through about a week ago when I felt like I was getting all kinds of stuff pumped into my system that I did not seem capable of coping with in terms of emotional control. What was going on?

A: Answered about one half hour ago as you/us measure time.

Q: (L) I don't remember asking a question about it or getting an answer. (J) You asked about your tongue. (L) I'm not talking about that.

A: No.

Q: (L) What are you talking about... the past life business?

A: Yes.

Q: (L) Well, what precipitated that activity?

A: Ions charged by awareness opening in window of EM envelope, used to precipitate physical trauma in immediate surroundings. "Used to" refers to past tense.

Q: (L) Okay, so in the past, this kind of opening of a window in the EM envelope...

A: You have elevated.

Q: (T) You made a connection with other life experiences, and you were able to experience them in another way. (L) Well, it had some damn strange effects, that's all I've got to say about it! I wasn't very happy about it. (T) Will she be experiencing more of this now that she's made this elevation?

A: Yes. Each episode will be easier and easier.

Q: (L) Thank God! When do these guys get to enjoy that particular... (T) We haven't gotten to that point yet, or we may experience it in a different way. Is that it?

A: Sort of, each has their own issues.

Q: (T) Well, we are all doing different things as we move forward. (J) We all have different issues to work through.

A: Why wish agony upon another?

Q: (L) I don't wish agony upon another, I just want you guys to appreciate the utter agony... (T) They do appreciate... (J) And we do too... They went through it with you. You didn't go through it alone! (T) They are you!

A: Why wish agony upon another, all have personal trials, would you/us like to share?

Q: (L) In other words, be grateful that it wasn't worse. (D) I would like to ask a question because you probably understand it and I do not. If we are 6th and we are also 3rd, in the future, will we be another 3rd and another 6th... (F) In our 3rd density perception, since our time is linear and we are looking at us in the future, talking back to us in the present, but it is all happening at once because there is no real time. And, probably, I guess this also means that one day, which is also today, we will be 6th looking down here... (D) We will be doing the same thing over and over? (F) Sort of yes and no... I don't think we can quite grasp the whole thing... (T) The problem is...

A: You will grasp it when at 6th level!!! So, rejoice in the "here and now!"

Q: (T) Even at 4th we will understand more than we do now. They are giving us concepts that are beyond third level. They are working with us to prepare us so that when we move into 4th we will have a head start on what's going on. They are bringing us up to where we already are because we came from 4th level to come here to do this originally, to set the frequency and hold it so that others can move to 4th level. We came from 4th density to do this. They are trying to give us enough information so that we will remember... (F) It is kind of like Hansel and Gretel going into the forest and leaving a trail of crumbs so that they can find their way out. We came back from 4th to 3rd to do what we've got to do and we're going back to 4th but we've got to leave a trail for us to keep connected to where we came from... something similar to that, in any event. (F) Is your mind exploding, D___? (T) We, where we are now, don't grasp all this because we are not supposed to at this level.

A: Learning. Laura just gained one more strand, that is why it was so painful, okay?

Q: (D) Say! Congratulations! (T) Yup, she gained another strand and made Reiki Master! (L) I am in a bear of a mood! (T) Mirth! You in 6th density are enjoying the hell out of you now. We are going to take a break. (F) You gained a strand of DNA?

{unrelated questions edited out}

Q: (L) Alright, I want to ask a question. This is a trick question. It involves mind-reading. Please answer the question I am thinking.

A: Your dreams are valid.

Q: (D) My dreams are valid?

A: No.

Q: (T) Laura's dreams?

A: Yes.

Q: (T) What dream? (D) your dreams are valid, Laura. (T) Was that your question? (L) Well, sort of. It could apply. (T) They answered your question before you asked it.

(L) Yeah. I wasn't going to ask it out loud anyway. (T) If we could just get them to skip the questions and go to the answers, we would make a lot better time here.

A: Have.

Q: (L) In other words, my impressions of the ultimate outcome of this DNA switcheroo is...

A: Yes!

Q: (T) Any other questions?

A: Go to Pensacola.

Q: (L) Who wants to go to Pensacola?

A: I do, I do. [Laughter]

Q: (T) Is something going to happen in Pensacola?

A: Conference.

Q: (L) Is there a conference in Pensacola? (T) It's in October. (J) Are you talking about the October conference?

A: One before then.

Q: (T) There's another conference before the one in October? I don't know anything about this other conference.

A: Increasing activity in Florida panhandle, vortex. If you go to Pensacola you will see UFOs of all origins including yours truly.

{unrelated discussion edited out}

There are several clues in the above session about the cleansing/moving toward 4 D process.

There's no words really, to describe it. You really do feel shattered, in pieces, hopeless and helpless and every emotion in the world is slamming right into your solar plexus.

Like I said, I often just curled up on the bed to rock and cry and feel sorry for myself at every stage of my life, and in every life I ever lived, and feel sorry for everybody else around me, those I hurt and who hurt me and didn't mean it... and so on. Gads! Well, I can't say I don't wish it on anybody because it is the real dark night of the soul – the valley of the shadow of death – and you have to go through it to be born. But I do wish it wasn't so hard and traumatic.

But it is worth it. It really is. To finally find that one little piece of yourself that is authentic, to grab it and hold onto it for dear life and begin to re-build yourself according to what is really YOU and not a bunch of crap that you had to invent to survive or crap that other people projected onto you.

You should also be able to suppress it a bit as long as you make appointments with yourself to let it all out later. I had to do that because I still had to take care of the kids and the house and everything. And it would come in waves... when it got really bad and I thought the pain was going to force me to leave the body, I would just rock and repeat: "this will pass, this will pass, this will pass... I feel it now, I felt it then, let me drain the last drop of it and it will pass..."

Somehow, that got me through it.

I started reading through the subsequent sessions to try to jog my memory about stuff. That was in February of 1995 ... and Tom French and Cherie Diez were in the picture. I had a lot of pressure on me to "act normal" and I did pretty much after the initial couple of weeks of feeling like I was falling apart "at odds with myself" "don't know who I am" "don't know where to go" and so on. But there were some things throughout that year where whatever went on in this second "cleansing" and opening, that now, in retrospect, seem to be connected.

For example, there was the accident therapy in the background (hmmm... maybe ya'll ought to get some bodywork done?) and then the strange episodes with the "eclipsing of realities" that came about in July of that year – a year after the Cs came. I think that was an event of making a choice at some subconscious level and even though I wasn't aware of it at the time, it set the stage for what happened later (divorce, Ark entering the picture, etc).

The dreams I was having were pretty powerful, too. A lot of stuff was just dumping. I was living a lot of the time between two realities. I could close my eyes and still see... I heard constant conversations kind of like what is described in "Operators and Things". Some of it was creepy. I slept with a radio playing all night long and put yellow bug lights on the porches and left them on all night.

If ya'll will read al-Arabi (Chittick's *The Sufi Path of Knowledge*) about unveiling, states and stations, you'll see that he pretty much describes a lot of this. Just ignore the Muslim gloss.

Apparently, you have to get used to running a stronger current on your circuits and after awhile, you acclimate.

I was interacting with a LOT of people. I didn't know where anything was going with the Cs or whatever – in fact, I was kinda depressed throughout because of the deterioration of my marriage and my attempts to continue to deny that. Then, I had the dream in September of that year about getting married and dancing and it left a powerful impression on me of hope even in spite of all the misery I was experiencing in my life. Then, I had the other event and saw Ark's face like a total hallucination. Like as real as the book in front of me on my desk.

So, the year proceeded and then, finally, 13 months later, I asked for a separation and a little more than 3 months later, Ark came. The interesting thing about this is that I actually DID go to Pensacola, and it was there that I had a dream about being kissed and waked up, kind of like Snow White or Sleeping Beauty. The kiss was so real, so intense, that it actually woke me up and I could still feel a "presence". Tom French and Cherie Diez were at the conference in Pensacola

with us, and I told them about this strange "dream kiss" the next morning at breakfast. The odd thing about it was that from that moment, my attitude about everything changed. It really was like being awakened.

So, yeah, it can be a process and it can last for awhile and it seems that it can involve a lot of different elements and phenomena. It's actually kind of exciting to me to think about it now. Of course, at the time, I was SO afraid – just afraid of about everything. I was afraid of changes, of what I didn't know or understand, or what might happen tomorrow, or next week, and so on. A real worry wart needing to be in control of everything in order to feel semi-secure/safe. I was cranky when anything happened that was out of the ordinary or not what I wanted or expected. I had very little tolerance for anything or anybody that was not under control, so to say. I was grouchy, irritable, easy to fly off the handle, easily frustrated. I had no idea at that time that, 13 months later I would step out of my world and into a totally different reality where "safe" had a completely different meaning.

But it did take about a year to get used to the higher energy flow, the level of emotional content that went with it, and so on.

So, I hope this helps some of you to know some of the things that can happen and how to cope with it. Just remember, this is stuff that is living inside YOU... and you can either clear it out, or continue to stuff it and remain as you are. It's a choice.

But, from where I sit, it sure was worth it!

Inspirational Quotes

For all of you "going through the fire", just know that you are not alone. Also know that it doesn't last forever ... though at some points, it may be so intense that you think you are going mad. What's a few weeks of madness to pay for the bestowal of SEEing?

Most people avoid their (painful)emotions by suppressing them, in this process the individual believes that he has moved on, if someone looks at one's own painful emotions, it's quite clear that you will experience suffering, but this suffering is needed for you to accept the emotion, understand the emotion, and move beyond it.

We all have our attachments to certain emotions, it is such a relief to deal with these emotions, you feel like reborn, a feeling which cannot be described.

From Barbara Marciniak's book *Bringers of the Dawn*:

"One of the big secrets that has been kept from you as a species is the richness and wealth that accompanies emotion. You have been steered away from exploring emotion, because through emotion you can figure things out. Your emotions connect you

with the spiritual body. The spiritual body, of course, is nonphysical, existing on the multidimensional sphere..”

You will also realize that the more you deal with your repressed emotions, the more easier you will be able to see yourself.

You have to develop skills and abilities within a few hours that will allow you to travel a few decades in your own emotional evolution. You are going to have to travel the emotional highway, because the human body expresses itself through the emotions. That is the uniqueness and gift of your species.

First *you will need to open the emotional highways to areas that you have hidden from yourself in this particular lifetime.* Memories may flood in as this data is lined up inside you memories about events that were difficult for you at the time or perhaps that you did not have a context for. Some of you may uncover the events of extraterrestrial contact that all of you had when you were children. Some of you may uncover expressions of sexuality that you did not understand at the time you were involved in them, whether you were a passive or an active participant. Such things have been buried by the human emotional body because it is very sensitive to judgment, and the mental body passes tremendous judgment. The emotional body, linked to the spiritual body, hides from this.

[...]

Many of you don't want to go beyond these emotional barriers and through your personal boundaries because it might be painful. You'd like to say "abracadabra" and just have them be gone. Pain brings you feeling. If you can feel in no other way, sometimes, in order to capture your attention as a stubborn human, you create pain to show yourself the range of your abilities and to bring yourself into life. In this way, you can feel the richness of being alive.

Most human beings are afraid of their emotional or feeling center; they are afraid to feel. Trust your feelings no matter what they are. *Trust that they lead you to something and that the way you feel can bring you a realization.* You all want to be in life and be removed from it at the same time. You say, "Let me just be here and be a powerful person, but I don't want to feel or participate too much because it hurts too much and then I will get sucked down. I don't trust life."

When you are not afraid of feeling, and you move past judgment and allow yourself to feel all the ways you feel, you will have a tremendous breakthrough because you will be able to /ride feeling into other realities. /Some of you are afraid to feel and participate in this reality; let alone ride into other realities, because you do not trust your feelings. If you wish to have an acceleration, dive into something that brings up feeling. Stop skirting the issue so that you can think you are in control. Dive in the middle of it and

then see if you are in control.

It's not that you don't know how to feel, *it's that you are afraid of your feelings. You don't know what to do with them when you have them. They bring up a sense of powerlessness within you*, so you associate feeling with a sense of, "Oh, no, I blew it." You have a boundary in your belief system that states that when something comes up that is emotional and brings pain or anger, then it is not good. It is time to stop tiptoeing around things and avoiding your emotions.

Anger serves a purpose. All of you want to get finished with it: you want to sweep it under the rug and act as if it is no good. You act like it is rotten vegetables, throw it out, and bury it in the back garden as if there is no purpose to it. *We are emphasizing that there is a purpose to fear and a purpose to anger. If you would allow yourselves to express and experience your fears, which might lead to the expression of your anger, you would learn something. Those of you who want desperately to avoid fear and anger, and who are really afraid of these feelings, have something great to learn through these emotions.* They are techniques that move you beyond your personal boundaries of identity and behavior, and you are simply afraid to experience this.

Most of the time, all you want is to be accepted. *You feel that no one will like you if you do certain things or feel certain ways, so you don't give yourself permission to have those certain feelings. That is where the anger comes from. You have anger because you make judgments about what you can and cannot do. If you do not give yourself permission to feel, you cannot learn. Feeling connects you with life.*

Feelings serve a variety of purposes in human beings. We encourage all of you to please trust and cultivate and rely on your feelings. Understand that your feelings are your ticket to ride into multidimensional realities, where you must go if you are seriously playing this game. In multidimensional realities, you learn to hold and focus many different versions of yourself at once. Feelings can take you to these places, particularly feelings that you trust. *Many of you are very suspicious and masterful over your feelings. You will not allow certain feelings to come forward, or you judge them when they come up instead of observing where they take you or what they do for you.*

Because you have a fear of something, *you keep yourself from experiencing it because you put up a wall that says, "If I go there, it is bad."* You put the brakes on. In actuality, your fear will eventually energize the experience into your realm of development because all thought is drawn into form based on the emotional influence behind it. *So sometimes the greatest thing to do is to simply say, "What the heck, I will go there. I surrender." Then deal with being there and don't worry about being centered while you are in your feeling center. If you intend to go into your feeling center and always be in control, you are not giving yourself the range of movement that is needed to ride the emotions that knock down boundaries and belief systems."*

[...]

You must learn to love your emotions. *As long as you describe something as difficult, you are making it difficult. No one else is. You are resisting and judging the changes coming about. You are feeling that you do not know what is going on, and you wish to be in control.* Control is something very convenient and very handy. It must be applied at the right place at the right time, like super glue. Super glue in the wrong place doesn't do much good. Did you ever super glue your hands or lips together? You must learn to exercise control in the way you use super glue. If you screw up with super glue, you get stuck and you can't do anything. Control is the same way: you get stuck with it, and it sticks you to something that you don't need to be stuck to. You must be very selective about what you decide to control or not control. The old human pattern, or the paradigm that exists, says, "You must be in control."

[...]

Get clever. Next time you come into one of these emotional situations, say to yourself immediately, "Alright, I know what is going on; I'm not getting caught in this one. I know there is something here for me to learn, and something for me to change. I believe that I am guided and that I am following a blueprint, so I will check out what is in this for me by not judging it and by going with the flow. I request that all my changes come in joy and safety and harmony. That is my decree. Everything in my evolution I am intending is covered by that: I experience joy and safety and harmony. So I will go with this energy and see what is changing for me and what I need to give up."

[...]

Feeling is what connects you to your humanity; feeling is what connects you to your emotions. Emotions connect you in this realm of existence to your spiritual body. *What we are saying is that emotions, or feelings, are the key to being alive in this reality.* Many realities exist without emotions, but in this reality they are your greatest gift. If you deny your emotional self in this lifetime, then you had best realize that you have hung it up. *If you are not going to be part of your emotional self, then you are never going to make the game we are talking about. You will simply be one of the masses who watches television and feels like a victim over and over again. If you are feeling pain within your emotional body, ask yourself why you believe the pain is there, what purpose the pain serves, and why you are choosing to create pain through your emotions. Why is it not your choice to create joy? All is choice. We need to remind you of this.*

ADDED more:

The passages from *Bringers of the Dawn* are excellent adjuncts to the program! Barbara Marciniak certainly deserves many thanks for her work!

Here I want to quote a bit from Ibn al-Arabi on the topic. This was my guide while going through

all this:

””The experience of unveiling opens up an infinite expanse of previously unseen realities to the heart of the seeker. The realm into which the adept first enters is, after all, the ”imaginal world,” or world of the mind. Its byways never end. Unveiling opens the door to direct experience of the myriad worlds of Samsara.

”By being taken up in a state of love, yearning, fear, thanksgiving, dread, or any other psychological and spiritual attribute, the adept gains first-hand knowledge of the unseen realities which these states manifest.

”Like a madman, the possessor of the state loses his reason in the overpowering experience of his state.

”The word ’hal’ or ’state’ is derived from an Arabic root meaning self-transmutation, to change from one situation to another. The state is the situation, condition, predicament of change.

”A state is for you to be subsistent, or annihilated, sober or drunk, concentrated or dispersed, absent or present... the experiences are broadly divided into pairs of opposites and you experience both. First one way, and then the other.

”The states are the divine tasks, the continual transmutation, self-disclosures of God within, the new creation at each instant.

”A state is that which enters in upon the heart without self-exertion or any attempt to attract it. One of its conditions is that it disappear and be followed again by its like, as in waves, until it subsides.

”The state is the changing of the attributes of the servant. Once they become established, they become ’stations.’

”States are bestowals and through the states come earnings.

”States signify certain dimensions of spiritual realization that differentiate the advanced seeker from ordinary individuals.

”The state also denotes special powers which are accruing to the seeker as a result of the station that may be acquired.

”The state is associated with several other terms which denote extraordinary feats or miracles which the friend of God may perform. These include exercise of governing control over secondary causes, bringing things into engendered existence, acting through resolve and producing effects in the outside world.

”The possessor of the state is he who is able to exercise these extraordinary powers.

”The possessor of the states engenders things through their resolve and throw the sec-

ondary causes far from them.

”When anyone sees such a servant in the extremity of his weakness during the states, he will remember God. God has singled out such as these for himself.

”The states present dangers to the person who experiences them. Though they are divine bestowals, there is always the risk of thinking one has deserved them and becoming proud, or losing mental equilibrium. The states are as trials that the traveler has to undergo.

”When the seeker is overcome by states, they become as madmen, and as a result they are no longer answerable to the Law. In this world, the state is an imperfection, while in the next world it is perfection.

”The ‘inrush’ arrives at the heart without self-exertion and enters in as a manifestation of one of the divine attributes.

”Sometimes the inrush is greater than the strength of the soul, so it rules over the soul. The state turns the seeker this way and that. If he does not master the state, there is danger of losing his rational faculty.

”The object is to increase the ability to receive ‘inrushes’ without being outwardly affected by them. ”Without doubt, the possessors of the states exercise a penetrating power and governing control through which they are able to perform the putting aside of secondary causes.”

– William Chittick, *The Sufi Path of Knowledge*

””But, exercising governing control may also become a veil past which the seeker must ultimately move.

”Deception is the continuation of favors in spite of the seekers opposition. A seeker may be able to retain the state and perform the miracles without divine command and without punishment. This is due to God’s deceiving of the servant and providing him with knowledge which demands practice and then deprives him of sincerity. Or, he may give the knowledge and deprive of the ability to practice. When you see this in yourself, know that he who has such an attribute is the object of deception and must penetrate this veil.””

[Excerpts from ”Futuh al-makkiyya” of Shaykh Muhyi al-Din ibn al Arabi, 1165-1240 A.D.]

– William Chittick, *The Sufi Path of Knowledge*

There is more about the physiological things that accompany the states and how to specifically identify them.

The main point I received from this was that the state must be controlled and absorbed into the system somehow as it confers power.

At the time I was going through some of this, I wrote to Ark:

.... I am not entirely sure I can stand getting it this way! Holy Frijoles! For the past two weeks, it has been trickling and gushing in surges. Last night it really ripped through me.

And, I think I ought to consider that this sort of thing could also be some sort of frequency modulation.

So, yes, you are right that the internal state must stabilize and then the external conditions will change accordingly. But, if God had a suggestion box, I think I would suggest that we start earlier on these things so they can be done in smaller steps.

Then, there is also this, from [George Gurdjieff](#):

[Lying] can only be destroyed through suffering. ...The principle reason for it is that it is impossible to sit between two stools; you cannot acquire the new and preserve the old. ...This is a law: it is very difficult to climb the hill, but very easy to slide down it. ...I have already said before that sacrifice is necessary. Without sacrifice nothing can be attained. ...Nothing can be attained without suffering, but, at the same time one must begin by sacrificing suffering. ...To destroy suffering would mean, first, destroying a whole series of perceptions for which man exists, and second, the destruction of the force which alone can change the situation. The work [of awakening] consists in subjecting oneself voluntarily to temporary suffering in order to be free from eternal suffering. But, people are afraid of suffering. They want pleasure now, at once and forever. They do not want to understand that pleasure is an attribute of paradise and that it must be earned. If a man gets pleasure before he has earned it, he will not be able to keep it and pleasure will be turned into suffering. The way lies through suffering.”

What Gurdjieff meant by ”sacrificing suffering” is that one must give up the idea of focusing on the flesh as the means of ”salvation.” Whatever a person thinks they can DO to suffer and thereby gain knowledge, will be wasted. The object is to attain the knowledge. The suffering will manifest all by itself.

And, what Gurdjieff never spoke about, and he may or may not have been aware of it, was the nature of beings at higher levels who seek, consciously, to keep knowledge from us and who inflict all kinds of suffering on us either literally or symbolically, to drive us from the path. As a friend of mine says: ”If ignorance were painful, everyone would strive for knowledge!” But, it is exactly the other way around. And, the majority of people cannot understand this nor do they wish to accept it. They want to make a profession of faith in Jesus, Mohammed, Buddha or Swami Gotcha and

let them "take the burden" of "sin" while the people pursue pleasure at the very least, in terms of feeling that they have "done all that is necessary" and now it is just a matter of following some simple rules of minor suffering; i.e. abstention from foods or drink or certain sensual behaviors.

The truth is, becoming a vegetarian or teetotaler will do nothing to make one holy, though it can certainly "prepare the vessel." (*Editor: Since this was written, we've learned that vegetarianism is the opposite of a healthy diet.*) But that is not really suffering – as those who go through this process well understand. No fleshly suffering undertaken to acquire knowledge will have any effect whatsoever except to support an illusion that one is "more holy than others." No fleshly abstention is useful except as a preparation for the "real thing".

When new knowledge is acquired, it can be accommodated up to a point, at which the whole system must then "come to pieces" and reorganize in a new way. This is, I believe, what the C's mean when they talk about knowledge and lessons and the relation of being at a given point on the learning cycle and "all conforming" to the new knowledge and awareness as a "spherical mosaic consciousness."

Seeing my own experiences in perspective, I saw this pattern, though it was certainly taking place in modest steps. Since 1985, it has been a constant series of internal reorganizations of the dissipative structure type. And, each reorganization has a serious effect on me in a physical way that has MEANING. I noted that when the suffering of knowledge came upon me, it manifested in ways that have MEANING in my personal experience. I lose my sight, voice, hearing, or ability to feel in a strictly physical way, and to use my limbs effectively. When I make the adjustments, bring the awareness to consciousness, pass through the emotional gauntlet, then the physical manifestations clear up.

So, in trying to fit all the pieces together, the suffering in the eyes shows me that I am SEEING something that is difficult to HOLD and that what I am seeing and trying to hold is an integrated WHOLENESS that comes from accessing and accumulating past, present and future.

I wrote more at the time I was going through these things, mostly to Ark. You will see that these things – this effort to understand the emotional cleansing – became seeds for the writing of *The Wave*:

[From Laura's journal to Ark]

There are many, many pieces to this mosaic. Many things from the distant past, my early life, my recent life, the present, and probably the future. And all of these things are like packets of energy being added into the system... and, it may be that the more evolved the system, the less energy is needed to destabilize the dissipative structure.

The fact is that some sort of energy entered the system and I am now seeing in a different way, and have passed through a psychic storm of the flying apart of the structure, and it is manifesting physically in some damned uncomfortable ways!!!

Can we think that this may also be imposed on us consciously from some other level of being in attempts to dissuade us from the path? Can these "attacks" be designed to "separate the sheep from the goats?"

It is true that, at the time that the UFO showed itself to me and my children on August 16, 1993, that this was the beginning of the SERIOUS suffering relating to the present conditions. Prior to that, the problems were centered in the heart and reproductive system. Those problems have ceased. (But, we can see that problems with the heart relate to lack of joy and love and problems with the reproductive organs relate to denial of the self as creative.)

Now, having moved past the "lack of joy" because I was denying my own creativity, and having become joyful in discovery and dedication to knowledge, I find an entirely new set of effects!!!!

For example, for eleven months (there is that number 11 again) after the UFO sighting, my eyes and throat swelled shut every night at the same time and I was forced to exist on antihistamines to control this angioedema. Once the C material started coming through, some of that lessened, and it then became more of a period of relative calm and ease of movement followed by a leap in perception and understanding accompanied by massive physical "fall out." I thought I had been through the absolute worst back in late March and early April {1996} when I began to perceive the true difference between free will and lack of free will, sts and sto, subjectivity and objectivity. This perception caused me to take very definite actions in my life which included divorcing my husband and eliminating a lot of people from close association because I could clearly see that they were not interested in knowledge at all, but merely the idea that I might be able to teach them some means of manifesting materially or "creating" for selfish reasons.

At the human level, this created massive and overwhelming suffering, both physical and emotional. I was unable to speak for several weeks due to a major inflammation of the larynx, my eyes swelled shut and refused to respond to either anti-biotics or any other form of treatment, my ears rang constantly, and I had difficulty breathing and moving. Every joint and muscle in my body hurt as though they were broken and torn. Having a baby was easier than all that! I felt as though I were being literally crushed. I thought I would go mad from the pain and the grief of seeing what my life truly was and being forced, by virtue of my quest, to modify everything I thought I knew. At that point, I could have plunged back into denial for the sake of peace and keeping everything stable, but I had a dream that clearly told me that I was in mortal danger if I did not take immediate action.

Now, Clarissa Pinkola Estes writes about the "Dark Man" in people's dreams. I have connected the pertinent elements here and modified it slightly, but it is mostly her words.

"The natural predator of the psyche is not only found in fairy tales but also in dreams. "There is a universal initiatory dream, one so common that it is remarkable if a person has reached age 25 without having had such a dream. The dream usually causes the person to jolt awake, striving and anxious. The dream usually involves being in a house with danger outside or darkness outside. The dreamer is frightened and frantically tries to obtain assistance. Suddenly, they realize the danger is virtually on top of them, or right with them, or cannot be overcome or avoided, or that they have lost. The dreamer awakens instantly, breathing hard, heart pounding.

"There is a strong physical aspect to having a dream of the predator. The dream is often accompanied by sweats, struggles, hoarse breathing, heart pounding, and sometimes crying and moans of fear. We could say the dream-maker has dispensed with subtle messages to the dreamer and now sends images which shake the neurological and autonomic nervous system of the dreamer, thereby communicating the urgency of the matter.

"The antagonists of the 'dark dream' are, in people's own words, 'terrorists, rapists, thugs, concentration camp Nazis, marauders, murderers, criminals, creeps, bad men, thieves.' There are several levels to the interpretation of the dream..."

– Clarissa Pinkola Estés, *Women Who Run With the Wolves*

Oh, if Clarissa only knew the true level of interpretation!!!!

"For instance, often such a dream is a reliable indicator that a person's consciousness is just beginning to gain awareness of the innate psychic predator....

And who might that be??? Could it be those slimy little Gray guys and scaly dudes? How about some blond, blue eyed liars who are so beautiful that we think they are gods?

"The dream is a harbinger; the dreamer has just discovered or is about to discover and begin liberating a forgotten and captive function of the psyche.

How about being warned about the psychic danger of the hyperdimensional beings or the controllers from higher densities?

"The dark man dream tells a person what predicament they are facing. The dream tells about a cruel attitude toward the dreamer. Like Bluebeard's wife, the dreamer can consciously gain hold of the 'key' question about this matter and answer it honestly, and can then be set free. ...

"The dark man appears in dreams when an initiation – a psychic change

from one level of knowing and behavior to another more energetic level of knowledge and action is imminent. The initiation creates an archway which one prepares to pass through to a new manner of knowing and being....

"Dreams are 'portales,' entrances, preparations, and practices for the next step in consciousness.

"Dark man dreams are wake-up calls. They say: Pay attention! Something has gone radically amiss in the outer world.The threat of the 'dark man dreams' serves as a warning to all of us -- if you don't pay attention, something will be stolen from you! The dreamer needs to be initiated so that whatever has been robbing her can be recognized, apprehended, and dealt with.

"In the Bluebeard story we see how a woman who falls under the spell of the predator rouses herself and escapes him, wiser for the experience. The story is about transformation through knowledge, insight, voice, decisive action. We must unlock the secrets and use our abilities to be able to stand what we see. And then, we must use our voice and our wits to do what needs to be done about what we see.

"When instincts are strong, we intuitively recognizes the innate predator by scent, sight, and hearing... we anticipate its presence, hear it approaching, and take steps to turn it away. In the instinct-injured (i.e. nuts and bolts person) the predator is upon them before they register its presence. We have been taught to be nice, to behave, to be blind, and to be misused. We have been hypnotized to give up our flesh and skins.

"The young and the injured are uninitiated. Neither knows much about the dark predator and are, therefore, credulous. But, fortunately, when the predator is on the move, it leaves behind unmistakable tracks in dreams. These tracks eventually lead to its discovery, capture and containment.

"Wild Ways teaches people when not to act 'nice' about protecting their souls. The instinctive nature knows that being 'sweet' in these instances only makes the predator smile. When the soul is being threatened, it is not only acceptable to draw the line and mean it, it is required. ..."

– Clarissa Pinkola Estés, *Women Who Run With the Wolves*

And this is a key to free will.

There is more from William James' "Varieties of Religious Experience."

"At our last meeting, we considered the healthy-minded temperament, the temperament which has a constitutional incapacity for prolonged suffering, and in which the tendency to see things optimistically is like a water of

crystallization in which the individual's character is set. We saw how this temperament may become the basis for a peculiar type of religion, a religion in which good, even the good of this world's life, is regarded as the essential thing for a rational being to attend to. This religion directs him to settle his scores with the more evil aspects of the universe by systematically declining to lay them to heart or make much of them, by ignoring them in his reflective calculations, or even, on occasion, by denying them outright. Evil is a disease and worry about evil is a disease in itself. Even repentance and remorse.. may be but sickly impulses.

"Let us now... turn towards those persons who cannot so swiftly throw off the burden of the consciousness of evil, but are congenitally fated to suffer from its presence. ...there are different levels of the morbid mind... there are people for whom evil means only a maladjustment with things, a wrong correspondence of one's life with the environment. Such evil as this is curable... by either modifying the self or the things or both at once. There are others for whom evil is... a wrongness or vice in [their] essential structure, which no alteration in the... environment, or any superficial rearrangement of the inner self, can cure, and which requires a supernatural remedy. On the whole, the Latin races have leaned more towards the former way of looking upon evil, ...while the Germanic races have tended rather to think of Sin in the singular, and with a capital S, as of something ineradicably ingrained in our natural subjectivity, and never to be removed by any superficial piecemeal operations.

"...we speak of the threshold of a man's consciousness in general, to indicate the amount of noise, pressure, or other outer stimulus which it takes to arouse his attention at all. One with a high threshold will doze through an amount of racket by which one with a low threshold would be immediately waked. Similarly, when one is sensitive to small differences in any order of sensation, we say he has a low 'difference threshold.' His mind easily steps over it into the consciousness of the differences in question. And just so we might speak of a 'pain threshold' a 'fear threshold,' a 'misery threshold,' and find it quickly overpassed by the consciousness of some individuals, but lying too high in others to be reached by their consciousness.

– William James, *The Varieties of Religious Experience*

And this reflects also quantum transitions, as well as dissipative structures. Those individuals with a "high threshold" are probably beings which have just transitioned into this density from a lower one and therefore are able to accommodate more 'packets' of energy introduction into their systems without major disturbance. Those that are on the verge of "quantum transition" would be more sensitive to these energies and have a lower energy addition tolerance.

"Goethe [expressed] 'I will say nothing against the course of my existence. But at the bottom it has been nothing but pain and burden, and I can affirm that during the whole of my 75 years, I have not had four weeks of genuine well-being. It is but the perpetual rolling of a rock that must be raised up again forever.'

"And Martin Luther said: 'I am utterly weary of life. I pray the Lord will come forthwith and carry me hence... rather than live forty years more, I would give up my chance of Paradise.'

"The only relief that 'healthy mindedness' can give is: 'Stuff and nonsense! Get out into the open air! Cheer up, you'll be all right if you will only drop your morbidness!' But, to ascribe spiritual value to mere happy-go-lucky contentment is but the very consecration of forgetfulness and superficiality. Our troubles are that we CAN die, that we CAN be ill, that we ... need a life not correlated with death, a health not laible to illness, a good that will not perish... said a friend: 'The trouble with me is that I believe too much in happiness and goodness and nothing can console me for their transiency.'

"[And so those who experience] a little cooling down of animal excitability and instinct, a little loss of animal toughness, a little descent of the pain threshold, brings the worm at the core of all our usual springs of delight into full view, and turns us into melancholy metaphysicians.

"Conceive yourself, if possible, suddenly stripped of all the emotion with which your world now inspires you and try to imagine it as it exists, purely by itself, without your favorable, hopeful or apprehensive comment. It will be almost impossible for you to realize such a condition of negativity and deadness. Whatever of value, interest, or meaning our world may appear endowed with are pure gifts of the spectator's mind. [For example] love transforms the creature loved as utterly as the sunrise transforms Mont Blanc from a corpse-like gray to a rosy enchantment. [So with our emotions] if they are there, life changes.

– William James, *The Varieties of Religious Experience*

This alone should tell us how easily our emotions can be used to control or hypnotize us!

"In Tolstoy's case the sense that life had any meaning whatever was for a time wholly withdrawn. The result was a transformation in the whole expression of reality. When we study the phenomenon of regeneration, we shall see that a not infrequent consequence of the change is a transfiguration of the face of nature in his eyes. ...An urgent wondering and questioning is set up, a poring

theoretic activity, and in the desperate effort to get into right relation with the matter, the sufferer is often led to a solution...

"Tolstoy writes: '...I was neither insane nor ill. On the contrary, I possessed a physical and mental strength which I have rarely met in persons of my age. I could mow as well as the peasants, I could work with my brain eight hours uninterruptedly and feel no bad effects. And yet I could give no reasonable meaning to any actions of my life. And I was surprised that I had not understood this from the very beginning. My state of mind was as if some wicked and stupid jest was being played upon me by someone. One can live only so long as one is intoxicated, drunk with life but when one grows sober one cannot fail to see that it is all a stupid cheat. What is truest about it is that there is nothing even funny or silly in it; it is cruel and stupid, purely and simply. But perhaps, I said to myself, there may be something I have failed to notice or to comprehend. It is not possible that this condition of despair should be natural to mankind. And I sought for an explanation in all the branches of knowledge acquired by men. I questioned painfully and protractedly and with no idle curiosity. I sought, not with indolence, but laboriously and obstinately for days and nights on end. I sought like a man who is lost and seeks to save himself – and I found nothing. I became convinced, moreover, that all those who before me had sought for an answer in the sciences have also found nothing. And not only this, but that they have recognized that the very thing which was leading me to despair – the meaningless absurdity of life – is the only incontestable knowledge accessible to man.'

– William James, *The Varieties of Religious Experience*

And I can echo the above with certitude as having been my own experience. Only, I did come to a conclusion: that the object of this knowledge is to move to an entirely new level of being.

"The only thing that need interest us now is the phenomenon of this absolute disenchantment with ordinary life... when disillusionment has gone as far as this, when one has tasted of the fruit of the tree, and the happiness of Eden never comes again... the only happiness that then can come is something vastly more complex, including natural evil as one of its elements. The sufferer is born again as a deeper kind of conscious being than he could be before.

"Having arrived at this point, we can see the antagonism that must arise between the 'healthy-minded' optimist and the morbid-minded who take the experience of viewing evil as essential. To the latter, 'healthy-mindedness' seems unspeakably blind and shallow. To the former, the latter seems unmanly and diseased. They believe that there is something almost obscene

about these children of wrath and cravers of a second birth. And, if religious intolerance, hanging and burning at the stake, were still in vogue, there is little doubt that the 'healthy-minded' would advocate the destruction of the morbid minded rather than the other way around.

"The method of averting one's attention from evil, and living simply in the light of good is splendid as long as it will work. ...yet there is no doubt that 'healthy-mindedness is inadequate as a philosophical doctrine, because the evil facts which it refuses positively to account for are a genuine portion of reality; and these evil facts may be, after all, the best key to life's significance, and possibly the only openers of our eyes to the deepest levels of truth.

"The lunatic's visions of horror are all drawn from the material of daily fact. Our civilization is founded on the shambles and every individual existence goes out in a lonely spasm of helpless agony. To believe in the carnivorous reptiles of geologic times is hard for our imagination – they seem too much like museum specimens. Yet there is no tooth in any one of those museum skulls that did not daily hold fast to the body struggling in despair of some fated living victim. Forms of horror just as dreadful to the victims fill the world about us today. Here, on our very hearths, the infernal cat plays with the panting mouse or holds the hot bird fluttering in her jaws. Crocodiles, pythons and rattlesnakes are vessels of life as real as we are; and whenever they or other wild beasts clutch their living prey, the deadly horror which the morbid minded feels is the literally right reaction to the situation.

"...Since the evil facts are as genuine parts of nature as the good ones, and our philosophic presumption should be that they have some rational significance, then systematic failure to accord these things active attention is less complete than those systems that attempt to include these elements in their scope. The 'healthy-minded optimists only need to be born once, but the 'sick souls' need to be born twice to be happy.

– William James, *The Varieties of Religious Experience*

The result is two different conceptions of the universe: [subjective](#) and [objective](#).

"In the once born, the world is a one-storied affair... whose parts have just the values which they appear to have... [to the twice born] the world is a double-storied mystery. Natural good is not simply insufficient in amount and transient, there lurks a falsity in its very being. It keeps us from our real good and renunciation and despair of it are our first step in the direction of the truth. There are two lives, the natural and the spiritual and we must lose the one before we can participate in the other."

– William James, *The Varieties of Religious Experience*

Someone wrote to me, regarding the C material and the ideas above:

"So, Jesus gives us the message, asks us to learn from it, but surely doesn't force it on us. He was an optimist. Offered us the best of both worlds-- a no lose proposition!"

I responded with quotes from the *New Testament*:

"I have given and delivered to them Your Word; and world has hated them, because they are not of the world – do not belong to the world – as I am not of the world."

"Peace I leave with you; My peace I now give and bequeath to you. Not as the world gives do I give to you."

"The world cannot hate you, but it does hate Me, because I denounce it for its wicked works and reveal that its doings are evil."

"He said to them, You are from below; I am from above. you are of this world – of this earthly order. I am not of this world. "

"Any one who loves his life loses it. But any one who hates his life in this world will keep it to life eternal. Whoever has no love for, no concern for, no regard for his life here on the earth, but despises it, preserves his life forever and ever."

"Now the judgment of this world is coming – sentence is now being passed on this world. Now the ruler, evil genius, prince of this world shall be cast out -expelled. And if I be *lifted up from the earth,* I will draw and attract all men to myself."

– Jesus

Juxtaposing the above sayings of Jesus against the passages from James gives fuller insight into the process. It seems to me that we can achieve knowledge only by comparing the two sides, positive and negative, which have become separated from each other. As long as the two sides are together, there is no creation. The visible world is only recognizable because of this separation from unity in which nothing and everything are at rest within each other.

All creation is like a tree which bears positive fruit on one side and negative fruit on the other. It is still on the same tree. Only through this separation and comparison is it possible to achieve recognition and knowledge, and because of this, the material world must consist of good and evil. Otherwise, nothing could exist.

The material world is the tree of knowledge of good and evil. To eat of something is

to become identical with it; for what you eat is what you will become. By identifying in any way with this world, we retain this fruit within us. We have identified our consciousness with it and become subject to it. Therefore, the material world is the result of separation. Our bodies are the material, manifested part of our true selves.

The striving for reunion is the desiring of the manifested part of the consciousness to reunite with the unmanifested God consciousness. This striving toward the "God state" or unification of positive and negative forces is the source of all power in the manifested world. And, opening to the objective, but painful, reality of the material world is crucial to this process. Wherever negative forces are manifested, positive forces are present in the unmanifested state. So, it might be said that the more darkness one can be aware of, the more light one is capable of receiving.

So, for all of you "going through the fire", just know that you are not alone. Also know that it doesn't last forever ... though at some points, it may be so intense that you think you are going mad. What's a few weeks of madness to pay for the bestowal of SEEing?

High strangeness

High strangeness refers to a global phenomenon so strange and foreign to our daily terrestrial mode of thought, which it carries with it many implications of the existence of intelligences other than our own. It describes UFO cases that are not only peculiar but that can often be utterly absurd. In some cases, there are events before, during, and after the "sighting proper" imbued with elements of time and space distortion, bizarre synchronicities, strange states of consciousness, beings that act absurd, strange "creatures" associated with the sighting, but not necessarily part of the sighting, anomalous phone calls, electronic glitches, paranormal events including poltergeist type activity, and what are popularly known as MIB - Men in Black.

The term "high strangeness" is attributed to Dr. J. Allen Hynek who addressed the United Nations on the subject of UFOs on November 27, 1978 in the following way:

Mr. Chairman, there exists today a world-wide phenomenon... indeed if it were not world-wide I should not be addressing you and these representatives from many parts of the world. There exists a global phenomenon the scope and extent of which is not generally recognized. It is a phenomenon so strange and foreign to our daily terrestrial mode of thought that it is frequently met by ridicule and derision by persons and organizations unacquainted with the facts. [...]

I refer, of course, to the phenomenon of UFOs... Unidentified Flying Objects... which I should like to define here simply as "any aerial or surface sighting, or instrumental recording (e.g., radar, photography, etc.) which remains unexplained by conventional methods even after competent examination by qualified persons."

You will note, Mr. Chairman, that this definition says nothing about little green men from outer space, or manifestations from spiritual realms, or various psychic manifestations. It simply states an operational definition. A cardinal mistake, and a source of great confusion, has been the almost universal substitution of an interpretation of the UFO phenomenon for the phenomenon itself.

This is akin to having ascribed the Aurora Borealis to angelic communication before we understood the physics of the solar wind.

Nonetheless, in the popular mind the UFO phenomenon is associated with the concept of extra-terrestrial intelligence and this might yet prove to be correct in some context. [...]

We have on record many tens of thousands of UFO reports... they include extremely intriguing and provocative accounts of strange events experienced by highly reputable persons... events which challenge our present conception of the world about us and which may indeed signal a need for a change in some of these concepts. [...]

Mr. Chairman, any phenomenon which touches the lives of so many people, and which engenders puzzlement and even fear among them, is therefore not only of potential scientific interest and significance but also of sociological and political significance, especially since it carries with it many implications of the existence of intelligences other than our own. [...]

Speaking then for myself as an astronomer, and I believe for many of my colleagues as well, there is no longer any question in my mind of the importance of this subject. [...]

Mr. Chairman, I have not always held the opinion that UFOs were worthy of serious scientific study. I began my work as Scientific Consultant to the U.S. Air Force as an open skeptic, in the firm belief that we were dealing with a mental aberration and a public nuisance. Only in the face of stubborn facts and data similar to those studied by the French commission... have I been forced to change my opinion.[...]

The UFO phenomenon, as studied by my colleagues and myself, bespeaks the action of some form of intelligence... but whence this intelligence springs, whether it is truly extraterrestrial, or bespeaks a higher reality not yet recognized by science, or even if it be in some way or another a strange psychic manifestation of our own intelligence, is much the question. We seek your help, Mr. Chairman, in assisting scientists, and particularly those already associated with the many formal and informal investigative organizations around the world, by providing a clearing house procedure whereby the work already going on globally can be brought together in a serious, concentrated approach to this most outstanding challenge to current science.

French scientist, Jacques Vallee writes in a paper about "High Strangeness":

A primary objection to the reality of Unidentified Aerial Phenomena events among scientists is that witnesses consistently report objects whose seemingly absurd behavior "cannot possibly" be related to actual phenomena, even under extreme conditions. [...] Skeptics insist that superior beings, celestial ambassadors or intelligent extraterrestrial (ETI) visitors simply would not perpetrate such antics as are reported in the literature.

Cryptogeographic being

Cryptogeographic beings are the huge animated forms that penetrate human consciousness, the supra-human forms that are quite conscious, aware, and active. They are identified with the

"Operators" as described in Barbara O'Brien's *Operators and Things*.

The meaning *crypto* refers to "hidden, secret" or "a person who secretly supports or adheres to a group, party, or belief". And, the literal translation of "geography" is "to describe or write about the Earth". To put it together, it would likely to mean a "secret or covert describer" of an environment.

This term came from Colin Bennett in his article, "Invasion of the Doll People":⁷⁵

Forster's Marabar caves, Hamlet's castle at Elsinore, and Thomas Hardy's Egdon Heath are all aspects of **crypto-geographic personalities**; they live and breathe as huge animated forms and penetrate human awareness the way ivy weaves through an old house. These supra-human forms are quite conscious, aware, and active. In West Virginia, Keel found the local "system-animal" had its own agenda; it "spoke" through simulacra and weather, atmosphere and geology, coincidence and dream. Before the coming of Christianity and science, such forms as Keel describes were a fully understood part of an integrated world image that linked Mind to sacred sites, landscape, ideas and evolving culture. They were part of the knitting together of matter and idea, body and soul.

[...]

To put Keel's experience in the very best of Classical perspectives, we might have to return to the ancient Greek view that the truth is scandalous beyond all belief, and the gods are neither respectable nor sensible entities at all.

In the fortean sense, scientific objectivity has "banned" our recognition of any participants in our conscious life other than fellow humans. Shakespeare shows that there are unnamed *dramatis personae* implicit in the human situation, showing that humans are not lords of creation but part of an evolving chain of being, shading from "solid" to almost nothing. This chain consists of animal, vegetable and mineral domains, all of which have dynamic anthropomorphic elements that we ignore at our peril. Like Shakespeare's *The Tempest*, *The Mothman Prophecies* depicts humans as poised between the animal kingdoms and the realms of the gods. When the transport to and from Middle-Earth breaks down, many domains above and below hit back, throwing off man-made structures. In this sense, Hardy's Egdon Heath is as much responsible for the death of Eustacia Vye as Keel's mysterious beings are for the collapse of the bridge at Point Pleasant and the deaths of 38 people. The Greek Tragedians understood completely such connections between environment and social character, motivation and supra-human agendas. Meantime, fallen moderns grate their teeth on the mechanical, and wonder that they cannot explain events in Dallas 1963, the assassination of Princess Diana, or the murder of little Jon Bennet.

⁷⁵Bennett, Colin. "Invasion of the Doll People". *Fortean Times*, Issue #156 (March, 2002). Retrieved on 02 November 2014.

[...]

Like many who return from the magic landscape of Magonia, Keel, as wounded initiate, is sick and exhausted. Occult initiation is always a near-death experience.

These cryptogeographic beings or "crypto-geographic personalities with supra-human agendas" appear to operate outside of normal human perception and invisibly inhabit our plane of existence ([3rd density](#)), influencing and dominating the mentality of the people, both "normal" and "disturbed individuals". For an example, many so-called "occultists" or gurus or purveyors of mystic wisdom in the modern times are being guided, controlled, directed, and otherwise misled by these beings to serve a disinformation or other insidious agenda.

In a certain sense, they can be similar to the idea with a form of possession or spirit attachment. When a cryptogeographic being becomes aware of the energy dynamics that are in play surrounding a certain individual, in some sort of a timeless and space-less environment, it "moves" the "host" to do certain things or say particular words at specific times while the "host" is being completely unaware that they are doing this.

The actions of these cryptogeographic beings (sometimes refers to as a "cryptogeographic being phenomena") can make us more acutely aware of the fourth-density Matrix Control System in real time.

Further readings

- [The Wave Chapter 52: The Cryptogeographic Being](#)
- [Organic Portals, Part 1](#)
- [Organic Portals, Part 2](#)
- ["Invasion of the Doll People" by Colin Bennett](#)
- [The invisible hand of the Cosmic Trickster: High strangeness and the paranormal nature of the UFO phenomenon by Zoya Klebanova](#)
- [Cassiopea Forum: "Operators and Things: The Inner Life of a Schizophrenic" by Barbara O'Brien](#)

See also

- [The Mothman Prophecies](#)
- [Operators and Things](#)
- [Matrix control system](#)

Men in Black

"Men in Black" (MIB) refers to a kind of strange visitor encountered in connection with the [UFO phenomenon](#). They have been reported to visit [UFO abductees](#) in order to scare them to keep their experience to themselves. They are generally described as expressionless and mechanical, not quite alive. They drive big black cars, wear black suits and sometimes have been seen to disappear in thin air or walk into a light and disappear. They are like a poor synthetic imitation of a human.

According to the [Cassiopaeans](#), the MIB's are semi-physical projections of [fourth density service to self beings](#).

Further reading

- *High Strangeness*

See also

- [Alien abduction](#)
- [Aliens](#)
- [UFO phenomenon](#)

UFO phenomenon

The **UFO phenomenon** is most likely a trans-millennial situation involving interaction with non-human intelligences. The intrusion of the other-worldly seems to shape itself and to be mythicized according to the time's and culture's norms and beliefs. On the other hand, these same myths and beliefs are at least in part inspired by this same phenomenon.

The modern phase of the phenomenon started in the 1940's, first as "ghost rockets" and "foo fighters" in WW II, then various sightings of "flying saucers" in the US and elsewhere. The alleged crash of one such at Roswell, NM followed in 1947. Stories of [abductions of humans](#) by UFO's started in broader circulation with the Barney and Betty Hill case from 1961.

Cattle mutilations became widespread in the US West in the 1970's and have continued on and off since. Cattle mutilations are often accompanied by UFO sightings and exhibit other strange features, i.e. lack of blood in the carcasses, scavengers refusing to eat them, no tracks or signs of battle, surgically precise cuts etc. The abduction phenomenon was further popularized by Whitley Strieber's best selling book *Communion* in the early 1980's. Ever since, a growing number of abduction reports have been circulating involving the so-called gray aliens.

The specifics of the history, types of UFO's, different descriptions of their occupants etc. are abundantly documented elsewhere. We will here take a more general view on the phenomenon and the cultural response it has generated.

As extensively documented by Richard Dolan in *UFOs and the National Security State*, the phenomenon has undeniably attracted immediate interest in the inner circles of the military, government and intelligence communities. The initial strategy was of blanket denial, thereafter of fake investigation and sometimes inept debunkery. This was succeeded and continues to be succeeded to this day by cointelpro-type activities directed against any independent groups working on objective investigation or disclosure.

In parallel with official denial, we see the UFO theme being mythicized and fictionalized, as in movies like *ET* and *Close Encounters of the Third Kind*. There are also TV documentaries playing with the question. It appears that since the UFO phenomenon cannot be strictly kept under the lid, since the UFO's themselves will appear to the public without asking permission, it must be played down and the issue must be muddied and confused. The operative principle appears to create an association of the UFO reality with known works of fiction, so as to make the concepts on one hand familiar and on the other not quite real.

We can make several observations based on what we know of the history of the phenomenon:

The UFO phenomenon defies human common sense. The actions of the occupants are often absurd. The people who report these contacts essentially never derive any benefit from this for themselves and are sometimes variously harmed. The pattern of the activity is not consistent with reconnaissance for a takeover, for example, since such could be carried out from a distance without attracting

attention. The idea of the UFO occupants doing research is also hard to justify: Why would such an amount of activity be required, often repeating the precise same abduction procedure?

Jacques Vallee was one of the most insightful of the early UFO researchers. He proposed that the UFO phenomenon be a control system acting from a hyperdimensional state of existence, capable of altering perception and to some degree space and time. This is suggested by reports of objects blinking in and out of existence, seamlessly merging, changing shapes etc. We do not seem to be dealing with spaceships put together with nuts and bolts, neither are these entirely non-physical.

Vallee's main arguments are: There is a phenomenon which can be divided into 1. physical, 2. perception by the observer and 3. effect on culture. Of the physical, the only near certain aspect is concentration of large amounts of electromagnetic energy in a small space and presence of weird EM effects. Physical traces, such as what is left at landing sites may not bear any rational relation to what was observed. On the side of the perceiver, the same event may be reported very differently by different observers. The phenomenon plays with perception, and takes over the minds and bodies of the participants for a duration, to a lesser or greater degree. We cannot know if the sensations correspond to physical reality as we understand it. At the social end, the UFO's form a whole with entities of mythology throughout the ages and seem to be a control system which somehow guides man's collective imagination.

From the [FOTCM's](#) perspective, most of the UFO phenomenon amounts to the activity of [fourth density service to self entities](#). Their goals are various, including abduction for genetical manipulation and hybridization or for implanting devices for remote tracking or control of individuals of interest. This interference is an escalation of millennia long manipulations, among whose effects we have the launching of the major monotheistic religions and social control through fomenting wars between them. Not nearly all events are directly influenced by the control system but the control system gives man his myths and working models which he then implements, most often to his own detriment.

Laura Knight Jadczyk has written extensively on this in her book [High Strangeness](#) and her [The Wave Series](#) books.

Further reading

- [High Strangeness](#)
- [UFOs and the National Security State](#)

See also

- [High strangeness](#)
- [Hyperdimensional reality](#)

- [Alien abduction](#)
- [Food for the Moon](#)

History

Akhenaten

Akhenaten (Amenhotep IV) is the most controversial figure of ancient Egyptian history. He was a pharaoh of the 18th dynasty, living around 1500 BCE. He was married to Nefertiti and preceded the ill-fated boy-king Tutankamon. Akhenaten and Nefertiti had 6 daughters but four of them died before adulthood. Their role in the later stages of the royal family is disputed.

Akhenaten is best-known for his religious revolution, declaring a monotheistic state religion worshipping Aten, the sun god symbolized by the solar disc. For the period of Akhenaten's reign, the polytheistic Egyptian religion, with prevalent worship of Amen (Amun) was displaced but became prevalent again after Akhenaten's death.

Akhenaten displaced the capital away from Thebes to a new site along the Nile. This Akhetaten - "horizon of Aten" - has been since excavated and the finds display a radical departure from the generally known rigid, stylized format of Egyptian art. The art of this period is of freer form, more in the natural likeness of the objects depicted, more living and diverse.

Few rulers have been more reviled by generations that came after them. Akhenaten was essentially wiped off the records when the priests of Amun again resumed their control via the puppet Tutankhamon. The extensive archeological material on his time is due principally to the fact of his capital city being abandoned at his death. Also the people did not embrace Akhenaten's religion and apparently gladly returned to the old ways.

To some, Akhenaten is an inspired visionary ahead of his time, to others a madman, yet to others a genetic aberration. Akhenaten is sometimes depicted with a body with feminine external characteristics, excessively broad hips and long neck. Nefertiti is also depicted with an unusually high, vertically stretched head.

The channeled source [Ra](#) names Akhenaten as one of its former channels. Ra notes that the wanderer Akhenaten had little experience of Earth and generally received lip service only and could affect no lasting change, good as his intentions may have been.

The FotCM speculates that the period of Akhenaten was a turning point and that Nefertiti was a central figure in bringing this about. According to some, she was a foreign queen, yet according to others a relative of Akhenaten. It seems that she was one among several probable alien hybrids carrying a genetic tweak giving them the unusual skull shape and cranial volume. The practice of



Statue of Akhenaten

head bandaging in some African tribes may be an imitation of this form. The story of Nefertiti is linked to that of Sarah, wife of Abraham.

Further readings

- [Nostradamus and the Return of the Mongols](#)

See also

- Nefertiti
- Tutankhamon
- Egypt

Alans

The **Alans** were a tribe from the Caucasus and possibly Northern Iran who may have brought the original elements of the Grail mythos to Western Europe. Alanic soldiers fought for the Romans in the later days of the empire and were stationed among other places in Britain and Western France.

It is speculated that many of the West European noble houses were originally of Alanic descent, originally from the 5th century. Also Eleanor of Aquitaine, the sponsor of Chretien de Troyes was probably of Alanic descent, presumably with traditional knowledge of the mythology passed down in the family.

The Alans were accomplished horsemen, generally tall, with red or blond hair. They may have transmitted the elements of the Nart sagas found to this day in Ossetia, in the Caucasus, to Europe. These elements include a cup that will choose the noblest and purest warrior from the feast gathering and offer drink to only him. Also a shirt of golden mail occurs in these sagas.

Scott Littleton and Linda Malcor suggest in their book *From Scythia to Camelot* that the Arthurian mythos were actually a cross pollenization of the Nart sagas and West European Celtic myth. The hero Lancelot for example would derive his name from 'Alan of Lot.' The parallels between Arthurian myth and the practices of the Alans are too numerous to list here. The reader is referred to Littleton and Malcor.

See also

- Chretien de Troyes
- [Grail](#)
- [Fisher King](#)

Catharism

The **Cathars** or **Cathari** (from the Greek *Katharos*, meaning "pure", which is also where we get the word catharsis - or *katharsis*, Greek for purification.) was a [gnostic](#) movement considered heretical by the Roman Catholic Church. They professed Christianity, but declared that the true Christianity that Christ had taught was not that which the Church promulgated, and they openly criticized the papacy. Their theology included the belief that there were two gods representing two worlds – one benevolent and one malevolent. It has been said that the belief in this duality originated from Manichaeism, which arose in the third century AD with Mani, a Persian born in Southern Babylonia - now part of present-day Iraq.

Other groups often associated with the Cathars were Novatians, Paulicians, Bogomils, Patarines. In the second half of the 12th century the Cathari were widespread in Bulgaria, Albania, and Slavonia, where they divided into two branches: the Albanenses (absolute dualists) and the Garatenses (moderate dualists). But they reached their greatest numbers in the Languedoc (which means *language of Oc*) region of southeastern France where they were called Albigenses.

Cathars were vegetarians, and believed in tolerance, non-violence, and a simple existence. For this, the Church meant to exterminate them. With the religious fervor typical of the time – and aided by the propaganda which rapidly spread of how they committed every crime from incest to the consumption of the ashes of babies – by the late 14th century, the Cathari had all but disappeared, as did anything they may have written. What we know of them comes down to us primarily from the writings of those who condemned and persecuted them, whose statements must therefore be taken critically.

Remarkable similarities can be seen in the crusade against and demise of the Cathars with the present crusade against Muslims in the Arab world, not to mention anyone else who might possess the courage to stand up for that which is pure and true. The same religious fervor, lust for power and wealth, and COINTELPRO operations in the form of propaganda which demonizes the victims can be seen in our very own time.

As [Laura Knight-Jadczyk](#) wrote in the first volume of her *The Secret History of the World* series:⁷⁶

"Catharism was viewed as perhaps the most dangerous rival to the Catholic Church. In the same way that modern day COINTELPRO brands opposition to the Bush Reich's global conquest agenda as either a "cult" or "conspiracy theory", the Catholic Church labeled opposition "heresy".

⁷⁶Knight-Jadczyk, Laura. *The Secret History of the World and How to Get Out Alive*, p. 164. Grande Prairie: Red Pill Press, 2005.

See also

- [Gnosticism](#)

Celts

Generally speaking, the **Celts** were a group of ancient peoples of Indo-European origin sharing linguistic, religious and cultural ties, and made up of numerous tribes. They are essentially the ancestors of most Europeans, thus, many Americans, but interestingly, relatively little is known of them. This civilization had a central focus in western and central Europe around the Danube, Rhine and Rhône rivers in the first millennium BC. Prior to this, even less is known of them, and they seemed to have almost come from nowhere. It is thought that from central Europe the Celts spread out to settle in areas extending into the British Isles, present-day Belgium, Spain (see: "[Genes Link Celts to Basques](#)"), Poland, Turkey, Ukraine and Russia - possibly even northern Tibet. According to the [Cassiopaeans](#), the Celts were brought to earth and planted in the Caucasus and surrounding areas approximately 80,000 years ago, just prior to the explosion of their home planet, [Kantek](#), which now makes up the Asteroid Belt. If true, this would suggest that their spread in Europe and Asia may have had a somewhat different character than that which mainstream science believes.

When the Greeks encountered these peoples, they called them *Keltoi* or *Galatai*. *Keltoi* meaning either "the hidden people" or "those who are different/strange". It is theorized that this may be because their physical appearance was quite different from that of their Mediterranean counterparts, and/or because their religion was considered secretive. Their religion was perhaps considered secretive or hidden due to the fact that they appear to have had a very strong oral tradition - preferring to memorize their knowledge in place of writing it down (although they did commit some things to writing. Celtic texts have been found in the Ogham script on many stones, for example.)

The Romans called them "Keltae", "Galatae" or "Galli". Was "Keltoi" or "Keltae" a derivation of what these tribes may have called themselves? Julius Caesar refers to them as, "The Gauls who refer to themselves as Celts", so it is likely that they used this name themselves, or something quite close.

There are different theories as to the origin of the names, "Celt" and "Gaul", and their variations. The Indo-European word *quel* means "elevated" or "raised", so it is possible that the Celts derived their name from this word, perhaps believing that they were on a level higher than others in a spiritual or material sense, or that others believed them to be so. "Gala" is the Greek word for "milk", which may have referred to the complexions of the Celts/Gauls.

The civilization of the Celts flourished, but by the first century AD much of this fiercely proud, independent, adventurous group of people had been subjugated to the Roman empire. Some maintain that this was at least partially due to the fact that they, being lovers of liberty and equality, despised any central authority. As a result, they perhaps lacked the ability to properly organize all of the various tribes and unite against their conquerors. The Celts were a united people, but not in the sense that one would think of a nation today, as they were made up of many

different tribes, inhabiting different areas. What united these tribes were not borders, but culture and beliefs.

General

The Celts were, by most accounts, ferocious warriors. Their great height, piercing eyes, long, flowing flaxen or red hair, fair complexions, loud, booming voices, and bodies bedecked in colorful, checkered or striped clothing - accessorized by copious amounts of heavy, gold or silver jewelry - often startled their opponents. They were reported to fight naked at times with their bodies often painted with woad (a blue dye), which further disarmed their opponents on first sight. Some were expert charioteers. While highly temperamental, unruly and formidable in battle, they were also known for their hospitality, love of food and drink, great artistic, metallurgical, medicinal and trade skills, and their expertise in philosophy and science. For a description of the Celts from a Roman classical perspective (thus, highly biased against the Celts as the Roman empire sought to stamp them out.), see "[Celts in Battle-Celts through Roman Eyes](#)".

It has been said that the degree to which any nation or people can be considered civilized is in direct proportion to the degree of honor, care and respect it pays to the women, children and weaker members of that society. If this be true, then it seems there have been very few true civilizations on the planet down through the ages. However, the Celts appear to be among these few. In ancient Celtic society, women were held in esteem and could occupy a variety of positions in society, including religious and political. A woman could be anything from a housemaid to a warrior if she so chose. Women could own property and were free to chose their own partners. This stood in stark contrast to the Roman Christian view that saw women solely as objects of pleasure and child-bearers. There was an equality, tolerance and harmony in Celtic society, built upon the respect for and honor of freedom, free will and democracy, that seems to certainly be the exception, rather than the rule in our world. The introduction of a static, agricultural existence, as well as the introduction of Christianity into the Celtic world, eventually led to an end to the equality, respect and freedom that women had experienced prior to this period.

Religion

The religion and intellectual life of the Celts were overseen by priest-scholars called Druids. It could be said that the religion of the Celts taught by the Druids was a religion of Ethics, Nature and Knowledge - i.e. a science - and one with a rich mythology that included the idea of transmigration of the soul (reincarnation). The Celts revered Nature, understood the cyclical nature of existence, and were initially worshippers of the Goddess - the Creative Principle (until these ideas were almost totally supplanted by the patriarchal worldview of Christianity as brought by the Romans). The woodlands, streams and lakes were their "temples". Holly, mistletoe and groves of oak trees in particular were considered sacred. To them, the Divine was everywhere and in everything. It could

not be confined within a man-made structure.

One idea that seems to be Celtic is that of the Third Force as represented by the Triskele, which can be seen on Celtic artifacts, including coins. That is to say that there are always three things involved and which should be considered in any given situation in order to make a judgement and determine a course of action. Laura wrote of this in *Ancient Science* while referencing Homer, whom it is suspected may have gotten the idea from a more ancient source, possibly Celtic, since the traditional Greek philosophy was dualistic in nature and the ancient Greeks regarded Celtic philosophers and intellectuals highly.

Laura writes:

”According to Homer, the philosophy of the ancient world was that there was a third element that linked the opposing elements. Between the body and the soul, there is the spirit. Between life and death there is the transformation that is possible to the individual, between father and mother there is the child who takes the characteristics of both father and mother, and between good and evil there is the SPECIFIC SITUATION that determines which is which and what ought to be done.

”In other words, there are three simultaneous determinants in any situation that make it impossible to say that any list of things is ”good” or ”evil” intrinsically, and that the true determinant is the situation.”

While some things were written down by the Celts, knowledge of the Druidic initiates was transmitted orally and committed to memory. (This was a lengthy process. Caesar explained that the Druids trained for 20 years, for example, and the bard [poet] was required to memorize thousands of poems, sagas, and genealogies prior to acquiring the rank of bard.) That is, the initiates were expected to utilize their own brains as libraries to store the information then, rather than have that information stored in manuscripts outside of themselves. In this way, the knowledge became a part of them in a very deep and real sense, perhaps even being the key to unlocking DNA that could ultimately lead to transformation. (See Ligands and Receptors)

The Roman conquerors of the Celts brought with them Christianity. Religious tolerance was unknown to these empire builders and they meant to obliterate all traces of the pagan religion of the ”barbarians” by any means necessary. Many were given the choice between converting to the ”true faith” or death. Others migrated to escape having to make such a choice. Still, the paganism of the Celts would not go quietly, and ultimately many pagan elements were incorporated into the Christian beliefs of a given area in order to accommodate and make conversion to Christianity more appealing.

The Celts were demonized and propaganda was spread of them practicing any number of horrendous rites and rituals (such as human sacrifice and head-hunting) in order to destroy this pagan belief system and bring Christianity to the Celts. The Celts and their priest-scholars, the Druids, were a threat to Rome and Christianity since their ethical philosophy, science and worldview - which

was spiritual, tolerant, honored freedom and detested central authority - directly clashed with the materialistic, colonial, hierarchical belief system of Roman Christian society. Most of what is left in writing which records anything of the Celts is not written by Celts themselves, but by classical authors who were writing the history of the victors. This is not only due to the fact that the Celts relied primarily on memorization and an oral tradition to teach, transmit and safeguard their knowledge, mythology and literature, but also because much of what they did write down was destroyed by their occupiers. It is said, for example, that Saint Patrick destroyed most of what few Celtic manuscripts existed in Ireland when he converted it to Christianity.

We have seen this syndrome of entire groups of people being the targets of imperial aggression and victims of oppression and genocide repeated down through history: Jews, Arabs and Cathars during the Inquisition and Crusades are but one example. We see much the same in the present time. The current Christian fundamentalist American government could certainly be seen as instituting a Modern Crusade against the Moslem world, and anyone else who might disagree with their policies. Propaganda and lies are spread to demonize the "enemy" now, just as was the case previously in history. Christianity is considered the "true faith" and anyone believing anything else is a "barbarian" now, just as was the case earlier. Anyone disagreeing with the policies of the American government is an "enemy/terrorist" now, just as it was then.

However, despite the extreme efforts to rid the world of the Celts and their cultural and linguistic heritage, their ethical, scientific and social systems, these things have nonetheless survived to the present day, which one might say tells us something about the resilience of the Celts.

See also

- [*The Secret History of the World*](#)
- [Circle people vs. pyramid people](#)
- [Kantek](#)



Chrétien de Troyes

Chrétien de Troyes

Chrétien de Troyes was the late 12th century French poet who is considered by many to be the father of the Arthurian legends.

Chrétien's most notable works included: *Érec et Énide* [Erec and Enide], *Cligés* [Cliges], *Le Chevalier de la Charrette (Lancelot)* [Lancelot - The Knight of the Cart], *Le Chevalier au Lion (Yvain)* [Yvain - The Knight of the Lion], and *Le Conte du Graal (Perceval)* [Perceval - The Story of the Grail]. *Perceval* was left unfinished, perhaps due to Chrétien's death. These romances, which expressed the ideals of chivalry and courtly love, can be read at this [website](#).

The sources for Chrétien's works are disputed by scholars, but it is accepted by many that they were Celtic in origin. For example, some maintain that the story of Peredur, from the group of ancient Welsh stories in *The Mabinogion*, is where Chrétien may have conceived inspiration for "Perceval the Welshman".

Laura writes of Chrétien's sources and later versions of the Grail story in *Secret History* as follows:

"At this point, we have a very good idea where Chretien got the inspiration for his story and the reader will soon see how fruitful this discovery of Littleton and Malcor will turn out to be. But what we notice is that the later writers of sequels and prequels, and alternative versions all claimed to have access to some original, secret documents, described variously as direct transcriptions from Christ himself, from an angel, from a mysterious alchemical work that came either from Britain, Spain or the Far East. We then look back at Chretien's story, and see that his imagery has obvious and traceable elements with precedents in Celtic-Scythian traditions and we realize that what we are observing, post facto, is a huge cover-up going into operation. The astonishing variations of the later Christian and alchemical versions, written by individuals who were practiced in the art of Jewish Kabbala, seem to exactly fit the criteria for disinformation."

Chrétien's patrons while writing were Philip of Alsace, Count of Flanders, and Marie, Countess of Champagne, the daughter of Louis VII and Eleanor of Aquitaine .

See also

- [Grail](#)
- [Perceval](#)
- [Heroic archetype](#)
- [Fisher King](#)

Circle people vs. pyramid people

This distinction is introduced in Ancient Science and refers to an apparent split in social structure, religion, form of governance, architecture and art between different peoples of ancient history and prehistory.

The **circle people** are generally found at northern latitudes and are presumably the builders of the megalithic sites such as are found all over Western Europe. The circle people have not left evidence of large cities, central governance or large scale agriculture or records of commercial transactions. They have left works of art which are generally diverse and creative, not corresponding to any rigid single format. The circle is seen as a symbol of reciprocity and cooperation as opposed to the pyramid which is seen as a symbol of hierarchy.

The **pyramid people** are generally found further south and are marked by a legacy of monumental architecture, such as the Egyptian and Central American pyramids. The pyramid is seen as a symbol of hierarchy, with a broad base and a narrow apex. Also such construction bespeaks centralized government, pooling resources from a large area, with fixed settlements and ownership of land. The art of the pyramid peoples is often strictly formalized and allows little room for individual creativity, take the Egyptian style of carving for an example.

Secret History argues that both peoples are descendants of different factions of an older, lost civilization, such as [Atlantis](#). Both peoples appear to have possessed remnants of science and technology radically different from the modern one. Both pyramids and megalith sites are devices utilizing a sort of spiritual technology of ancient times.

Since those times, the secrets of the original culture are long lost and the control system has used both peoples for its own ends. The worldwide rise of a male dominator deity and the co-option of the nature goddess worship of prehistoric peoples are extensively discussed in Secret History. See also the [Grail series](#) at the Cassiopaea site.

See also

- [Monotheism](#)
- [Celts](#)
- [Goddess](#)
- [Atlantis](#)

Companions Devoted to Liberty

The "Companions Devoted to Liberty" were a group of artists who were creators of much of the art contained in Gothic Cathedrals in France. It is believed that such artists or "Companions Devoted to Liberty" still exist in France.

The following is an excerpt from the article "The Companions Devoted to Liberty" by Laura Knight Jadczyk - a discussion and description of the art of Auch Cathedral.

The artists of the Gothic Cathedrals would be none other than the *Compagnons du devoir de liberté* - The Companions Devoted to Liberty.

These companions have been able to give full initiative to their art, to the point of expressing in many places their initiations - of course, discreetly.

This remarkable set is not mere art! Like the windows, it contains thought, a message.

When we carefully observe the details, in the stalls, something immediately appears to our eyes: Demons and snakes, malevolent animals and monsters of all species swarm there. This invasion contributes to give to this whole a tragic aspect that also agrees very well with the profound movement of history that is narrated to us.

[...]

This theme evokes the same reality: the reality of man in general.

One would almost think about Dante's Inferno. But this obvious tragedy is not hell - it is the history of humanity on earth.

[...]

Here in Auch Cathedral, there is a masterpiece of ART - a HISTORY - and 18 windows, masterpieces of Gothic Art - Art Gothique - Argot - Art Cot - the Art of Light! The TRUE history of the Human Race, including an INVASION of serpents and tragedy - the history of humanity!

[...]

The Companions Devoted to Liberty have left us a history in Auch Cathedral that seem to be beckoning to us by leaving something like a string of clues, the thread of Ariadne, to lead us out of the labyrinth. And the final clue of the history is that STRENGTH is triumphant!!!

From then on the feast can be organized since Life has just triumphed over Death. To signify the feast, the artists have represented joyful processions on the pedestal of this triumphal Strength, where riders and soldiers advance, carrying trophies, symbolizing their victory. However, this feast is prepared, and it is even celebrated all along the cycle. Indeed, in spite of the malevolent snakes

and dragons of all species, it is still the feast. [Raymond Montané]

[...]

As Fulcanelli wrote: [W]e learn that a country exists, where death cannot reach man at the terrible time of the double cataclysm. As for the geographical location of this Promised Land, from which the [spiritual] elite will take part in the return of the golden age, it is up to us to find it. For the elite, the children of Elias will be saved according to the word of Scripture, because their profound faith, their untiring perseverance in effort, will have earned for them the right to be promoted to the rank of disciples of the Christ-Light. They will bear his sign and will receive from him the mission of renewing for regenerated humanity the chain of tradition of the humanity which has disappeared.

[...]

For it is by fire and in fire that our hemisphere will soon be tried.

[...]

The age of iron has no other seal than that of Death. Its hieroglyph is the skeleton, bearing the attributes of Saturn: the empty hourglass, symbol of time run out, and the scythe, reproduced in the figure seven, which is the number of transformation, of destruction, of annihilation. The Gospel of this fatal age is the one written under the inspiration of St. Matthew.

[...]

Matthaeus...means science. This word has given study, knowledge, to learn.

It is the Gospel according to Science, the last of all, but for us the first, because it teaches us that, save for a small number of the elite, we must all perish. For this reason the angel was made the attribute of St. Matthew, because science, which alone is capable of penetrating the mystery of things, of beings and their destiny, can give man wings to raise him to knowledge of the highest truths and finally to God. [Fulcanelli, *Dwellings of the Philosophers*]

Let me repeat one of the startling remarks made above about the Art in Auch Cathedral, the HISTORY that has been preserved in the Choir and the windows of Arnaud de Moles: Since this history is told and relived in retrospect, our artists knew in advance that this dramatic adventure had to bring us to Life.

In other words: We are You in the Future.

And so we count ourselves among The Companions Devoted to Liberty.

Please see the full article: [The Companions Devoted to Liberty](#)

Conference of the Birds

The Conference of the Birds or *Speech of the Birds*, completed around 1177CE, is a Sufi classic by the Persian poet Farid ud-Din Attar.

The book describes how a whole nation of birds set out on a journey to find the hidden master, the Simorg, the first among birds. In the end, thirty birds arrive and find their own reflections, experience an apotheosis and eventually return into the world. Attar speaks extensively on the many obstacles and challenges the birds encounter and on how many turn back and are lost to the quest. Attar frequently uses romantic love as a metaphor for spiritual quest.

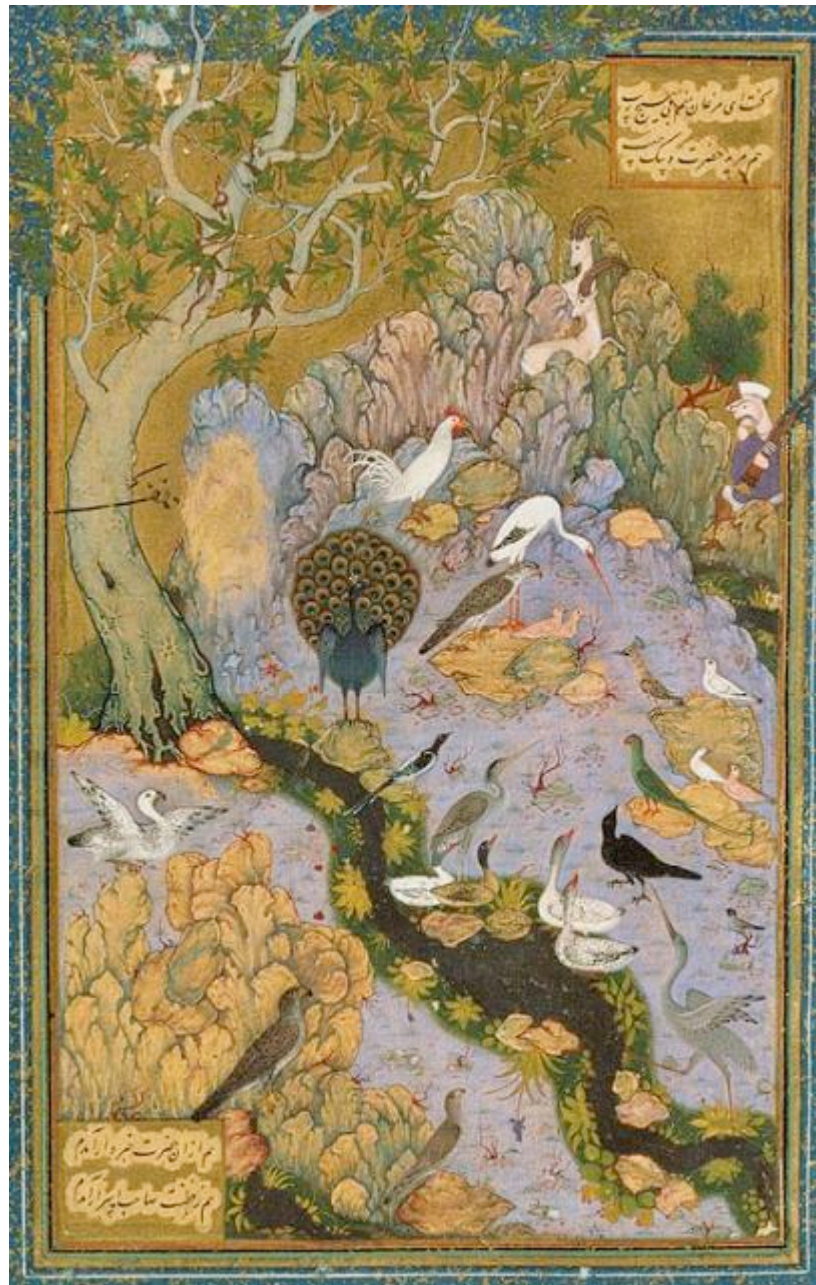
Many references to esoteric principles are found throughout the book. A Cassiopaeian interpretation of the story could be that the birds set out to find the truth and in the end, encountered their future selves. However, this future self was also a result of their long journey. In this sense, it was not an external deity but a potential created from themselves. Also, note that the Simorg is a sort of group entity.

The below is an excerpt from the end:

There in the Simorgh's radiant face they saw
Themselves, the Simorgh of the world - with awe
They gazed, and dared at last to comprehend
They were the Simorgh and the journey's end.

They see the Simorgh - at themselves they stare,
And see a second Simorgh standing there;
They look at both and see the two are one,
That this is that, that this, the goal is won.
They ask (but inwardly; they make no sound)
The meaning of these mysteries that confound
Their puzzled ignorance - how is it true
That 'we' is not distinguished here from 'you'?

And silently their shining Lord replies:
'I am a mirror set before your eyes,
And all who come before my splendour see
Themselves, their own unique reality;



Conference of the Birds

You came as thirty birds and therefore saw
These selfsame thirty birds, not less nor more;
If you had come as forty, fifty - here
An answering forty, fifty, would appear;
Though you have struggled, wandered, travelled far,
It is yourselves you see and what you are.’

(Who sees the Lord? It is himself each sees;
What ant’s sight could discern the Pleiades?
What anvil could be lifted by an ant?
Or could a fly subdue an elephant?)

’How much you thought you knew and saw; but you
Now know that all you trusted was untrue.
Though you traversed the Valleys’ depths and fought
With all the dangers that the journey brought,
The journey was in Me, the deeds were
Mine - You slept secure in
Being’s inmost shrine. And since you came as thirty birds, you see
These thirty birds when you discover Me,
The Simorgh, Truth’s last flawless jewel, the light
In which you will be lost to mortal sight,
Dispersed to nothingness until once more
You find in Me the selves you were before.’

Then, as they listened to the Simorgh’s words,
A trembling dissolution filled the birds -
The substance of their being was undone,
And they were lost like shade before the sun;
Neither the pilgrims nor their guide remained.
The Simorgh ceased to speak, and silence reigned.

The ashes of Hallaj Hallaj's corpse was burnt and when the flame
Subsided, to the pyre a sufi came
Who stirred the ashes with his staff and said:
'Where has that cry "I am the Truth" now fled?
All that you cried, all that you saw and knew,
Was but the prelude to what now is true.
The essence lives; rise now and have no fear,
Rise up from ruin, rise and disappear -
All shadows are made nothing in the one
Unchanging light of Truth's eternal sun.'
A hundred thousand centuries went by,
And then those birds, who were content to die,
To vanish in annihilation, saw
Their Selves had been restored to them once more,
That after Nothingness they had attained
Eternal Life, and self-hood was regained.
This Nothingness, this Life, are states no tongue
At any time has adequately sung -
Those who can speak still wander far away
From that dark truth they struggle to convey,
And by analogies they try to show The forms men's
partial knowledge cannot know. (But these are not
the subject for my rhyme; They need another book, another time.

See also

- [Sufism](#)

Disinformation

Historically, **disinformation** is an intelligence term meaning purposely giving false information. A classic example is the British leaking false information on the capabilities of the radar to German intelligence in World War II. This led to the battleship *Bismarck* inadvertently sailing within radar range, being located and sunk.

Successful disinformation must be plausible and must contain elements of [truth](#) mixed with apparently [plausible lies](#). Disinformation is ubiquitous in today's media world. It is much easier to muddle the field by spreading plausible sounding but at least partly false stories than to keep absolute secrets.

Disinformation is not limited to politics or military matters. The organized religions may be the most successful and grand disinformation operations ever perpetrated on man. Again, this does not mean that all the precepts therein be false, rather it means that things which are as such valid have been used as a vehicle for planting a message that has justified war, bloodshed and misery throughout history. Also, much of the [New Age](#) appears to be geared at misleading people into practices that sound like good ideas but have quite the opposite effect. The "[you create your own reality](#)" meme is an example.

For example, the article "[Who Wrote the Bible](#)" at the Cassiopaea.org site deals with this aspect of disinformation.

See also

- [COINTELPRO](#)
- [Damage control](#)
- [Paramoralism](#)
- [Paralogism](#)
- [Plausible lie](#)

Disjecta membra

The term **disjecta membra** is used to refer to fragments of a formerly whole body of [knowledge](#) which has been scattered into often hard to recognize bits and pieces over time, by the process of transmission or through deliberate obfuscation. (In Latin, it means "disjoint or scattered members or parts".) In this state the original meanings and context have been lost.

For example, the elements of the [Grail](#) ensemble, such as the sword, the cup and lance may be *disjecta membra* of ancient science or technology. The legends may be *disjecta membra* of formerly known esoteric practices and archetypes of spiritual evolution.

Egypt and Egyptology

The mythology of ancient **Egypt** occupies a somewhat prominent place in certain esoteric circles. The subject is vast but here we will only briefly summarize popular beliefs and various modern esoteric claims as seen through [Laura Knight-Jadczyk's](#) and the [FOTCM's](#) findings.

There seems to have been an Egyptian renaissance starting in the mid 19th century. This was heralded by books such as Helena Blavatzky's *Isis Unveiled*, the rise of theosophy and other new interest in the occult. Also, hieroglyphic writing had been deciphered recently, in 1828 and there was a generally high level of archeological interest in Egypt.

Against this backdrop, Aleister Crowley received his *Liber Legis* in 1904 through the mediumship of his then wife in Cairo, after conducting rituals in the Great Pyramid. This book claiming the coming of the Age of Horus is among the more blatant expositions of the philosophy of service to self.

Somewhat later, [Rudolf Steiner](#) wrote about Egyptian mysteries, pointing out that the spirit which guided the ancient Egyptians was making a new appearance on the world stage. This was seen in the increased materialism coupled with rapid advance in technology. After all, the Egyptians were highly materialistic, as symbolized by their preservation of the physical body after death, for one thing.

Somewhat later, the well known [synarchist](#) R. A. Schwaller de Lubicz lived in Egypt for 15 years, studying the temple sites in situ. He became the grandfather of modern alternative Egyptology. This alternative Egyptology suggests that the pyramids are far more ancient than the mainstream estimate of 4500 years, instead a figure of 12500 years would be closer. Much speculation focuses on the layout of the pyramid complex paralleling the Orion constellation and other matters of astronomical alignment.

At present, Egyptian ideas have their own, somewhat surprising following, as documented in the book [The Stargate Conspiracy](#).

Accomplishments of the Egyptian culture seem generally overrated in popular discourse. Otto Neugebauer in his classic work on exact sciences in antiquity dispels much of this myth. While Many civilizations contemporary with Egypt made many advances in astronomy and mathematics, Egypt was relatively stagnant. Also Egyptian art shows little change over the millennia, except maybe for the fluke of Akhenaten. The pyramids remain a major accomplishment but it appears that these could be much older and not directly tied to ancient Egyptian culture as generally known. Maybe much of the fascination of Schwaller de Lubicz and other synarchists with Egypt lies with the fact that the Egyptians could maintain a closed theocratic society with little change for an astoundingly long time, probably even much longer than reported in conventional history.

In terms of mainstream history, much of ancient chronology is based on Egyptian chronology. The Egyptian chronology on the other hand is based on little more than assumption and a need not to

rock the academic boat, as explained in depth in *Secret History*. We do not have sufficient space for restating the arguments and the reader is referred to the source.

Isaac Newton is known to have had a hand in establishing the conventional chronology of history, also including Egyptian times, generally revising dates to being more recent than previously thought. If there is a falsification of history for the purpose of control over man's tradition and mental model, then falsification of Egyptology is a fulcrum on which the rest of the edifice lies.

Egypt's influence on esoteric culture is seen throughout Western occult tradition. The book, *The Zelator*, is one source which discusses this. The archetype of the slain and risen god is seen in the Egyptian myth of Osiris, which according to many was the archetypal template for the story of Jesus' crucifixion and resurrection. Also genesis from an act of creation by a singular god or source, as well as reincarnation are found in Egyptian tradition.

Hyperboreans

The ancient Greeks were sometimes called sons of Boreas (north wind). **Hyperborea** is the land beyond or above the north.

From *The Secret History of the World* (p. 283-286):

Diodorus Siculus, writing in the first century BC, gives us a description of Britain based, in part, on the voyage of Pytheas of Massilia, who sailed around Britain in 300 BC.

As for the inhabitants, they are simple and far removed from the shrewdness and vice which characterize our day. Their way of living is modest, since they are well clear of the luxury which is begotten of wealth. The island is also thickly populated and its climate is extremely cold, as one would expect, since it actually lies under the Great Bear. It is held by many kings and potentates, who for the most part live at peace among themselves.

Diodorus then tells a fascinating story about the Hyperboreans that was obviously of legendary character already when he was writing:

Of those who have written about the ancient myths, Hecateus and certain others say that in the regions beyond the land of the Celts (Gaul) there lies in the ocean an island no smaller than Sicily. This island, the account continues, is situated in the north, and is inhabited by the Hyperboreans, who are called by that name because their home is beyond the point whence the north wind blows; and the land is both fertile and productive of every crop, and since it has an unusually temperate climate it produces two harvests each year.

Now, it seems that there is little doubt that Diodorus is describing the same location, but we notice that the climate is so vastly different in the two descriptions that we can hardly make the connection. However, let us just suppose that his description of Britain was based on the climate that prevailed at the time he was writing, and the legendary description of the Hyperboreans was based *on a previous climatic condition* that was preserved in the story. Diodorus stresses that he is recounting something very ancient as he goes on to say:

The Hyperboreans also have a language, we are informed, which is peculiar to them, and are most friendly disposed towards the Greeks, and especially towards the Athenians and the Delians, who have inherited this goodwill from *most ancient times*. The myth also relates that certain Greeks visited the Hyperboreans and left behind them costly votive offerings bearing inscriptions in Greek letters. And in the same way Abaris, a Hyperborean, came to Greece in ancient times and renewed the goodwill and kinship of his people to the

Delians.

Diodorus remark about the relations between the Hyperboreans and the Athenians triggers in our minds the memory of the statement of Plato that the Atlanteans were at war with the Athenians, and we wonder if the Hyperboreans are the real "early Athenians." After all, the Greeks are said to be "Sons of the North Wind," Boreas. The relationship of the Hyperboreans to the Delians is expounded upon by Herodotus:

Certain sacred offerings wrapped up in wheat straw come from the Hyperboreans into Scythia, whence they are taken over by the neighbouring peoples in succession until they get as far west as the Adriatic: from there they are sent south, and the first Greeks to receive them are the Dodonaeans. Then, continuing southward, they reach the Malian gulf, cross to Euboea, and are passed on from town to town as far as Carystus. Then they skip Andros, the Carystians take them to Tenos, and the Tenians to Delos. That is how these things are said to reach Delos at the present time.

The legendary connection between the Hyperboreans and the Delians leads us to another interesting remark of Herodotus who tells us that Leto, the mother of Apollo, was born on the island of the Hyperboreans. That there was regular contact between the Greeks and the Hyperboreans over many centuries does not seem to be in doubt. The Hyperboreans were said to have introduced the Greeks to the worship of Apollo, but it is just as likely that the relationship goes much further back. Yes, this is contrary to the idea that culture flowed from south to north, but we are writing a contrary book, so don't let that bother you! Herodotus has another interesting thing to say about the Hyperboreans and their sending of sacred offerings to Delos:

On the first occasion they were sent in charge of two girls, whose names the Delians say were Hyperoche and Laodice. To protect the girls on the journey, the Hyperboreans sent five men to accompany them ... The two Hyperborean girls died in Delos, and the boys and girls of the island still cut their hair as a sign of mourning for them... There is also a Delphic story that before the time of Hyperoche and Laodice, two other Hyperborean girls, Arge and Opis, came to Delos by the same route. ...Arge and Opis came to the island at the same time as Apollo and Artemis...

[...] And there is also on the island [Hyperborea] both a magnificent sacred precinct of Apollo and a notable temple which is adorned with many votive offerings and is *spherical* in shape. Furthermore, a city is there which is sacred to this god, and the majority of its inhabitants are players on the cithara; and these continually play on this instrument in the temple and sing hymns of praise to the god, glorifying his deeds... They say also that the moon, as viewed from this island, appears to be but a little distance from the earth and to

have upon it prominences, like those of the earth, which are visible to the eye. The account is also given that the god visits the island every nineteen years, *the period in which the return of the stars to the same place in the heavens is accomplished*, and for this reason the nineteen year period is called by the Greeks the "year of Meton." At the time of this appearance of the god he both plays on the cithara and dances continuously the night through from the vernal equinox until the rising of the Pleiades, expressing in this manner his delight in his successes. And the kings of this city and the supervisors of the sacred precinct are called Boreades, since they are descendants of Boreas, "and the succession to these positions is always *kept in their family*."

The Secret History of the World further connects the ambassadors of Hyperborea to the legend of the Minotaur, where these would have been sacrificed to the beast in the labyrinth.

Modern occult literature is full of various claims about Hyperborea representing this or that. From the accounts of ancient historians it seems reasonable to associate Hyperborea with Britain or Ireland and the Hyperboreans with the megalithic cultures that were known to exist there during and before the Greek antiquity.

See also

- [Tuatha de Danaan](#)
- [Celts](#)
- [Circle people vs. pyramid people](#)

Illuminati

Originally, the **Illuminati** was the name of a secret society started by Adam Weishaupt in Bavaria in 1776. This secret society was later discovered and dismantled, accused of subversive activity. Ever since, allegations of this society or its direct successor having gone underground to form the secret core of the world's clandestine power structure have persisted.

Weishaupt was one of the earlier proponents of [Synarchy](#). He saw the right to rule as the prerogative of his society by virtue of its would be superior members, their superior moral character, their superior knowledge and understanding of what is good for humanity. The Illuminati were to form a secret network penetrating all areas of life, from government to church to economy and military. The Illuminati network itself was strictly hierarchical and compartmentalized, so that each member only knew his closest fellow conspirators.

Weishaupt was a former Jesuit, also a student of [Gnosticism](#) and various esoterica.

This type of structure most probably runs the world but it is improbable that this were Weishaupt's creation or idea.

In the present work, "Illuminati" is generally used synonymously with "[consortium](#)", i.e. the higher levels of secret government, consisting of agencies and players not known to the public even by name.

See also

- [Consortium](#)



Immanuel Kant

Immanuel Kant

Immanuel Kant, 1724-1804, is among the most influential thinkers of modern times.

His work touches on most aspects of philosophy, from epistemology and metaphysics to ethics and philosophy of religion. Kant lived his entire life in Königsberg, Prussia, in present day Kaliningrad. He studied at the Königsberg university where he became a professor in 1770. The series of published works that were to leave a permanent impression on the history of philosophy began with *Critique of Pure Reason* in 1781.

In his epistemology, Kant divides all propositions into analytical and synthetic. An analytical proposition is a statement qualifying its object, derived solely from the object of analysis. A synthetic proposition is either empirical (a *posteriori*) or a *priori*. An empirical proposition is derived from sense experience. An a *priori* proposition has independent intrinsic validity and

a certain number of such proposition, concepts and categories must be assumed to exist before thought or organization of empirical propositions becomes possible. A *priori* categories are for example quantity, as in one and many and modality as in possibility and necessity. Ideas of space and time are also a *priori* built into the human mind.

The world of sense experience is necessary to human thought but the objects thus sensed are not directly known. *Das ding an sich*. - The thing in itself, is unknowable, a part of the world of *noumena*. While objects in themselves are not directly known, man can still make useful inferences on them and perceive a shared reality with others. Kant's metaphysical work is considered a bridge between empirism and rationalism.

Reasoning concerning issues such as free will leads to antinomies, where there exists a proof for the proposition and its negation. This observation is at the basis of dialectics, which were further developed by Hegel and later adopted as a basis for Marx's philosophy of history and social theory.

Kant accepts the idea of free will as an intrinsic human property. The correct application of free will is man recognizing the laws of morals dictated by reason and voluntarily following these. If this were not voluntary, this could not be called an ethical action. Not any choice is free will. Free will occurs when one is the first cause of a chain of caused events, mere reacting is not viewed on a par with free will.

Kant is maybe best known for his categorical imperative, a formulation of the golden rule: Act so that you might wish the maxim of your actions to be a universal law. Kantian ethics place reason as the final source and arbiter of morals. An act which is done for expedience or only for the sake of habit or legality cannot be a truly moral act. According to Kant, a moral act must be a result of struggle, otherwise it is done for a reason other than a moral imperative. In this view we probably see a reflection of Kant's formative years in a Lutheran pietist environment. The categorical imperative has been criticized because it may lead to absurd results when applied between people who have fundamentally different needs or desires.

Kant's theological work critiques various proofs of the existence of God. Kant proposes that there cannot be a purely rational explanation for the existence of God but rather that one may glimpse the higher through observing man's sometimes apparent impulses for ethical action and higher values. God is thus beyond the scope of *empiria* or pure reason. The argument that the structure of the cosmos bespeaks underlying intelligence Kant treats with respect but says that this at best proves the existence of a master engineer, not the existence of a supreme being.

From the esoteric point of view, Kant's greatest failing may be his uniformitarian assumption concerning mankind. This is most expressed with his categorical imperative, which assumes the existence of a common, universal concept of good and desirable.

This concept in light of esoteric study is quite different for STO and STS, which may both view their actions in light of this precept. Also, the moral principles for Adamic and Pre-Adamic man would be experienced differently, even if the practical ethic might not always be different. The idea

that moral virtue is necessarily a struggle is also problematical. As long as man does not possess a single I, one's actions may always be considered as struggle between distinct influences. Still, it is oversimplification and overgeneralization to say that what is virtuous is always a struggle. This idea denies the possibility of voluntary reciprocal giving, synergy and joining which is at the core of the STO concept of interaction.

The categorical imperative may be seen as valid at a higher level, in the context of alignment with the thought center or archetype of service to others, even though it is problematical when applied to the whims and desires of the exterior man. Doing unto others as one wished all to do works well in the context of according free will and refusing negation of free will, in the context of giving all things their due or pursuing objective knowledge.

See also

- History

Maunder Minimum

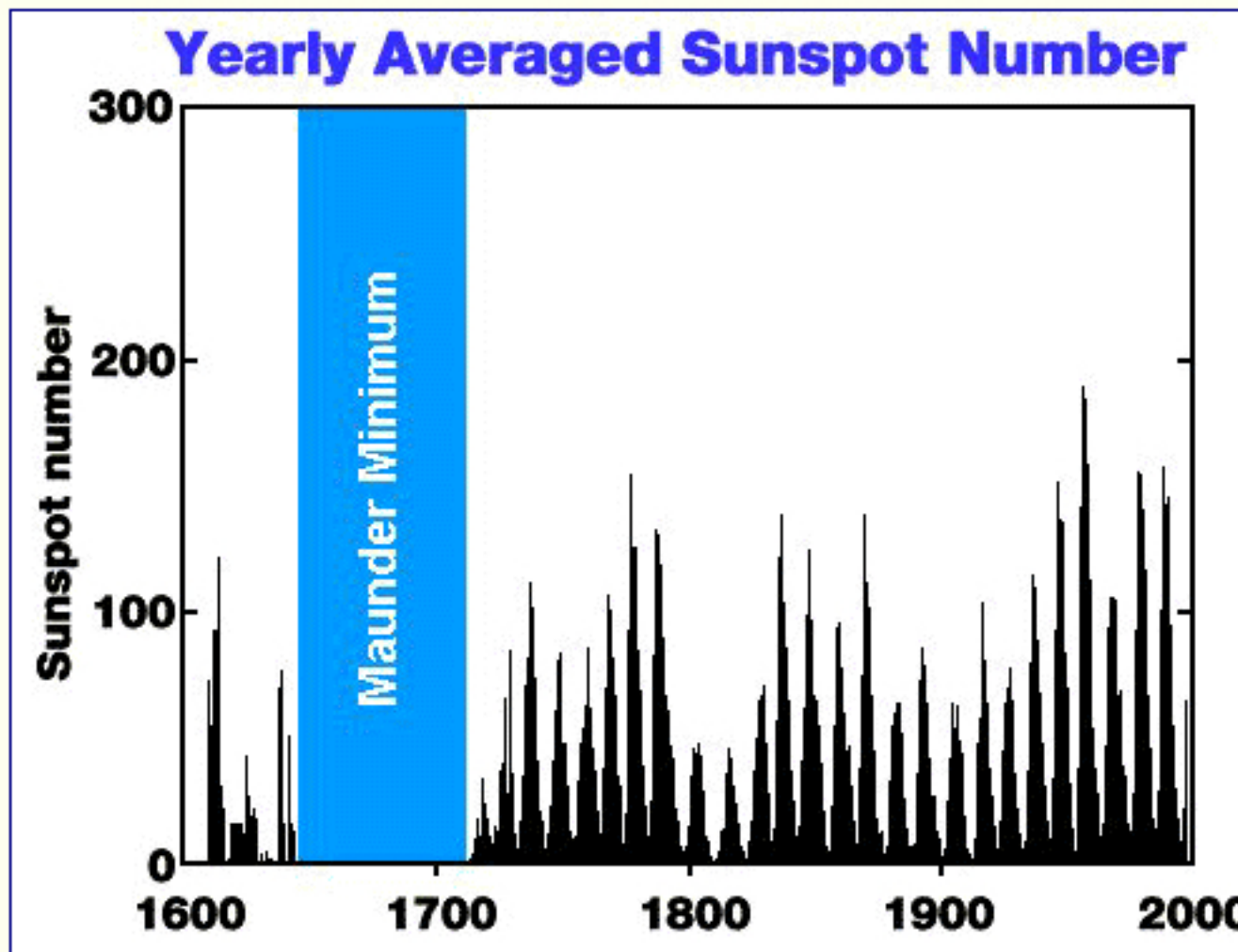
The **Maunder Minimum** is a period named after the English solar astronomer E.W. Maunder, who charted an interval of drastically reduced sunspot activity between the years of 1645 and 1715. At normal activity levels, the sun may produce around 45,000 sunspots over a period of 30 years. During the Maunder Minimum, one 30 year period had only around 50.

Additional data indicates that the sun, during this period, expanded as well as slowed its rotation. This produces the effect of less heat reaching the earth, and indeed the period coincides with the Little Ice Age, that caused parts of the globe to experience very harsh winters. Another effect is that less radiation reaches the world during such periods of reduced solar activity, consequently affecting the Carbon-14 dating method.

The precise processes and mechanisms of the sun are, as yet, not entirely understood. However, it is known that the Maunder Minimum is not an unique occurrence. Data gathered from ice cores and recorded observations, suggests this phenomenon to be part of the natural processes of the sun. Some estimates have a total of 18 periods of decreased sunspot activity in the last 8,000 years.

Since approximately the middle of the last century until present day there has been a significant spike in solar activity. The findings indicates that the sun has been more active over the last 60 years than it has been at any point in the past 1,150 years.

According to the [Cassiopeans](#), our solar system is a binary system, and the sun has a brown dwarf companion. When this twin of the sun comes into proximity, one effect of such close proximity is that the sun will have a decrease of sunspot activity. The Maunder Minimum is a candidate for one such period when the twin of the sun may have passed close, and would have been visible from Earth.



Graph:

Metaphysics

Metaphysics is a term first used by the followers of Aristotle as a name for that part of his writings which came after, or followed, the part which treated of physics. *Metaphysica* (in Greek: τὰ μετὰ τὰ φυσικά) was the title of Aristotle's treatise on the subject, which the word literally means "works after the physical".

In a traditional usage, it is a branch of philosophy concerned with explaining the fundamental nature of being and the world that encompasses it. Metaphysics is distinguished as general and special. General metaphysics is the science of all being as being. Special metaphysics is the science of one kind of being; as, the metaphysics of chemistry, of morals, or of politics. According to Kant, a systematic exposition of those notions and truths, the knowledge of which is altogether independent of experience, would constitute the science of metaphysics.

In modern popular usage, the term often refers to something outside of the physical reality, to something supernatural or belonging to a spiritual state of being.

See also

- Natural science
- [New Age](#)

Movies and television

Like books and other modern media platforms, **television** programming and **movies** will impart negative, positive or neutral impressions upon the viewer.

Since the 1930's, TV programming has often been purposely utilized to direct and alter the perceptions, behavior and desires of the unwitting viewer. This process has been documented and studied by various authors such as David Wallechinsky, Walter L Hixson, Paul Lashmar and James Oliver.

For example, in 1939, Joseph Goebbels, the Nazi Propaganda Minister, created the first propaganda-specific television station to broadcast the Nazi dictums to the German people. Short films with not-so-subtle suggestions were presented to the people with a specific aim in mind; the complete control and domination of the population's minds, wants and fears.

In contemporary times, this mastery of deception has been finely tuned through years of studies and observation. This has been paid for in part by the giant Networks in conjunction with the elite scions of industry, commerce, banking, military and central governance.

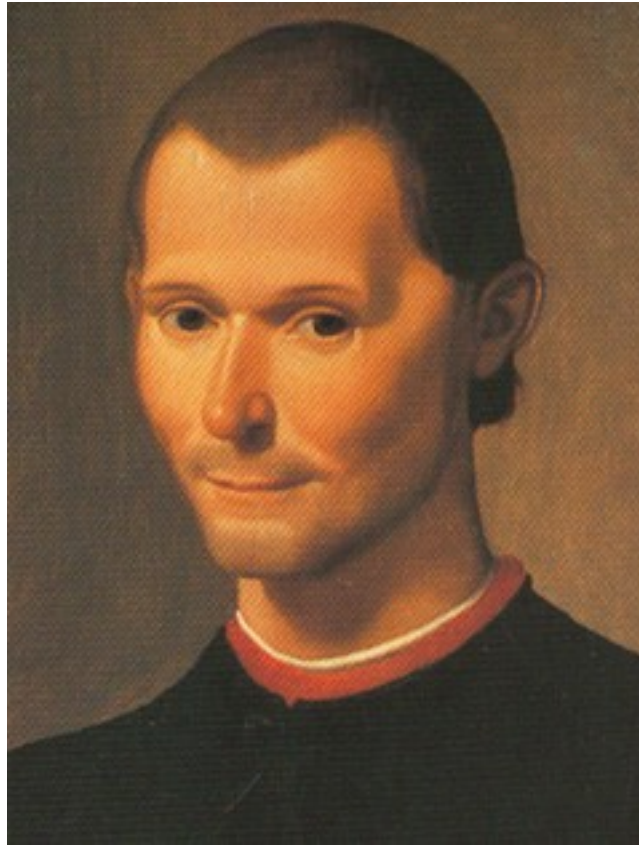
The Networks, supported and owned by the dominant world hierarchy, can easily present skewed images of the viewer themselves; encouraging the viewer to see themselves in a false reflection that is suitable to the desires of the controlling authorities. This "programming" is embedded into your nightly TV schedule, in the guise of entertainment sitcoms, documentaries, movies or 30-second adverts.

Likewise, presented false impressions can be used to alter the viewers perception of another nation, country, or a race of people, to the benefit of government, their military endeavors and the conjoined industries.

"American children and adolescents spend 22 to 28 hours per week viewing television, more than any other activity except sleeping. By the age of 70, they will have spent 7 to 10 years of their lives watching TV." - The Kaiser Family Foundation

See also

- [Mind control](#)



Niccolò Machiavelli

Niccolò Machiavelli

Niccolò Machiavelli, 1469-1527, is considered one of the founders of modern political science.

He was a diplomat and civil servant in Florence, traveled around Europe but his political accomplishments were not specially noteworthy. He spent a large part of his time on his small property near Florence and dedicated his time to writing. He was never in a position of great personal power or wealth. He is best known for his classic, *The Prince*, in which he advises a would be unifier of Italy on statecraft.

The main precepts of *The Prince* are as follows. The Prince shall:

::*Exploit religion and cultivate hypocrisy - Go to church and make sure he is seen there. Have people focus on "eternal rewards" so as to make them forget they are exploited.

::*Foment dissent among opposition.

::*Have others do the dirty work while self appearing virtuous and magnanimous.

::*Not trust mercenaries.

::*Use propaganda and belief rather than force for controlling the masses. Holding a gun to everybody's head is inefficient.

The Prince mentions numerous examples, both from the times of Renaissance and those of Classic Rome and Greece for application of these principles.

It is probable that Machiavelli was more a theoretician and documentation of his day's practices than an actual inventor of all these principles of "realpolitik".

Machiavelli remains very timely today and can be read by anybody seeking to understand today's political scene. In common usage, the adjective Machiavellian has come to denote ruthless, treacherous, opportunistic, unprincipled and cunning. Some of this reputation may well be a case of blaming the messenger for telling bad news about the power structure of his age, as indeed these principles were broadly applied and in use before and after Machiavelli.

While it is true that Machiavelli recommends all these practices and more, it is more comfortable to paint him the devil while refusing to see that these very principles and more are in pervasive use around one in one's own time and culture.

Operation Paperclip

Operation Paperclip was an Office of Strategic Services (OSS) program, implemented in the aftermath of World War II, the goal of which was to locate and secretly import over 1,500 former Nazi scientists and engineers (from Nazi Germany and other foreign countries) into the United States.

These were variously employed in staffing the Central Intelligence Agency (CIA), in the NASA space program and other activities, such as mind control research.

See also

- [Consortium](#)
- [Mind control](#)

Philadelphia Experiment

The legend of the **Philadelphia Experiment** states that the US Navy conducted in August 1943 a series of maritime experiments for achieving radar invisibility. These experiments took place off the coast of Philadelphia on a destroyer called the USS *Eldridge* and were allegedly attended by the best science minds of the time, including Albert Einstein, Nicola Tesla and John von Neumann.

This distinguished college, along with the Navy brass, got more than they bargained for. The ship did not only become invisible to radar, it also vanished from their eyes into a cloud of green haze, leaving only a ship-shaped depression in the water. At around the same time, the ship was seen off Newport Mews, where it had been built. After a second event of teleportation, the ship reappeared off Philadelphia but now most of the crew were terminally insane, if not physically embedded in the ship's steel bulkheads.

The legend is known through a witness known as Carlos Allende and has been somewhat documented and researched by Morris Jessup. The latter was later found dead of an obviously staged suicide. Ever since, there has been a cottage industry of research and rumors around the Philadelphia Experiment, later joined by the [Montauk Project](#) mythos.

The book *The Case for the UFO* by Morris Jessup is [available](#) at Cassiopaea web site. Much of the original Philadelphia Experiment story is found there.

According to the [FOTCM](#)'s understanding, an experiment involving some "hyperdimensional" technology most likely took place with fairly disastrous results, more or less as in the original legend. It and its successors have been the subject of a disinformation effort ever since. So, while some of the Philadelphia story may be true, the matter has been deliberately confused since. The murder of Jessup may also have been made obvious in order to dramatize the story further, so as to draw the inquisitive crowd all on this trail while follow up work went elsewhere.

The Philadelphia Experiment (PX) story has been specially promoted by alleged witness and survivor Al Bielek, by many accounts a conman and likely disinformation agent.

See also

- [Montauk Project](#)



Socrates

Socrates

Socrates (469-399 BC) - who, according to the Cassiopaeian transcripts was an incarnation of Jesus of Nazareth - was an Athenian philosopher who has often been dubbed the father of western philosophy.

He wrote nothing of his own - at least, nothing that ever survived - so what we know of him, his life and his belief system comes down to us via other philosophers, such as his student, Plato, as well as Xenophon and Aristophanes. He was the son of a sculptor and a midwife and was interested in scientific theories in his youth. He served as a soldier in the military for a time, then later worked as a stonemason. Eventually, the inheritance he received from his father allowed him to focus his time and energies on the area that came to interest him the most - philosophy, particularly that which emphasized ethics; the study of virtue and the nature of good and evil.

He spent the rest of his life teaching the youth of Athens. Unlike the Sophists of the day, he never asked for payment in return for that service, which is testament to the fact that he seems not to have been primarily interested in material gain. His teaching method was unique in that it did not involve simply one person preaching their "great wisdom" to students who never questioned that wisdom. Rather, Socrates' method involved

equal exchange, input and feedback between himself and his students. It involved intense, critical dialogue and discussion between all parties prior to any conclusion being arrived at. Socrates believed that the first step to acquiring true knowledge is to admit our own ignorance. He questioned everything and by way of example, taught others to question and think for themselves. Popular "truths" of the day were critiqued and often found lacking. People who believed they knew "the truth" were often found to be faulty in their reasoning and logic, simply believing something as a truth by mere virtue of the fact that it was a popular opinion. Socrates revealed many of these so-called "truths" as nothing more than opinions or right out lies, and this naturally created enemies for him. Socrates' love for the truth is something that is shared by those involved in the Cassiopaeon experiment. The acquisition of enemies as a result of this has also been something that Socrates and the Cassiopaeon experiment have in common.

Ultimately, Socrates - living in a country that prided itself on "democracy" - was executed on charges of corrupting the youth and heresy. He accepted his death sentence, despite being begged to escape by some of his students, and drank the hemlock that killed him in 399 BC.

See also

- Plato
- [Atlantis](#)

Synarchy

Synarchy is a model of social order based on the rule of a spiritual elite. This was specially popular in esoteric circles in the early 20th century. Synarchistic authors include Rene Guenon, R. A. Schwaller de Lubicz and Julius Evola.

The idea of synarchy is that a society must be organized according to the inherent capacities of its members. A certain talent and following of a discipline of development will make a fit ruling class capable of determining what is good in each case for which other beings. This is a cross between enlightened monarchy, caste system and fascism.

Synarchy amounts to government by secret societies, with members holding positions of open or covert influence in government, economy and religion. The idea is generally totalitarian. Theocracy, meaning rule by priesthood, is not far from synarchy.

Synarchistic thought is often linked to the concept of a new mankind of supermen, as the term may variously be defined. Some synarchists had leanings towards the Nazis and Italian fascists in the 1930's but the relationship was not without its problems, since the Nazis and fascists did not particularly like the idea of an occult elite other than their own.

[Boris Mouravieff](#) displays some synarchistic influence in his *Gnosis* series when he speaks, in retrospect rather naively, of the need to organize a new world order around the core of the United Nations for guiding humanity towards the Age of the Holy Spirit.

The Bavarian Illuminati of Adam Weishaupt was an early organization that could be termed synarchistic. Most probably synarchistic thought is an important element in the worldview of present day covert elites, although they prefer having a more populist government as a front.

Synarchistic discourse speaks of a sort of Nietzschean superman that implies a degree of contempt of the mediocrity of masses and a belief in the right of the strong or the smart. This can however be very subtly expressed, referring to all manner of spiritual attainment. By contrast, while [George Gurdjieff](#)'s ideas on governance also include the need for being qualified, this is expressed in terms of having attained and having been able to teach [objective](#) reason and objective [conscience](#), not in terms of the rather arrogant, strictly individualistic ruling cast of synarchy.

See also

- [Illuminati](#)
- [Consortium](#)
- Fascism

Vampire

The **vampire** is an [archetype](#) representing parasitic use of the energy or life force of another for one's own sustenance.

In [Boris Mouravieff's](#) comments about the "film" of our lives he refers to such entities as "[...] the dead who [...] believe themselves to be alive." They are the puppets of [entropic fourth density service to self beings](#), co-opted as human [agents](#) to use vampiric methods to collect and accumulate energy through their relationships with their victims. This collected energy is then transmitted to the 'overlords' and used to feed and maintain the "matrix".

In modern parlance, an "energy stealing" person is often referred to as a "psychic" vampire, meaning "one who drains or steals life force from another", or "a person that sustains its life, way of life, or own emotional state, by draining or feeding from the energy, emotions or life of another human being". This describes [organic portals](#), [narcissists](#), psychopaths or anyone else who drains energy from another person.

It appears that myths and folk stories we know today may actually be based on the stealing of [energy](#) rather than blood. Slavonic folk tales dating back to the eleventh century depict the vampire's victim as 'wasting away' or 'losing their life force little by little' until they die. They don't explicitly describe a vampire taking blood, and the 'blood' element of vampire lore may have been added later.

Ancient stories of vampire-like creatures seem to be universal, found not only in Europe but all over the world, in such places as Africa, Japan, India, and China. Some of them relate stories of vampire creatures from the realms of gods, goddesses and demons. For instance, in India the goddess Kali was a "blood drinker" and known for not wasting even one drop of the blood she took from her human victims. From Europe come stories of non-corporeal creatures known by names such as *mora* or *moro*, which can be recognized as those creatures we know as succubus or incubus. The non-corporeal vampires belonging to the spirit realms seem to have always been a part of human culture, and are reputed to steal life force or energy from humans through sexual contact, or by stealing the breath from their victims while they sleep. In *Paradise Lost*, John Milton describes such creatures, attributing to them androgynous or shape shifting traits with these words: "for spirits, when they please, Can either sex assume". Stories of spirit and god-like vampires may be modeled on the hyper-dimensional [fourth density](#) creatures we know as the overlords of our world, those 'receiving' and using the energy stolen by their human agents. We will also note that blood appears to have been entirely removed from carcasses left behind in the cattle or human mutilation phenomenon associated to UFO activity.

In modern literature a vampire is most often portrayed as a person who is an "un-dead or re-animated corpse who arises at night to prey upon the living, staying 'alive' by drinking their blood"; and as such, is, by most, considered myth or legend. The mythology of this kind of vampire, inconsistent and ever evolving, remains a popular entertainment theme in modern culture. The most famous of these vampires is, of course, Count Dracula. Bram Stoker is said to have based his famous 19th century novel on the 15th century ruler of Walachia, Vlad Tepes, better known as Vlad the Impaler for the bloody and torturous deaths of some 20,000 people he is reputed to have had impaled on sharp stakes. While the "evil" vampire is still a durable staple in entertainment, in the last few years there has also been a popular trend toward changing the mythology to include a more

'humanistic' type of vampire. Books and TV shows have portrayed these so-called "good" vampires as romantic, loving, desirous of regaining a soul, not drinking human blood, agonizing over their sins against humanity, and seeking redemption by helping mankind. This may or may not be having an affect on how people perceive vampires, but it is interesting to note that on the internet one can find vampire cults popular with people who want to become, or already consider themselves, vampires.

It is believed the word "vampire" comes from the Slavic word *obyri* or *obiri*, which evolved into the Bulgarian word *vampir*. Some sources say the Greek word *nosophoros* (meaning "plague-carrier") evolved into the Old Slavonic word *nosufur-atu*. The "plague-carrier" aspect may have come from eastern European stories of vampires killing their victims by infecting them with a viral illness. Nowadays the words "vampire" and "nosferatu" are often interchanged.

Traditional lore lists that an (inconsistent) assortment of items such as garlic, holy water, crucifixes, and silver which will supposedly provide temporary protection from vampires. Surprisingly, though, and contrary to popular 'belief,' silver isn't the most protective metal, the first choice traditionally being iron. Ultimately though, or so says the 'lore,' one's safety depends on vampires being completely eliminated by using such drastic measures as driving a wooden stake through the heart, removing the head or certain organs, or exposing the vampire to the 'light of the Sun' which is said to consume it by fire. Perhaps the last is a metaphor for the protection of [knowledge](#) as the "light" which will reveal the true face of the vampires to those with the perspicacity to 'see,' thus giving them the opportunity to eliminate 'vampire relationships' from their lives.

See also

- [Knowledge](#)
- Perspicacity
- [Matrix](#)
- [Archetype](#)
- [Energy](#)
- [Organic portal](#)
- [Boris Mouravieff](#)
- [Film \(Fourth Way\)](#)

Matrix control system

The phrase "**matrix control system**", or simply the word "[matrix](#)", is used to metaphorically describe present day Earth reality, by analogy with several concepts from the 1999 movie hit *The Matrix*. Our present reality includes the following features:

- People do not understand that they are in prison. They are fed [lies](#), form a [subjective](#) worldview, and are made complacent, materialistic and pusillanimous.
- People are used as a natural resource for a higher power outside of the matrix, as in '[food for the Moon](#).'
- There is a small possibility of waking up, involving group work and a profound realization that all of one's life thus far has consisted almost exclusively of lies and illusion. Even what good impulses may have existed have been twisted out of shape by false beliefs absorbed from the environment.
- For the most part people actually like their captivity and will even defend it.
- The control system (or [General Law](#)) can insert any conceivable [influence](#) into people's lives in order to get them back in line. These can be [sticks as well as carrots](#), most too subtle to recognize with certainty.
- Because the control system is so fundamental to the reality that surrounds us, people do not see it, nor do they in their state of [sleep](#) look for anything outside it.

Going past the allegory, we see the actual matrix as consisting of multiple levels. The first is direct political control and explicit power structures. The second level is cultural values and religions. Beyond these are likely human agencies such as secret societies combining influences with big finance, military-industrial and intelligence circles, churches and social institutions. These power brokers are however not part of the visible government. Such structures may themselves have multiple levels. At the upper levels there probably exists a minority of parties directly dealing with so-called [aliens](#) or [fourth density service to self beings](#).

This structure maintains control through various means. However, we do not see the necessity for pervasive direct mind control since time-tested methods of political manipulation, appeal to patriotism and religion, undermining education, promoting poverty and other such techniques seem to be fully adequate. In some cases, more targeted mind-control may be a reality, as in engineered apparitions, synthetic telepathic messages, [Greenbaum](#) programming etc.

The deepest and most metaphysical level of this is not perceptible to us. According to the [Cassiopaeans](#), this is built right into human genetics by the 'owners' of the planet. The legend of the [Fall from Eden](#) is an allegoric rendition of the installing of this deepest level of control.

See also

- [Matrix](#)
- [The Matrix](#)
- [Fall of man](#)
- [A, B, and C influences](#)
- [Food for the Moon](#)

COINTELPRO

COINTELPRO originally meant "Counter Intelligence Programme," an FBI operation targeting US domestic dissent in the 1970's. In modern usage, COINTELPRO is any covert or underhanded activity aimed at destroying movements or ideas the power structure finds threatening while maintaining deniability.

The methods of COINTELPRO include placing agent provocateurs into targeted organizations, false allegations of wrongdoing, planting false evidence, setting up fake organizations for fomenting discord within a movement and many other modes of harassment and disruption.

The [FOTCM](#) sees much of the [New Age](#) movement as "cosmic cointelpro", aimed at propagating [plausible lies](#) to mislead those who are no longer content with the answers of standard religion. The 'space brothers are here to save us' meme is an example.

Essentially, The extreme factionalization of the UFO research community is an example of the results of COINTELPRO.

How to spot a spy

Below excerpt taken from [Laura Knight-Jadczyk's](#) article on [How to Spot COINTELPRO Agents](#):

How To Spot a Spy

One way to neutralize a potential activist is to get them to be in a group that does all the wrong things. Why?

- 1) The message doesn't get out.
- 2) A lot of time is wasted
- 3) The activist is frustrated and discouraged
- 4) Nothing good is accomplished.

FBI and Police Informers and Infiltrators will infest any group and they have phoney activist organizations established.

Their purpose is to prevent any real movement for justice or eco-peace from developing in this country.

Agents come in small, medium or large. They can be of any ethnic background. They can be male or female.

The actual size of the group or movement being infiltrated is irrelevant. It is the potential the movement has for becoming large which brings on the spies and saboteurs.

This booklet lists tactics agents use to slow things down, foul things up, destroy the movement and keep tabs on activists.

It is the agent's job to keep the activist from quitting such a group, thus keeping him/her under control.

In some situations, to get control, the agent will tell the activist:

"You're dividing the movement."

[Here, I have added the psychological reasons as to WHY this maneuver works to control people]

This invites guilty feelings. Many people can be controlled by guilt. The agents begin relationships with activists behind a well-developed mask of "dedication to the cause." Because of their often declared dedication, (and actions designed to prove this), when they criticize the activist, he or she - being truly dedicated to the movement - becomes convinced that somehow, any issues are THEIR fault. This is because a truly dedicated person tends to believe that everyone has a conscience and that nobody would dissimulate and lie like that "on purpose." It's amazing how far agents can go in manipulating an activist because the activist will constantly make excuses for the agent who regularly declares their dedication to the cause. Even if they do, occasionally, suspect the agent, they will pull the wool over their own eyes by rationalizing: "they did that unconsciously... they didn't really mean it... I can help them by being forgiving and accepting " and so on and so forth.

The agent will tell the activist:

"You're a leader!"

This is designed to enhance the activist's self-esteem. His or her narcissistic admiration of his/her own activist/altruistic intentions increase as he or she identifies with and consciously admires the altruistic declarations of the agent which are deliberately set up to mirror those of the activist.

This is "malignant pseudoidentification." It is the process by which the agent consciously imitates or simulates a certain behavior to foster the activist's identification with him/her, thus increasing the activist's vulnerability to exploitation. The agent will simulate the more subtle self-concepts of the activist.

Activists and those who have altruistic self-concepts are most vulnerable to malignant pseudoidentification especially during work with the agent when the interaction includes matter relating to their competency, autonomy, or knowledge.

The goal of the agent is to increase the activist's general empathy for the agent through pseudo-identification with the activist's self-concepts.

The most common example of this is the agent who will compliment the activist for his competency or knowledge or value to the movement. On a more subtle level, the agent will simulate affects and mannerisms of the activist which promotes identification via mirroring and feelings of "twinship". It is not unheard of for activists, enamored by the perceived helpfulness and competence of a good agent, to find themselves considering ethical violations and perhaps, even illegal behavior, in the service of their agent/handler.

The activist's "felt quality of perfection" [self-concept] is enhanced, and a strong empathic bond is developed with the agent through his/her imitation and simulation of the victim's own narcissistic investments. [self-concepts] That is, if the activist knows, deep inside, their own dedication to the cause, they will project that onto the agent who is "mirroring" them.

The activist will be deluded into thinking that the agent shares this feeling of identification and bonding. In an activist/social movement setting, the adversarial roles that activists naturally play vis a vis the establishment/government, fosters ongoing processes of intrapsychic splitting so that "twinship alliances" between activist and agent may render whole sectors or reality testing unavailable to the activist. They literally "lose touch with reality."

Activists who deny their own narcissistic investments [do not have a good idea of their own self-concepts and that they ARE concepts] and consciously perceive themselves (accurately, as it were) to be "helpers" endowed with a special amount of altruism are exceedingly vulnerable to the affective (emotional) simulation of the accomplished agent.

Empathy is fostered in the activist through the expression of quite visible affects. The presentation of tearfulness, sadness, longing, fear, remorse, and guilt, may induce in the helper-oriented activist a strong sense of compassion, while unconsciously enhancing the activist's narcissistic investment in self as the embodiment of goodness.

The agent's expression of such simulated affects may be quite compelling to the observer and difficult to distinguish from deep emotion.

It can usually be identified by two events, however:

First, the activist who has analyzed his/her own narcissistic roots and is aware of his/her own potential for being "emotionally hooked," will be able to remain cool and unaffected by such emotional outpourings by the agent.

As a result of this unaffected, cool, attitude, the Second event will occur: The agent will recompensate much too quickly following such an affective expression leaving the activist

with the impression that "the play has ended, the curtain has fallen," and the imposture, for the moment, has finished. The agent will then move quickly to another activist/victim.

The fact is, the movement doesn't need leaders, it needs MOVERS. "Follow the leader" is a waste of time.

A good agent will want to meet as often as possible. He or she will talk a lot and say little. One can expect an onslaught of long, unresolved discussions.

Some agents take on a pushy, arrogant, or defensive manner:

- 1) To disrupt the agenda
- 2) To side-track the discussion
- 3) To interrupt repeatedly
- 4) To feign ignorance
- 5) To make an unfounded accusation against a person.

Calling someone a racist, for example. This tactic is used to discredit a person in the eyes of all other group members.

Saboteurs

Some saboteurs pretend to be activists. She or he will...

- 1) Write encyclopedic flyers (in the present day, websites)
- 2) Print flyers in English only.
- 3) Have demonstrations in places where no one cares.
- 4) Solicit funding from rich people instead of grass roots support
- 5) Display banners with too many words that are confusing.
- 6) Confuse issues.
- 7) Make the wrong demands.
- 8) Compromise the goal.
- 9) Have endless discussions that waste everyone's time. The agent may accompany the endless discussions with drinking, pot smoking or other amusement to slow down the activist's work.

Provocateurs

- 1) Want to establish "leaders" to set them up for a fall in order to stop the movement.
- 2) Suggest doing foolish, illegal things to get the activists in trouble.
- 3) Encourage militancy.
- 4) Want to taunt the authorities.
- 5) Attempt to make the activist compromise their values.
- 6) Attempt to instigate violence. Activism ought to always be non-violent.
- 7) Attempt to provoke revolt among people who are ill-prepared to deal with the reaction of the authorities to such violence.

Informants

- 1) Want everyone to sign up and sign in and sign everything.
- 2) Ask a lot of questions (gathering data).
- 3) Want to know what events the activist is planning to attend.
- 4) Attempt to make the activist defend him or herself to identify his or her beliefs, goals, and level of commitment.

Recruiting

Legitimate activists do not subject people to hours of persuasive dialog. Their actions, beliefs, and goals speak for themselves.

Groups that DO recruit are missionaries, military, and fake political parties or movements set up by agents.

Surveillance

ALWAYS assume that you are under surveillance.

At this point, if you are NOT under surveillance, you are not a very good activist!

Scare Tactics

They use them.

Such tactics include slander, defamation, threats, getting close to disaffected or minimally committed fellow activists to persuade them (via psychological tactics described above) to turn against the movement and give false testimony against their former compatriots. They will plant illegal substances on the activist and set up an arrest; they will plant false information and set up "exposure," they will send incriminating letters [emails] in the name of the activist; and more; they will do whatever society will allow.

This booklet in no way covers all the ways agents use to sabotage the lives of sincere and dedicated activists.

If an agent is "exposed," he or she will be transferred or replaced.

COINTELPRO is still in operation today under a different code name. It is no longer placed on paper where it can be discovered through the freedom of information act.

The FBI counterintelligence program's stated purpose: To expose, disrupt, misdirect, discredit, and otherwise neutralize individuals who the FBI categorize as opposed to the National Interests. "National Security" means the FBI's security from the people ever finding out the vicious things it does in violation of people's civil liberties.

A slight breach in orthodoxy is sufficient to terrify authoritarian ideologues who see in it the collapse of the system of thought control that has been so effective in depoliticizing American Society.
Noam Chomsky.

See also

- [Damage control](#)
- [Disinformation](#)

Damage control

The FOTCM uses the term **damage control** to describe the reaction of the **control system** to any disclosure that is unfavorable to it.

In general

To understand the concept, we must start with the premise that, in a **service to self hierarchy**, power is fundamentally predicated on controlling the beliefs and perceptions of the majority. To remain in control, an "elite" must suppress certain information, and above all certain perceptions triggered by the information.

Damage control is any public relations activity seeking to patch up damage done to the *status quo* by fresh information coming to public consciousness. Its methods are as diverse as those of manipulation in general. The phenomenon exists at different scales, from relationships between individuals and in small groups, to bigger organizations, to **totalitarian regimes** of all kinds – and finally the wider control system of the "**consortium**" (which in turn uses smaller players as tools).

Any groups successfully promulgating information threatening to upset the status quo must also be dealt with. Most often, this is done through the use of familiar **COINTELPRO** tactics. Beyond simply burying the threatening message in a stream of **disinformation**, attempts at co-option are common; and when co-option is not possible, persecution aiming to restrict activities, or even outright destruction, may follow. (When overtly hostile actions against a group are visible to the public, they are almost always accompanied by a justification designed to be accepted by the majority.)

The forms of damage control are always fluid. As with propaganda and **disinformation** in general, emotional triggering (for example through the use of **paramoralisms**) is however common. The phenomenon's degree of subtlety is proportional to the audience's capacity for **discernment**. Still, a poorly informed public in a state of constant fear or stress is the easiest to manipulate.

Examples

Politics

Damage control is, of course, ubiquitous in politics. As a relatively recent example, we may take the 9/11 truth movement. The Quantum Future Group published a **flash presentation** that obtained broad circulation on the Internet. The core message of the flash was to present evidence that a Boeing 757 did not hit the Pentagon; rather, the evidence was consistent with a smaller aircraft such as a drone or cruise missile hitting the building.

Shortly after this, many voices in the 9/11 truth movement started claiming that the 'no Pentagon plane theory' was a sly disinformation tactic aimed at causing internal strife in the 9/11 truth movement and associating this legitimate movement with half-baked fringe cookery. Hence the movement should defend itself by dissociating

itself from the 'no plane theory' and concentrate on other aspects of 9/11. As it happens, the probably weakest link of the official 9/11 story is the absence of evidence of a crashed 757 in the early Pentagon photos. Again, damage control does generally not attack all points of a movement but rather concentrates on taking attention away from the strongest proposition of the movement to be countered. Also here we see a lot of playing on emotionally charged images.

Religious beliefs

Since religion is one of the principal means of consolidating power throughout history and it is specially threatened by contrary information or perception, we are bound to see much damage control for shoring up its public image. Demonization and persecution of the Cathars in the 12th and 13th centuries is a large scale example of damage control that led to major bloodshed, all in order to suppress a peaceful and spiritually oriented movement that became a challenger to the monopoly of the Catholic Church. Chances are that this damage control operation was carried out in order to suppress something close to older and more genuine teachings (which had been distorted for sociopolitical purposes to produce the accepted Christian religion), since they challenged the supremacy of the church's power. However, people will not go on a crusade unless the would-be enemy is demonized first, hence all the allegations of infanticide, black magic, and so forth.

When questioning the doctrines of the mainstream churches and the historical veracity of the Bible became increasingly common over the 19th century, the foundations of the present [New Age](#) came into being in the form of Theosophy, increased interest in Oriental mysticism, spiritism and other occult movements. We could say that the 'damage' was that the intelligentsia no longer was content with old time religion as the paradigm and source of all answers. The damage control was the introduction of a flurry of spiritistic phenomena and movements, often fraudulent and of questionable integrity. This had the effect of discrediting by association much serious work concerned with these matters plus also introducing the idea of a synarchistic elite that the occultists of the early 20th century would develop further. Of course, seeing these movements as a sort of cosmic damage control operation aimed at patching up for the churches' loss of exclusive spiritual authority presupposes a sort of control system operating behind the scenes. Much of the present work deals however with this likelihood.

Hyperdimensional reality

The "space brothers" meme in popular culture ever since the 1960's could be seen as a damage control operation against the spreading serious interest in the UFO and [alien abduction](#) phenomena. We see here that damage control does not have to be compatible with facts, it is quite enough that it promotes a feeling of safety.

In more recent times, we see smaller scale damage control operations directed against the spreading awareness of a hyperdimensional control system, as exemplified by the [Cassiopean](#) material. Many of the concepts, including the idea of [negative alien forces](#), have become almost mainstream, with plenty of channeled or other sources discussing these. Damage control does not necessary negate all the claims of what it seeks to suppress or confuse. It is often more effective to embrace most of the precepts and make only a few alterations. The

idea for example that having an 'open heart' and 'loving the aliens' and 'integrating the dark side' be helpful in protecting oneself against same is quite sufficient for confusing the issue.

See also

- [COINTELPRO](#)
- [Disinformation](#)

Fall from Eden

1. See [Fall of man](#)

Fall of man

The idea of some past catastrophic event for humanity – or the **fall of man** from a better state or condition of existence – is nearly ubiquitous in myth and religion. We will compare the various renditions of the theme and attempt to draw conclusions pertinent to the present esoteric call.

We could speak of a "fall complex" in the sense of a set of relatively fixed themes occurring together. This fall [archetype](#) or complex is found at different levels and scales. The general elements are losing some ideal state of being as a result of some mistake or naivety. On one hand, this makes post-fall life harder, on the other it offers opportunities for learning.

Edgar Cayce speaks of spirits getting progressively trapped in material forms because of getting addicted to sensation. This is not limited to the human form and would also apply to [second density](#) species souls.

[Rudolf Steiner](#) presents a long esoteric history of humanity which essentially consists of increasingly disconnected and material forms of incarnation as the world ages follow each other. In the Atlantean epoch of Steiner, there was for example no barrier between the conscious and subconscious parts of mind, the between lives state and the incarnate states could freely communicate and the human body was not as solid. In a sense, the whole cosmology is in large part a fall into matter. This is necessary because the pure spirit state would not offer adequate learning possibilities. However the school of matter does not continue endlessly and there in fact exist many groups of beings that already have graduated from human-like material existence.

The Biblical fall of [Lucifer](#) from heaven or the splitting of the [Demiurge](#) from the benevolent god of the [Gnostics](#) also fits this general pattern.

Other occurrences of the fall complex in myth and esoterica depict this as a specific, sudden event quite apart from the generic idea of spirit experiencing matter for learning. Indeed, we are probably talking of two different processes, although they share a common theme. First comes the apparition of material lifeforms, then much later the loss of some Edenic state specific to the human experience.

The Biblical account of the fall from Eden is the best known one but most likely represents political spin put by the 'control system' on a far more ancient idea.

The [Cassiopaeans](#) take on the fall is that there first was a group soul in "union with the One", which collectively decided to experience physicality for faster learning. Then there was a sort of human form living in contact with [fourth density](#) service to others beings. This latter group was tempted to experiencing [third density](#) service to self by [fourth density service to self entities](#). We probably speak of two distinct events here. The fall to 3D STS took place at the previous passage of [the Wave](#), some 309000 years ago and was accompanied by cataclysmic cometary impacts. This had several consequences, including deactivation and scrambling of the greatest part of DNA, radical loss of psychic faculties, acquiring a basically [predatorial and control-oriented mindset](#), experience of more intense physical sensations. [Sexuality](#) is also related to this, probably in the sense of becoming more central to life with greater differentiation of genders.

The fruit of the tree of knowledge represents, according to the Cassiopaeans, the idea of accepting a single source of [knowledge](#) as an authority above all others.

George Gurdjieff's story is somewhat different, involving an error not on behalf of humanity but on behalf of the architects of life and the cosmos. The moon became split from the Earth and correcting the situation required mankind to produce new types of vibrations. At this point, a special organ called "kundabuffer" was installed into man, with the effect of making man see the Universe [subjectively](#), perceiving most things as pleasure. This anesthesia of senses and reason was needed so that man would not on principle refuse to perform the required cosmic task and decline to reproduce.

Carlos Castaneda also writes about a great loss in the mists of history. The predator came from the depths of space took over and gave man the predator's own mind, to better keep man under control, exploited like cattle for providing psychic food.

Boris Mouravieff speaks of the fall in largely Christian terms, although he is more specific than the genesis account. The fall concerns only so-called [Adamic man](#). There are two kinds of humanity, biologically and psychologically indistinguishable. The pre-Adamic man is a result of biological evolution, possessing a group soul, a bit like species are said to have souls in the animal kingdom. By contrast, the Adamic man knew a sort of Edenic state which may be comparable to the pre-fall state discussed by the Cassiopaeans. The fall stripped Adamic man of the connection to his [higher centers](#), leaving him with an individuated [soul](#) disconnected from the body and mind. The Work may then aim at reconnecting these and thereby redeeming the fall.

Sumerian legends speak of man being created to be a slave race for otherworldly masters. There is no fall per se or decision by man, there is just the event of being made.

In Nordic and other mythologies the metaphor of the mill appears to be used for the heavens which rotate around the peg of the mill, the pole star. Due to precession, the pole star position shifts slowly. In the legend, the mill first ground plenty and abundance, then salt, then rocks and sand, as it became unhinged and fell into the sea. We could interpret this as referring to the Earth's rotation axis no longer being perpendicular to the plane of the orbit, the ecliptic. Incidentally, according to the Cassiopaeans, the axis was in ages past perpendicular to the ecliptic and will return to this state in the future.

The Hindu yugas are also a representation of a sort of winding down of the universe. In the Hindu golden age of krita yuga, people were created as twins, each pair at the end of their lives bringing forth an identical pair of twins. Their needs were naturally met and there was no discord between right action and intent.

From this short summary, we can extract multiple themes:

- The more ancient accounts imply a cyclic model of the cosmos. The Old Testament Genesis is the epitome of departure from this idea.
- Natural cataclysms occur in conjunction with the fall theme. There are references to the inclination of the Earth rotation axis but interpretations vary greatly.
- Some change pertaining to [sex](#) or reproduction is often related to the fall. The painful giving birth of Genesis, the parthenogenetic reproduction of the Hindu golden age, Mouravieff's mention of bondage to the duty of reproduction, the Cassiopaeans' allusions to reproduction having been different pre-fall all point in this direction. Blaming the fall on woman seems to be an insertion made later, jointly with the

imposition of a male [monotheistic](#) dominator god and the doctrine of [linear time](#) and final judgement.

- The Platonic idea of the originally spherical beings later split into man and woman, the Hindu idea of the twins, Mouravieff's concept of the polar couple and of Adam and Eve being of one flesh all contain echoes of some lost state of implicit harmony between genders.

The fall archetype occurs at many scales, from the cosmic to planetary to national and personal. Still, tradition and more recent esoteric sources all point to some ancient marker event specific to mankind.

See also

- [Food for the Moon](#)
- [Linear time](#)
- [The Wave](#)
- [Bringers of the Dawn](#)
- [The Wave Series](#)

Greenbaum

”**Greenbaum**” is a code word for a technique of mind control.

These techniques were allegedly introduced to the US intelligence community and diverse secret societies when former Nazi scientists were brought to the country after WW II under [Operation Paperclip](#). These methods were further experimented with in the CIA Project MKUltra and other projects. Most of the real activity is likely unknown to the public in any form.

The main idea of Greenbaum programming is artificially splitting the personality into dissociated alters, as is the case with naturally occurring multiple personality disorder. This is done with a combination of hypnosis and inflicting extreme trauma which splits the subject’s mind into dissociated compartments.

Once the mind has been split, the compartments can be separately ”programmed” for performing various functions. The daily awareness of the victim is usually completely disconnected from the programming, The programming can be activated by various visual, auditory or other signals. Activating the program will give control of the body to a pre-programmed alter. This alter may have been programmed for carrying out assassinations, engaging in various criminal activities, espionage, prostitution etc.

Programming of this type may start spontaneously unraveling, in which case the subject can recover dissociated memories of programming. It is also possible that implanted programs get triggered by accident. The subjects are often programmed to self-destruct in such events. There is information on deprogramming former Greenbaum subjects but the information is not necessarily credible or accurate.

Since there is a high likelihood of validity for at least part of the information, it is to be expected that there is corresponding disinformation to counter this. Thus information on mind control should be viewed with this in mind.

It is possible that many reports of Satanic ritual abuse (SRA) and [alien abductions](#) actually be planted false memories induced with a sort of mind control broadcast. The subject is very entangled.

See also

- [Mind control](#)
- [HAARP](#)

HAARP

HAARP is an acronym that stands for High frequency Active Auroral Research Program and refers to a United States military-operated research site in Alaska.

The "official" purpose of HAARP is to research the behavior of the ionosphere, a layer of charged particles (ions) surrounding the atmosphere. Large electric currents occur naturally in the ionosphere, specially in proximity to the poles, where particles captured from the solar wind are trapped inside the Earth's magnetic field. The HAARP transmitter can heat small portions of the ionosphere by focusing a beam of high frequency radio waves on a specific section of sky above the transmitter. This modifies the conductivity of the ionosphere and thus allows modulating the naturally occurring electric current. This modulation allows broadcasting ELF (extreme low frequency) radio waves all over the globe. The ionosphere itself acts like a huge ELF transmitting antenna.

The official uses of this are related to communication with submerged submarines and to imaging of underground structures. ELF waves travel well through water and ground and are thus suited for the purpose.

The HAARP installation is a common object of speculation. Various parties allege it is used for control of the weather, for mass [mind control](#) or for hyperdimensional applications such as travel between universes or [densities](#).

The [Cassiopaean](#) material states that HAARP is to be used for space and time manipulation, such as passage between densities on the surface or underground. Mind control in either 3rd or 4th density is also mentioned.

ELF frequencies corresponding to the naturally occurring brain wave frequencies around 10 Hz, or their harmonics, can be used for affecting brain states. This would support the possible mind control applications of HAARP, since HAARP can transmit at around these frequencies.

Commenting on the trans-density applications of HAARP is not possible since we do not have a theory of these.

See also

- [Mind control](#)

Illusion

In common usage, illusion means an erroneous representation or belief about reality. The illusion is caused by something quite real which is not however seen as it is.

The word has diverse special usages in esoteric material. Specially Eastern systems of thought deal with the concept of illusion. We'll take a few examples:

"All is illusion" is a common Buddhist dictum. If we think of the universe as a connected whole, then any perception which is not the perception of the totality is by definition an illusion. As long as something is veiled, the human will have the tendency to take the part for the whole. 'Only the sea of Samsara is real for he who swims in it.' The Buddhist idea of suffering arising from attachments is related to the idea of illusion. Suffering, which is quite real at the level of the sufferer, has its basis in the sufferer falling for the illusion that the object of desire or attachment be a source of fulfillment. As long as one is attached to the mirages of the phenomenal world, which are all illusions by virtue of the fact that none of them is the objective contemplation of all which is, one chases shadows and accordingly suffers. Direct knowing of the objective nature of things, i.e. enlightenment is the only escape from chasing one's tail. This is however not an intellectual representation, even if this were a fairly correct one for its level, but something of a fundamentally different nature.

The idea of all being illusion should not be interpreted [New Age](#) style as stating that all is simply an artifact of one's subjectivity. One cannot learn to fly by saying that gravity is illusion. All may in the end be consciousness but one needs to distinguish between levels and degrees of consciousness.

We could say that the scale of densities correspond to a matrioshka of illusions nested inside each other. This is so because perceptions proper to the next higher density would be somewhat speculative or exceptional in the lower one. Still, within each level exist rules and laws of nature which are objective and real within this level. We should not confuse limits of perception with misperception of the perceptible due to wishfulness, laziness or naivete.

Another common use of the word illusion is in 'illusion of separation.' This means that all is in fact one but people misperceive themselves and others as separate. This is a bit of a misnomer since perceiving entities as effectively separate is even needed for reasonable functioning at the human level. Yes, from a certain point this separation may indeed be illusory but from the human viewpoint it is quite real and claiming it to be illusion only is itself propagating a deeper illusion. When speaking of illusion one must keep in mind differences of degree and situational context. Being too black and white or categoric on the matter leads to absurd statements clearly in conflict with first hand observables of the human level. Again, the purpose of esoteric development is not denying the world but rather a deeper understanding of it.

The Cassiopaea material generally suggests that a soul's degree of development determines its perceptual range which in turn determines the manner of its interaction with the world, i.e. density. This is an objectively real quality of an entity and not a matter of the entity's belief or thought.

See also

- [Density](#)
- [Wishful thinking](#)
- [Realm](#)

Matrix

”For the film, see [The Matrix](#)

The word ”**matrix**” has a number of different meanings and uses, but is often used in the present work to refer to the ’[matrix control system](#)’, a metaphorical description of humanity’s situation drawing upon the film [The Matrix](#).

Looking at the dictionary definition, the symbology is to the point, since we find the meanings of womb, container, growth substrate, original model to be replicated, and organized collection, all within the concept of the ’matrix control system’.

From Merriam-Webster’s Dictionary:

Main entry: **ma·trix**

Etymology: Latin, female animal used for breeding, parent plant, from *matr-*, *mater*

1.
 - something within or from which something else originates, develops or takes form
 - a mold from which a relief surface (as a piece of type) is made
 - [die, 3. *plural dies*, a (1): the larger of a pair of cutting or shaping tools that when moved toward each other produce a desired form in or impress a desired device on an object by pressure or by a blow]
 - an engraved or inscribed die or stamp
 - an electro-formed impression of a phonograph record used for mass producing duplicates of the original
2.
 - the natural material (as soil or rock) in which something (as a fossil or crystal) is embedded
 - material in which something is enclosed or embedded (as for protection or study)
 - the inter-cellular substance in which tissue cells (as of connective tissue) are embedded
 - the thickened epithelium at the base of a fingernail or toenail from which a new nail substance develops
3.
 - a rectangular array of mathematical elements (as the coefficients of simultaneous linear equations) that can be combined to form sums and products with similar arrays having an appropriate number of rows and columns
 - something resembling a mathematical matrix especially in rectangular arrangement of elements into rows and columns
 - an array of circuit elements (as diodes and transistors) for performing a specific function

4.
 - a main clause that contains a subordinate clause.

See also

- [Matrix control system](#)
- *[The Matrix](#)*

Mind control

Generally, the term **mind control** refers to any means of exercising involuntary control over a person's thought processes, emotions or opinions.

In general

The most pervasive forms of mind control are found in religion and society at large, for example in the rampant self-serving materialism of the present day, and in [monotheistic religions](#) and [New Age](#) teachings which promote passivity or otherwise tend to keep people serving the status quo. Thus for general purposes, specific technological tricks, such as subliminals and so forth, are not even needed, because traditional methods of propaganda and [disinformation](#) seem to work well enough. Once people have been fed a manufactured world view, [cognitive dissonance](#) keeps the majority from questioning the authorities.

The field is purposely confusing. The likely purpose of massive mind control at the societal scale probably encompasses the following:

- Promoting general passivity and docility. Encouraging mindless consumerism, and anything else which satisfies the greed of psychopaths in positions of power, who crave money, status, and more power.
- Having a ready-to-use pool of criminals and terrorists that can be activated in order to create chaos and thereby justify the establishing of a police state.
- Counteracting any movements that might threaten the *status quo*. The latter may take several forms, from infiltration to personal attacks on selected figures to provocation or propaganda.

In specific cases, techniques like [Greenbaum](#) programming appear to be in use, but then the subjects are either secret operatives or trend setters and various mass-culture and/or counter-culture leaders. We must remember that most likely the powers that be play all sides of any apparent conflict. Proof is nearly impossible to obtain, but it is generally reasonable to expect that development has proceeded since the 1960's and that the present level of accomplishment be higher than then.

Mind control does not involve a single technology or phenomenon. No particular method needs to be 100% effective in all subjects. Any practical case, on all scales, is likely to involve the joint use of multiple apparently unrelated techniques.

Extensive literature exists concerning all forms of mind control. Of course, one should expect to come principally across disinformation. The existence of the phenomenon is however well attested, even through official disclosures of the CIA's Project MKUltra from the 1950's. Since the 1960's, US government agencies deny involvement in mind control research or applications.

Types of mind control

We can divide "mind control" into the following categories.

Sociocultural

This includes any values hoisted on the subject by means of media or culture. Propaganda and propagandistic use of religion are examples. At a subtler level, the TV mass media culture is a form of mind control in its propagation of materialistic values. This may work through any medium. Psychological techniques such as NLP (neurolinguistic programming) are typical of this. Also appeal to group emotions such as fear of outsiders or identification with country are typical. The message is delivered by media and most of the subjects of 'mind control' do not come in personal contact with the controllers. This level of control seeks to frame what thoughts are possible and what thoughts will automatically be rejected or ridiculed.

Greenbaum, MKUltra and other programming

"See [Greenbaum](#), Project MKUltra

These forms of mind control are forcibly applied on selected subjects by specialized programmers. The general idea is to cause an artificial case of multiple personality disorder by forcing the mind to dissociate via extreme trauma. The dissociated fragments of personality can then be programmed by conditioning and [hypnosis](#). These methods require much work on individual subjects and are aimed at producing secret operatives for participating in espionage, murder, diverse organized crime, prostitution etc. Such mind-controlled subjects may lead an apparently normal life and can be activated by post hypnotic triggers of various forms. Generally, an outside controller or "spy master" is needed for overseeing the operation of the mind control subject.

Electronic

There is scientific evidence that various electromagnetic waves can influence the human mind. The type and magnitude of effect varies according to the frequency and intensity of signal. Frequencies at the extreme low end of the spectrum, around 10 Hz can resonate with the naturally occurring EM output of the brain and cause states of stress or relaxation. Properly pulsed microwave beams can be used to produce specific hallucinations, hearing voices, overriding motor control etc. Various patents exist concerning these technologies but research data in the public domain is scarce as one would expect.

These technologies can be applied at the individual or societal scales, and can be coupled with subliminal messages, i.e. signals whose intensity is too low to register consciously but which do register unconsciously. For example, EM signals can be used for delivering an auditory message that registers only subliminally. Also messages can be delivered to the subconscious by playing them at highly accelerated speeds, at the high end of the audible sound spectrum. The [HAARP](#) installation in Alaska is often associated with claims of electronic

mass mind control. We note that different techniques and frequency ranges will be used for control of mood or alertness and delivery of specific messages.

There are theories that the cell phone infrastructure be used to carry electronic mind control messages or that the cell phone towers also contain separate transmitters used for such applications. This cannot be readily verified. What is at any rate likely is that the ubiquitous low-intensity microwave background coming from the cell phone network and other electronics itself have a long term harmful effect on mental functioning even without any specific mind control applications. The presence or absence of signals intended for mind control cannot be established without specific knowledge of what to look for and even then any such findings are likely not to be conclusive.

Satanic ritual abuse and alien abduction

The satanic ritual abuse and [alien abduction](#) phenomena may both be mixed with mind control. Mind control techniques may be used for creating cases of either and/or transforming cases of either into something else. One possibility to consider is that there is a general low-intensity EM mind control broadcast that some sensitive individuals pick up on and decode in their subconscious into either alien abduction or satanic ritual abuse scenarios, all according to the system of beliefs and frame of reference of the target. The messages would be decoded according to widespread cultural [archetypes](#).

See also

- [COINTELPRO](#)
- [Greenbaum](#)
- [HAARP](#)

Monotheism

Literally, **monotheism** means worship of or belief in a single god. It needs to be seen in a broad historical context in order to understand its central importance in shaping the human condition.

Essentially all esoteric sources agree that at the root of creation is a sort of unity from which creation in its various branches stems. At some ultimate level of existence which is far beyond human comprehension even in theory, all is literally one.

This concept is not, however, what is generally understood with monotheism. Monotheism in general usage refers to a personal deity, such as the [Yahweh](#) of the Old Testament, the true God of Christianity or the Allah of Islam.

The historically founding concept of monotheism is a covenant between a god and a people. This is a very specific interaction and is quite other than a belief in an eventual unity of all creation. The exemplar of the monotheistic covenant is the deal between Yahweh and Abraham recounted in the Old Testament. Yahweh promises Abraham advantages in return for worship by Abraham and his tribe. This covenant is to be signed in blood, in the form of circumcision of all boy infants on their eighth day. A later story shedding light on the relationship between god and tribe is that of Isaac. Abraham is told to sacrifice his son Isaac to Yahweh and only at the last moment does Yahweh supply a ram to be sacrificed instead. The Lord giveth and the Lord taketh away.

This is not an irrelevant archaic myth. The very same covenant is at the basis of the big three monotheistic religions, Judaism, Christianity and Islam. This approach sets the tone for the rest: God is a jealous God and requires obedience and exclusive worship and will punish the heathen and heretics and reward the blindly faithful. The notion of exclusive possession of a single truth by adherents of any given monotheistic religion creates the notion of the 'other.' This other must be either converted or subjugated, sometimes destroyed.

A claim to exclusive truth is a prime tool for herding masses around a system of authority. This is seen at different scales, from creating tribal cohesion in the stories of the Old Testament to justifying large international acts of aggression, such as the crusades of the Middle Ages or today's escalation between the West and Islam.

On one hand, the idea of the jealous God is an accessory to politically or economically motivated aggression or control in general. But monotheism and the idea of a jealous God of exclusivity is not only a tool. It is also a founding principle. This principle posits a sort of divine mandate and entitlement. It is an idea that can lend an unquestionable justification for essentially anything.

[Ra](#) tells us concerning the principle of service to self that besides using humanity as a source of etheric nourishment, these same STS entities also wish to recruit and propagate their philosophy. They believe, so Ra says, that this is actually a service to the universe as a whole since they see the path of service to self and contraction as the most efficient way of promoting spiritual development.

This is a sort of battle for souls and cannot proceed by force alone. The manipulated must consent and adopt the ways of the masters. To this effect, these same masters promote the formation of local elites whose allegiance they demand in return for power. Sometimes these entities give power and assistance to the unwary just for

creating an idea of closeness, which will then lead to the formation of a ruling elite within which the doctrine of service to self can take root. In other words, power corrupts.

The whole imposition of monotheism can be seen as a worldwide operation of the above type. Naturally, different factions are needed to promote competition and struggle. On one hand this 'feeds the moon,' on the other it selects the more ruthless elements and provides chances for further polarization to service to self for the "worthy chosen".

Based on research more widely discussed in *The Secret History of the World*, it is reasonable to think that the Yahweh of the Old Testament as well as other dominator gods do correspond to actual entities existing at a level between the material and spiritual, occasionally interacting with humanity for their own ends. Despite their claims to the contrary, these are levels below any ultimate creator or unity of all which is.

Many traditions lend support to such a view. For example the [Demiurge](#) and archons of darkness of the [Gnostics](#) would correspond to this idea. The Absolute III, which [Boris Mouravieff](#) equates with the God of the Old Testament also corresponds to the general idea. The [Fourth Way](#) is rife with references to 'food for the Moon' and the 'evil magician.' It is only in character that such a 'god' would claim to be what it is not.

Naturally, there are many ways of promoting elitism and strife for control besides monotheism. Monotheism and dogmatic belief in same simply has a stupendous track record, far better than simple greed or violence for their own sakes. Among the factors that make monotheism a "winner" are that on one hand it frees one from responsibility, can make promises that never need be delivered, can appeal to genuine spiritual questing, can appeal to genuine altruistic motives and self-sacrifice, can claim superior moral status, can appeal to self-importance and vanity, all at the same time. Monotheism is not the only control system in history but it is a very successful and central one.

In the history of Christianity, we see how a teaching, likely promoted by the person(s) on whose lives the Jesus myth was based, was co-opted and made an extension of the monotheistic paradigm discussed above. The emperor Constantine shaped the early church from a loosely coupled following of Jesus' and Gnostic teachings into a centralized instrument of power. In so doing, however, a certain amount of the original had to be left in for credibility. Another by-product of this maneuver was that the Old Testament had to be legitimized, bringing its 'Demiurgic' influences into the combination.

See also

- [Goddess](#)
- [Service to others and service to self](#)

Montauk Project

The Montauk project is said to be a successor of the [Philadelphia Experiment](#). A colorful mythos exists around the activities allegedly carried out by shadowy secret government parties at a former US Air Force base at Montauk Point in Long Island.

The stories are best known through a series of books by David Moon and Preston Nickles and various articles and talks by Al Bielek. These parties are themselves shady and almost certainly disinformation agents. This does not, however, necessarily mean that all they say is false but one should not take their claims too literally either.

The following is a summary of the salient points of the myth:

Ever since the early 1960's up to 1983, Montauk was the site of secret mind control and hyperdimensional physics research. This research involved anything from former nazi scientists to aliens to occultists. The research started with experiments on the use of microwaves for mind control and the story claims that soon the researchers could cause crime waves, invasions by wild animals and many other effects on the population of a nearby town simply by modulating the microwave output from a radar.

Later, the same researchers constructed the Montauk chair, using which a psychic could materialize objects of thoughts and bring various entities into manifestation from futures and pasts and parallel universes. The Montauk chair was in essence a recorder and amplifier of brain waves coupled to crystals and other exotic technology. Soon the researchers could open space-time tunnels to Mars and other places and explore various futures.

The Montauk boys were a group of mind controlled Aryan looking young men used in these experiments.

At a point in 1983, Duncan Cameron, the alleged main psychic and operator of the Montauk chair underwent some sort of religious conversion and suddenly realized that the uses of the experiments were in essence evil and that these should be stopped. This he brought to pass by materializing a prehistoric monster who proceeded to wreck the equipment which had brought it to manifestation. This shut down the operations for a period of time.

Duncan Cameron and his half brother Al Bielek could however not be killed because they were entangled in a time loop involving an interaction between the Philadelphia Experiment and Montauk and their disappearance would somehow compromise the consistency of reality itself. Thus it came to pass that they got to tell their wondrous story.

We may study this is a case of disinformation. The [Cassiopaeans](#) say that some of the materialization and other experiments indeed took place and that the Philadelphia Experiment was real. However, Bielek and company are so flaky in both their stories and their personal conduct with all who have tried doing business with them around promoting the Montauk mythos that it is hard to take anything they say seriously. The probable situation is that

there is a kernel of truth that has been smeared over with such a plenty of wild and ever-shifting allegations that people who take any closer look at the phenomenon are simply repelled by it. Any Montauk literature should be read with this in mind. There is a chance that some part of the mindset or goals or methods of the actual players be seen through the haze but one must be very critical in such researches.

See also

- [Philadelphia Experiment](#)

New World Order

The term "New World Order" refers to a "new" order where a shadowy organization of elites control the destiny of the common man. It is in essence, an end to class struggle as a minority group controls the majority.

Formerly, the term was generally used by United States citizens to describe a fear of being under the control of the United Nations. However, it seems that the converse has occurred.

The origins of the term are cloudy. HG Wells wrote a book titled *The New World Order* in 1940, theorizing what would occur after World War II. Strangely enough, the machinations were already occurring. For example: the wheels of finance in motion between the Axis and Allied sides via the Swiss Bank of International Settlements!

The term has also been used by certain Christian groups to stir up an underlying fear of a "one world religion" which seems to be a "sign" of the NWO.

We observe that the "New World Order" is merely the Old World Order in new clothes. The minority has ruled the majority, whether as monarchy, oligarchy, or "democracy", for all of history.

See also

- [Matrix control system](#)
- [Consortium](#)
- [Illuminati](#)

Quorum

According to the Cassiopaeans, the Quorum is a group working at the higher echelons of the hierarchy of Earth. It is described as a "deeper knowledge organization". The Quorum are said to communicate with the Cassiopaeans regularly, and be primarily composed of aliens working together with the higher levels of the Illuminati.

The following part of the transcript describes their function as "watchers":

Q: (L) How is the Quorum important in regard to the Earth changes?

A: Watchers.

Q: (L) Why is it important to have watchers?

A: Keep track of prophecies.

The nature of the Quorum was described in a visual. The image given was that of a colored circle where the colors blend and overlap at certain junctions. The Quorum was depicted as being at a junction where the 'positive' and 'negative' aspects of creation overlapped and blended:

Q: (L) Okay, I am contemplating a cycling circle.

A: Now, two halves representing positive and negative. Two halves.

[...]

Q: (L) Okay. A blending. Yet two halves.

A: Of a circle.

Q: (L) Who designed this circle?

A: Natural frequency wave. Some near conjunction blend both service patterns and each "camp" to create perfect balance.

Q:(L) Okay, so the Illuminati are the higher level on the pathway of service to self and somehow, by reaching these higher levels may have come to realizations or frequencies which have caused their position to be modified or blended to where service to self becomes or incorporates or moves them to service to others realizations, is this correct?

A: Continue.

[...]

A: Service to others provides the perfect balance of those two realities; service to self is the diametrical opposite closing the grand cycle in perfect balance.

Q: (L) So it is necessary to have a pathway of service to self in order for the pathway of service to

others to exist?

A: Yes.

Q: (L) And those who are in the quorum and the illuminati...

A: Blends in middle.

It was mentioned in the transcripts that this organization is completely secret to mankind at this time, but said to be important in regards to the future.



The Matrix, 1999

The Matrix

The Matrix is a 1999 film created by The Wachowskis, depicting a future where a reality as perceived by most humans is a simulated world called "the Matrix", created by the machines to control the human population, while their bodies are being used as an energy source. Computer programmer Thomas Anderson ("Neo") discovers this truth and found himself into a fight with allies against the machines.

The film is followed by *The Matrix Reloaded* and *The Matrix Revolutions*.

The Matrix is a good analogy of a matrix control system that describe a present-day Earth reality.

As [Laura Knight-Jadczyk](#) wrote in an introduction chapter from her *Amazing Grace*:

Recently we watched the wildly popular film, *The Matrix*, on the recommendation of our teen-aged son. He declared to us that it was a "totally awesome metaphor" for all the information we had been

receiving from the Cassiopaeans, as well as the work we have been doing in both theoretical and practical ways. Naturally, we were skeptical that such a young person could really grasp the nature of our work and our thinking, but we were surprised to discover just how accurate his description was.

The experience of viewing this film was, to put it mildly, stunning. It is one thing to be thinking certain things and to be working in those directions with real physics and math, and another to see a presentation of so accurate an analogy that even a high-school student could appreciate its subtleties.

There were, of course, some slight variations in the presentation, but overall, it was so startlingly close to our own speculations – including the most amazing reference to *déjà vu* as a “change in the program” (for us, evidence of a time-loop), that we were left with our mouths hanging open.

The major analogy of the movie was that the “real now” was a control system that produced a “programmed dream of reality” experienced by those “trapped in the Matrix.” The Matrix Reality was based on the way things were in the past, before a terrible event had occurred to destroy the World-That-Was. After that cataclysmic event, everything came under the control of computers which had become sentient and needed to utilize human beings as “power sources”, or “food”.

The difference between that view and our own was that we were proposing a theoretical para-physical realm as another layer in the structure of space-time from which our own reality is projected, looping over and over again in endless variations. This para-physical reality is inhabited by beings of both positive and negative polarity who have “graduated” from our reality. Not necessarily in the sense of “dying” and going to a strictly ethereal realm, as many seekers into metaphysical truths have attempted to understand this concept. These beings exist, effectively, in a world of the future that creates our present by projecting itself into the past. But if we think about the future in terms of probable futures, or branching universes, then what we do now, whether we wake up from the Matrix or not, determines what kind of future we will experience, individually and collectively.

Notable quotes

Morpheus

- The Matrix is a system, Neo. That system is our enemy. But when you're inside, you look around, what do you see? Businessmen, teachers, lawyers, carpenters. The very minds of the people we are trying to save. But until we do, these people are still a part of that system and that makes them our enemy. You have to understand, most of these people are not ready to be unplugged. And many of them are so inured, so hopelessly dependent on the system, that they will fight to protect it.
- This is your last chance. After this, there is no turning back. You take the blue pill - the story ends, you wake up in your bed and believe whatever you want to believe. You take the red pill - you stay in

Wonderland and I show you how deep the rabbit-hole goes.

- What is real? How do you define "real"? If you're talking about what you can feel, what you can smell, what you can taste and see, then "real" is simply electrical signals interpreted by your brain.

Morpheus & Neo

Morpheus: The Matrix is everywhere. It is all around us. Even now, in this very room. You can see it when you look out your window or when you turn on your television. You can feel it when you go to work...when you go to church...when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth.

Neo: What truth?

Morpheus: That you are a slave, Neo. Like everyone else you were born into bondage. Into a prison that you cannot taste or see or touch. A prison for your mind.

See also

- [Matrix control system](#)
- [Food for the Moon](#)
- [Evil magician](#)

Movies and TV series

A number of movies on different topics – fiction and non-fiction alike – have been discussed on the [Cassiopaea Forum](#). Some are recommended, as they convey useful information or give perspective – whether on a particular topic or regarding life in a broader sense. Occasionally, a TV series may also fall into this category. The ones described on this wiki are listed on this page.

V for Vendetta

V for Vendetta is a 2006 film, written by the Wachowskis, based on Alan Moore and David Lloyd's 1982 graphic novel of the same name. A freedom fighter goes by the name of "V" who attempts to start a revolution against a fascist regime that has a complete control over dystopian England during the late 2020s and sought out to kill its opponents from concentration camps (where "V" was subjected). Evey, a working-class woman found herself caught in "V"'s mission while Inspector Finch leads a pursue to stop "V".

The Gunpowder Plot of 1605 (5 November 1605) is V's historical inspiration for the revolution against Adam Sutler's fascist regime.

This film is highly recommended by [FotCM](#) as it portrays a totalitarian society more realistically than any other films thus far.

As [Laura Knight-Jadczyk](#) wrote on [V for Vendetta](#) thread at the Cassiopaea Forum:

This subject has exercised me also. I mean, once you truly understand the nature of the psychopath, what to do about it? Once you know that they are truly mad-dog, consciencless killers under a mask of sanity, in a three piece suit, what do you do about it? And most particularly, what do you do about it when they are in positions of almost absolute power?

When you see the scenario as set up in the movie, *V for Vendetta*, you can see that it is almost exactly the problem we face. How do you get such creatures as that OUT of power? Remember what Lobaczewski wrote about them:

Much too common is the pattern of error which reasons that purportedly autocratic leaders of countries affected by this pathocracy actually possess decision-making powers in areas which they in fact do not. Millions of people, including ministers and members of parliaments, ponder the dilemma of whether such a ruler could not, under certain circumstances, modify his convictions somewhat and relinquish his dreams of conquering the world; they continue hope that this will be



V for Vendetta, 2006

the eventual outcome.

People with personal experience in such a system may attempt to persuade them that their dreams, although decent, lack a foundation in reality, but at the same time they sense a lack of concrete arguments on their part. Such an explanation is in fact impossible within the realm of the natural language of psychological concepts; only an objective comprehension of the historical phenomenon and its essentially deviant nature permits light to be shed upon the causes of **the perennial deceitfulness of this macrosocial pathological phenomenon.**

The actions of this phenomenon affect an entire society, starting with the leaders and infiltrating every village, small town, factory, business, or farm. The pathological social structure gradually covers the entire country, creating a "new class" within that nation. **This privileged class of deviants feels permanently threatened by the "others", i.e. by the majority of normal people. Neither do the pathocrats entertain any illusions about their personal fate should there be a return to the system of normal man.** [...]

If the laws of normal man were to be reinstated, they and theirs could be subjected to judgment, including a moralizing interpretation of their psychological deviations; they would be threatened by a loss of freedom and life, not merely a loss of position and privilege. Since they are incapable of this kind of sacrifice, **the survival of a system which is the best for them becomes a moral imperative.**

Such a threat must be battled by means of any and all psychological and political cunning implemented with a lack of scruples with regard to those other "inferior-quality" people that can be shocking in its depravity.

Pathocracy survives thanks to the feeling of being threatened by the society of normal people, as well as by other countries wherein various forms of the system of normal man persist. For the rulers, staying on the top is therefore the classic problem of "to be or not to be". [...]

We can thus formulate a more cautious question: can such a system ever waive territorial and political expansion abroad and settle for its present possessions? What would happen if such a state of affairs ensured internal peace, corresponding order, and relative prosperity within the nation? The overwhelming majority of the country's population would then make skillful use of all the emerging possibilities, taking advantage of their superior qualifications in order to fight for an ever-increasing scope of activities; thanks to their higher birth rate, their power will increase. This majority will be joined by some sons from the privileged class who did not inherit the pathological genes. The pathocracy's dominance will weaken imperceptibly but steadily, finally leading to a situation wherein the society of normal people reaches for power.

This is a nightmare vision to the psychopaths.

Thus, the biological, psychological, moral, and economic destruction of the majority of normal people becomes, for the pathocrats, a "biological" necessity.

Many means serve this end, starting with concentration camps and including warfare with an obstinate, well-armed foe who will devastate and debilitate the human power thrown at him, namely the very power jeopardizing pathocrats rule: the sons of normal man sent out to fight for an illusionary "noble cause." Once safely dead, the soldiers will then be decreed heroes to be revered in paeans, useful for raising a new generation faithful to the pathocracy and ever willing to go to their deaths to protect it. [...]

Pathocracy has other internal reasons for pursuing expansionism through the use of all means possible. As long as that "other" world governed by the systems of normal man exists, it inducts into the non-pathological majority a certain sense of direction. The non-pathological majority of the country's population will never stop dreaming of the reinstatement of the normal man's system in any possible form. This majority will never stop watching other countries, waiting for the opportune moment; its attention and power must therefore be distracted from this purpose, and the masses must be "educated" and channeled in the direction of imperialist strivings. This goal must be pursued doggedly so that everyone knows what is being fought for and in whose name harsh discipline and poverty must be endured. The latter factor - creating conditions of poverty and hardship - effectively limits the possibility of "subversive" activities on the part of the society of normal people.

The ideology must, of course, furnish a corresponding justification for this alleged right to conquer the world and must therefore be properly elaborated. Expansionism is derived from the very nature of pathocracy, not from ideology, but this fact must be masked by ideology. Whenever this phenomenon has been witnessed in history, imperialism was always its most demonstrative quality.

In short, the objective fact is: **Thus, the biological, psychological, moral, and economic destruction of the majority of normal people becomes, for the pathocrats, a "biological" necessity.**

That IS their goal.

So, how to deal with that fact? How to deal with it in terms of the future of Free Will and Freedom for All of humanity?

Notable quotes

V

Vi veri veniversum vivus vici

By the power of truth, I while living have conquered the universe.

V's Speech To England

Good evening, London. Allow me first to apologize for this interruption. I do, like many of you, appreciate the comforts of everyday routine, the security of the familiar, the tranquility of repetition. I enjoy them as much as any bloke. But in the spirit of commemoration, thereby those important events of the past usually associated with someone's death or the end of some awful bloody struggle are celebrated with a nice holiday, I thought we could mark this November the 5th, a day that is sadly no longer remembered, by taking some time out of our daily lives to sit down and have a little chat.

There are, of course, those who do not want us to speak. I suspect even now, orders are being shouted into telephones, and men with guns will soon be on their way.

Why?

Because while the truncheon may be used in lieu of conversation, words will always retain their power. Words offer the means to meaning, and for those who will listen, the enunciation of truth.

And the truth is, there is something terribly wrong with this country, isn't there? Cruelty and injustice, intolerance and oppression. And where once you had the freedom to object, to think and speak as you saw fit, you now have censors and systems of surveillance coercing your conformity and soliciting your submission.

How did this happen? Who's to blame?

Well, certainly, there are those who are more responsible than others, and they will be held accountable. But again, truth be told, if you're looking for the guilty, you need only look into a mirror.

I know why you did it. I know you were afraid. Who wouldn't be? War, terror, disease. They were a myriad of problems which conspired to corrupt your reason and rob you of your common sense.

Fear got the best of you, and in your panic you turned to the now high chancellor, Adam Sutler. He promised you order, he promised you peace, and all he demanded in return was your silent, obedient consent.

Last night, I sought to end that silence. Last night, I destroyed the Old Bailey to remind this country of what it has forgotten.

More than four hundred years ago, a great citizen wished to imbed the fifth of November forever in our memory. His hope was to remind the world that fairness, justice, and freedom are more than words, they are perspectives.

So, if you've seen nothing, if the crimes of this government remain unknown to you, then I would

suggest that you allow the fifth of November to pass unmarked. But if you see what I see, if you feel as I feel, and if you would seek as I seek, then I ask you to stand beside me, one year from tonight, outside the gates of Parliament, and together we shall give them a fifth of November that shall never, ever be forgot.

Evey Hammond

”Remember, remember
The fifth of November
The gunpowder treason and plot.
I know of no reason
Why the gunpowder treason
Should ever be forgot.”

But what of the man? I know his name was Guy Fawkes, and I know that, in 1605, he attempted to blow up the houses of Parliament. But who was he really? What was he like? We are told to remember the idea, not the man, because a man can fail. He can be caught. He can be killed and forgotten. But four hundred years later an idea can still change the world. I’ve witnessed firsthand the power of ideas. I’ve seen people kill in the name of them; and die defending them. But you cannot kiss an idea, cannot touch it or hold it. Ideas do not bleed. They do not feel pain. They do not love. And it is not an idea that I miss, it is a man. A man that made me remember the fifth of November. A man that I will never forget.

Valerie Page

I shall die here. Every inch of me will perish. Every inch but one. An inch...It is small, and fragile, and it is the only thing in the world worth having. We must never lose it or give it away. We must never let them take it from us. I hope that whoever you are, you escape this place. I hope that the worlds turns, and that things get better. But what I hope most of all is that you understand what I mean when I tell you that, even though I do not know you, and even though I may never meet you, laugh with you, cry with you, or kiss you, I love you. With all my heart, I love you.

Dominic & Finch

Dominic: I went by Parliament. Never seen anything like it — tanks, antiaircraft, infantry — it makes you wish that no one would show up tonight. But if they do, what do you think will happen?

Finch: What usually happens when people without guns stand up to people *with* guns.

Creedy & V

Creedy: [*Starts shooting the approaching V*] Die! Die! Why won't you die?! [*His gun clicks empty*] Why won't you die?

V: Beneath this mask, there is more than flesh. Beneath this mask, there is an *idea*, Mr Creedy. And ideas are bulletproof!

V & Finch

V: Our Story begins, as these stories often do, with a young up-and-coming politician. He's a deeply religious man and a member of the Conservative Party. He's completely single-minded and has no regard for the political process. The more power he attains, the more obvious his zealotry and the more aggressive his supporters become.

Eventually, his party launches a special project in the name of national security. At first it's believed to be a search for biological weapons and it's pursued without regard to its cost. However, the true goal of this project is power. Complete and total hegemonic domination. The project, however, ends violently.

But the efforts of those involved are not in vain for a new ability to wage war is born from the blood of one of the victims. Imagine a virus, the most terrifying virus you can and then imagine that you and you alone have the cure. But if your ultimate goal is power, how best to use such a weapon?

Well, it's at this point in our story that along came a spider. Here's a man seemingly without a conscience for whom the ends always justify the means. He suggests that their target should not be an enemy of the country...but rather, the country itself.

Three targets are chosen to maximize the effect of the attack: a school, a tube station and a water-treatment plant. Several hundred die within the first few weeks. Fueled by the media, fear and panic spread quickly, fracturing and dividing the country until, at last, the true goal comes into view. Before the St. Mary's crises, no one would have predicted the results of the election that year. No one. And then not long after the election, lo and behold, a miracle.

Some believed it was the work of God himself. But it was a pharmaceutical company controlled by certain party members that made them all obscenely rich. A year later, several extremists are tried, found guilty and executed while a memorial is built to canonize their victims.

But the end result, the true genius of the plan, was the fear.

Fear became the ultimate tool of this government. And through it, our politician was ultimately appointed...to the newly created position of high chancellor. The rest, as they say, is history.

Inspector: Can you prove any of this?

V: Why do you think I'm still alive?

Inspector: All right, We'd like to take you into protective custody, Mr. Rookwood.

V: I'm sure you would. But if you want that recording, you'll do what I tell you to do. You'll put Creedy under 24-hour surveillance. When I feel safe he can't pick his nose without you knowing, I'll contact you again. Till then, cheerio.

Inspector: Rookwood, Why didn't you come forward before? What were you waiting for?

V: Well, for you, inspector. I needed you.

Further readings

- [SotT: Guy Fawkes, the 'Gunpowder Plot' and how false flag operations have shaped history](#)
- [SotT: Guy Fawkes Day: Why 'V for Vendetta' is more important than ever](#)
- [Cassiopea Forum: V for Vendetta](#)
- [Cassiopea Forum: V for Vendetta - Wachowski brothers](#)
- [YouTube: V for Vendetta: The Revolutionary Speech](#)

See also

- [Matrix control system](#)
- [New World Order](#)
- [The powers that be](#)

Mythology

Archetype

The word **archetype** can mean a variety of different things, but generally refers to a universal idea or exemplar of a principle. The word is used in metaphysics, psychology, study of myths, and other fields. We could say that Plato's world of ideas is populated with archetypal forms. We could say that Perseus embodies the [heroic archetype](#).

Ideals of religion, popular tales and legends seem to coalesce around recurring patterns and characters. The Arthurian mythos or the idea of a risen savior god are examples. A story told and retold tends to converge towards an archetypal form.

[Fourth Way](#) derived work deals with archetypes in an theory of personality based on the enneagram, for example. [George Gurdjieff](#) himself acknowledged that there exists a certain human typology having to do with archetypes but discussing such in detail would only lead to useless speculation and wisecracking, unless the student were much more advanced than those he had.

In Jungian psychology, man has a collection of personal archetypes that manifest variously in his conscious and subconscious functioning. These include shadow, anima/animus, syzygi and others. For example, the shadow of man is the repository of normally suppressed dark intentions, anima/animus is the representation of a form of the opposite sex, also the suppressed characteristic of the opposite sex in the self etc. Carl Jung sees the unconscious as populated by such vague but somehow universal archetypes. In addition to this, there are transpersonal or global archetypes, a sort of racial or species memory of universal forms.

In the [Ra](#) material, the [Tarot](#) is analyzed in terms of archetypes. Any process of development or creation is seen to involve these archetypes: the [Matrix](#), a sort of prime material or womb or blank canvas, a potentiator, one that defines the possible forms that may arise out of the matrix, the catalyst which is the cause of arising, the experience which is that which arises, the signifier which is a choice of semantic interpretation, the transformation which is the next result and the great way which is a sort of synthesis. The concept is multifaceted and complex.

Many sources use the word but often use somewhat different sets of basic and derived archetypes, specific to the context. There is no universal dictionary of archetypes *per se*.

See also

- [Thought center](#)
- [Names of God](#)

Axis mundi

In shamanism, the **axis mundi** (*center of the world*, or *world axis*) – often symbolized by a pole, tree (the *world tree*), rope, or ladder – was considered to be the point where three worlds converged: Heaven, Earth, and the netherworld. [Laura Knight-Jadczyk](#) describes it as such in *The Secret History of the World*:

One of the very ancient aspects of the idea of Celestial Archetypes was the concept of the "Axis Mundi," or "Center of the World". This was a point where Heaven, Earth and Hell met and where Time was abolished and passage to one region or another was possible. At any point where there was a convergence of the three realms, a "temple" was considered to exist whether one was constructed there or not. This center was the zone of the sacred - of absolute reality - and was symbolized by trees, fountains, ladders, ropes, and so forth. Interaction with these symbols was considered initiatory and took place in a timeless state. Thus, it has been theorized that religious rituals were developed in an attempt to "connect" to this divine Model or archetype. In this way, a sacrifice was not only an imitation of the original sacrifice of the god, it somehow was seen to be an alignment of the three realms, the creating of a "passage" of some sort along the Axis Mundi.

So, for a moment, during the ritual or sacrifice, the supplicant was identifying him or her self with the primordial gesture and thereby abolishing time, the burden of the Terror of History, and regenerating him or herself and all the related participants. There are endless examples of scapegoats and dying gods and sacrificed kings as well as a host of "substitutes" in terms of a variety of animals and other products offered to the gods. We are going to suggest that it is, indeed, through "sacrifice" that man "identifies with the gods," and "aligns himself with the Axis Mundi," but it is in a sacrifice of a very different sort - one that sacrifices our "animal nature," and that this has been corrupted to mean that an "external" sacrifice or ritual is required. We are going to suggest that this "ladder" or "tree" image is a reflection of our very own DNA, and that it is through the DNA that man regains his "Timeless State."

One might also compare the axis mundi to what [Boris Mouravieff](#) describes as the [magnetic center](#). The magnetic center is "fused" by slowly climbing the [staircase](#) in an effort to unite and balance the three [centers](#) – our three personal "worlds" – the emotional, intellectual, and moving centers.

See also

- [Boris Mouravieff](#)
- [Staircase \(Fourth Way\)](#)

Fisher King

In the Grail/Arthurian mythos, the Fisher King is wounded and presides over a land stripped of vitality, lying sick or lame in a sumptuous castle slowly falling into ruin.

The castle of the Fisher King features a strange passage of time, as if decoupled from the normal flow of time. Maybe the theme of time refers to the events taking place in some privileged state, somewhere between the normal world and the world of archetypes. Maybe this refers to a sort of nodal point or point of renewal of a cycle.

In accordance with the heroic archetype, Percival is expected to bring new life to the land and heal the ailing king by passing a test. The test consists of questing for and finally being revealed the Graal and asking the apparition "whence it cometh and whom thereof was served".

Percival is so awestruck by the apparition that he forgets all and the land is not healed. This will only come later.

We could say that Percival failed to self-remember. We could also say that Percival was awed by effects and forgot the duality inherent in spiritual matters, 'whom thereof is served,' i.e. the difference between the polarities of STO and STS. Of course such discernment is only meaningful if one is consciously present in the first place, i.e. remembers oneself.

As many characters of the Grail mythos, the Fisher King may be a composite. The French word *pecheur* may mean either sinner or fisher. The king may be sickly or wounded, often in the thigh, as a result of some sin of the king. The Cassiopaea material associates the theme of the wounded thigh with being a representative or puppet of higher negative forces. In this light the hero's work of restoration has to do with discernment and promoting free will. Whom is thereof served?

An additional difficulty of interpretation comes from the fact that the "good" and "bad" elements and forces and symbols may be swapped in the retelling. Still, we retain the central theme of asking to discern and thereby reviving the ailing world.

See also

- [Grail](#)
- [Heroic archetype](#)
- [The Secret History of the World](#)

Goddess

Archeology and mythology suggest that a masculine, often war-like and vindictive dominator god supplanted a feminine, co-operation oriented **goddess** at some point in prehistory. This was a global development, although its timing varies and there is evidence of the co-existence of both forms of worship for a time.

[Laura Knight-Jadczyk](#) discusses this subject, and how the notion of gender ties in with the divine in her article series, "[The Grail Quest and The Destiny of Man](#)", as well as in her book *The Secret History of the World*. We will use this as our starting point and frame of reference in the below.

The goddess worship may be tied to the more northern latitudes and to archaic [shamanism](#) which partially remains in native traditions worldwide, as in Siberia and Mongolia. The bloodthirsty dominator god was a more southern phenomenon, as seen with Baal and [Yahweh](#) in North Africa, the gods of the Indus civilization and the feathered serpents of meso-American ancient civilizations. But this is not completely clear-cut, since there is also evidence of bloody conquest by northern peoples. (For more on the north-south divide in the nature of ancient historical and prehistorical civilizations, see [circle people vs. pyramid people](#).)

The shift from a goddess deity to [monotheistic](#) worship of a male dominator god appears to indicate a fundamental change of cultural values and social organization. We can summarize it as follows:

- *Abundance vs. exclusivity.* Nature is no longer seen as providing; it must be made to yield.
- *Cyclic time vs. linear time.* Formerly, in [cyclical time](#), all things recur and every end is followed by a new beginning. With the [linear time](#) model, there is an end once and for all and only the 'chosen' survive.
- *Place of women in society.* It seems the social status of women took a decisive fall with the establishment of agricultural settlements and monotheism.
- *Polytheism vs. monotheism.* The monotheistic dominator god requires exclusive worship and makes threats to enforce this.
- *Hunter-gatherer and herding vs. land ownership and large scale agriculture and cities.* There is generally little written record of goddess worship. Records seem to begin with commerce and centralized rule associated with large scale agriculture and cities.
- *Establishment of a professional and exclusive priestly establishment.* Shamanism also had its tradition and forms, but the establishment of a priestly cast as the exclusive mediators between the people and the divine seems to coincide with the decline of the prehistoric goddess. Leviticus gives the general idea of a legalistic and formalized religion with a priestly cast in power. The divine becomes an instrument of institutionalized power instead of being a part of life.

The decline of the goddess seems to coincide with a general vilification of women, as in the Old Testament story of Genesis or the myth of Helen of Troy being at the source of the calamity of the Trojan war.

All these developments range over an extremely broad range of geography and time and we can hardly speak

of any single event or consistent timeline.

The transitions discussed above took place in pre-historic times and the evidence for them is archeological and sometimes carried over in myth which was said to have already been ancient when first recorded. The megalithic cultures of Europe may have been a more recent part of the ancient goddess worship, extending near historical times.

We will next look at manifestations of the feminine in the divine over historical times.

The ascent into power of the single monotheistic male deity was very slow. It took millennia for the goddess to be completely eclipsed, this eclipse reaching its peak probably in the Middle Ages, through both the Catholics of the West and the Islamic expansion from the Middle East. The crusades, witch hunts, and the extermination of the Cathars correspond to the low point of the goddess.

It seems that the dominator god started as a consort or defender of the goddess, progressively eclipsing the latter. Even in the Old Testament, the main manifesto of the male dominator, God is variously referred to by names of masculine and feminine gender. A once and for all substitution was not possible, hence tradition had to be morphed slowly.

In ancient Egypt the worship of Isis was eclipsed by the solar deity [Ra](#). The union of Isis and Osiris may well represent a survival of the pre-historic goddess and the concept of the divine union of male and female and shamanistic ascent to the higher worlds. The worship of the solar deity, the edification of massive temples and centralized theocratic rule however drove these to the side. The Isis mysteries, it seems, survived well past Egyptian times in hermetic form, as suggested by [Fulcanelli](#) and others. As always, establishing authenticity is problematic.

By Greek and Roman times, the male head of the Pantheon was already installed but the pantheon was heterogeneous and practices varied widely. Local deities were also frequently absorbed into the pantheon thus we cannot speak of any great monopoly of worship. The mystery schools of antiquity probably contained survivals of the goddess and ancient shamanistic practices.

The takeover of the one dominator took a decisive step when Constantine hijacked primitive Christianity and made it the exclusive state religion. With this he also came to validate the [Yahweh](#) of the Old Testament.

Elements of the divine feminine are also found in the broader Christian tradition. The Sophia of the Gnostics is a sort of errant feminine principle of wisdom which is fallen to Earth. This same Sophia is sometimes seen as a feminine principle of wisdom mediating between the world and the Holy Spirit. Virgin Mary may have received most of the heritage of the goddess within the Christian tradition, now however well absorbed into the patriarchal framework. Myths of Maria Magdalena as the female disciple or sometimes spouse of Christ also form a certain undercurrent in the stream of tradition.

While the goddess is mostly associated with earth, fertility, things which grow, abundance, culture and peace, this is not always so. In the Hellenic pantheon the many goddesses had a definite mean streak, as in scheming, jealousy, aggression and fickleness. The Greek pantheon was, at least on the exterior, remarkably anthropomorphic, as if being a celestial projection of the human penchant for drama.

The best known representation of the dark side of the feminine may be the Hindu Kali.

Further reading

- *The Secret History of the World*

See also

- [Circle people vs. pyramid people](#)
- [God](#)
- [Monotheism](#)
- [Yahweh](#)

Grail

In standard usage, the Holy Grail is a cup or platter used at the last supper by Christ and his disciples. This object has then become the quintessential goal of knightly quests. The Grail is used allegorically to denote the highest achievement of any field, for example, producing a unified theory of the four forces of gravity, electromagnetic, weak and strong nuclear forces could be called the holy grail of physics.

The field of claimed esoteric culture is full of references to the Grail in a bewildering array of contexts and constructions.

The Grail mythos was popularized in the 12th century by [Chrétien de Troyes](#). This was followed by a multiplicity of prequels and sequels, most claiming to draw on some hidden tradition or secret source. The only thing that seems relatively sure is that much confusion was spread over a probably ancient, pre-Christian complex of myth.

Secret History analyzes the topic in some detail. The scholars Littleton and Malcor in their book, *From Scythia to Camelot: A Radical Reassessment of the Legends of King Arthur, the Knights of the Round Table, and the Holy Grail*, trace the Grail theme to the Nart sagas of Ossetia, in Southern Caucasus. The themes of the cup, lance etc. would have come with Alanic mercenaries from Iran/Caucasus to the British Isles and Western Europe in the 5th century with the Roman occupation.

These same tribes would then have integrated with the indigenous population and formed a large part of the nobility of the Middle Ages.

Chretien de Troyes was himself sponsored by these families, wherein an oral tradition might have survived.

It appears that the characters of Lancelot, King Arthur and Batros of the Nart sagas are versions of one theme. When the different lines of transmission merged in the Middle Ages, were Christianized and absorbed some of the Celtic lore, many of the characters were alternately split and merged, resulting in much variation on basic themes.

The diverse esoteric overlays on the Grail theme are plausible as such, in their own context but there is no guarantee that they have any relation to the original theme. They could as well be disinformation and a smoke screen, but then even a smoke screen will contain some truth if it is to be effective.

See also

- [Heroic archetype](#)
- [Fisher King](#)

Heroic archetype

Joseph Campbell, in *The Hero with a Thousand Faces*, distinguishes several common traits shared by the great heroes of myth. This common pattern forms the **heroic archetype**.

There is an unusual birth and childhood. Perseus was the son of a princess and Zeus. Percival was the widow's son. Both grow up secluded and without a father. They are gifted but the gift may be latent and they live without worldly recognition and are generally unsophisticated or *naïve* when it comes to the ways of the world.

They are called to complete a quest. Perseus was set up to fail by his stepfather when he was sent to fetch Gorgon's head. He had no choice, though, as he needed to save his mother.

There is often some arduous work of preparation or purification. Hercules was called to clean the Augean stables. This is an allegory for inner work as well as leaving the routines of the ordinary world behind.

They receive supernatural help. Athena gives Perseus a reflecting shield.

They enter an otherworldly, terrifying situation and they achieve a victory. This allows them to return with a new power. From the Gorgon's blood sprang the winged horse, Pegasus.

They return and claim what was theirs but was denied them before. In so doing they bring some boon to the land. Perseus saves Andromeda in the nick of time, claims her as his wife and proceeds to bring justice to the land.

The path of the hero is beset by dangers. The world of legend is full of failed heroes. Percival forgets the essential key question when he finally attains the [Grail](#), although he succeeds later. Prometheus cheats the gods and while he does give fire to man he is destroyed in the process. Most do not get past the call to the adventure and remain in the world of the ordinary and do not enter the [archetypal](#). King Minos, whose touch turned all to gold was cursed with a poetic punishment for his materialism.

Even in the first Harry Potter novel, we see the basic, classic stages of the heroic journey.

It is not for nothing that the epic legends are often called cycles, as in Arthurian Cycle. Cycle means a repeating whole, a sequence. Looking deeper, we see the idea of cyclic time, or an archetypal form that is again and again projected in the visible world and lends its spirit to each such mythic cycle. The hero is ever new, yet the same. The rebirth of the hero through victory is like a branching point in time, a privileged moment at which the gap between the archetypal world of the "higher densities" and the visible world can be bridged and new life and truth brought to the world below.

This idea is expressed at many scales from personal to planetary. Still, there is an enduring and invariant quality to the heroic journey.

In the context of the present work, we perceive a global re-enactment of the land falling into chaos before some radical event that will redefine past, present and future. The call to adventure for the hero is abundantly clear. The point of encountering the Gorgon, the decisive moment towards which all is drawn as by destiny is the as yet unseen moment of which much esoteric tradition speaks. In the [Cassiopaeon](#) terminology, this is called [the](#)

Wave.

An in-depth discussion of the forms of the heroic archetype can be found in [Laura Knight-Jadczyk's *The Wave Series*](#) books.

See also

- [Grail](#)
- [Fisher King](#)
- [The Wave](#)

Tuatha de Danaan

In Irish folk tradition, the Tuatha de Danaan are a mythical faery race that variously came by sea from the north, from the air on clouds or from the Atlantic. They invaded Ireland and were later defeated and driven underground, whence they sometimes appear to this day. It appears that the pre-Christian Celtic religion, along with the legend of the Tuatha de Danaan survived as folk stories to the present day. The various gods were superposed onto the legend of the Tuatha de Danaan as their tribal chiefs and heroes.

The Tuatha de Danaan are said to have four magical treasures, these being a cauldron, spear, stone and sword.

The Tuatha de Danaan are said to be descended from Danu, the Celtic mother goddess. They are said to be the pre-Celtic occupants of Ireland. Much specific information is found on the Internet and we will not reproduce it here. Instead we will suggest correspondences between this myth and other material covered in the FotCM research. The following is from the perspective of *Secret History* and other material by [Laura Knight-Jadczyk](#).

It is possible that the Greek civilization was civilized from the North. Information was carried via a complex route from a circular temple of Apollo in the North to Delos. This temple of Apollo may have been Stonehenge. The Celtic god Dagda corresponds closely to Apollo, to the point of having a lyre whose playing sets the seasons in order.

Also the treasures of the Tuatha de Danaan bear a resemblance to the fabled Grail ensemble, which we also encounter in the Caucasus.

In the Old Testament are mentions of the tribe of Dan having produced a masterful artisan, the archetype for the Masonic Hiram Abiff. Also the hero Perseus is the son of Dani. Also, the Achians of the Iliad have a group called Danaans.

The Tuatha de Danaan are described as not quite physical and not quite spirits. They are credited with voluntary invisibility and other psychic powers. These resemble the descriptions of "4th density" and the strangeness accompanying the [UFO phenomenon](#). Also we may note the resemblance of Tuatha to Tuat, the ancient Egyptian "starry place", realm of the gods.

We have here a complex joining Apollo, the Grail, mastery of physicality and space-time, Perseus, megalithic cultures and Celts. A large part of *Secret History* is dedicated to disentangling the threads of this complex.

One of the great enigmas is what ended the megalithic cultures. It may be that the departure of the Tuatha de Danaan to another plane of existence be a mythical echo of the megalithic cultures achieving something of the sort. The druids of the Roman times would be a sort of survival of this but still represent something much more recent than the builders of the megalithic sites.

See also

- [Celts](#)
- [Fourth density](#)

- [Grail](#)
- [Perseus](#)
- [Hyperboreans](#)
- [Circle people vs. pyramid people](#)

Natural science

Antimatter

Antimatter is material composed of elementary particles of equal mass but opposite electrical charge. The antiparticle of the electron is called the positron and that of the proton is called the antiproton. The antineutron has no electric charge, yet it is distinct from the neutron.

When a particle encounters its antiparticle, annihilation results and the two particles transform into a pair of high energy photons. Conversely, antimatter particles can be generated in high energy nuclear events, such as collisions inside particle accelerators. Antimatter needs to be kept confined in a magnetic field in order to keep it stable for any duration of time since it will annihilate as soon as it encounters matter.

The term CPT symmetry means that laws of physics remain invariant if electric charges are reversed, signs of coordinates reversed, so that x, y, z becomes $-x, -y, -z$ and the direction of the arrow of time is reversed. Thus, antimatter could be said to behave like matter where charge, direction and time were reversed. Reversing only charge and parity is not sufficient since nuclear weak interactions show differences between matter and antimatter.

It is speculated that equal amounts of matter and antimatter were present immediately after the big bang. There is no evidence for large amounts of antimatter existing in the visible universe. If antimatter were concentrated in certain areas of space, annihilation reactions would be expected to occur between it and the matter surrounding it. No such thing is observed, at least not to a significant degree. Violations of CP (charge-parity) symmetry are invoked as justifications for the preponderance of matter in the observable universe.

Chemical properties of antimatter cannot in practice be observed because antimatter needs to be kept as plasma trapped in magnetic fields in order to prevent it from coming in contact with matter. Also, it is unknown whether gravity between matter and antimatter is attractive or repulsive. This is hard to determine because the force of EM is so much greater than that of gravity in the experimental situation.

The subject is more complex than we have space to adequately cover. The reader may look up antimatter and CPT and CP violation on the Internet for much more material.

See also

- [Big Bang](#)
- Zero-point energy and zero-point field

Big Bang

The **Big Bang** is the popular name for the emergence of the entire universe of matter and energy from a primal explosion where a point of infinite density, a so-called singularity, exploded and gave rise to all of what we consider to be the universe.

The idea of the big bang was first conceived when spectroscopic observations of stars in remote galaxies showed the same absorption patterns as closer stars but shifted towards the red end of the spectrum. In other words, it looks as if the remote galaxies are moving away from the observer. This effect is seen no matter in what direction one looks and the effect is generally proportional to the distance. The farther the object is, the faster it is receding. Some mysterious force seems to be causing space to expand.

There is no theoretically satisfying model for explaining this expansion and there exist various anomalies which would contradict the very existence of this expansion but the prevalent astronomical view is that the expansion indeed is a reality. Over the decades, Hubble's constant, the figure that would predict the velocity of a remote object in function of its distance, has been measured many times but different methods yield different results and the matter is not entirely clear cut.

As seen from Earth, the universe looks remarkably isotropic, i.e. the same in all directions. There exists a so-called microwave background radiation, which is thought to be an 'echo' of the big bang and it seems to be coming from every direction at equal intensity. Different theories have been proposed to account for the smooth distribution of this background noise, as well as the smooth distribution of visible matter.

Another concept which we must mention here is so-called dark matter. It appears that the mass that is visible in stars and visible dust clouds is insufficient to account for the amount of [gravity](#) that seems to be holding the universe together. If the universe had a sufficient density of mass, then the gravitational pull of this mass would in time stop its expansion and reverse the big bang and pull all matter back together into a big crunch. On the other hand, if the density were insufficient, the universe would expand indefinitely under its present momentum. The density of the speculative dark matter holds the balance here. By most estimates, about 80-90 percent of the mass of the universe seems to be in the form of dark matter.

The notion of inflation has been proposed to account for the apparently smooth distribution of matter in the visible universe. To understand this, we may think of the laws of physics taking shape as the young universe expanded and cooled from the infinitely hot and dense stuff erupting from the singularity. As the primal matter and energy cooled, it became differentiated and the four basic forces emerged as distinct laws, eventually getting the form in which we know them. The first to differentiate were the strong and weak nuclear forces, followed by electromagnetic force and lastly gravity. This process is called the breaking of symmetry. The breaking of symmetry is a probabilistic quantum phenomenon. Before the breaking, matter is in a different mode, subject to different laws than before. As matter cools, the probability of the breaking increases but whether the breaking takes place is always a question of probabilities. Once the breaking takes place at a point, the area of broken symmetry will expand, forming a bubble where the symmetry is broken. Such bubbles would then form bubbles of 'ordinary space-time and matter' in the midst of a sea of unordinary space-time and matter. Inflationary cosmology posits that at a certain stage preceding the emergence of ordinary spacetime and matter,

the proto-matter is subject to an extremely powerful force of expansion, pushing itself outward, creating itself from nothing, expanding at an extreme and accelerating rate. Speaking of a rate of expansion is difficult since time and space as we know them are not really defined at this stage. Bubbles of normal "space-time" emerge from the inflationary matter by a random process, becoming like bubbles in a torrent expanding in all directions. Our visible universe would be one such bubble.

An interesting development from the inflationary idea is the proposition that the inflationary foam is infinite but the age and size of any bubble of normal space-time is finite. Thus there would be infinitely many large but finite bubbles in an infinite sea. Each bubble has, subject to the limits of measurement imposed by quantum non-determinism, a finite, albeit large number of possible histories. With infinitely many bubbles and a finite number of finite histories, each physically possible history would in fact occur infinitely many times in the infinite sea of all bubbles.

There are many propositions for the causes of the big bang itself. One idea is that there exist many universes of 3 space and 1 time dimensions floating in a higher dimensional meta-universe, a bit like sheets of paper would float in the air. Sometimes these will touch which may result in anomalous effects such as creation of matter and energy. If this contact occurred in many places, there would actually be multiple little big bangs, which also could account for the regular distribution of matter.'

Another idea is the notion that the universe was a sea of virtual particles constantly popping out of the background, annihilating and returning into the zero-point sea. This is what is called the "zero-point field". Due to its stochastic nature, given infinite time, it came to pass the extremely improbable event that all waves did not balance out and all particles did not meet with their antiparticles and that there thus was formed 'something' out of 'nothing.' Such an event is called quantum tunneling. The term refers to a transition from one state to another based on probability and without intermediate stages. Since such an event would involve measurement, [consciousness](#) enters into the picture also.

From the esoteric angle, we may easily imagine that the notions of logos or one creator could be seen to be materially reflected in the idea of the big bang. The Pope has even endorsed the big bang as a proof of the universe's created status.

We may connect these ideas to many of the notions expressed in the Cassiopaea and traditional material. The ray of creation branching out from the Sun Absolute, forming the galactic, stellar, planetary, terrestrial and finally satellite worlds, along with organic life in the middle, fairly well corresponds to the general idea of mass coalescing and differentiating out of an undifferentiated sea.

The idea of quantum tunneling is not only linked to the big bang but also to the Wave. We propose that consciousness may influence such effects, also at a local scale and thus consciousness may tunnel between worlds if the fabric of the universe is in a suitable state of flux.

The Cassiopaeans have said that all which can be expressed likely exists in some universe. The inflationary model of infinite repetitions of all possible histories essentially amounts to this, now coming from an entirely different angle. To make this practically meaningful, we must however posit the possibility of communication between these universes. We cannot speak of space travel since the idea of space is not even defined between

the bubbles but we may posit a coordinate system where similarity is a metric of distance and consciousness anchors the observer to the observed universe. These ideas are discussed in more detail in the Wave and other articles.

The question of why there exist laws of physics to begin with is linked to the idea of the big bang. Furthermore, it is puzzling why these laws of physics would be conducive to biological life, of all things. The anthropic principle turns this question upside down and simply states that the reason why we pose the question is the fact that the laws are suitable for life, for if they were not we would not be asking. Thus only such universes where life can occur will be seen by life and speculating about ones where life cannot occur is a mute point. This is a sort of counter-argument to the idea of intelligent creation.

The [Cassiopean](#) material's take on the existence of anything as opposed to nothing is the notion that consciousness is the only and primary thing that is and that all life and matter and energy exist because somebody is looking. It is as if the conscious universe perceiving itself from the vantage point of seventh density, from outside of space and time, created all forms, including laws of physics, from moment to moment. The notion of seventh density as a source of all may be roughly likened to the big bang. The increasing scale and complexity of the laws of physics, as these are formed in the cooling universe by breaking of symmetry could be likened to the notion of densities or levels of the ray of creation, where this creation becomes increasingly determined and mechanical. These comparisons are however very approximate and we cannot here speak of temporal or spatial relationships because the very notions of space and time are the ones being formed. We can however roughly speak of worlds enveloping worlds.

The Cassiopeans say that gravity is the binder of all which exists. Astronomy does not know of enough matter to account for the gravity being observed and hence has come up with various theories of dark matter. Physicists have wondered about the relative weakness of gravity in comparison with EM and nuclear forces. Some have proposed that most of the force of gravity is dissipated along dimensions other than the 3 space dimensions, for example in binding parallel universes together. The Cassiopeans and [Ra](#) have suggested that consciousness itself have gravity, in fact the higher the [density of consciousness](#), the more the consciousness has to do with gravity. We could speculatively link the densities of the C's to the idea of dark matter. Also the apparent 'negative gravity' force pushing the expansion of the universe and on the other hand the concentration of gravity in black holes could be seen as a physical reflection of the principles of [service to others and service to self](#), i.e. dispersion and collection of gravity. Such comparisons are speculative but do indicate that the understandings of metaphysical sources and natural science are not incompatible. What is certain is that there is a mystery around gravity and the 'missing mass.'

See also

- [Zero-point energy and field](#)
- [Quantum physics](#)
- [Gravity](#)

Black hole

In the simplest terms, a **black hole** is an object near which the gravity field is so intense that the escape velocity exceeds the velocity of light. Thus no light can escape from the black hole, hence the name.

To each mass corresponds a so-called Schwarzschild radius. If the mass in question is compressed to fit all in a sphere of this radius, the gravity at the surface will be such that no light can escape and we have a black hole. For an object of eight solar masses, this radius is 24km.

Such extreme compression is not known to occur anywhere except in sufficiently massive stars when they collapse under their own gravity after having exhausted all their nuclear fuel. See the article on white dwarves and supernovi for more on this process.

Black holes cannot be directly observed since no information escapes from them. Black holes can be seen through the effect they have on orbits of other bodies, for instance when a black hole is a part of a binary star system. If the black hole is in the proximity of other mass, this mass tends to fall in the black hole, forming a so-called accretion disc around the black hole. The extreme gravitational acceleration in the vicinity of the black hole causes matter to be tightly compressed as it spirals towards the black hole. This heats the matter to extreme temperatures and causes X ray and gamma ray emission. It is speculated that quasars be powered by black holes where matter which is heated to extreme temperatures as it falls towards the black hole radiates a large part of its mass away. Such reactions would be far more energetic than nuclear reactions inside regular stars. It is thought that supermassive black holes be found at the centers of galaxies.

General relativity predicts various anomalies around black holes. If an observer passed through the 'event horizon' of the black hole, i.e. approached within the Schwarzschild radius, space and time would reverse their roles for the observer. Movement in space would be one-way, towards the center, much like time moves one way outside the black hole whereas movement in time would be possible. As one approached the black hole, passage of time would slow down as compared to the passage of time for a more distant observer. The effect is similar to time dilation at speeds approaching the speed of light.

Electrically charged or rotating black holes have been predicted to open 'wormholes' through which an observer could pass to another point in space-time without traversing intervening space.

Where the matter and energy caught in a black hole go is unclear. The laws of physics break down inside the black hole. All matter falling to a point like singularity is inevitable once compression has proceeded past the Schwarzschild radius because movement in space becomes determined much just like the passage of time is determined in normal space-time. Compressing mass to an infinitely small volume would entail total entropy, i.e. complete homogeneity of the mass and complete loss of all information.

The Cassiopaea material states that a black hole is the grand scale physical reflection of the concept of service to self or of the 'thought center of non-being.' What is caught in black holes is recycled as 'primal matter' in the next cycle of the universe. It is as if the formerly trapped matter came out in a big-bang like phenomenon where the matter which no longer contained any information would then expand, cool and differentiate to form diverse elements, radiation etc. The analogy is apt but its literal truth is unverifiable. We could say that the

condensed result of [service to self](#) development of one cycle becomes the inanimate matter with which the creative spirit plays during the next cycle.

See also

- [Big Bang](#)
- [White dwarves and supernovae](#)

Bose-Einstein condensate

A Bose-Einstein Condensate (BEC) is a unique state of matter that forms below a critical temperature in which all bosons that comprise the matter fall into the same quantum state; also called superatom.

In an atomic Bose-Einstein condensate, several thousand atoms essentially become a single atom, a "superatom" as it were, and this effect has been observed experimentally with atoms of rubidium and lithium, where the atoms are trapped and cooled by special methods. This uniformity is analogous to the coherence of light in a laser. In a laser, the beam is produced by boosting the majority of the electrons in a medium that contains specific radiation-absorbing atoms into a higher energy level, from which they are stimulated by their own emitted radiation to drop back synchronously to their lower energy level, and emit light which is in phase (coherent).

Similarly this coherency represents itself within the atoms of a Bose Einstein Condensate where the wave packets of the atoms coalesce into a single, macroscopic packet. The atoms undergo a quantum identity crisis (as it were) and they then become indistinguishable from one another.

At very low temperatures Einstein's theory predicted that a significant proportion of the atom's in the gas would collapse into their lowest energy level. This would lead to the formation of what has become known as the Bose-Einstein Condensate, or BEC. The BEC is essentially a new state of matter where it is no longer possible to distinguish between atoms. In this new state of matter the particles have overlapping quantum states and are attractively interactive. This condition appears when the relative motion of individual particles approaches zero or when their common de Broglie wavelengths are greater than the interparticle distances. (The de Broglie wavelength is the quantum mechanical "wavelength" associated with a particle, named after the scientist who discovered it. In quantum mechanics, all particles also have wave characteristics, where the wavelength of a particle is inversely proportional to its momentum. The constant of proportionality in this relationship is the Planck's constant)

When the temperature of the atoms decreases towards absolute zero then their de Broglie wavelengths get very large when compared to the atomic separation between them. Hence, the atoms can no longer be thought of as particles, but rather must be treated as waves. The closer we approach the BEC temperatures the more the wavelengths of neighboring atoms begin to overlap each other, much like as if they are covered with a 'wave-blanket.' Finally, if the atomic gas is cooled enough, what results is a kind of fuzzy blob where the atoms all have the same wavefunction.

Such a group of atoms consequently behaves, in some ways, as a single atom.

Superconductors are a form of BECs and so are superfluids. However the Bose-Einstein Condensate does not apply to all atoms. This unique quantum state only applies to particles which can be treated as BOSONS. A boson is defined as any CLASS of elementary particles that are not subject to the (Pauli) exclusion principle and which have spin values of zero or of an integral number (Integral numbers are WHOLE numbers that do not have decimal parts).

(*Note:* the Pauli exclusion principle states that two identical FERMIONS (electrons, protons or neutrons) in a given system CANNOT be in states characterized by the same set of quantum numbers. A fermion is a particle,

such as an electron, proton, or neutron, which has a HALF-integral spin and obeys statistical rules requiring that not more than one in a set of identical particles may occupy a particular quantum state. For this reason, the Bose-Einstein Condensate only applies to bosons with spins that are whole integers)

Bosons which are particles that have have integral spin are shown to behave differently than the fermions with half-integral spin (Note: spin refers to angular momentum). Statistical mechanics can be used to describe the particles. The statistical rules which express how bosons interact are called Bose-Einstein statistics. The fundamental bosons which are found in nature are gauge bosons.

An example of bosons are photons or mesons, both of which have spins of 1. As stated earlier fermions such as electrons, protons and neutrons are excluded from the BEC because, unlike bosons, these subatomic particles are subject to the Pauli Exclusion principle which governs their statistical behavior.

However, a COMPOSITE atom is not necessarily excluded from the Bose-Einstein Condensate state because a composite atom, taken as a WHOLE unit, can also be referred to as a boson or 'bosonic atom' if the sum of the spin states of all of its subcomponents are 0 or an integral number.

Any atom that is made up of an EVEN number of fermions (particles with half integer spin e.g. electrons, protons and neutrons to name a few), can be considered to be a boson. Rubidium-87 is an example of such an atom.

The BEC state is also closely related to superconductivity as stated in the Columbia Encyclopedia, Sixth Edition. 2001:

"In 1995 Eric A. Cornell and Carl E. Wieman led a team that isolated a rubidium Bose-Einstein condensate under laboratory conditions; two experiments by different teams involving molecules were successful in 2003. It is believed that this state of matter could never have existed naturally anywhere in the universe, since the low temperatures required for its existence cannot be found, even in outer space. The condensate may be useful in the study of superconductivity (the ability of some materials to conduct electrical current without any resistance) and superfluidity (the ability of some materials to flow without resistance) and in refining measurements of time and distance".

The following description is given by made Mr Cornell and Mr Wieman :

By Eric A. Cornell and Carl E. Wieman

"In June 1995 our research group at the Joint Institute for Laboratory Astrophysics (now called JILA) in Boulder, Colo., succeeded in creating a minuscule but marvellous droplet. By cooling 2,000 rubidium atoms to a temperature less than 100 billionths of a degree above absolute zero (100 billionths of a degree kelvin), we caused the atoms to lose for a full 10 seconds their individual identities and behave as though they were a single "superatom." The atoms' physical properties, such as their motions, became identical to one another. This Bose-Einstein condensate (BEC), the first observed in a gas, can be thought of as the matter counterpart of the laser-except that in the condensate it is atoms, rather than photons, that dance in perfect unison.

"Our short-lived, gelid sample was the experimental realisation of a theoretical construct that has intrigued scientists ever since it was predicted some 73 years ago by the work of physicists Albert Einstein and Satyendra Nath Bose. At ordinary temperatures, the atoms of a gas are scattered throughout the container holding them. Some have high energies (high speeds); others have low ones. Expanding on Bose's work, Einstein showed that if a sample of atoms were cooled sufficiently, a large fraction of them would settle into the single lowest possible energy state in the container. In mathematical terms, their individual wave equations-which describe such physical characteristics of an atom as its position and velocity-would in effect merge, and each atom would become indistinguishable from any other.

"Progress in creating Bose-Einstein condensates has sparked great interest in the physics community and has even generated coverage in the mainstream press. At first, some of the attention derived from the drama inherent in the decades- long quest to prove Einstein's theory. But most of the fascination now stems from the fact that the condensate offers a macroscopic window into the strange world of quantum mechanics, the theory of matter based on the observation that elementary particles, such as electrons, have wave properties. Quantum mechanics, which encompasses the famous Heisenberg uncertainty principle, uses these wavelike properties to describe the structure and interactions of matter.

"We can rarely observe the effects of quantum mechanics in the behaviour of a macroscopic amount of material. In ordinary, so-called bulk matter, the incoherent contributions of the uncountably large number of constituent particles obscure the wave nature of quantum mechanics, and we can only infer its effects. But in Bose condensation, the wave nature of each atom is precisely in phase with that of every other. Quantum-mechanical waves extend across the sample of condensate and can be observed with the naked eye. The sub- microscopic thus becomes macroscopic.

"At extremely low temperatures or at small size scales, on the other hand, the usefulness of classical mechanics begins to wane. The crisp analogy of atoms as Ping-Pong balls begins to blur. We cannot know the exact position of each atom, which is better thought of as a blurry spot. This spot-known as a wave packet-is the region of space in which we can expect to find the atom. As a collection of atoms becomes colder, the size of each wave packet grows. As long as each wave packet is spatially separated from the others, it is possible, at least in principle, to tell atoms apart. When the temperature becomes sufficiently low, however, each atom's wave packet begins to overlap with those of neighbouring atoms. When this happens, the atoms "Bose - condense" into the lowest possible energy state, and the wave packets coalesce into a single, macroscopic packet. The atoms undergo a quantum identity crisis: we can no longer distinguish one atom from another.

"The current excitement over these condensates contrasts sharply with the reaction to Einstein's discovery in 1925 that they could exist. Perhaps because of the impossibility then of reaching the required temperatures-less than a millionth of a degree kelvin-the hypothesised gaseous condensate was considered a curiosity of questionable validity and little physical significance. For perspective, even the coldest depths of intergalactic space are millions of times too hot for Bose condensation.

”In the intervening decades, however, Bose, condensation came back into fashion. Physicists realised that the concept could explain superfluidity in liquid helium, which occurs at much higher temperatures than gaseous Bose condensation. Below 2.2 kelvins, the viscosity of liquid helium completely disappears - putting the ”super” in superfluidity”.

H.J. Sharp also speaks of the Bose Einstein Condensate and its relationship to the first interval in the Gurdjieffian octave. Gurdjieff calls this first interval the 'Mechano-coinciding-Mdnel-In' in his book *Beelzebub's Tales To His Grandson*.

This Mechano-coinciding-Mdnel-In relates to the THIRD and FOURTH notes of the octave which is between the Mi-Fa interval. This interval is where the progression of the vibrations slow down and if it does not receive a shock from the outside it will deviate from its original direction. This interval or 'shock point' corresponds to the missing semi-tones of the musical octave between mi-fa (and there is another one at si-do). This mi-fa interval is what Gurdjieff called the 'Mechano-coinciding-Mdnel-In' It is at this interval (note: Gurdjieff calls these intervals 'stopinders' in his book *Beelzebub*) that a retardation of vibrations occurs and a deviation or deflection from the original direction takes place. It is at this point that an external or mechanical shock is needed in order to keep the octave progressing to its completion into the next higher cycle.

There is also another retardation point in the octave that is between the si-do interval. just before its progression into the next higher octave, that Gurdjieff call the 'intentionally-actualized-Mdnel-In' where the shock must be internal, that is, it comes from within instead of without. This is where the completed octave has sufficient energy within itself to begin a new octave.

Gurdjieff says in *Beelzebub*: (Note the Law of Heptaparaparshinokh is another name for Gurdjieff's 'Law Of Seven.'

”Our COMMON FATHER OMNI-BEING-ENDLESSNESS, having decided to change the principle of the maintenance of the existence of this then still unique cosmic concentration and sole place of HIS most glorious Being, first of all altered the process itself of the functioning of these two primordial fundamental sacred laws, and HE actualized the greater change in the law of the sacred Heptaparaparshinokh.

”These changes in the functioning of the sacred Heptaparaparshinokh consisted in this, that in three of its Stopinders (intervals) HE altered the, what are called 'subjective actions' which had been until then in the Stopinders, in this respect, that in one HE lengthened the law conformable successiveness; shortened it in another; and in a third, disharmonized it.

”And, namely, with the purpose of providing the 'requisite inherency' for receiving, for its functioning, the automatic affluence of all forces which were near, HE lengthened the Stopinder between its third and fourth deflections.

”This same Stopinder of the sacred Heptaparaparshinokh is just that one, which is still called the 'mechano-coinciding-Mdnel-In.'

”And the Stopinder which HE shortened, is between its last deflection and the beginning of a new

cycle of its completing process; by this same shortening, for the purpose of facilitating the commencement of a new cycle of its completing process, HE predetermined the functioning of the given Stopinder to be dependent only upon the affluence of forces, obtained from outside through that Stopinder from the results of the action of that cosmic concentration itself in which the completing process of this primordial fundamental sacred law flows.

”And this Stopinder of the sacred Heptaparaparshinokh is just that one, which is still called the ‘intentionally-actualized-Mdnel-ln.’ ”

Concerning this first first shock point at the mi-fa interval called the Mechano-coinciding-Mdnel-ln, Harry Sharp relates this to what Professor Frolich proposed concerning another form of resonance that relates to biological structures which often consist of electric dipoles that are capable of vibratory motion, such as the hydrogen bonds in DNA and proteins. Long-range coulomb interactions between the oscillatory units produce a narrow band of frequencies corresponding to the normal modes of electromagnetic oscillations. Frolich showed that when energy is supplied to such a system-- either from metabolism or from external sources--above a critical rate, it is automatically channeled into the lowest frequency mode, thereby resulting in coherent excitation of the vibratory components (a phenomenon known as Bose-Einstein condensation).

In reference to this Harry Sharp says in his website ”The Adventures of a Solitary Soul”:

”This brings us to the first special interval, a Mechano-coinciding-Mdnel-ln between Mi and Fa. Once this special interval is bridged by energy from other Laws of Seven, we are able to apply quantum mechanics to our explanations.

”It was over 25 years ago at Liverpool University that Prof Frolich found that in a protocell in the form of a micelle the long chain molecules making up its wall vibrated at the same frequency at a given temperature but independently. If further energy was available, by a small rise in temperature of the medium, what is called a Bose-Einstein Condensation occurs. All these molecules come into synchronicity, vibrating together, allowing for more energy to be contained. The assembly then becomes a living cell and emits biophotons. Further work by German and Japanese scientists has confirmed that all living tissue emits light to a degree relating to its vivifyingness. So here we have in effect the results of the interaction producing radiation. Surprisingly no one has connected this with Auras. It is also significant that such living material is able to create higher energies from lower energies, to make energy go against the second law of thermodynamics”.

Event Enhanced Quantum Theory

Event Enhanced Quantum Theory (EEQT) is an attempt at bridging between the quantum and classical worlds in physics. Quantum theory predicts probabilities for events but in itself does not contain a notion of irreversible event. The notion of event becomes possible only via the introduction of a classical outside observer, something not a part of the quantum system being described. Thus the notion of event, measurement, observer and interface of classical and quantum systems are inextricably linked. The notion of irreversible event is a cornerstone of classical physics, as in the second law of thermodynamics, which states that all systems tend towards entropy. This does not however have a counterpart at the quantum scale.

The question of the boundary of quantum and classical has multiple essential ramifications. One of these is offering a model for the interaction of time, matter and consciousness. We remember that events cannot be defined without recourse to the notion of observer. On the other hand, for obtaining a unified view of physics, i.e. unified field theory, combining the different worlds of relativity and quantum theory is required.

From the FotCM's angle, these questions are essential in offering a scientific model for things such as the Wave, how the quality of observation influences reality, how reality may undergo 'phase changes,' how order may arise from chaos as a result of conscious observation and so forth. All these questions relate to the interface of the quantum substrate of reality and the observer. Another key question of physics pertaining to these topics is the possible existence of quantum-like transitions at the macro scale, as in planetary systems and the possible effect of "quantum observership" on these.

The theory has been developed by physicists [Arkadiusz Jadczyk](#) and Philip Blanchard. Much additional material is available at [Quantum Future website](#).

See also

- [Unified Field Theory](#)
- [The Wave](#)

Game theory

Game theory is a branch of mathematics which explores outcomes of choices within "games", i.e. systems with formal rules, participants, a space of possible actions and typically some sort of score function.

Game theory can be applied for simulating human interactions and for analyzing which strategies provide the best result under which circumstances. Games may involve various degrees of sharing or withholding of information between players, cooperation, altruistic and egotistic strategies, unpredictability of circumstance and so forth. Game theory is a formal framework for analyzing situations and strategies as may apply to politics, economy, warfare and other fields of human activity.

The best known early developers of game theory were John von Neumann and John Nash. The Princeton Institute for Advanced Study was an important early locus of development.

Game theory is an important tool in the manipulation of economy and politics by the world powers and a certain understanding of this and the related modes of thinking is necessary for informed analysis of these.

The Princeton IAS is probably one of the earliest think tanks connected to the "consortium" or "secret government". Game theory is certainly a domain of interest and important tool for these parties. Much other research, including covert research on hyperdimensional physics is likely to have taken place at the IAS. We note John von Neumann's alleged involvement in the [Philadelphia Experiment](#) and other activities of the sort. John Nash's mental illness and self-claimed receiving of scientific information via a sort of inner voice indicates the possibility of unconscious channeling. The entities behind this phenomenon, given the context and direction of research may well have been [fourth density service to self beings](#).

See also

- [Consortium](#)
- [Philadelphia Experiment](#)

Gravity

Of the forces of nature, gravity is probably the least understood. Gravity is everywhere but the mechanism through which it propagates is not known.

Gravity is an effect of mass, it appears. The gravity field can be calculated with good accuracy given the amount and density distribution of a body of matter. Gravity does not seem to be affected by the materials involved and does not seem to be shielded by anything.

Even what fundamentally constitutes mass and why this mass has inertia is not understood. Inertia and gravity are linked because the effects of gravity are not distinguishable from the effects of an accelerating frame. Empirically, an object's mass determines the force with which gravity pulls it and likewise determines the force with which the same object pushes against an accelerating platform.

General relativity predicts the existence of gravity waves but none such have been detected. These waves would have a particle manifestation called the graviton, a bit like light waves have the photon. The graviton would be the quantum of bending of space-time by gravity.

General relativity does not see gravity exactly as a force like EM, for example. Instead, gravity is curvature of space-time, geometric in nature. We may understand this by thinking that objects on which no external force works travel in straight lines in 'flat' space. When the space is curved, objects continue to follow lines but these are not straight. For example, for an object orbiting a planet, the straight line is now an ellipse. A line followed by an object is called a geodesic. The closer the object comes to the source of the gravity, the more the space is curved, i.e. the more the geodesic deviates from the straight line. This comes basically to the same as seeing gravity as a force acting on all parts of a body, proportionally to the inverse of the square of the distance. Seeing gravity as geometry rather than force has however advantages in more complex cases.

The speed of propagation of gravity is a matter of debate. This is not readily measurable because gravity cannot be modified in an experimental setting, not at least with any technology that would generally be known. If an object moves, does the vector of the force of gravity point to the present position of the object or at a position the object occupied in the past? Observations are not conclusive.

Of the four forces, gravity is by far the weakest. It has been proposed that gravity act along hidden dimensions, using part of its force towards objects not perceived in the 3+1 dimensions of space-time.

Various technologies for manipulating gravity have been proposed. None of them are officially recognized to work and theoretical understanding of gravity is not to be found in the public domain. Unifying gravity with the three other forces (EM, strong and weak nuclear forces) is considered to be the holy grail of physics. Approaches towards this include string theory, quantum gravity and other multidimensional theories such as Kaluza-Klein theories. There is reason to believe that key work is suppressed from the public domain and that the science establishment is chasing its tail while the 'real' theoretical and applied work takes place in secret.

The Cassiopaea material comments on gravity in many places. Gravity is, according to this source, the binder of all physical and all ethereal. There is nothing that is not derived from gravity. Even thoughts have gravity. Gravity does not go anywhere, it is eternal and omnipresent but it can be gathered and dispersed in the form

of so-called unstable gravity waves. The principles of [STO](#) and [STS](#) are, as all else, also reflected in terms of gravity, as dispersion and gathering of gravity waves, respectively. Gravity pervades all densities. It can be manipulated by consciousness, sound or other means but details are not given. Manipulation of gravity was used in ancient history for building and even for people levitating. We have no theoretical framework for placing this information at present. Items such as the [UFO phenomenon](#) suggest that gravity is most likely technologically manipulable, also the evidence of some ancient buildings would suggest that something of the sort is possible.

See also

- [Big bang](#)
- [Black hole](#)

Holographic nature

A hologram is an image which appears to have depth because its appearance changes according to the angle of observation.

We could say that each point in the hologram contains elements of other points, albeit at a lower resolution. The idea is vaguely similar to individual entities being the universe in microcosm, i.e. they contain the broad outline of the containing whole, although it is scaled down and does not contain all the detail and variety.

The idea is somewhat similar to the idea of the universe being fractal-like, i.e. self-similar at all scales. This is to say that the same patterns occur in the extremely small and the extremely large, for example, an atom could be compared to a solar system because both have a nucleus and a variable number of satellites.

The idea of holographic nature is a mental model and not a theory that would make testable predictions. It is a way of looking at things, not a model proposing to allow exact modeling of any real processes. The idea of holographic nature is reminiscent of the hermetic maxim, 'as above, so below.'

In terms of consciousness, the [Cassiopaeans](#) have suggested the thought experiment of determining where exactly the limit of one's mind is. If the mind has no fixed definite limit, and because two things, both without limit are exactly the same, then we could say that the universe and mind are one. Thus, by acquiring knowledge, the individual becomes more like the whole, or holographically comprises a better picture of the whole. Again, this is only an analogy, even though it might have concrete meaning in a higher density.

See also

- [Density](#)

Hyperdimensional physics

The term generally refers to theories of physics involving more than three dimensions of space and one of time. A large number of such theories exist and we could even say that most current activity in theoretical physics and cosmology involves hyperdimensional theories.

The drive to unify the four forces of electromagnetism, strong and weak nuclear forces and gravity has given rise to various models of the universe with more than 4 dimensions. The first widely known such attempt was Kaluza's and Klein's introduction of an additional looping space dimension for modeling electromagnetism.

Ever since the 1970's, string theories have operated with spaces of 11 or 22 dimensions, where the extra dimensions are typically circular and collapsed to sizes at the atom scale.

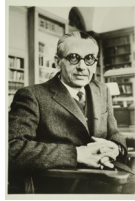
Various cosmologies involving the 3+1 dimensional space-time of general relativity being embedded in a higher order universe exist. The M-brane theories for example see multiple 3+1 dimensional universes embedded in a 5 dimensional hyperspace, a bit like sheets of paper floating in space. These universes may sometimes come in contact with each other, giving rise to anomalous effects such as creation of matter from apparent void. The ekpyrotic theory of cosmology is one such theory. Generally, gravity is the only force that bridges between these 'branes.' Some anomalies in the motion of spacecraft suggest the presence of invisible sources of gravity and indirectly could indicate a very weak interaction with other 'branes' or universes. These may variously consist of matter or antimatter. One explanation for the relative weakness of gravity is that it would act along more dimensions than the 3 visible space dimensions.

General relativity is expressed in 3+1 dimensions but allows for anomalies in the structure of space-time, such as direct connections between otherwise separate points and closed folds of space. At a point in the late 1930's, Einstein worked in a unified field theory involving a physically real 4th space dimension a la Kaluza-Klein. This work was not continued by Einstein, at least not in public, but the Cassiopaea material suggests this was completed by others and resulted in a unified field theory with technological applications.

The Cassiopaea material discusses hyperdimensional physics in the form of various clues but these are difficult to understand without much background. In general the material favors the existence of a 4th space dimension forming a double loop. This 4th dimension becomes perceptible from the 4th density onwards and allows a sort of simultaneous viewing of objects from the outside in as well as inside out.

See also

- [Big bang](#)
- [Unified Field Theory](#)
- [Gravity](#)



Kurt Gödel

Kurt Gödel

Kurt Gödel, 1906-1978 , was the foremost logicians of the 20th century.

He began his career in Vienna, Austria and fled the second world war to the United States, where he resided up until his death. He worked at the Princeton Institute for Advanced Study, IAS, home also to Albert Einstein, John von Neumann, John Nash and many other great names of science.

Gödel is best known for developing his incompleteness theorem, which states that no axiomatic system powerful enough to describe integer arithmetic can be proven to be complete. This means that the axioms of the system cannot be proven to be contradiction free. Only a more powerful meta-system may prove another system, hence mathematics as a whole is open-ended, where no system can be its own proof of consistency.

Gödel later worked on general relativity and became famous for interpretations involving rotating universes and time loops.

Towards later age, he became intensely paranoid and died of starvation, certain that he was being poisoned.

Many-worlds interpretation

One interpretation of quantum theory is that each time a measurement is made, all possible outcomes of the measurement occur, each in its own parallel world. There is no need of an underlying order which determines which of the possible outcomes of a measurement is actualized because in fact all are actualized.

This interpretation has little practical consequence however since one split, the worlds remain apart and cannot communicate or interact.

The idea of branching universes is itself not without merit but we need to qualify the idea of measurement and splitting further for this to become a useful model. The transactional interpretation of quantum physics states that observation draws the world into existence, as it were: The act of looking at a star causes a back action through thousands of years of time and an equal amount of light years of space, causing the photon to be emitted in the past of the star. This seems unintuitive but is consistent with quantum theory itself. It is often thought that observation by some form of consciousness is necessary for causing a definite measurement, in other words collapsing the probability wave. There is thus a link of sorts between quantum theory and consciousness, although what constitutes measurement and what constitutes consciousness is not exactly defined.

Transactionally, we may view the present as a result of futures observing their past. In this sense we can think of each moment as a point of branching. This does not however mean that all possible branches happen, or at least does not mean that they happen at equal probability or equal frequency across all possible worlds. If we add an element of consciousness and a sort of feedback loop between pasts and presents that can strengthen or weaken various timelines, the many worlds interpretation becomes a more useful mental device for picturing the universe.

See also

- [Big bang](#)
- [The Wave](#)
- [Objectivity](#)

Mitochondrial DNA

This is a section of DNA which is inherited from the mother exclusively. Measuring the difference between the MTDNA of two specimens allows one to project how far one must go to find the common female ancestor of the specimens. The idea is based on a constant frequency of random mutations introducing differences to the DNA, accumulating generation by generation.

This method has been used for extrapolating the age of the common female ancestor of present day humanity. There is a similar section of DNA which is only inherited from the male line, thus the ages of both 'Adam' and 'Eve' may be estimated by this method. The estimates of age vary however quite substantially, thus Adam and Eve would have lived countless generations apart.

See also

- [DNA changes](#)

Neutrino

The neutrino is a type of fundamental particle with no electric charge, a very small mass, and one-half unit of spin.

Neutrinos are one of the most abundant particles in the universe. Because they have very little interaction with matter, however, they are incredibly difficult to detect. Nuclear forces treat electrons and neutrinos identically; neither participate in the strong nuclear force, but both participate equally in the weak nuclear force. Particles with this property are termed LEPTONS. In addition to the electron (and its anti-particle, the positron), the charged leptons include the muon (with a mass 200 times greater than that of the electron), the tau (with mass 3,500 times greater than that of the electron) and their anti-particles.

The neutrino has neither shape nor size, neither mass nor electric charge, and yet it has momentum and spin. Its existence was postulated to account for anomalies in the distribution of energy, momentum, and spin, in various atomic transformations.

Before explaining why neutrinos were first postulated it will be necessary to briefly discuss the nature of neutrons, nucleons and neutron decay.

A neutron is an uncharged (electrically neutral) subatomic particle with mass 1,839 times that of the electron. Neutrons are stable when bound in an atomic nucleus, whilst having a mean lifetime of approximately 1000 seconds as a free particle. The neutron and the proton form nearly the entire mass of atomic nuclei, so they are both called nucleons.

Nucleons are the subatomic particles found in the nucleus. They are the constituent (proton or neutron) of an atomic nucleus. These particles make the nucleus spin. Their rates of spin are based on certain energy levels called its energy spectrum. If an atom is not spinning, it's in its ground state, while if it's spinning it's in the excited state. The nucleons are arranged in orbits, based on the amount of activity they possess.

Protons are positively charged. All protons are identical, regardless of the element. The mass of the typical proton is roughly 1amu. 1 amu is often defined as 1/12 the mass of a carbon-12 atom. Protons are often used to figure out the atomic number.

Neutrons are electrically neutral. All neutrons are identical, and have more mass than do protons, but they still consider the mass to be 1amu.

The proton has a positive electric charge that is equal to the negative charge of the electron. The neutron has no electric charge. Although the mass of the neutron and proton are generally considered to be generally equivalent, the mass of the neutron must exceed that of the proton in order for the stable elements to exist. But the neutron can only exceed the mass of the proton by an extremely small amount—an amount which is exactly twice the mass of the electron. That critical point of balance is only one part in a thousand. If the ratio of the mass of the proton to neutron were to vary outside of that limit—chaos would result.

The proton's mass is exactly what it should be in order to provide stability for the entire universe. If it were any less or more, atoms would fly apart or crush together, and everything they are in—which is everything—

would be destroyed. If the mass of the proton were only slightly larger, the added weight would cause it to quickly become unstable and decay into a neutron, positron, and neutrino. Since hydrogen atoms have only one proton, its dissolution would destroy all hydrogen, and hydrogen is the dominant element in the universe. A master Designer planned that the proton's mass would be slightly smaller than that of the neutron. Without that delicate balance the universe would collapse.

Neutron Decay

The mass of the neutron is greater than the combined masses of the proton and that of the electron. This larger mass means that it is possible (in principle) to make a proton and an electron from the amount of matter in a neutron. This leads to the most striking properties of the neutron--it's instability.

Figuratively speaking, if one to take a neutron outside of the nucleus and put it on a table it would not stay there for long. Within hundreds of a second, it would decay and in its place would be a proton. An electron and the third type of particle, the neutrino. If we watched a large number of free neutrons we would find that they would decay at irregular intervals, first one, then another, until all had completed the transformation into the decay products at which point there would be nothing left.

The average decay time that it takes a fixed fraction of the original neutrons to decay into half the original number of particles is called the half-life.

The question is, why is it that a free neutron decays in minutes but a neutron within a nucleus (such as the six neutrons in a carbon atom) not decay at all? The answer is that when a free neutron decays, the proton, that is a result of the decay, can go anywhere it wants, since there are no other protons around. But in carbon atom, in order for one of the neutrons to decay, there has to be room in the nucleus for the proton that would result from the decay. In other words, all the places that the decay proton could fit are already filled with other protons in the carbon nucleus. The end result is that neutrons in most nuclei cannot decay, simply because there is no place for the decay products to go. Its much like in a parking lot. When the proton parking lot is filled in the nucleus then there is no place for the neutron to "park" its decay proton.

However there are some nuclei that are unstable where the neutron can and does decay. When this happens the nucleus emits an electron and acquires a unit of positive charge because the resultant proton produced from the decay of the neutron now has a "parking space" within the nucleus. These emitted electrons from such nuclei were one of the original types of radiation detected. They were called BETA RAYS. This process was called beta decay. The electron emitted had a great deal of energy and travels a long way from its parent atom.

After decay we are left with an atom that has one more proton in its nucleus than it did before the decay. This means that the new atom has a net positive charge (and will most likely pick up a stray electron in its surroundings and become electrically neutral in the process).

When the neutron decays then two charged particles are created: a proton and an electron. The net charge of these two decay products is 0. Thus we can say that the total charge of the final decay product is 0, which is exactly the charge of the neutron. What this means is that in the beta decay of a neutron there is a conservation

of electrical charge where the net charge of the decay products is equivalent to the primary particle before decay. Thus the electrical charge is conserved before and after the reaction. This is known as the Law of the Conservation of Electrical charge.

Conservation laws play a very important role in physics, so it was natural to ask whether the other well known conservation laws hold in beta decay. For example there are laws that tell us that the energy of a system has to be the same before and after every reaction and the other laws tell us the same thing about momentum.

However with beta decay it appeared that one of the laws of physics were being violated. Scientists noticed that when atoms of a particular isotope underwent beta decay, they always lost the same amount of energy, but the electrons were ejected with a range of energies [Note: Atoms that have the same number of protons but different numbers of neutrons are called isotopes. The element hydrogen, for example, has three commonly known isotopes: protium, deuterium and tritium]

It appeared as if energy was being destroyed in the reaction, violating a concept known as the conservation of energy. They also noticed that the ejected electron and the recoiling nucleus didn't always move apart on a straight line, but sometimes did so at an angle. This violated another concept known as the conservation of momentum. Believing that the two conservation laws were valid, Pauli stated that an undetected particle must be produced during beta decay, one that would carry away the missing energy and momentum. Pauli postulated that another particle comes out of the nucleus along with the beta particle and it was this particle that was carrying the missing energy. This mysterious particle has some strange properties. It has no electrical charge and had what appeared to have very little mass, which might even be zero. All it had was a certain amount of energy that speeds at the velocity of light. This particle looked like it was a fictional item created just to balance the energy books.

No sooner had the existence of this mysterious particle been proposed than the physicists were sure that this particle existed. When the neutron was discovered and found to break down into a proton, releasing an electron which (as in beta decay) also carried a deficiency of energy then the physicists were even more certain.

Enrico Fermi in Italy gave the particle a name---neutrino, which in Italian means "little neutral one."

Nonlinear system

Any process where the output is not in direct proportion to the input can be called non-linear.

In fact, very few processes of nature are linear. As used in this material, the term non-linear refers to processes where a very small change at the beginning makes a large qualitative difference at the end. The straw that breaks the camel's back is a proverbial example of a non-linear process. The often heard adage about the beat of butterfly wings triggering a hurricane on the other side of the world is another.

The FotCM proposes that consciousness as expressed in individual actions have a non-linear effect on reality, specially at times of turmoil and chaos where reality is naturally more malleable. Such times occur cyclically and the present time is rapidly progressing in such a direction.

The FotCM proposes that the quality of observership brought into the process by suitably developed consciousness may make a radical difference in the outcome of the period of chaos.

See also

- [Positive vs. negative feedback](#)
- [Objectivity](#)
- [YCYOR](#)
- [200 conscious beings](#)

Orgone energy

This term was introduced by [Wilhelm Reich](#) and refers to a subtle form of energy that acts as a sort of organizing principle for natural phenomena. Orgone cannot be measured or converted into other forms of energy and is said not to be subject to entropy, even to have negative entropy.

Reich came across orgon in his studies of orgasm in the 1920's. Indeed, according to Reich, this fundamental form of energy is apparent in the human only in conjunction with orgasm. This energy does however penetrate the whole organism and environment and its effects are not limited to the field of sexual activity, quite the contrary. Orgasm is however the only situation where the energy is separately distinguishable.

Orgone energy is of two basic variants, positive and negative. The positive orgone is life sustaining and the negative orgone contributes to death and decay of organisms. Orgone interacts differently with different materials, thus it is possible to build 'orgone accumulators,' containers with walls consisting of layers of materials such as metal and wool in specific layers. These are said to attract or draw orgone from the environment. Such devices can then be used for therapeutic applications, as in replenishing the orgone field of living beings.

The cloud buster is another application of orgon. Clouds are said to contain orgone energy, which may be channeled from the cloud into water, preferably flowing water, using a device consisting of tubes of a special material connected to flowing water. This can reportedly dissolve clouds and produce other atmospheric effects. Many people have experimented with these methods with varying results, plenty of information can be found on the Internet.

In Reich's thinking, extraction of positive orgone and dumping of negative orgone by external beings from space was a form of exploitation of Earth and humanity.

We may probably connect the idea of orgon energy to the table of hydrogens of Gurdjieff. If orgone is manifested in humans in the context of orgasm, then orgone would probably be of the order of H12, Si12 in specific. This is a non-material, intelligent energy of a specific type. H12 is not specifically related to sex any more than orgone is, however. For humans however, the only unconsciously produced H12 is the sexual Si12. Other energies of the degree of H12 may exist in nature as parts of processes and octaves which have nothing to do with humans or sex, however. This would be the case of atmospheric orgon, which according to Reich controls condensation of clouds and other atmospheric phenomena. The Cassiopaea material notes that conflicts in fourth density may be seen as weather anomalies in third density. This indirectly suggests that energies of fourth density, or higher hydrogens if we wish to call them such, can interact with atmospheric phenomena. We may not think of these in terms of physical energies such as heat or kinetic energy but rather as principles which subtly order otherwise chaotic processes. Reich suggests that extraction of orgone leads for example to desertification.

Orgone would be a part of the same order of energies that were liberated by sexual activity or intense emotion and were consumed by fourth density beings. There is certain commonality of content between all three sources although the details and contexts vary.

We should not confuse orgone energy and Reich's researches with any form of sex magic or such practices.

See also

- [Wilhelm Reich](#)

Particle

In particle physics, a particle is a basic unit of matter and energy.

From the point of view of Esoteric Science, particles can be viewed as points of harmonic stabilization that oscillate within and are bound together by webs of harmonic stability that fit within an underlying fundamental diatonic structure. Esoteric science sees this diatonic structure as mathematically revealing the scaffolding underlying the very nature of matter and even life itself. Possibly these existing harmonic stabilization points emerge from nonexistence, that is, from an unfathomable reservoir from which all possible events are made.

Fundamental particles

The concept of a particle is a natural idealization of our everyday observation of matter. Dust particles or baseballs, under ordinary conditions, are stable objects that move as a whole and obey simple laws of motion. However, neither of these is actually a structureless object. That is, if sufficiently large forces are applied to them, they can readily be broken apart into smaller pieces.

The idea that there must be some set of smallest constituent parts, which are the building blocks of all matter, is a very old one.

Democritus (born about 460 BC in Abdera, Thrace, Greece) is often credited with introducing this idea, though his concept of the building block was quite different from ours today. He introduced the word which in English translates as atom to describe the parts, whatever they might be.

History plays tricks with language, however. The word atom has acquired a meaning today that only partly matches Democritus' idea. Certainly we know that matter is indeed composed of the objects we call atoms. Atoms were originally thought to be indivisible, that is, the smallest particle. However we now understand that atoms are built up of smaller parts. These parts are electrons and a nucleus. The nucleus is much smaller than the atom and is itself composed of protons and neutrons.

What does "fundamental" mean?

In the 1930s, it seemed that protons, neutrons, and electrons were the smallest objects into which matter could be divided and they were termed "elementary particles". The word elementary then meant "having no smaller constituent parts", or "indivisible" -- the new "atoms", in the original sense.

Again, later knowledge changed our understanding as physicists discovered yet another layer of structure within the protons and neutrons. It is now known that protons and neutrons are made of quarks. Over 100 other "elementary" particles were discovered between 1930 and the present time. These elementary particles are all made from quarks and/or anti-quarks. These particles are called hadrons.

Once quarks were discovered, it was clear that all these hadrons were composite objects, so only in out-dated

text books are they still called "elementary". Leptons, on the other hand, still appear to be structureless.

Today, quarks and leptons, and their antiparticles, are candidates for being the fundamental building blocks from which all else is made. Particle physicists call them the "fundamental" or "elementary" particles -- both names denoting that, as far as current experiments can tell, they have no substructure.

Composite particles

Molecules are the smallest particles into which a substance can be divided while maintaining the physical properties of the substance. Each type of molecule corresponds to a specific chemical compound. Molecules are composites of one or more atoms. See list of compounds for a list of molecules.

Atoms are the smallest neutral particles into which matter can be divided by chemical reactions. An atom consists of a small, heavy nucleus surrounded by a relatively large, light cloud of electrons. Each type of atom corresponds to a specific chemical element, of which 110 have been named. Refer to the periodic table for an overview.

Atomic nuclei consist of protons and neutrons. Each type of nucleus contains a specific number of protons and a specific number of neutrons, and is called a nuclide or isotope. Nuclear reactions can change one nuclide into another. See Isotope table (complete) for a list of isotopes.

Hadrons are defined as strongly interacting composite particles. Hadrons are either bosons, in which case they are called mesons, or fermions, in which case they are called baryons. Quark models, first proposed in 1964 independently by Murray Gell-Mann and George Zweig (who called quarks "aces"), describe the known hadrons as composed of valence quarks and/or antiquarks, tightly bound by the color force, which is mediated by gluons. A "sea" of virtual quark-antiquark pairs is also present in each hadron.

Ordinary baryons contain three valence quarks or three valence antiquarks each.

Nucleons are the proton and the neutron, the fermionic constituents of normal atomic nuclei.

Hyperons such as Σ and Λ particles are generally short-lived and heavier than nucleons. They do not normally appear in atomic nuclei.

Ordinary mesons contain a valence quark and a valence antiquark, and include the pions, the kaons and many other types of mesons. In quantum hadrodynamical models the strong force between nucleons is mediated by mesons.

Exotic baryons have been discovered only recently.

Pentaquarks consist of four valence quarks and one valence antiquark.

Exotic mesons are predicted by new theories.

Tetraquarks consist of two valence quarks and two valence antiquarks.

Glueballs are bound states of two or more real gluons.

Hybridss consist of one or more valence quark-antiquark pairs and one or more real gluons.

Elementary particles

An elementary particle is a particle with no measurable internal structure, that is, it is not a composite of other particles. In a quantum field theory, these are the particles which are created and annihilated by the field operators in the Lagrangian. Elementary particles can be classified according to their spin.

Fermions have half-integral spin; for all known elementary particles this is $1/2$. Each fermion has its own distinct antiparticle. Fermions are the basic building blocks of all matter. They are classified according to whether they interact via the color force or not. According to the Standard Model there are 12 flavors of elementary fermions, six quarks and six leptons.

Quarks can interact via the color force. They exist in six flavors: down, up, strange, charm, bottom and top.

Leptons do not interact via the color force. They also exist in six flavors: electron, muon, tauon, electron-neutrino, muon-neutrino and tauon-neutrino.

Supersymmetric theories predict the existence of more fermions. Their existence has not been confirmed experimentally.

The neutralino (spin $1/2$) is a superposition of the superpartners of several neutral standard model particles. It is a leading candidate for dark matter. The partners of charged bosons are called charginos.

The photino (spin $1/2$) is the superpartner of the photon.

The gravitino (spin $3/2$) is the superpartner of the graviton boson in supergravity theories.

Bosons have integral spin. The fundamental forces of nature are mediated by gauge bosons.

According to the Standard Model, there are 13 elementary bosons:

The photon (spin 1) mediates the electromagnetic force.

The W^+ , W^- and Z^0 bosons (spin 1) mediate the weak nuclear force.

The eight gluons (spin 1) mediate the strong nuclear force.

The Higgs boson (spin 0) is predicted by standard model electroweak theory. Physicists expect the Higgs to be discovered at the Large Hadron Collider (LHC) particle accelerator now under construction at CERN.

New theories predict the existence of other bosons.

The graviton (spin 2) has been proposed to mediate gravity in a theory of quantum gravity.

The supersymmetric partners of the standard model fermions (sleptons and squarks) would also be bosons.

Other

The "Oh-My-God" particle is an extremely high-energy proton, which has been observed several times.

See also

- [Particle physics](#)

Particle physics

Particle physics is a branch of physics that studies the elementary constituents of matter and radiation, and the interactions between them. It is also called high energy physics, because many elementary particles do not occur under normal circumstances in nature, but can be created and detected during energetic collisions of other particles, as is done in particle accelerators.

Subatomic particles

Modern particle physics research is focused on subatomic particles, which have less structure than atoms. These include atomic constituents such as electrons, protons, and neutrons (protons and neutrons are actually composite particles, made up of quarks), particles produced by radiative and scattering processes, such as photons, neutrinos, and muons, as well as a wide range of exotic particles.

Strictly speaking, the term particle is something of a misnomer. The objects studied by particle physics obey the principles of quantum mechanics. As such, they exhibit wave-particle duality, displaying particle-like behavior under certain experimental conditions and wave-like behavior in others. Theoretically, they are described neither as waves nor as particles, but as state vectors in an abstract Hilbert space. Following the convention of particle physicists, we will use "elementary particles" to refer to objects such as electrons and photons, with the understanding that these "particles" display wave-like properties as well.

All the particles observed to date have been cataloged in a quantum field theory called the Standard Model, which is often regarded as particle physics' best achievement to date. The model contains 47 species of elementary particles, some of which can combine to form composite particles, accounting for the hundreds of other species of particles discovered since the 1960s. The Standard Model has been found to agree with almost all the experimental tests conducted to date. However, most particle physicists believe that it is an incomplete description of Nature, and that a more fundamental theory awaits discovery. In recent years, measurements of neutrino mass have provided the first experimental deviations from the Standard Model.

Particle physics has had a large impact on the philosophy of science. Some in the field still adhere to reductionism, an older concept which has been criticized by various philosophers and scientists. Part of the debate is described below.

History of particle physics

The idea that matter is composed of elementary particles dates to at least the 6th century BC. The philosophical doctrine of "atomism" was studied by ancient Greek philosophers such as Leucippus, Democritus, and Epicurus. Although Isaac Newton in the 17th century thought that matter was made up of particles, it was John Dalton who formally stated in 1802 that everything is made from tiny atoms.

Dmitri Mendeleev's first periodic table in 1869 helped cement the view, prevalent throughout the 19th century,

that matter was made of atoms. Work by J.J. Thomson established that atoms are composed of light electrons and massive protons. Ernest Rutherford established that the protons are concentrated in a compact nucleus. The nucleus was initially thought to be composed of protons and confined electrons (in order to explain the difference between nuclear charge and mass number), but was later found to be composed of protons and neutrons.

The 20th century explorations of nuclear physics and quantum physics, culminating with proofs of nuclear fission and nuclear fusion, gave rise to an active industry of generating one atom from another, even rendering possible (although not profitable) the transmutation of lead into gold. These theories successfully predicted nuclear weapons.

Throughout the 1950s and 1960s, a bewildering variety of particles was found in scattering experiments. This was referred to as the "particle zoo". This term was deprecated after the formulation of the Standard Model during the 1970s in which the large number of particles was explained as combinations of a (relatively) small number of fundamental particles.

The Standard Model of particle physics The current state of the classification of elementary particles is the Standard Model. It describes the strong, weak, and electromagnetic fundamental forces, using mediating gauge bosons. The species of gauge bosons are the photon, W- and W+ and Z bosons, and the gluons. The model also contains 24 fundamental particles, which are the constituents of matter. Finally, it predicts the existence of a type of boson known as the Higgs boson, which has yet to be discovered.

Experimental particle physics In particle physics, the major international collaborations are:

CERN, located on the French-Swiss border near Geneva. Its main facilities are LEP, the Large Electron Positron collider (now dismantled) and the LHC, or Large Hadron Collider (under construction).

DESY, located in Hamburg, Germany. Its main facility is HERA, which collides electrons or positrons and protons.

SLAC, located near Palo Alto, USA. Its main facility is PEP-II, which collides electrons and positrons.

Fermilab, located near Chicago, USA. Its main facility is the Tevatron, which collides protons and antiprotons.

Brookhaven National Laboratory, located on Long Island, USA. Its main facility is the Relativistic Heavy Ion Collider, which collides heavy ions such as gold ions (it is the first heavy ion collider) and protons.

Budker Institute of Nuclear Physics (Novosibirsk, Russia)

Theoretical high-energy physics and phenomenology Experimental particle physicists only form a part of the community of particle physicists. The other part contains theorists. In high-energy physics, the word theorist usually refers to a theoretical physicist whose primary goal is to develop theoretical and mathematical tools that may describe physical phenomena in (far) future, while the desire to understand current experiments and

experiments in near future is secondary. Nowadays, most high-energy theorists work in the framework of string theory.

On the other hand, the theoreticians whose primary goal is to develop a description of current experiments and experiments in near future are usually referred to as phenomenologists or, which is almost equivalent, model builders. Although they can be inspired by string theory, their main mathematical formalism is effective field theory. Among the possible physical phenomena that they try to study we find supersymmetry, Higgs mechanism, hierarchy problem, Randall-Sundrum models and other models with extra dimensions, and many others.

This separation into theorists and phenomenologists also affects the preprint archive (www.arxiv.org) as is apparent from the names hep-th (theory), hep-ph (phenomenology), hep-ex (experiments), and hep-lat (lattice gauge theory).

Particle physics and reductionism Throughout the development of particle physics, there have been many objections to the extreme reductionist (or greedy reductionist) approach of attempting to explain everything in terms of elementary particles and their interaction. These objections have been raised by people from a wide array of fields, including many modern particle physicists, solid state physicists, chemists, biologists, and metaphysical holists. While the Standard Model itself is not challenged, it is contended that the properties of elementary particles are no more (or less) fundamental than the emergent properties of atoms and molecules, and especially statistically large ensembles of those. Some critics of reductionism claim that even a complete knowledge of the underlying elementary particles will not lend a thorough understanding of more complicated natural processes, while others doubt that a complete knowledge of particle behavior (as part of a larger process) could even be attained, thanks to quantum indeterminacy. Reductionists typically claim that all progress in the sciences has involved reductionism to some extent. **Public policy and particle physics** Experimental results in particle physics are investigated using enormous particle accelerators which are very expensive (typically several billion US dollars) and require large amounts of government funding. Because of this, particle physics research involves issues of public policy.

Many have argued that the potential advances do not justify the money spent, and that in fact particle physics takes money away from more important research and education efforts. In 1993, the US Congress stopped the Superconducting Super Collider because of similar concerns, after 2 billion dollars had already been spent on its construction. Many scientists, both supporters and opponents of the SSC, believe that the decision to stop construction of the SSC was due in part to the end of the Cold War which removed scientific competition with the Soviet Union as a rationale to spend large amounts of money on the SSC.

Some within the scientific community believe that particle physics has also been adversely affected by the aging population. The belief is that the aging population is much more concerned with immediate issues of their health and their parents' health and that this has driven scientific funding away from physics toward the biological and health sciences. In addition, many opponents question the ability of any single country to support the expense of particle physics results and fault the SSC for not seeking greater international funding.

Proponents of particle accelerators hold that the investigation of the most basic theories deserves adequate funding, and that this funding benefits other fields of science in various ways. They point out that all acceler-

ators today are international projects and question the claim that money not spent on accelerators would then necessarily be used for other scientific or educational purposes.

Pineal gland

The pineal gland is a reddish colored cone-shaped mass of about 8 mm in diameter, located deep inside the brain. The pineal gland's clinical term is *epiphysis*, from the IE root *bheu-* (to be, exist, grow), forming the Greek word *epiphysis* meaning "an excrescence" (an outgrowth, usually an abnormal, unwanted or unnecessary one). Indeed, as the name suggests, this gland was somewhat of a mystery and one of the last glands in the brain to have its purpose and function discovered.

It is now known to be responsible for regulating the production of melatonin, which in turn regulates the body's sleep-wake cycles. There is also evidence that the pineal gland produces the psychedelic substance DMT, and it is this chemical that is thought to play a part in dreams, hallucinations and other psychic and mystical experiences.

The pineal gland has been very popular topic of discussion in occult and [New Age](#) circles. Already in the 1600's, Rene Descartes referred to the pineal gland as "the seat of the soul". This notion was later picked up by H.P. Blavatsky and the Theosophical Movement, and has since been reintroduced into New Age thought. In New Age circles, the pineal gland is considered the physical equivalent of the 'third eye', and believed to be the uplink to psychic sight and higher realms of thought.

In the Cassiopaeon material, it is not the pineal, but the pituitary gland which is said to have the function often attributed to the pineal gland. The two following sections of the transcripts mention the pituitary gland in this context:

Q: (A) Which part of a human extends into 4th density?

A: That which is effected by pituitary gland.

Q: (L) And what is that?

A: Psychic.

[...]

Q: (J) What exactly is the function of the pituitary gland in your references to Stonehenge?

A: This gland is your uplink.

Both the pituitary and the pineal glands are part of the endocrine system. The pituitary gland is sometimes referred to as the 'master gland' of the body because it makes the hormones the other glands depend on. It is these secretions from the pituitary that stimulates the other endocrine glands in the system.

Planck constant

There exists in nature a certain lower limit of interaction which can never be reduced. This natural limit is negligibly small for any interactions occurring within our everyday life but this is highly significant for events at the atomic scale.

In the year 1900, the German physicist Max Planck came to the conclusion that no equilibrium was possible with energy transfers between matter and radiation when such transfers took place continuously (as had always been supposed by physicists at that time). Planck proposed that the energy was transferred between matter and radiation in a sequence of separate 'shocks.' A particular amount of energy was transferred in each of these elementary acts of interaction. In order to get the desired equilibrium, and to achieve agreement with existing facts, it was necessary to introduce a simple mathematical relation which stated that the amount of energy transferred in each shock (or 'packet') was proportional to the frequency of the radiation responsible for the transfer of energy.

This coefficient of proportionality for this energy transfer was denoted by the symbol 'h' and this was defined as the minimum portion, or QUANTUM, of energy that is transferred between matter and radiation (energy) and this relationship is given by the equation:

$$E=hf$$

where f stands for frequency of the radiation and h stands for the constant of proportionality relating the energy of the radiation to its frequency. This 'h' has the numerical value of approximately 6.626×10^{-34} joule-seconds.

To put the numerical value in more familiar notation we have the value of Plancks constant as:

$$6.6 \times (1 \text{ divided by } 10,000,000,000,000,000,000,000,000,000)$$

A small quantity indeed.

A further development by Einstein on this idea led Einstein to conclude that not only is radiation emitted in PACKETS of energy but these packets transfer energy to matter in the same localized ways as particles do. In other words, each packet remains intact, is self contained, and does not disperse its energy over a wide region, as was previously assumed. These packets of energy are referred to as "quanta of light", or photons.

Thus Planck showed that on the atomic scale there is discontinuity and that nature does, in fact, operate in JUMPS.

We can look at Plancks constant as being a QUANTUM OF ACTION that is one of the 3 basic properties of existence, the others being inertial mass and electric charge. This fundamental 'action' goes to the very root of existence and might be regarded as the basic property or 'action' that separates existence from its primitive undifferentiated ground state. This fundamental quantum of action may then allow for the formation of "quanta of INTERACTION" (electromagnetic radiation, electrons, positrons, and neutrinos) that pass over this undifferentiated threshold, and these 'quanta of interaction' form the very first layer or 'density' of existence.

See also

- [Particle](#)
- [Waves](#)

Positive vs. negative feedback

Positive feedback is when a system's output keeps feeding its input (which may e.g. cause the output to grow exponentially), while **negative feedback** is when a system counteracts changes in its output to keep the system stable. These concepts can be used to describe aspects of the human condition, both individually and collectively.

Definitions and basic examples

A negative feedback loop is a system that seeks to minimize variations in its output. It could be working to keep its output below some threshold, or above some threshold, or both. One example would be a thermostat that switches the air conditioning on when the room gets too hot. Another example would be how the human body regulates the blood pH to keep it within a narrow range.

A positive feedback loop is one where the system's output feeds its input, adding energy to the system and again increasing output, and so on, repeatedly. An example is a sound system where a microphone picks up the signal to the speakers, feeds it to the amplifier, which sends the same signal to the speakers, which is again picked up by the microphone. This usually makes a loud screeching sound. An explosive chain reaction, or the cascading discharge of energy from electrons dropping orbits in a laser, are other examples of the general idea.

Common misuse of the terms

It has become increasingly common to hear or read people say that a feedback loop is "positive" or "negative" when they refer to its consequences, and not to whether the feedback loop amplifies or dampens variation in the output. The type of feedback loop is unrelated to whether the consequences are desirable or not, so this is incorrect. When referring to the consequences of a feedback mechanism, one could instead e.g. say: "[positive or negative] feedback loop *with [positive or negative] consequences.*"

Usually, it is easy to see from the context when the terms are misused. For example, if a person refers to a situation where two persons have been mutually escalating a bad interpersonal dynamic, then this is clearly a positive feedback loop. Hence if it is described as a negative feedback loop, the "negative" probably was (incorrectly) meant in terms of consequences rather than type of feedback loop. The description of such a feedback loop can be clarified as: "positive feedback loop with negative consequences."

The human condition

Humanity seems to be living inside a negative feedback loop, which acts on it to eventually destroy all its accomplishments. On the collective scale, history is full of examples of advance being followed by war, chaos, and disasters. On the individual scale, the examples are many of those who were ahead of their time and were persecuted for it – or otherwise suffered the reaction of the [General Law](#).

The research presented in the later volumes of *The Secret History of the World* bring out some of the greater complexity of the human condition with regard to feedback loops. It seems that time and time again:

- Humanity has allowed pathological people to come to power and [rule over them](#).
- The result has been a positive feedback loop, where inhumanity, corruption, greed, and exploitation have increased to extremes.
- Seemingly due to how humanity interacts with its surrounding environment through mass consciousness, disaster has followed. Earth changes, cometary bombardment, and plague have brought the civilization to ruins.
- The destruction restores balance, in the sense that once the surviving population recovers, they are better off than they were under the thumb of the former social order.
- Much of the creative achievements of the former civilization are also lost. Essentially, the whole cycle begins anew with the growth and establishment of a new civilization.

In order for humanity to break out of this wider negative feedback loop, it seems it must first learn to prevent the smaller positive feedback loop. In other words, humanity must learn to put in place a negative feedback loop that keeps psychopaths and [characteropaths](#) out of positions of power. Otherwise, nature eventually does it for the wider population, at great cost.

Creativity and entropy

A creative process which builds and expands on itself – a positive feedback loop – would be the model for a service to others oriented mode of being. Also, such a process may be internal to a person as well as societal or cosmic. Sudden realizations, jumps from chaos into order, seem to have this nature. A certain accumulation of [energy](#), [knowledge](#) or understanding reaches a critical point, then the system (person, group, society, etc.) enters a qualitatively different state. Such a jump seems to consist of a cascade of positive feedback from the system into itself.

A sufficient level of such positive feedback is the means by which a group of [colinear](#) people may break out of the negative feedback loop which holds humanity in its grip.

In our world, creativity also involves countering [lies](#). A group of people involved in such an activity – such as the Signs of the Times editors – respond to the current "output" of the human system by adding truthful information. As such, they form a negative feedback mechanism, with positive consequences. In relation to others interested in speaking out for the truth, the effect is however that of a positive feedback loop – mutual encouragement and expansion of activity.

In turn, the powers that be respond to the spreading of truthful information by means of more lies, and by means of trying to silence those who speak truth to power. They form a negative feedback mechanism directed against those trying to expose or otherwise oppose them. And through their impact on society by means of fearmongering, propaganda, draconian legislation, large scale financial exploitation, and more besides, they

direct a variety of feedback loops with negative consequences. Here, too, there is both positive and negative feedback. For example: Clamping down on the population and ensuring its passivity and conformity is a negative feedback loop. Accelerating the degeneration of culture and the ponerization of society is a positive feedback loop.

In terms of social and societal dynamics, neither positive nor negative feedback are intrinsically "good" or "bad" – it all depends on the context. Further examples of feedback loops with positive consequences would be: To systematically prevent psychopaths from entering positions of power, or to remove them from power, would be a negative feedback loop directed by the population – and a constructive thing. To enable genuine education, research, and growth of knowledge in a society – without artificial controls, ponerization, and corruption of science – would make for a positive feedback loop where progress leads to progress.

Throughout the Universe, both positive and negative feedback loops are part of all manner of complex, dynamic systems – from a cell in one's body, to the Earth's biosphere, to the wider reality encompassing all [densities](#).

In terms of feedback mechanisms that have "good" or "bad" outcomes (furthering creativity or [entropy](#), or [service to others or service to self](#)), both kinds of outcomes are also needed for the universe's 'metabolism.' Both [polarities](#) are an essential part of creation, and neither can exist without the other. The consciousness of a being may however choose to tend towards one or the other.

Given the preoccupation with control that service to self beings have, such beings will tend to institute negative feedback loops as a means of controlling the environment, keeping it as they want it. In terms of the interplay of [being and non-being](#), STS also serves as a kind of negative feedback loop that complements the positive feedback involved in the expansion of creation.

See also

- [Nonlinear system](#)
- [Service to others and service to self](#)
- [Earth changes and mass consciousness](#)

Quantum physics

Quantum physics is the scientific study of sub-atomic reality. This science deals with the concept that all energy comes in discrete bundles, as opposed to a continuum, and these bundles consist of waves. These bundles are referred to as quanta meaning "how much?"

It's direct effects can be observed in the functioning of lasers, atomic clocks and television sets.

Quantum tunneling

Quantum Tunneling can be defined as:

- a) A quantum leap through a barrier.
- b) A process by which a quantum system can suddenly and discontinuously make a transition from an initial configuration to a final one, even if the system does not have enough energy to classically attain the configurations between the two.
- c) Feature of quantum mechanics showing that objects can pass through barriers that should be impenetrable according to Newton's classical laws of physics.

Regarding the definitions given above, the following (simplistic) example may help to clarify. Let us say we are bouncing a ball on the ground with less force than it would take for it to reach escape velocity and bounce into outer space (I told you it was simplistic).

When the ball reaches its highest point, just before it stops in midair to fall back to the earth, its kinetic energy (it's energy of motion) would then be at minimum (zero) and its gravitational potential energy (it's stored energy) would then be at maximum. This is because as the ball's kinetic energy decreases its potential energy increases. The greater the kinetic energy of the ball then the less its potential energy and vice versa. So at its highest point the potential energy of the ball went to maximum while its kinetic energy went to minimum (zero).

Now, the total energy of the system is the sum of its potential and kinetic energy values (Total Energy = KE (Kinetic) + PE (Potential))

So, at this point, if the ball were to mysteriously "quantum jump" or "leak through" the potential barrier of the gravitational field of the earth and fly off into space, then it would have to go through a place or reach a "pedestal" within this barrier where its potential energy was greater than its total energy.

But yet, its Total Energy would not change...see equation above.

In other words, if the potential energy of the ball had to increase to get to that "pedestal" point, and if the total energy of the system still stayed the same, then its kinetic energy value would have to go into the negative region since the kinetic energy was at zero when it reached its highest point. Its kinetic energy would have had to go more negative to "balance the equation" when the ball "jumped" to a higher potential energy state.

However, this would contradict the laws of classical physics since its kinetic energy can't be negative.

Kinetic energy can be defined as the energy of motion. Any object that moves has some energy due to the fact that it is moving. This energy is equal to half of the object mass multiplied by its velocity squared. Since mass and velocity squared are never negative, kinetic energy is also never negative.

So clearly if the ball were to suddenly appear on the opposite side of the gravitational field and fly off into outer space, it would have had to have broken through a potential energy barrier where its kinetic energy value went into the negative region and that would be impossible since kinetic energy cannot be negative within the laws

of classical physics.

So this is clearly impossible, at least from the standpoint of classical physics.

But not Quantum mechanically. When the ball or 'particle' is now of subatomic size, and behaves in accordance with Quantum mechanical laws, then the ball's position has now become more uncertain and its position now kind of spreads out into waves. I guess they could be called "matter waves."

Mathematicians and scientists, such as Schroedinger, deBroglie, and Einstein, have advocated a wave structure of matter. Quantum mechanics only requires that the total average energy summed up over all possible positions of the particle be equal to the total average energy. It's OK to have a negative kinetic energy at some point as long as it's balanced by a positive contribution somewhere else. Thus the Quantum particle is allowed to visit "classically forbidden" regions of the potential energy barrier, i.e., those inside the pedestal when the top of the pedestal exceeds the total energy. However, the wave function is greatly damped in these regions, and more so as the top of the pedestal is raised further, indicating that the probability of the particle being in a classically forbidden region is greatly reduced.

Thus the wave can leak through a region where the potential energy is actually bigger than the total energy. Once it's leaked through, part of the wave can be out somewhere else, such as on the other side of the potential energy barrier.

If the position of the wave is truly spread out, not just hidden or unmeasured, it's raw uncertainty allows for the wave function to penetrate the barrier. This is genuine indeterminism, not simply an unknown quantity until someone measures it.

The process used to explain this crossing of the barrier phenomenon is called Tunneling. Tunneling is a process by which the "particle wave" or "matter wave" tunnels through (or makes it's way through) the potential barrier to the other side and the probability term that describes this event is called the Tunneling Coefficient.

However, something tricky happens. When the wave interacts with other things, for example when try to view it in a microscope, it quits acting so spread out, and you find the particle in some region or other. (We don't really understand this process.) Usually you find it in regions where the wave is large.

So, the particle can start out 'trapped' yet later show up outside the trap. We say it tunneled out.

Unified Field Theory

The greatest unsolved question of physics, ever since relativity and quantum theory were developed in the early 20th century, has been the development of a single theoretical framework for describing the four forces of electromagnetism, gravity and strong and weak nuclear forces. This task also involves bridging between the quantum and classical realms, since two of the forces in question are only observable at the quantum level.

We may speculate about the attributes such a "theory of everything" would have, if it existed. Among these, we would list:

Simultaneous inclusion of the concepts of general relativity and quantum theory.

- A concept of irreversible event and entropy.
- A model for describing what constitutes observation and a description of the need for consciousness as an observer for determining the outcome of physical processes.
- Non-Locality
- A definition of causality, including possible causal loops and branching timelines.

In official academic science, string theory and quantum gravity are the leading approaches for building a unified field theory. Progress has been very limited and it is possible that research is being purposely steered towards extremely complex and ultimately fruitless pursuits by those already in possession of the theory. Also, researchers have been known to unexpectedly die following inquiry into the "wrong" subjects.

Engineering applications of such a theory would be essentially limitless, probably including free energy, control of gravity, manipulation of space-time metric, time travel and other things. A formal understanding of the concept of density as used by Cassiopaeans would also be a likely outcome of having such a theory.

It is possible that such a theory has at least in part been discovered in very restricted circles. These same circles may also have received assistance in these pursuits from 4D STS. The [Philadelphia Experiment](#) was an early clandestine attempt at working with a partly developed UFT for affecting invisibility. However the effects were much stranger than expected and subsequent research has been done under still deeper cover, thus almost no information has leaked and what leaks there may be are most likely deliberate disinformation.

See also

- [Philadelphia Experiment](#)
- Montauk
- [HAARP](#)

White dwarves and supernovae

A star is a celestial body of hot gas that radiates energy derived from thermonuclear reactions in its interior. These bodies of hot gas are self-luminous spheres that shine by generating their own energy and radiating it off into space.

The stuff that fuels the stars to generate this energy is the stuff they are made of -- hydrogen, helium, carbon, etc. -- which they burn by converting these elements into heavier elements. "Burning" in this context does not refer to the kind of burning we are familiar with, such as the burning of wood or coal, which is chemical burning. It refers to nuclear burning, in which the nuclei of atoms fuse into nuclei of heavier atoms.

In the star's hot interior, there is a conversion of hydrogen to helium and the helium accumulates at its center. When the helium core reaches a certain size, the star starts to change in size and temperature dramatically. It expands enormously and its surface becomes cooler. In other words, it leaves the main sequence and moves in the red giant direction. The more massive the star then the quicker it will reach this point.

Despite its temperature the expanded giant releases more heat because of its larger surface area. This change in the helium core after it has reached a certain size, precipitating its expansion into a red giant, is explained by the British Astronomer Fred Hoyle as due to a contraction of this helium core giving rise to higher temperatures where the helium nuclei fuse into carbon nuclei and therefore liberate more energy. According to Hoyle, the new carbon core heats up further, and more complicated atoms, such as oxygen and neon begin to form. While this is happening, the star is contracting and getting hotter again and beginning to move back towards the main sequence. By now, the star has begun to acquire a series of layers, like an onion. It has an oxygen-neon core, then a layer of carbon, then one of helium and the whole is enveloped in a skin of still unconverted hydrogen.

However, in comparison to its long life as a hydrogen consumer, the star is on a quick descent through its remaining fuels. Its life is now limited since the energy produced by helium fusion and beyond is about one-twentieth of that produced by hydrogen fusion. In a comparatively short time, the energy required to keep the star expanded against the strong pull of its own gravitational field begins to fall short, and the star contracts ever more swiftly. It contracts not only back to what have been the size of a normal star, but even beyond that - into a **WHITE DWARF**.

Probably all stars with initial masses up to about eight solar masses finally end up as white dwarfs. Stars with more than about 8 solar masses explode as type 2 supernovae after a lifetime of only a few million years and become neutron stars or black holes. 90 percent of all stars finally become white dwarfs when their nuclear energy generation has ceased.

When the radius and masses of white dwarfs such as Sirius B were first computed, astronomers were flabbergasted. Stars with masses comparable to that of the Sun were scrunched down into a volume comparable to that of the Earth. What is the source of the pressure which keeps white dwarfs from collapsing under their own strong gravitational force?

A white dwarf is supported by a different type of pressure (not dependent on the temperature of the white dwarf): electron degeneracy pressure.

White dwarfs are very small ($R = 0.01 R_{\text{sun}}$) compared to a main sequence star, even though they have masses which are comparable to that of a main sequence star. Thus, white dwarfs must be very dense compared to an everyday main sequence star. The density of a white dwarf is approximately 3 MILLION grams / cm³.

That's 3 tons per cubic centimeter. A teaspoonful of white dwarf stuff would be as massive as an elephant.

Under the extreme conditions which prevail within a white dwarf, the laws of quantum mechanics become important. Quantum mechanics is nothing more than the study of how subatomic particles (such as electrons, protons, and neutrons) behave. Subatomic particles do not always obey the same laws as large objects. Hence, the laws of quantum mechanics sometimes seem contrary to common sense.

One rule of quantum mechanics (known as the Pauli exclusion principle) is this:

Two identical electrons, located in the same region of space, cannot have the same energy. In a dense white dwarf, where the electrons are packed close together, all the low energy levels in a given region are full. Some of the electrons are forced to occupy high energy levels. This means that the electrons in a white dwarf form a degenerate gas. (In the language of quantum mechanics, a degenerate object is one in which all the low energy levels are fully occupied.)

In a degenerate object, such as a white dwarf, the fast-moving high-energy electrons provide a pressure which is independent of temperature. Even as the temperature of a white dwarf falls toward absolute zero, the Pauli exclusion principle demands that the high-energy electrons keep moving at the same speed. Hence, the pressure exerted by the electrons remains constant as the temperature falls.

During the contraction the outermost layers of the star may be left behind or even blown off because of the heat developed by the contraction. The white dwarf is then surrounded by an expanding shell of gas that appear as a "smoke ring" or "donut" of gas. These are the **PLANETARY NEBULAE** because the smoke surrounds the star like a planetary orbit made visible. Eventually the ring of smoke expands and thins out invisibly, and we have white dwarfs such as Sirius B with no signs of any surrounding nebulosity. After the planetary nebula fades, the white dwarf will still be visible. White dwarfs shine because they are hot; although a white dwarf has no internal power source, it takes billions of years for a white dwarf to cool down. Thermal energy in the interior of a white dwarf is carried to the surface by conduction, then radiated away.

White dwarfs form in this way rather quietly and such quiet "death" lies in the future for stars like our sun and smaller ones. Also, white dwarfs, if undisturbed, have an indefinitely prolonged life, or a kind of long *rigor mortis*, in which they slowly cool until, eventually, they are no longer hot enough to glow (many billions of years in the future) and then continue for further billions and billions of years as **BLACK DWARFS**.

As the temperature T of the white dwarf's surface decreases, the radius R remains constant. (Remember the electron degeneracy pressure which supports a white dwarf is not dependent on T ; thus, hydrostatic equilibrium is maintained even as the white dwarf cools.) Since temperature (T) decreases and Radius (R) is constant, the luminosity L decreases. The oldest, coldest white dwarfs have $L = 0.0001 L_{\text{sun}}$ and $T = 5000$ Kelvin. In the future, the eventual fate of a white dwarf will be to become a black dwarf (not to be confused with a black hole). A black dwarf is an extremely cold compact object supported by electron degeneracy pressure.

There is an **UPPER LIMIT** to the permitted mass of a white dwarf. White dwarfs with larger masses have

smaller radii. The pressure within a white dwarf depends only on density, not on temperature; to maintain the tremendous pressures required to support a massive white dwarf, the white dwarf must have a very great density. At a mass of $M = 1.4 M_{\text{sun}}$ (a mass known as the Chandrasekhar limit, after the man who discovered it), the radius of the white dwarf is squeezed down to nothing, and the density shoots up to infinity. In practical terms, this means that a white dwarf more massive than 1.4 solar masses doesn't have an electron degeneracy pressure large enough to maintain hydrostatic equilibrium.

You can't have a stable white dwarf more massive than 1.4 M_{sun} .

Supergiant stars, and massive giant stars, lose matter into space at a rapid rate. It is possible for massive stars to slim down to below the Chandrasekhar limit by the time they collapse into white dwarfs. A star with a main sequence mass of 6 M_{sun} , for instance, will lose about 4.6 M_{sun} into outer space, and will end as a 1.4 M_{sun} white dwarf. Stars which are more massive than about 6 M_{sun} during their main sequence lives will NOT be able to lose enough mass to become white dwarfs. (Parenthetic note: the amount of mass lost by a star is somewhat uncertain. Some calculations indicate that stars as massive as 9 M_{sun} may be able to reduce themselves to the Chandrasekhar limit.) What happens to stars which are too massive to become white dwarfs?

Supernovae (the plural of supernova) are extremely important for understanding our Galaxy. They heat up the interstellar medium, distribute heavy elements throughout the Galaxy, and accelerate cosmic rays. But just what is a supernova? And is there more than one type?

Supernovae are massive giant exploding stars. When the explosion occurs, the resulting illumination can be as bright as an entire galaxy. Supernova occurs at the end of a star's lifetime, when its nuclear fuel is exhausted and it is no longer supported by the release of nuclear energy. If the star is particularly massive, then its core will collapse and in so doing will release a huge amount of energy. This will cause a blast wave that ejects the star's envelope into interstellar space. The result of the collapse may be, in some cases, a rapidly rotating neutron star that can be observed many years later as a radio pulsar.

In massive stars the core is more complicated since it is under a gravitational field pull that is greater than those in less massive stars. In less massive stars (stars with a mass $< 8 M_{\text{sun}}$ --See Part I) the helium core eventually fuses to form a carbon core (with the liberation of more energy) and the carbon core further contracts and gets hotter to form a core of more complicated atoms--a core now composed of oxygen and neon.

But in more massive stars, due to the even greater gravitational force, the core is even hotter and the fusion reactions can continue past the oxygen-neon stage of smaller stars. The star is becoming like an onion, where the different concentric layers correspond to different fusion reactions. The outermost layer is burning hydrogen (H) to form helium (He), next, it's helium which is changing into carbon (C), then oxygen (O) is forming, and when we go deeper to the core, we find more and more heavy elements. The neon can now combine further to magnesium, which then can combine further to form silicon, and finally to IRON. At a late stage in it's life the central temperature of the star may have reached 3 to 4 billion degrees and there may be more than half a dozen concentric rings formed around the star, each of which a different fuel is being consumed. Once the star's core has reached the iron stage then it has reached a dead end since it is at this point that the iron atoms represent the point of maximum stability and minimum energy content (because of iron's nuclear structure, it does not permit its atoms to fuse into heavier elements). Beyond this stage, only an additional input of energy

could alter the iron atoms in the direction of more or less complex atoms.

The end of a massive star is a very fast process: if the fusion of hydrogen, as long as the star is on the main sequence, can last billions of years, all of the carbon is transformed in 10,000 years, all of the neon and the oxygen in one year, and the final transformation of silicon to iron requires only one day.

As central temperatures within the iron core increase with age, radiation pressure will increase in proportion to the fourth power of the temperature. When the temperature doubles the radiation pressure increases sixteen-fold and the delicate balance between gravitation and radiation pressure now becomes even more and more delicate.

Due to this delicate balance between gravitation and radiation pressure, and since nuclear fusion stops at iron because energy can no longer be produced by fusion, this additional energy is generated from the gravitational force when the iron core begins to collapse under its own weight. Within a very short (less than an hour) time after the iron core has formed, the star begins the final phase of gravitational collapse. The core temperature now rises to over 100 billion degrees as the iron atoms are crushed together and the star shrinks drastically to a tiny fraction of its former volume.

The repulsive force between the nuclei overcomes the force of gravity. So the core compresses, but then recoils. The energy of the recoil is transferred to the envelope of the star, which then explodes and produces a shock wave. As the shock encounters material in the star's outer layers, the material is heated, fusing to form new elements and radioactive isotopes. The shock then propels the matter out into space. The material that is exploded away from the star is now known as a supernova remnant.

All that remains of the original star is a small, super-dense core composed almost entirely of neutrons -- a neutron star. Or, if the original star was very massive indeed (say 15 or more times the mass of our Sun), even the neutrons cannot survive the core collapse...and a black hole forms. During the supernova explosion and the star's final collapse into a neutron star, all of its binding energy is radiated in the form of neutrinos, most of which have energies in the range 10-30 MeV. These neutrinos come in all flavors, and are emitted over a timescale of several tens of seconds. The neutrino luminosity of a gravitational collapse-driven supernova is typically 100 times its optical luminosity. The neutrino signal emerges from the core of a star promptly after core collapse, whereas the photon signal may take hours or days to emerge from the stellar envelope. The neutrino signal can therefore give information about the very early stages of core collapse, which is inaccessible to other kinds of astronomy. In fact, an optical supernova display may never be seen at all for a given core collapse: some collapsing stars may never blow up into supernovae, or the star may live in an obscured region of the galaxy.

See also

- [Black hole](#)

Zero-point energy and field

The term "zero point field" refers to the idea that vacuum is in fact filled with electromagnetic waves of all frequencies but these waves are not normally measurable because they cancel each other out. For any wave of a given frequency and amplitude, there exists another wave of the same frequency, amplitude and plane of polarization but of the opposite phase. When adding up all these waves, we get zero amplitude across all frequencies.

The same idea is found in the notion of vacuum being a boiling sea of virtual particle/antiparticle pairs that constantly materialize and then annihilate each other, fluctuating as it were between a particle and wave manifestation. Again, this is normally undetectable because the waves thus emitted cancel out and the particles annihilate by reacting with their antiparticles, thus returning into the electromagnetic wave manifestation.

The experimental validation of the concept of zero point energy is found with the Casimir effect. This effect is seen when two very smooth metal plates are placed parallel to each other at a distance in the micron range. The plates are pressed together with a force proportional to the inverse of the fourth power of their distance. This can be explained by the close proximity of the plates not leaving space between them for waves whose wavelength is less than the intervening distance. The closer the plates are, the more frequencies waves are excluded from the intervening space. Waves of these frequencies do however push against the plates from either side, thus amounting to unbalanced radiation pressure, pressing the plates together.

While the Casimir effect is a convincing demonstration of the zero point field's existence, it does not allow extracting energy from this field. Any energy that may be obtained by the plates being pressed together must be expended to get them to separate again. The estimates on the energy density of the zero point field vary wildly but according to some this would be well in excess of what is found with nuclear reactions.

Much speculation has gone into tapping the zero point field as a source of energy, but none of the publicly known work in the field of "free energy" stands to scientific scrutiny.

New Age

The term **New Age** may first have been introduced by C.G. Jung, with reference to the world entering the Age of Aquarius. The Age of Aquarius simply means a period of about 2000 years during which the Sun is in Aquarius at the time of the spring equinox.

Depending on who one asks, the Age of Aquarius may already have started or will start in the early 21st century.

In popular usage, New Age refers to a whole suite of spiritual or religious beliefs, in large part revived from prior tradition or in some cases based on new channeled information from a multiplicity of sources.

The New Age is somewhat linked with the sexual revolution of the 1960's and the human potential movement of the 1970's. Its ideological roots go deeper, into the 19th century, with its revival of occultism, its theosophy, practices of spiritism and the like.

The New Age features much syncretism between Western and Eastern thought, sometimes combined with ideas of 'space brothers,' often featuring the belief of the world variously ascending, being saved or otherwise transforming for the better in the near future.

The New Age is like a supermarket of spirituality and much of it is geared towards producing [subjective](#) experience, channeling one's own "spirit guides", experiencing bliss or "cosmic union", reconnecting with one's multidimensional self, activating one's "ascension matrix", etc. Critical thinking is not common in New Age, nor is discipline particularly appreciated. The New Age has developed its own lingo, often borrowing from science and technology terms with little regard for coherence nor precision of meaning.

The New Age industry is a major business, selling anything from alternative health services to psychic readings to self-help literature, seminars and workshops, travel and tourism and so forth.

At the present time, the New Age label has acquired a connotation of hype. The New Age has been accused of being the devil's plan for bringing about a one world religion, as implied in Revelations.

The Fellowship of the Cosmic Mind (FotCM) sees the New Age as largely a social engineering project carried out for a given purpose by the power structure, primarily in the U.S. but reaching worldwide. One factor which created demand for this was the growing alienation of people from traditional religion. People grew less and less satisfied with the old mythology which had kept them in line for nearly 2000 years, so a new, more complex mythos became necessary. This was brought about by progress in science and increase in wealth. This was somewhat of an elite preoccupation the late 1800's but hit the mass market in the 1960's.

From an esoteric angle, there is reason to believe the world is indeed heading for some sort of discontinuity. This has been spoken of by many and we are seeing an escalation of signs. The New Age movement can be seen as a maneuver designed to preempt mass awakening to this state of matters.

Thus a sort of spiritual awakening was turned into a sleeping pill by the promotion of memes such as 'you create your own reality,' 'automatic planetary ascension,' 'being rescued by aliens,' etc. Many concepts which probably have some basis in fact were twisted out of context and propagated to the masses to satisfy a searching spirit. So it has come to pass that much of the New Age is an exercise in [wishful thinking](#), or as [George Gurdjieff](#) would say, 'dreaming about waking up.'

We discuss the likely metaphysical effects of such practices in a number of articles, for example in "[You create your own reality](#)" and in [Objectivity](#).

See also

- [2012](#)
- [The Stargate Conspiracy](#)
- [Synarchy](#)
- [You create your own reality](#)
- [Objectivity](#)
- [The Wave](#)
- [UFO phenomenon](#)
- [COINTELPRO](#)
- [Matrix control system](#).

2012

The **year 2012** was popularly cited as the time of a planet wide change to some sort of new level or mode of existence. Connected with one particular interpretation of the Mayan calendar, the idea spread throughout [New Age](#) circles and into pop culture. As the date of December 21, 2012 neared, a number of ideas concerning an impending ascension, rapture, or end of the world approached a kind of hysteria.

A common theme of the contemporary 2012 mythos was that this year would be preceded by a worldwide fall into chaos followed by some sort of resurrection. Something of the kind does seem to be going on, only the timing is less definite, and it seems to follow the usual pattern of the rise and fall of civilizations, except on a larger scale. If something of the kind of a different state of existence results, then this won't occur in some kind of mass ascension or rapture, but may involve particular [colinear](#) groups effecting a change of their collective reality, but not that of others.

One could say that the world as we knew it ended earlier, on September 11, 2001. The orchestrated attacks marked a kind of turning point – a sharp turning towards a totalitarian regime. As American influence spans

the globe, this effectively meant the beginning of global, US-imposed totalitarianism. (Though along with the US, the United Kingdom and Israel also play major parts in directing our global [pathocracy](#).)

Such totalitarianism – although this time around, it occurs on a larger scale than ever in recorded history – is nothing new. In an ever-repeating historical cycle, it marks the final stage of an empire before its collapse. The collapse may turn out to be more dramatic than usual, given the scale of the empire about to fall.

Different esoteric currents have been coming to the surface ever since the late 19th century. They have often suggested that the time of the immediately following generations is of some central importance. Steiner wrote before 1920 that what he wrote would be outdated in 100 years. [George Gurdjieff](#) titled his magnum opus *Beelzebub's Tales to His Grandson*, maybe implying that the real target audience of his writings would be the generation after him, born in the 1950's and later. [Fulcanelli](#) also suggests the recurrence of a cyclic catastrophe and the start of a new age of man. Even Aleister Crowley's channeled *Book of the Law* portends a time of unbridled service to self to follow later in the 20th century.

History suggests that there is a connection between [Earth changes and mass consciousness](#). A civilization such as ours might well attract disaster due to its [entropic](#) nature. And at present, there are a number of things brewing in the world:

- Ebola, which might be a precursor to a new plague
- Cometary bombardment. The records of the American Meteor Society show that since 2005, there has been an exponential increase in the number of incoming fireballs. Put together with the Nemesis hypothesis as well as the work of Victor Clube and Bill Napier, our civilization might very well go out with a series of overhead cometary explosions similar to that of the Tunguska event.
- A new ice age.

In his book *Earth Changes and the Human-Cosmic Connection*, Pierre Lescaudron gives an overview of the connection between the latter two, as shown when taking Electric Universe theory into account.

Judging by the gradual acclimatization of the public to concepts of asteroid impact, alien lifeforms, extreme weather, etc., the parties directing the media machine have a definite goal in mind. One way of discrediting an idea – such as the true nature of what is in store for our civilization – is flooding the public with wild speculation and disinformation and obvious cranks. This may have been the whole purpose of the December 21, 2012 craze.

See also

- [The Wave](#)
- [Earth changes and mass consciousness](#)
- [COINTELPRO](#)

All is one

The [Cassiopaeans](#) and many other channeled sources state that "all is one and one is all". This is found in religion in places like Genesis and the beginning of the Gospel of John:

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

1:2 The same was in the beginning with God.

1:3 All things were made by him; and without him was not any thing made that was made.

This apparently simple statement has multiple aspects.

Cosmologically, if all originates in a singularity, we could say that all is a product of an undifferentiated One. Most systems of metaphysics recognize something of the sort.

Creation is [God](#) experiencing itself, say the [Sufis](#). God was a hidden treasure and wanted to be known, but for knowledge there had to be knower and known. Thus the One divided into creation, giving rise to spirit and matter, orientations of [service to others and service to self](#), [involution and evolution](#), and so forth.

The Cassiopaeans link the idea to [consciousness](#) and everyone's joint access to all which is:

A: All there is is lessons. This is one infinite school. There is no other reason for anything to exist. Even inanimate matter learns it is all an "Illusion." Each individual possesses all of creation within their minds. Now, contemplate for a moment. Each soul is all powerful and can create or destroy all existence if know how. You and us and all others are interconnected by our mutual possession of all there is. You may create alternative universes if you wish and dwell within. You are all a duplicate of the universe within which you dwell. Your mind represents all that exists. It is "fun" to see how much you can access. [...] Challenges are fun. Where do you think the limit of your mind is?

Q: (L) Well, I guess there is no limit.

A: If there is no limit, then what is the difference between your own mind and everything else?

Q: (L) Well, I guess there is no difference if all is ultimately one.

A: Right. And when two things each have absolutely no limits, they are precisely the same thing.
[End quote]

Application and orientation of service

We can speak of two distinct applications of 'all is one.' The expansive or service to others application would be to say that since all already is one, there is no point in wanting what another has for the self since in a sense this already exists within the one. Instead one may create something to enhance the creation, thus naturally contributing and adding to the One, thereby also giving to others.

By contrast, the service to self application of the idea is to see all as a lost part of the self which must be forced to return to the self. The One is served by gathering all to the self and thus to the One.

Confusion of levels of reality

The problem with the idea of all being one is that it is sometimes naively applied to human matters, as if the human could assume [God's](#) perspective. So, even if "the All blinks neither at the light nor the dark" (as [Ra](#) says) this does in no way free man from having to make ethical determinations and act on them.

The [New Age](#) sometimes misapplies the idea that 'all is one' to justify inaction or indifference as being spiritual when precisely the opposite is the case. See discussion of [polarity](#) or harvestability for more on this.

Another common misapplication of the idea is the New Age thought that one may accede to the unity of all things just by imagining it. At the human level, it seems the application of all is one is realized by actively participating and studying all which is, as [objectively](#) as possible. This may actually link the student to the world of all which is, whereas seeking bliss and experiences may only create an insulating bubble of [wishfulness](#) and [subjectivity](#).

In the New Age, the misapplication of 'all is one' often goes hand in hand with the misapplication of the idea that "[you create your own reality](#)".

See also

- [Service to others and service to self](#)
- [Objectivity](#)
- [Graduation to fourth density](#)

Angel

The term **angel** is used in a wide variety of meanings in different contexts. Generally the term means a spiritual, non-physical being that belongs to some spiritual hierarchy or performs some specific function for a higher spiritual authority such as **God**. An angel is generally understood as being benevolent.

Theosophy, anthroposophy and various **Gnostic** teachings have detailed descriptions of various categories of angels, entire 'heavenly organization charts.'

George Gurdjieff makes some mention of angels and archangels in the "diagram of everything living". These seem to correspond to 'planetary' and 'solar' beings, or **fourth** and **sixth density** in the system presented by the **Cassiopaeans** and **Ra**.

The **New Age** movement has made angels a sort of fashion. There are books and guided meditation tapes and such for contacting one's guardian angels, communicating with angels and so forth. Much of this seems to simply stimulate people's imagination towards further **wishfulness**. The problem is not that genuine communication with higher beings cannot take place, but rather the indiscriminate approach and the **assumption** that one would be prepared for such by attending a week-end seminar.

The Cassiopaeian material defines an angel as being a **sixth density service to others** being. An actual direct encounter with one is, according to the source, of such a nature as to leave no doubt to its authenticity. However, **fourth density service to self beings** may also present themselves as angels, among other deceptions. However, fourth density STS beings tend to give themselves away, as there seems to be a sort of spiritual law that such contacts cannot entirely disguise their nature. Violations of **free will**, demands of worship, flattery, or cultivating a sense of chosenness are examples of signs of a negative influence.

The Cassiopaeian material states that humans do not have any dedicated "guardian angels" or similar; rather, all are responsible for themselves, although they may receive help if they **ask in the appropriate manner**.

See also

- **Sixth density**
- **Fourth density**
- **Fourth density service to self being**
- **All to those who ask**

DNA changes

DNA changes leading to some sort of physical transfiguration or ascension is one of the most popular topics of contemporary channeled sources and [New Age](#) literature. The question is very complex and the field is full of probable disinformation, making a serious study of the subject all the more difficult.

We can start by looking at probable links between DNA and [consciousness](#). The first obvious point is that since DNA codes for the form and function of the physical body, having a body suitable for hosting certain mental functions requires functional DNA. Intelligence, temperament, extrasensory capabilities and other aspects of mind are seen to be somewhat hereditary, although the precise mechanism and genes involved are very difficult to pinpoint when we do not even have unambiguous definitions of the characteristics we are looking for. At the very least then, DNA determines the bounds of how consciousness can operate within a physical vehicle. Further, since DNA codes for secretion of neurochemicals, which in turn influence consciousness, we may see that very specific changes of DNA in principle could produce changes of consciousness or at least modulate how consciousness interacts with the physical vehicle. From a strict biological viewpoint it is next to impossible to make definite statements about DNA and consciousness. Darwinian evolution is based on the idea of random mutation and natural selection of the results. Selection works well within certain confines, as for example in the context of breeding dogs, but explications for jumping between species are lacking. We note that for example dogs and wolves remain all the same species after all the selective breeding of millennia and the resulting large variety of canines. If anything, the fossil record indicates sudden jumps instead of the smooth evolution predicted by Darwinism.

If DNA were the principal link between biological life forms and consciousness which we see as preceding said life forms, then it would make sense to posit a two-way interaction between the two. DNA determines what the body is capable of containing and consciousness selects or changes DNA. Again, lacking an exact definition of consciousness, we cannot be totally precise. If consciousness were interfaced to matter via affecting phenomena at the quantum level as has been proposed, then certainly tailoring the DNA molecule of a given species would be conceivable. Much esoteric material suggests this, both in the context of the formation of species as well as in the context of the choice of the sperm and egg cell being fertilized.

[Rudolf Steiner](#), for example, suggests that consciousness and karma play a role in guiding the process of fertilization, selecting which genes come from which parent. Modern psychology tends to attribute most traits of human character to heredity more than to experience. We could say that nature defines the possibility and nurture is required to allow its manifestation. Care and education do not however alter the fundamental possibilities although failures of either may result in a potential never being realized. .

DNA is a touchy subject in part because it codes for the external racial characteristics of man, although there again the differences between people of different color or phenotype are marginal. Still, there cannot be talk of a master race without reference to DNA. DNA is very elusive and therefore can be invoked to justify pretty much any specialness without other basis.

Research on DNA has been invoked to justify diverse theories of human origin. At the present time, the out of Africa hypothesis and alternatives compete and there is no conclusive evidence either way. It is probable that

all the diverse evidence cannot be reconciled without recourse to different populations having been introduced in different places at different times by an outside agency. Also there are anomalous specimens that do not seem related to any present day population. See Secret History for more.

At the present time there is significant scientific focus on DNA, as for example in the human genome project, cloning and various genetically modified life forms. Also it is accepted that the DNA molecule is an electric superconductor, although it cannot carry a large current.

The Keys of Enoch by J. J. Hurtak from 1973 is among the earlier New Age work to talk about the metaphysical importance of DNA and DNA changes as a "vehicle of ascension".

The [Ra](#) material does not talk particularly much about DNA, simply mentioning that the logos makes life forms out of whatever materials are available.

Bringers of the Dawn, channeled by Barbara Marciniak, devotes plenty of space to various rather informal discussion of DNA.

The [Cassiopaeans](#) make allusions to DNA changes being interactive with consciousness in many different places and contexts.

Following is a short summary of the channeled source's statements on DNA:

- The original 12-strand DNA of the human species was broken and scattered at the time of the [fall of man](#) by the lizzies (reptilian [fourth density service to self beings](#)) with the result that man was cut off from spirit, left only with the capacities necessary for sustaining life. {P's}
- 4D STS used technology to cancel the 10 first factors of DNA at the time of the fall of man. This resulted in interrupted flow of neurotransmitters. This was achieved by modifying the light received by Earth. {C's}
- Supernovas occurring within 2000 light years have both instantaneous effects as well as effects carried by radiation and these effects can affect DNA. {C's} The C's suggest the effects go beyond random strand breakage and mutation caused by ionizing radiation in general. A supernova would thus be a special source as opposed to other sources of hard radiation. While ionizing radiation mostly causes cell death or cancerous mutations, such radiation from a supernova would make more "intelligent" changes, provided the spiritual orientation of the receiver were compatible.
- The [frequency resonance vibration](#) (consciousness and orientation) of the person determines receivership capacity, which then determines to what degree outside catalyst is capable of affecting DNA changes. This may apply to [the Wave](#) or to supernovae. [C's]
- Man's altered DNA is responsible for the perception of [linear time](#) and other limitations. DNA changes can manifest spontaneously with evolution of consciousness, which can unlock memories of past lives and do many other things. These are natural processes best not to attempt to artificially influence, though STS beings do this. [C's]

There are many more mentions of the subject in the [Cassiopaean session transcripts](#) and the reader is referred

there for more.

There are many stories on the Internet concerning people being born with special abilities, acquiring 12 strand DNA as verified by tests and so forth. Generally none of this stands to scrutiny. This is similar to the themes of indigo children or super-psychic children. Another common meme is that 'chemtrails' are laid in order to block radiation that would trigger DNA changes leading to 'spontaneous ascension'.

In the [FOTCM](#)'s view, the amount of disinformation and hype plus a confirmed interest from the powers that be suggests that there is something to the issue but that nothing should be taken at face value. In light of tradition, any talk of a free ride to higher densities propelled by spontaneous DNA changes is most likely wishful thinking.

See also

- [The Wave](#)
- [Supernova](#)
- [Fall of man](#)
- [Frequency resonance vibration](#)

Merkaba

This is a much-hyped New Age term usually meaning some sort of space or time or interdimensional transportation device created by thought. The Merkaba meditation as instructed by the various parties who purport to teach these things consists among other things of visualizing two counter-rotating tetrahedrons around oneself.

From the [Cassiopaeon](#) transcripts:

Q: (L) In ancient literature, something called a Merkabah is talked about, but the definition of this extremely mysterious thing has been lost down through the centuries. There have been many "explanations" from such sources as the Midrash - Jewish commentaries - but there is even argument there. It seems that, even then, nobody knew what it was. But now, we have all these New Age folks coming along who have decided that they know what it is, and it is variously described as rotating double tetrahedrons...

A: If no one knows what it is, that is as good as any other explanation.

Q: (L) I want to know what the ancients who wrote about it meant? What is the definition of the word as the ancient writers used it?

A: The original definition predates this.

Q: (L) What is the original definition that predated the ancient writings that we have access to?

A: What do you think?

Q: (L) What? Well, it's a curious word because it is composed of two words or even three: mer kaba or mer ka ba. If we think of it as three part word, we have the Egyptian Ka, which is like the astral body, and the Ba which is similar to the Ka. I guess you could think of them as the astral body and the genetic body. Then there is the Ab which is the sort of principle element of the life in man - like the part that is of God or the soul. The Ab was represented as a red stone. It was the part of the man that expressed desire, lust, courage, wisdom, feeling, sense and intelligence. So, all of them together sort of expresses an abstract creative principle Kaaba is Arabic for cube, and it is the square stone building in which the Black Stone is housed in Mecca. It was supposed to have been built by Ishmael and Abraham. So with Mer, Ka, Ab, and Ba, we have a cube made up of the principle parts of the etheric self, and housing a stone. Soul stone? Mother stone?

A: By god, she's got it!

Q: (L) Okay, we've got the soul or mother stone. Or the mother of all stones. Now that we have a definition, what was it?

A: The Matriarch Stone.

Q: (L) Is the Matriarch Stone the one in Mecca?

A: Symbolism reigns supreme here.

Q: (T) Is this also the Philosopher's Stone?

A: "Stone" to those you perceive as ancients symbolized communication from "a higher source."

In a later session, the Merkaba is defined as as an interdimensional device created by [fourth density](#) service to others beings for use in transportation and generally manifesting anything that was needed. The device has been, according to the Cassiopaeans, hidden behind a "frequency fence" for a long time and various parties are covertly looking for it.

The Ark of the Covenant is a separate object, of [fourth density service to self](#) manufacture, according to the same source.

Monoatomic gold

Monoatomic gold is supposed to mean a gold powder so fine that it consists of single atoms not joined by metal bonds to neighboring gold atoms. Ingesting such a substance is claimed to bring about 'all kinds of spiritual benefits. The theme was launched by David Hudson in the 1980's in the US. David Hudson has now long been out of business but the idea lives on and other manufacturers market products called monoatomic gold, white powder of gold and other various names.

The [Cassiopaeon](#) material describes use of this as the ultimate spiritual entrapment, akin to selling one's soul.

Papers in the field of molecular biology and genetics have been made about the possibility of bonding single atoms of gold with the DNA helix. Radio frequency EM fields can then cause these gold particles to vibrate, thus heating the DNA and influencing its chemistry. The gold particles offer a handle on the DNA molecule, as it were. This would lend some credence to the claims that monoatomic gold may indeed have some effect on DNA, at least in terms of making this increasingly sensitive to remote influences.

Claims from the promoters of monoatomic gold as a "technology of ascension" include all manner of strange psychic occurrences, including a person who started experiencing increasingly frequent, involuntary "spiritual orgasms". This may not be literally false but should give rise to some questions.

We may infer with some probability that monoatomic gold indeed can deliver one even further in the hands of outside forces not of one's choosing. We may also put this together with the Cassiopaea channeled information stating that "light waves were used to cancel the 10 first factors of DNA" in the context of the mythical Fall.

Monoatomic gold may be a device to a similar effect.

See also

- [DNA changes](#)
- [Ascension](#)

Pole shift

The **pole shift** is a common theme in various predictions of Earth changes. This may refer to various distinct processes. It is generally agreed that the polarity of Earth's magnetic field switches at various semi-regular intervals. The shift of the magnetic poles appears to be a rapid process, as seen in rocks that were in the process of solidifying during such an event. Magnetic crystals at different layers of the rock are differently oriented, indicating that the direction of the ambient magnetic field had changes during the process of cooling.

The pole shift, as generally used, refers to more than the switching of the magnetic poles. The idea is that the rotational axis of the planet shifts relative to the plane of the orbit or that the crust of the Earth shifts in relation to the core or both. There is no generally accepted theory on processes which could cause such an effect. We note that the angular momentum of the planet is large and that it would take significant energy to shift the axis. To concretize this, one may think of a spinning top's tendency to keep its axis orientation. The precession of the equinoxes is a natural process where the rotation axis wobbles, although extremely slowly. There is no generally accepted explanation for the driving factor but the effect is well demonstrated. If enough kinetic energy to shift the rotational axis by a significant amount, such as several degrees, were delivered by an impact event, it would seem likely that the surface would be destroyed and the orbit around the sun significantly affected.

The [Cassiopeans](#) and [Ra](#) say that following the shift to [fourth density](#), the axis of rotation will be perpendicular to the plane of the orbit. It is difficult to say anything about this since the laws of physics that would apply across densities are essentially unknown. The channeled sources speak as if the 3rd and 4th density Earths were essentially separate bodies that were superposed in 3 dimensions but separate along a fourth axis.

Legend compares the skies to a rotating mill. The theme is found in various cultures. In Nordic legend, the peg around which the mill rotated got suddenly unhinged, causing the mill which formerly ground plenty to only grind salt to fill the oceans. This account seems to refer to a sudden change in the orientation of the millstone, i.e. constellations with respect to the planet's rotation. This and other fragments may point to an ancestral memory of a cataclysmic pole shift, however the cataclysm was not severe enough to destroy all life. The same legends have been interpreted as referring to the gradual precession of the equinoxes but this seems to ignore part of the evidence.

The Cassiopean material suggests that the planet's rotation axis would have been perpendicular to the ecliptic at some past time and will return to perpendicular in the future. If this is so, we do not know of a mechanism to produce the effect. It would have to take some time. If even a part of surface life is to survive this. Another possibility may involve alternate universes where the axis orientation is different to start with. Another possibility is that we are speaking of different bodies altogether, occupying different densities and subject to different laws.

Further reading

- [The Secret History of the World](#) by Laura Knight-Jadczyk

Presence or being present

We find the notion of **being present** in much discourse on esoteric matters. We will explore different approaches and twists on this theme.

The simplest form of the idea is that it is only possible to act in the now. The past is not modifiable and the future has not happened, hence the only window of action is now. The now is a result of the past but the future is a result of the present.

However, the above idea only makes sense if one is actually present in the now, as it **objectively** exists. Imagination about the now for example does not qualify as presence. Presence in the above sense is predicated on more or less objective being, both in terms of **self-remembering** and in terms of cognizance of the situation.

Being present should not be confused with the idea of opportunistically "living for today" or *carpe diem*. Living in the present and being present does not mean ignoring consequences. Rather, the present is seen as expanded to encompass all that is organically connected to it. Consequences of actions and responsibility are connected to the action in the present. Daydreaming about what might be, what might come to be from things not connected to the present moment on the other hand is a mental flight from the present and does not constitute living in the present.

Some **New Age** culture takes the valid idea of being present in the moment and twists it to mean that one will maximize one's immediate profit or pleasure, as in getting a quick fix because after all only the present matters and nothing else exists. In fact such an idea simply advocates self-servingly and subjectively denying the organically connected consequence of action or inaction.

If man were truly conscious of the present and were not buffered from it by denial, complacency and daydreaming, the catalyst of experience would be more efficiently used and could be converted into work. For example, **George Gurdjieff** speaks of the disease of 'tomorrow,' which even further decreases man's already deficient capacity to do. The illusion of being able to do, specially if this is projected into the future, is a self-calming agent that prevents man from seeing to what degree he is a **slave of habit and circumstance**. Denying this near-universal state of matters in itself is a barrier to being objectively in touch with the present. In other words, lying to self is an obstacle to being in the present.

Other cases of not being present involve negative imagination or needless and unproductive worrying about the future or dwelling on past glory or shame. Again, we have to distinguish between objective cognizance of facts and imaginings. We could say that the only reality is the present and both past and future are representations. Still, such representations are necessary for day to day functioning and representations that are compatible with the present are more conducive to action than representations that are divorced from the present.

In a more abstract sense, 'present' and 'presence' lead to considering the nature of time. Time cannot be separated from the idea of event or measurement. Gurdjieff phrases this in *Beelzebub's Tales to His Grandson* by saying that time is co-arising with creation itself yet is uniquely subjective in how it is perceived. Any objective definition of time relies on processes following causally sequential steps corresponding to the octave as represented in the **Law of Seven**. In other words, time is composed of discrete units corresponding to discrete

steps in observed processes. In this sense time is linear and discrete.

The [Cassiopaeans](#) have said that the "true measure of time is the expanded presence":

Q: (L) Can we say that all that exists in the material universe is, say, "x" number of years old?

A: No. It is the eternal now. Not only did happen, is happening and going to happen. The expanded presence.

The expanded presence may be understood as a bird's eye view of all possible timelines. Each timeline is a sequence of discrete processes composed of discrete steps conforming to the Law of Seven. The processes are not strictly deterministic, hence timelines branch into different possible tracks. These tracks collectively form the plane of eternity, as [P. D. Ouspensky](#) and [Boris Mouravieff](#) call it. Seeing this from above, as it were, offers a view of expanded presence, where all that was, is and will be is simultaneous, if we can use such a word. Also, using the word presence instead of present suggests that that which is is not independent of the presence of the observer.

Much [New Age](#) material oversimplifies this idea by claiming that [linear time](#) is an illusion that simply can or should be ignored. This is simply unrealistic from the human perspective even if this were a sensory reality from a higher dimensional perspective.

Becoming free of time, in the measure such a concept is even meaningful in human language, entails consciousness and knowledge of time and of events in time. A simple example is the dictum that those who do not know history are bound to repeat it. Only contents accessible to consciousness can be objects of choice. [Carlos Castaneda's](#) idea of [recapitulation](#) is a sort of freeing the self from time in the sense that the person doing the recapitulation seeks to make an increasing span of time available to consciousness, bringing it all into the present, so to say. Self-remembering, in the 4th Way sense is an attempt at gaining freedom from time by not investing energy in items outside the scope of the present. These ideas may at first seem opposite but are not fundamentally so.

The human 'machine' organizes time into a linear mode of perception so as to make sense of it. In this sense, we could say that linear time is the result of the [fall of man](#) and of the 'corrupted' state of humanity's DNA, as the Cassiopaeans suggest. Another type of being, such as a higher [density](#) being, may have mental capacity that does not require time to be projected into a linear sequence in order to be comprehensible. Thus, even though the universe may be one and the same, the perception may be radically different depending on the nature and capacities of the perceiver.

At any rate, experience of the expanded presence, in the broadest sense of the word, with all that this entails in term of antecedents and consequences and alternatives, is a step towards objective consciousness and freedom from illusion. In the sense of [Green Language](#), the very word 'present' has the dual meaning of "now" and of a received gift. Perceiving the expanded present as it is, not merely as an idea, is a "gift from the higher".

See also

- [Self-remembering](#)
- [Anticipation and non-anticipation](#)
- [Recapitulation](#)
- [Lies and lying](#)
- [Law of Seven](#)
- [Many-worlds interpretation](#)

Walk-in

”Walk in” is a generic [New Age](#) term meaning a spirit that takes over the life of a human sometime in the course of his/her life. It is an ancient concept first described in Hinduism whose modern name originated in the Spiritualist faith and was later popularized by the New Age movements.

The difference between this and the idea of possession is that this is supposedly a deal done in [free will](#) between the former and new occupant of the body. This is sort of an alternative to suicide from the viewpoint of the original occupant and a quick ticket to Earth from the viewpoint of the new occupant.

You create your own reality

”**You create your own reality**” (or in short, YCYOR) is a common [New Age](#) belief that states that the things on which one concentrates one’s attention increase. By thinking about the positive, one is expected to experience same.

The Fellowship of the Cosmic Mind (FOTCM) sees the matter very differently, acknowledging that reality and [consciousness](#) interact but not in the way generally promulgated by the New Age movement.

In [quantum physics](#), the state of a system is expressed as probabilities up to a point of measurement. The measurement and the measured are inseparable in a sense. There is debate on what exactly constitutes measurement but for the purposes of this discussion, we could say that ultimately a conscious witness is necessary, even if the measurement takes place through a mechanical device.

The FOTCM applies this same idea to events at the human and cosmic scales. The quality of the observation influences the quality of the observed. In practical terms, the more clear or [objective](#) an observation is, the more the observer-observed system is ordered. If observation is heavily biased and does not agree with the reality, the system consisting of observer and observed is disordered and contradictory. The FOTCM postulates that the manner in which masses of humanity observe their reality and what beliefs they hold about this reality influence the same reality. The more [subjective](#) the seeing, the more disordered the reality. A large scale example of this is the belief of many Americans in the demonstrable lies of their government. The belief being in contradiction with facts contributes to chaos. In this way, perceptions can influence reality.

The degree to which the quality of observation influences reality varies according to circumstance. The world goes through periods of stability and predictability, interrupted by brief phases of chaotic change. This is a natural process. The effect of the quality of observation on reality is greatest at moments of fluidity or chaos, where a small impulse can precipitate a large outcome.

The FOTCM postulates that this is the reason why a certain critical mass of esoterically developed people is required at times of chaotic change. If the structure of space-time itself is in flux, the quality of observation brought by an esoterically evolved group can form a sort of crystallization core or pattern for a new reality.

The FOTCM does not subscribe to practices of magic or imposing one’s will on reality by visualization or such techniques. These are considered as deliberate subjectivity, which if it has any effect at all is only likely to add to the psychic [entropy](#) and chaos of the environment. Creative action which contributes to increased order in the universe needs to be based on an objective reading of the universe, not on contradicting this universe.

See also

- [The Wave](#)
- [Entropy](#)
- [Subjectivity](#)

- Objectivity
- Belief vs. faith
- Chaos, creation, and order

Politics and pathocracy

The entire Western world, and its sphere of influence as extended through globalization, comprise a **pathocracy**. That is, psychopaths are in positions of power, and **politics** is almost entirely a managed show where nothing of large-scale importance is decided by the people.

If you have been following the news at [Sott.net](#), you've probably gotten the overall picture long ago, but a more in-depth study is valuable.

Conspiracy theory

The term "**conspiracy theory**" is a label that is usually stamped on inconvenient allegations of dishonesty or fraud by government.

Entirely reasonable questioning can be ridiculed by labeling it a conspiracy theory. In the popular imagination the word conspiracy theory has been given a connotation of paranoid delusion. This has been done by deliberately circulating implausible allegations, giving them press and then shooting them down, by character assassination attacks against people asking inconvenient questions, by intimidation and by a host of other manipulation techniques. Nobody consequently wants to be called a conspiracy theorist. The term is almost synonymous with crank.

The term conspiracy simply means a secret agreement to cooperate on committing a crime.

Any business or government makes secret agreements all the time. This is an implicit aspect of the society and mode of existence we live in. That some of these agreements would concern criminal or unethical activity is to be expected, specially when one has little chance of ever being made accountable.

Thus it becomes all the more necessary for those who actually engage in such activity to promote the greatest conspiracy theory of them all, i.e. the fanciful imagining that there exist no conspiracies.

See also

- [COINTELPRO](#)
- [Damage control](#)

Plausible deniability

In political and intelligence discourse, this means that an event cannot conclusively be traced to the party who ordered it. The event may be a coup, assassination, cover-up or the like, committed by some middleman or proxy.

Even if a connection can later be demonstrated, the public may still resist the information because the original lie is more plausible, i.e. better fits their pre-existing ideas of how things should be.

For example, maintaining plausible deniability is important when mounting a false flag operation. Such a thing is for example an attack on one's own people, blamed on one's enemy of choice, for the purpose of justifying aggression.

See also

- [Disinformation](#)
- [COINTELPRO](#)

Ponerology and psychopathy

Ponerology (see [ponerology](#) and *Political Ponerology*) is the scientific study of evil and its genesis, and its most important finding is that psychopaths play a main role in causing the suffering and inhumanity seen in the world at present and throughout history. **Psychopaths** (see psychopathy) are born without [conscience](#) and lack the ability to ever develop one. They are completely unable to empathize. Often charming and convincing, they act as intraspecies predators – preying on others in the interest of their own greed for power, status, money, and pleasure.

The field of ponerology has its roots in mid-20th century Eastern European clinical psychology. As such, its terminology sometimes differs from the modern, mainstream terminology of psychopathology and psychiatry.

Psychopathy

”See [psychopathy \(ponerology\)](#) for more information

Unlike the typical Hollywood portrayal, psychopaths are not necessarily serial killers, nor do they necessarily even do something for which they can be thrown into prison. With their ruthlessness and talent for manipulation, the more ‘successful’ of psychopaths easily climb the societal ladders of business, politics, religion, etc. – generally at great cost to others throughout their sphere of influence. In our present world, psychopaths have formed a [pathocracy](#) – rule by a pathological minority – and the overall state of the world, including politics, reflects this.

This phenomenon is nothing new – it seems to be a repeating pattern throughout human history. Like a parasite, a psychopathic minority can feed off of the resources of others as long it doesn’t grow too large: as long as the host population survives, it is a successful evolutionary strategy. While civilizations repeatedly rise and fall under the influence of psychopaths, humanity lives on, and so do the pathological few who immediately set out to rebuild their power over others whenever the existing structure crumbles.

Ponerology distinguishes between several types of genetically inherited psychopathy; essential psychopathy corresponds to the modern definition of psychopathy, while other types have somewhat different characteristics. All types involve a deficiency of conscience and empathy, and due to their particular deformed ways of psychologically relating to others, exert a destructive influence.

Characteropathy

”See [characteropathy](#) for more information

Ponerology also studies other types of (in more mainstream terminology) personality disorders, and their effects on others including their role in the genesis of evil.

Macrosocial evil

”See [pathocracy](#) for more information.

Pathocracy means rule by a pathological minority – ultimately, psychopaths take the top positions in such a system. The Western world has turned into a pathocracy on the largest scale – with a center of power in the USA and some of its most closely allied nations, the hold of which has spread around the world through ‘globalization’. This system inflicts great suffering worldwide in the interest of the greed of the unscrupulous few.

The overall result, in modern history, of the immense influence of psychopaths on the state of the world – as observable all around us – is described in the [politics and pathocracy](#) series of articles.

Andrew M. Lobaczewski



Andrew M. Lobaczewski (**Andrzej M. Łobaczewski**; 1921 – 2007), was a Polish clinical psychologist, known for his work *Political Ponerology*.

Born in 1921, Łobaczewski grew up on a rural estate in the piedmont vicinity of Poland. During the Nazi occupation of Poland, he worked on the family farm, was an apiarist, and then a soldier of the Home Army (an underground Polish resistance organization). After the Soviet invasion of Poland, the family estate was confiscated and the Łobaczewski family was driven from their ancient home.

Łobaczewski studied psychology at Yagiellonian University in Cracow while working to support himself and his studies. The conditions under Communist rule turned his attention to matters of psychopathology, and in particular to the role of psychopaths in such a governmental system. He was not the first researcher to follow a similar path, as he soon learned. Similar research was already underway, having been begun under secret agreement by scientists of the older generation, but was soon destroyed by the Communist Secret Police. Łobaczewski was left with the task of completing the work and putting it in writing.

Working in a mental hospital, then a general hospital, and in the open mental health service, the author improved his skills in clinical diagnosis and psychotherapy. Finally, when suspected by the political authorities of knowing too much in the matter of the pathological nature of the system, he was forced to burn the manuscript of the collected research only a few minutes ahead of a search by the Communist Secret Police. A second version of this manuscript was assembled and sent to the Vatican in care of a tourist acting as courier. No word was ever received about the fate of this document. Deprived of his material, he was forced to emigrate in 1977.

In the USA, his efforts to bring the results of his research (and the research of others) were stymied by the activities of communism in the United States both in academia and in the publishing industry. In spite of very difficult opposition, he re-wrote the book from memory in New York in 1984. All attempts to publish this book at this time failed.

His health broken, Łobaczewski returned to Poland in 1990. Under the care of old friends in the medical profession, his health was restored and he became able to work again and to publish another of his works in matters of psychotherapy and socio-psychology as well as preparing a new manuscript of his research into psychopathy and other psychopathologies and how they dominate totalitarian government systems: *Political Ponerology: The Science of Evil Adjusted for Political Purposes*. He passed away in late November of 2007 in Poland.

External links

- [Ponerology 101: Lobaczewski and the origins of Political Ponerology](#)
- [Sott.net interviews Dr. Lobaczewski](#)
- [In Memoriam: Andrzej M. Łobaczewski](#)

Characteropathy

Characteropathy is the term used by [Andrew M. Lobaczewski](#) for personality disorders that are acquired rather than inherited. They can be caused by brain damage occurring at birth or during the course of a person's life, or by other factors such as being reared by one or more characteropathic parents.

Types

There are several types of characteropathy, some described below⁷⁷, each pathology having its own role in the ponerogenic process.

Paranoid characteropathy

Paranoid disorders can have two causes – damage to brain tissue, or psychological deformation in those reared by paranoid characteropaths. The latter may be more or less severe – a deformed sense of psychological reality is typical, though the effects may extend to a secondary type of paranoid characteropathy.

The paranoid character is generally capable of relatively correct reasoning and discussion as long as differences of opinion are only minor. This abruptly stops when their own ideas or stereotypes of reasoning are undermined, or when they are forced to accept a conclusion previously subconsciously rejected; a torrent of pseudo-logical, largely [paramoralistic](#) and often insulting utterances are then unleashed which always contain some degree of suggestion.

The power of the paranoid lie in that they can easily enslave less critical minds through their influence. Through experience they become aware of this ability and attempt to take advantage of it in a pathologically egotistic manner.

Frontal characteropathy

Frontal characteropathy is the result of damage to the frontal areas of the cerebral cortex. Such damage selectively impairs the ability to "grasp a certain number of imaginary elements in our field of consciousness and subject them to internal contemplation." The general intelligence is not greatly reduced, and other mental abilities, including the ability to intuit psychological situations, remain intact. As a result of the damage, the character of the afflicted person is increasingly deformed as they go through life.

The pathological character of such people, generally containing a component of hysteria, develops through the years. The non-damaged psychological functions become overdeveloped to compen-

⁷⁷Lobaczewski, Andrew, *Political Ponerology: The Science of Evil Adjusted for Political Purposes*; Red Pill Press; 2006

sate, which means that instinctive and affective reactions predominate. Relatively vital people become belligerent, risk-happy, and brutal in both word and deed.

Persons with an innate talent for intuiting psychological situations tend to take advantage of this gift in an egotistical and ruthless fashion. In the thought process of such people, a short cut way develops which bypasses the handicapped function, thus leading from associations directly to words, deeds, and decisions which are not subject to any dissuasion. Such individuals interpret their talent for intuiting situations and making split-second oversimplified decisions as a sign of their superiority compared to normal people, who need to think for long time, experiencing self-doubt and conflicting motivations. The fate of such creatures does not deserve to be pondered long.

– Andrew M. Lobaczewski, *Political Ponerology*

With improved medical care for pregnant women in modern times, the perinatal brain tissue lesions most commonly the cause of frontal characteropathy have become less common. As such, this disorder has become less prevalent. The spectacular ponerogenic role played by those so afflicted, in history and even today, however makes this an important subject to understand.

Such “Stalinistic characters” traumatize and actively *spellbind* others, and their influence finds it exceptionally easy to bypass the controls of common sense. A large proportion of people tend to credit such individuals with special powers, thereby succumbing to their egotistic beliefs. If a parent manifests such a defect, no matter how minimal, all the children in the family evidence anomalies in personality development.

The author studied an entire generation of older, educated, people wherein the source of such influence was the eldest sister who suffered perinatal damage of the frontal centers. From early childhood, her four younger brothers exposed to and assimilated pathologically altered psychological material, including their sister’s growing component of hysteria. They retained well into their sixties the deformities of personality and world view, as well as the hysterical features thus caused, whose intensity diminished in proportion to the greater difference in age.

Subconscious selection of information made it impossible for these men to apprehend any critical comments regarding their sister’s character; also, any such comments were considered to be an offense to the family honor. The brothers accepted as real their sister’s pathological delusions and complaints about her “bad” husband (who was actually a decent person) and her son, in whom she found a scapegoat to avenge her failures. They thereby participated in a world of vengeful emotions, considering their sister a completely normal person whom they were prepared to defend by the most unsavory methods, if need be, against any suggestion of her abnormality. They thought normal women were insipid and naive, good for nothing but sexual conquest. Not one among the brothers ever created a healthy family or developed even average wisdom of life.

– Andrew M. Lobaczewski, *Political Ponerology*

Lobaczewski also identified Joseph Stalin as a frontal characteropath, on the basis of his behavior in combination

with photographs showing "the typical deformation of his forehead which appears in people who suffered very early damage to the [brain] areas mentioned above."

Comparative considerations also led the author to conclude that Iosif Vissarionovich Dzhugashvili, also known as Stalin, should be included in the list of this particular ponerogenic characteropathy, which developed against the backdrop of perinatal damage to his brain's prefrontal fields. Literature and news about him abounds in indications: brutal, charismatic, snake-charming; issuing of irrevocable decisions; inhuman ruthlessness, pathologic revengefulness directed at anyone who got in his way; and egotistical belief in his own genius on the part of a person whose mind was, in fact, only average. This state explains as well his psychological dependence on a psychopath like Beria. Some photographs reveal the typical deformation of his forehead which appears in people who suffered very early damage to the areas mentioned above. His typical irrevocable decisions his daughter describes as follows:

Whenever he threw out of his heart someone whom he had known for a long time, classifying him among his "enemies" in his soul, it was impossible to talk to him about that person. The reverse process became impossible for him, namely persuasion that he was not his enemy, and any attempts in that direction made him fly into a rage. Redens, Uncle Pavlusha, and A.S. Svanidze were incapable of doing anything about it; all they accomplished was to have my father break off contacts and withdraw his trust. After seeing any of them for the last time, he said goodbye as if to a potential foe, one of his "enemies"...

Svetlana Alliluieva, *Twenty Letters to a Friend*

We know the effect of being "thrown out of his heart", as it is documented by the history of those times. When we contemplate the scope of the evil Stalin helped to bring about, we should always take this most ponerogenic characteropathy into account and attribute the proper portion of the "blame" to it; unfortunately, it has not yet been sufficiently studied. We have to consider many other pathologic deviations as they played essential roles in this macrosocial phenomenon. Disregarding the pathologic aspects of those occurrences and limiting interpretation thereof by historiographic and moral considerations opens the door to an activity of further ponerogenic factors; such reasoning should be thus regarded as not only scientifically insufficient but immoral as well.

– Andrew M. Lobaczewski, *Political Ponerology*

Drug-, toxin-, and infection-induced characteropathy

A number of drugs, of both the legal and illegal varieties, damage the brain in ways that affect psychological understanding and personality. Lobaczewski identifies cytostatic drugs used in chemotherapy as being damaging to the phylogenetically oldest brain tissue (i.e. the parts least recently evolutionarily developed). As such,

these drugs damage "the primary carrier of our instinctive substratum and basic feelings."

Persons treated with such drugs progressively tend to lose their emotional color and their ability to intuit a psychological situation. They retain their intellectual functions but become praise-craving egocentrics, easily ruled by people who know how to take advantage of this. They become indifferent to other people's feelings and the harm they are inflicting upon them; any criticism of their own person or behavior is repaid with a vengeance. Such a change of character in a person who until recently enjoyed respect on the part of his environment or community, which perseveres in human minds, becomes a pathological phenomenon causing often tragic results.

Could this have been a factor in the case of the Shah of Iran? Again, diagnosing dead people is problematic, and the author lacks detailed data. However, this possibility should be accepted as a probability.

– Andrew M. Lobaczewski, *Political Ponerology*

Lobaczewski mentions that endogenous toxins (e.g. heavy metals, pesticides, food additives, industrial and household chemicals) can have similar effects. Likewise for infections that attack the brain.

When, on occasion, the mumps proceeds with a brain reaction, it leaves in its wake a discrete pallor or dullness of feelings and a slight decrease in mental efficiency. Similar phenomena are witnessed after a difficult bout with diphtheria. Finally, polio attacks the brain, more often the higher part of the anterior horns, which was affected by the process. People with leg paresis rarely manifest these effects, but those with paresis of the neck and/or shoulders must count themselves lucky if they do not. In addition to affective pallor, persons manifesting these effects usually evidence naiveté and an inability to comprehend the crux of a matter.

We rather doubt that President F.D. Roosevelt manifested some of this latter features, since the polio virus which attacked him when he was forty caused paresis to his legs. After overcoming this, years of creative activity followed. However, it is possible that his naive attitude toward Soviet policy during his last term of office had a pathological component related to his deteriorating health.

– Andrew M. Lobaczewski, *Political Ponerology*

Role in the ponerogenic process

On the smaller scale, characteropaths may cause much psychological suffering to individuals, families, and local communities. Apart from the immediate influence of the characteropath, those who have grown up with a characteropath among their parents or siblings will often have an impoverished psychological understanding as a result, and may lead their lives in ways that impact others negatively. This often includes poor choices in the founding of their own families, and an inability to parent the next generation in a healthy way. As such, the negative influence of characteropathy can extend across the generations.

On the larger scale, characteropaths play an important role early in the ponerogenic process of whole societies.

Once a population is sufficiently [hystericized](#), it is open to being influenced by characteropaths in prominent positions, including in government. This influence further weakens the ability of the population to use healthy common sense, and thus leaves them open to being influenced by more severely pathological individuals. Essential psychopaths will sense the opportunity and move forwards with the aim of gaining power over the society. A government with characteropaths in prominent positions is often a precursor to a [pathocracy](#) where essential psychopaths form the ruling elite.

Character anomalies developing as a result of brain-tissue damage behave like insidious ponerogenic factors. As a result of the above-described features, especially the above-mentioned naïveté and an inability to comprehend the crux of a matter, their influence easily anchors in human minds, traumatizing our psyches, impoverishing and deforming our thoughts and feelings, and limiting individuals' and societies' ability to use common sense and to read a psychological or moral situation accurately. This opens the door to the influence of other pathological characters who most frequently carry some [inherited psychological deviations](#); they then push the characteropathic individuals into the shadows and proceed with their ponerogenic work. That is why various types of characteropathy participate during the initial periods of the genesis of evil, both on the macrosocial scale and on the individual scale of human families.

An improved social system of the future should thus protect individuals and societies by preventing persons with the above deviations, or certain characteristics to be discussed below, from any societal functions wherein the fate of other people would depend upon their behavior. This of course applies primarily to top governmental positions. Such questions should be dealt with by an appropriate institution composed of people with a reputation for wisdom and with medical and psychological training.

The features of brain-tissue lesions and their character disorder results are much easier to detect than certain inherited anomalies. Thus, stifling ponerogenic processes by removing these factors from the process of the synthesis of evil is effective during the early phases of such genesis, and much easier in practice.

– Andrew M. Lobaczewski, *Political Ponerology*

See also

- [Psychopathy \(ponerology\)](#)
- [Ponerogenesis](#)
- [Spellbinder](#)

Covert aggression

Below excerpt is taken from the book, *In Sheep's Clothing* by George K. Simon:

Psychopaths in Sheep's Clothing

Two Basic Types of Aggression

There are two basic types of aggression: overt-aggression and covert-aggression. When you're determined to have something and you're open, direct and obvious in your manner of fighting, your behavior is best labeled overtly aggressive. When you're out to "win," dominate or control, but are subtle, underhanded or deceptive enough to hide your true intentions, your behavior is most appropriately labeled covertly aggressive. Now, avoiding any overt display of aggression while simultaneously intimidating others into giving you what you want is a powerfully manipulative maneuver. That's why covert-aggression is most often the vehicle for interpersonal manipulation.

The Process of Victimization

For a long time, I wondered why manipulation victims have a hard time seeing what really goes on in manipulative interactions. At first, I was tempted to fault them. But I've learned that they get hoodwinked for some very good reasons:

- 1.** A manipulator's aggression is not obvious. Our gut may tell us that they're fighting for something, struggling to overcome us, gain power, or have their way, and we find ourselves unconsciously on the defensive. But because we can't point to clear, objective evidence they're aggressing against us, we can't readily validate our feelings.
- 2.** The tactics manipulators use can make it seem like they're hurting, caring, defending...almost anything but fighting. These tactics are hard to recognize as merely clever ploys. They always make just enough sense to make a person doubt their gut hunch that they're being taken advantage of or abused. Besides, the tactics not only make it hard for you to consciously and objectively tell that a manipulator is fighting, but they also simultaneously keep you or consciously on the defensive. These features make them highly effective psychological weapons to which anyone can be vulnerable. It's hard to think clearly when someone has you emotionally on the run.
- 3.** All of us have weaknesses and insecurities that a clever manipulator might exploit. Sometimes, we're aware of these weaknesses and how someone might use them to take advantage of us. For example, I hear parents say things like: "Yeah, I know I have a big guilt button." - But at the time their manipulative child is busily pushing that button, they can easily forget what's really going on. Besides, sometimes we're unaware of our biggest vulnerabilities. Manipulators often know us better than we know ourselves. They know what buttons to push, when and how hard. Our lack of self-knowledge sets us up to be exploited.
- 4.** What our gut tells us a manipulator is like, challenges everything we've been taught to believe

about human nature. We've been inundated with a psychology that has us seeing everybody, at least to some degree, as afraid, insecure or "hung-up." So, while our gut tells us we're dealing with a ruthless conniver, our head tells us they must be really frightened or wounded "underneath." What's more, most of us generally hate to think of ourselves as callous and insensitive people. We hesitate to make harsh or seemingly negative judgments about others. We want to give them the benefit of the doubt and assume they don't really harbor the malevolent intentions we suspect. We're more apt to doubt and blame ourselves for daring to believe what our gut tells us about our manipulator's character.

[...]

While, from a certain perspective we might say someone engaging in these behaviors is defending their ego from any sense of shame or guilt, it's important to realize that at the time the aggressor is exhibiting these behaviors, he is not primarily defending (i.e. attempting to prevent some internally painful event from occurring), but rather fighting to maintain position, gain power and to remove any obstacles (both internal and external) in the way of getting what he wants.

Seeing the aggressor as on the defensive in any sense is a set-up for victimization.

Recognizing that they're primarily on the offensive, mentally prepares a person for the decisive action they need to take in order to avoid being run over.

Therefore, I think it's best to conceptualize many of the mental behaviors (no matter how "automatic" or "unconscious" they may appear) we often think of as defense mechanisms, as offensive power tactics, because aggressive personalities employ them primarily to manipulate, control and achieve dominance over others.

Rather than trying to prevent something emotionally painful or dreadful from happening, anyone using these tactics is primarily trying to ensure that something they want to happen does indeed happen.

[...]

Denial - This is when the aggressor refuses to admit that they've done something harmful or hurtful when they clearly have. It's a way they lie (to themselves as well as to others) about their aggressive intentions. This "Who... Me?" tactic is a way of "playing innocent," and invites the victim to feel unjustified in confronting the aggressor about the inappropriateness of a behavior. It's also the way the aggressor gives him/herself permission to keep right on doing what they want to do. This denial is not the same kind of denial that a person who has just lost a loved one and can't quite bear to accept the pain and reality of the loss engages in. That type of denial really is mostly a "defense" against unbearable hurt and anxiety. Rather, this type of denial is not primarily a "defense" but a maneuver the aggressor uses to get others to back off, back down or maybe even feel guilty themselves for insinuating he's doing something wrong.

[...]

Selective Inattention - This tactic is similar to and sometimes mistaken for denial. It's when the aggressor "plays dumb," or acts oblivious. When engaging in this tactic, the aggressor actively ignores the warnings, pleas or wishes of others, and in general, refuses to pay attention to everything and anything that might distract them from pursuing their own agenda. Often, the aggressor knows full well what you want from him when he starts to exhibit this "I don't want to hear it!" behavior. By using this tactic, the aggressor actively resists submitting himself to the tasks of paying attention...

Rationalization - A rationalization is the excuse an aggressor tries to offer for engaging in an inappropriate or harmful behavior. It can be an effective tactic, especially when the explanation or justification the aggressor offers makes just enough sense that any reasonably conscientious person is likely to fall for it. It's a powerful tactic because it not only serves to remove any internal resistance the aggressor might have about doing what he wants to do (quieting any qualms of conscience he might have) but also to keep others off his back. If the aggressor can convince you he's justified in whatever he's doing, then he's freer to pursue his goals without interference.

[...]

Diversion - A moving target is hard to hit. When we try to pin a manipulator down or try to keep a discussion focused on a single issue or behavior we don't like, he's expert at knowing how to change the subject, dodge the issue or in some way throw us a curve. Manipulators use distraction and diversion techniques to keep the focus off their behavior, move us off-track, and keep themselves free to promote their self-serving hidden agendas.

[...]

Lying - It's often hard to tell when a person is lying at the time he's doing it. Fortunately, there are times when the truth will out because circumstances don't bear out somebody's story. But there are also times when you don't know you've been deceived until it's too late. One way to minimize the chances that someone will put one over on you is to remember that because aggressive personalities of all types will generally stop at nothing to get what they want, you can expect them to lie and cheat.

Another thing to remember is that manipulators - covert-aggressive personalities that they are - are prone to lie in subtle, covert ways. Courts are well aware of the many ways that people lie, as they require that court oaths charge that testifiers tell "the truth, the whole truth, and nothing but the truth." Manipulators often lie by withholding a significant amount of the truth from you or by distorting the truth. They are adept at being vague when you ask them direct questions. This is an especially slick way of lying' omission. Keep this in mind when dealing with a suspected wolf in sheep's clothing.

[...]

Covert Intimidation - Aggressors frequently threaten their victims to keep them anxious, apprehensive and in a one-down position. Covert-aggressives intimidate their victims by making veiled (subtle, indirect or implied) threats. Guilt-tripping and shaming are two of the covert-aggressive's favourite weapons. Both are special intimidation tactics.

Guilt-tripping - One thing that aggressive personalities know well is that other types of persons have very different consciences than they do. Manipulators are often skilled at using what they know to be the greater conscientiousness of their victims as a means of keeping them in a self-doubting, anxious, and submissive position. The more conscientious the potential victim, the more effective guilt is as a weapon.

Aggressive personalities of all types use guilt-tripping so frequently and effectively as a manipulative tactic, that I believe it illustrates how fundamentally different in character they are compared to other (especially neurotic) personalities. All a manipulator has to do is suggest to the conscientious person that they don't care enough, are too selfish, etc., and that person immediately starts to feel bad. On the contrary, a conscientious person might try until they're blue in the face to get a manipulator (or any other aggressive personality) to feel badly about a hurtful behavior, acknowledge responsibility, or admit wrongdoing, to absolutely no avail.

Shaming - This is the technique of using subtle sarcasm and put-downs as a means of increasing fear and self-doubt in others. Covert-aggressives use this tactic to make others feel inadequate or unworthy, and therefore, defer to them. It's an effective way to foster a continued sense of personal inadequacy in the weaker party, thereby allowing an aggressor to maintain a position of dominance.

[...]

Playing the Victim Role - This tactic involves portraying oneself as an innocent victim of circumstances or someone else's behavior in order to gain sympathy, evoke compassion and thereby get something from another. One thing that covert-aggressive personalities count on is the fact that less calloused and less hostile personalities usually can't stand to see anyone suffering. Therefore, the tactic is simple. Convince your victim you're suffering in some way, and they'll try to relieve your distress.

[...]

Vilifying the Victim - This tactic is frequently used in conjunction with the tactic of playing the victim role. The aggressor uses this tactic to make it appear he is only responding (i.e. defending himself against) aggression on the part of the victim. It enables the aggressor to better put the victim on the defensive.

[...]

Playing the Servant Role - Covert-aggressives use this tactic to cloak their self-serving agendas in the guise of service to a more noble cause. It's a common tactic but difficult to recognize. By

pretending to be working hard on someone else's behalf, covert-aggressives conceal their own ambition, desire for power, and quest for a position of dominance over others.

[...]

A recent scandal involving a tele-evangelist resulted in his church's governance body censuring him for one year. But he told his congregation he couldn't stop his ministry because he had to be faithful to the Lord's will (God supposedly talked to him and told him not to quit). This minister was clearly being defiant of his church's established authority. Yet, he presented himself as a person being humbly submissive to the "highest" authority. One hallmark characteristic of covert-aggressive personalities is loudly professing subservience while fighting for dominance.

Seduction - Covert-aggressive personalities are adept at charming, praising, flattering or overtly supporting others in order to get them to lower their defenses and surrender their trust and loyalty. Covert-aggressives are also particularly aware that people who are to some extent emotionally needy and dependent (and that includes most people who aren't character-disordered) want approval, reassurance, and a sense of being valued and needed more than anything. Appearing to be attentive to these needs can be a manipulator's ticket to incredible power over others.

[...]

Projecting the blame (blaming others) - Aggressive personalities are always looking for a way to shift the blame for their aggressive behavior. Covert-aggressives are not only skilled at finding scapegoats, they're expert at doing so in subtle, hard to detect ways.

Minimization - This tactic is a unique kind of denial coupled with rationalization. When using this maneuver, the aggressor is attempting to assert that his abusive behavior isn't really as harmful or irresponsible as someone else may be claiming. It's the aggressor's attempt to make a molehill out of a mountain.

I've presented the principal tactics that covert-aggressives use to manipulate and control others. They are not always easy to recognize. Although all aggressive personalities tend to use these tactics, covert-aggressives generally use them slickly, subtly and adeptly. Anyone dealing with a covertly aggressive person will need to heighten gut-level sensitivity to the use of these tactics if they're to avoid being taken in by them.

Ignota nulla curatio morbi

Ignota nulla curatio morbi is latin for "do not attempt to cure what you do not understand", and is a sentiment repeatedly expressed by [Andrzej M. Łobaczewski](#) in his book *Political Ponerology*. It is an important principle of [ponerology](#).

Without reliable knowledge, good intentions can lead to results that are insufficient at best, and possibly even harmful. This is particularly so in the case of macrosocial evil, where the stakes are high and the causes generally poorly understood. To constructively intervene against [pathocracy](#), ponerization, and in general any large-scale processes of ponerogenesis, requires a thorough and scientific understanding such as that which [ponerological](#) research offers.

Efforts based on military intervention, or on the invoking of morality, or on counter-propaganda, as have been implemented historically (e.g. against Nazi Germany and the Soviet Union) do not usually work as intended. Such methods do not target the fundamental problem, which is the pathology that has infected the society – and they offer no solution to this problem.

One of the most common mistakes is to confuse the essential nature of a pathological society with its ideology of the day. In a pathocracy, the ideology is no more than a mask under which the pathology of the leadership is hidden. Each pathocracy has its own mask, and targeting a particular mask does not target the causes of the macrosocial disease.

For a solution to be possible, one of the main things to be understood is the role of [psychopathy](#) and other psychopathologies in causing inhumanity and suffering – and together with this, the causes of societal vulnerability to "infection" by such pathological agents. A cure must be able to free a society from such influence, to render it immune, and to systematically maintain that immunity.

It should be pointed out that considerable moral, intellectual, and practical advantages can be gleaned from an understanding of the ponerogenic processes thanks to the naturalistic objectivity required. The long-term heritage of ethical questions is thereby not destroyed; quite the contrary, it is reinforced, since modern scientific methods confirm the basic values of moral teachings. However, ponerology forces some corrections upon many details.

Understanding the nature of macrosocial pathological phenomena permits us to find a healthy attitude and perspective toward them, thus assisting us in protecting our minds from being poisoned by their diseased contents and the influence of their propaganda. The unceasing counter-propaganda resorted to by some countries with a normal human system could easily be superseded by straightforward information of a scientific and popular scientific nature on the subject. The bottom line is that we can only conquer this huge, contagious social cancer if we comprehend its essence and its etiological causes. This would eliminate the mystery of this phenomenon as its primary survival asset. *Ignota nulla curatio morbi!*

– [Andrew M. Lobaczewski](#), *Political Ponerology*

Impression management

Impression management is a manipulative process of controlling or influencing the perceptions of other people, where, for example, an individual enhances positively the other individual's impression about that individual in any way or form. It is considered to be a way of "lying" to others.

This is a "psychological game" often played by narcissists or disturbed characters (in an attempt to keep an unrealistic exaggerated self-image), but most consistently used by psychopaths to achieve their goals (one of which is to keep others in the dark about themselves).

George Simon discussed about impression management in his *Character Disturbance*.

Further readings

- [Psychopathy and the Art of Impression Management](#) by George Simon
- [Understanding Denial as a Defense Mechanism](#) by George Simon
- [Insight, Neurosis, and Character Disturbance](#) by George Simon

See also

- [Narcissism](#)
- [Psychopathy](#)

Information selection and substitution

Information selection and substitution refers to a category of largely subconscious processes that distort a person's thinking and conclusions. (They are also known as *conversive psychological phenomena* or *conversive thinking*.) To avoid uncomfortable conclusions, premises which would lead to them are suppressed and replaced – leading to new and more comfortable, but erroneous, conclusions.

General description

Unconscious psychological processes outstrip conscious reasoning, both in time and in scope, which makes many psychological phenomena possible: including those generally described as conversive, such as subconscious blocking out of conclusions, the selection, and, also, substitution of seemingly uncomfortable premises. [...]

Our subconscious may carry the roots of human genius within, but its operation is not perfect; sometimes it is reminiscent of a blind computer, especially whenever we allow it to be cluttered with anxiously rejected material. This explains why conscious monitoring, even at the price of courageously accepting disintegrative states, is likewise necessary to our nature, not to mention our individual and social good. [...]

We should point out that the erroneous thought processes described herein also, as a rule, violate the laws of logic with characteristic treachery. Educating people in the art of proper reasoning can thus serve to counteract such tendencies; it has a hallowed age-old tradition which seems to have been insufficiently effective for centuries. As an example: according to the laws of logic, a question containing an erroneous or unconfirmed suggestion has no answer. Nevertheless, not only does operating with such questions become epidemic among people with a tendency to conversive thinking, and a source of terror when used by psychopathical individuals; it also occurs among people who think normally, or even those who have studied logic.

– Andrew M. Lobaczewski, *Political Ponerology*

These processes may be better understood in light of the more recent research into the adaptive unconscious, also called System 1 (in contrast to the conscious System 2).

Information selection and substitution may occur to different degrees: the mildest being the blocking out of conclusions at the end of the reasoning process, and the more severe involving the blocking out or even replacement of premises earlier in the reasoning process.

Blocking out of conclusions

The mildest form of information selection and substitution only involves the blocking out of conclusions at the final stages of reasoning – though even this can have severe consequences.

We speak of blocking out conclusions if the inferential process was proper in principle and has almost arrived at a conclusion and final comprehension within the act of internal projection, but becomes stymied by a preceding directive from the subconscious, which considers it inexpedient or disturbing. This is primitive prevention of personality disintegration, which may seem advantageous; however, it also prevents all the advantages which could be derived from consciously elaborated conclusion and reintegration. A conclusion thus rejected remains in our subconscious and in a more unconscious way causes the next blocking and selection of this kind. This can be extremely harmful, progressively enslaving a person to his own subconscious, and is often accompanied by a feeling of tension and bitterness.

– Andrew M. Lobaczewski, *Political Ponerology*

Selection of premises

When information selection and substitution has become more firmly rooted in a person's thinking process, the blocking out of information extends from affecting the final conclusions to also including that information which would lead to them. At an even more extreme level, the conscious mind can be enlisted in order to replace the information – something that can also take place as a group activity in hysterized groups.

We speak of selection of premises whenever the feedback goes deeper into the resulting reasoning and from its database thus deletes and represses into the subconscious just that piece of information which was responsible for arriving at the uncomfortable conclusion. Our subconscious then permits further logical reasoning, except that the outcome will be erroneous in direct proportion to the actual significance of the repressed data. An ever-greater number of such repressed information is collected in our subconscious memory. Finally, a kind of habit seems to take over: similar material is treated the same way even if reasoning would have reached an outcome quite advantageous to the person.

The most complex process of this type is substitution of premises thus eliminated by other data, ensuring an ostensibly more comfortable conclusion. Our associative ability rapidly elaborates a new item to replace the removed one, but it is one leading to a comfortable conclusion. This operation takes the most time, and it is unlikely to be exclusively subconscious. Such substitutions are often effected collectively, in certain groups of people, through the use of verbal communication. That is why they best qualify for the moralizing epithet "hypocrisy" than either of the above-mentioned processes.

– Andrew M. Lobaczewski, *Political Ponerology*

Conversive thinking and pathologies

Systematic and unchecked conversive thinking can occur in both the [characteropathic](#) and the [psychopathic](#). Due to the contagiousness of conversive thinking, some may grow used to such "reasoning", accepting it and in turn allowing it to spread further, or even spreading it themselves.

Consequences of habitual and widespread conversive thinking

There is no such thing as a person whose perfect self-knowledge allows him to eliminate all tendencies toward conversive thinking, but some people are relatively close to this state, while others remain slaves to these processes. Those people who use conversive operations too often for the purpose of finding convenient conclusions, or constructing some cunning paralogistic or [paramoralistic](#) statements, eventually begin to undertake such behavior for ever more trivial reasons, losing the capacity for conscious control over their thought process altogether. This necessarily leads to behavior errors which must be paid for by others as well as themselves.

People who have lost their psychological hygiene and capacity of proper thought along this road also lose their natural critical faculties with regard to the statements and behavior of individuals whose abnormal thought processes were formed on a substratum of pathological anomalies, whether inherited or acquired. Hypocrites stop differentiating between pathological and normal individuals, thus opening an "infection entry" for the ponerologic role of pathological factors.

– [Andrew M. Lobaczewski](#), *Political Ponerology*

Widespread use of conversive thinking develops in a society during "good times" as part of its hystericization, leading to psychological blindnesses that leave the society open to the processes of ponerogenesis. Conversive thinking is thus a major part of what drives the [hysteroidal cycle](#).

See also

- Adaptive unconscious
- [Paramoralism](#)
- Paralogism
- [Reversible blockade](#)

Paramoralism

A **paramoralism** (from Greek/Latin *para* - "alongside, against, counter, beyond"; and *moral* - "system of ethics and human behaviour") is an insincere or deceptive moral argument or line of reasoning. While it may appear ethical, on closer examination it can be seen to be driven by self-interest, or by adherence to a system of rules disregarding conscience.

Paramoralisms do not simply justify bad ideas, or use faulty logic in an attempt to persuade. What defines them is the appeal to morality, the attempt to frame what is wanted as moral or what is not wanted as immoral. They can come from others or **from oneself**. Moral arguments are always suggestive, and once a person is swayed, the paralyzing effect of **cognitive dissonance** on critical thinking sets in; it immediately becomes harder to question the ideas justified.

They are also psychologically contagious: well-meaning people can be fooled by them, believe the intent is benevolent, and be misled into unwittingly supporting a cause or ideology and in turn spread the paramoralism to others. In this way, groups or even masses of people can come to support something which they would reject as unconscionable if they were able to see it clearly.

The invention and use of paramoralisms to influence people is common among pathological institutions, groups and individuals, and their widespread use is a defining trait of **pathocracy**. Acceptance of paramoralisms tends to generally weaken moral reasoning and deform its development in young people.

Paramoralisms: The conviction that moral values exist and that some actions violate moral rules is so common and ancient a phenomenon that it seems to have some substratum at man's instinctive endowment level (although it is certainly not totally adequate for moral truth), and that it does not only represent centuries' of experience, culture, religion, and socialization. Thus, any insinuation framed in moral slogans is always suggestive, even if the "moral" criteria used are just an "ad hoc" invention. Any act can thus be proved to be immoral or moral by means of such paramoralisms utilized as active suggestion, and people whose minds will succumb to such reasoning can always be found.

– Andrew M. Lobaczewski, *Political Ponerology*

The most brutal kind of paramoralism is an insistence on the exact opposite of a moral truth, which is also an example of the manipulation technique known as the **reversive blockade**. People are culturally conditioned to look for the truth "in the middle", in-between opposing viewpoints. When the opposite of what is ethically sound is presented as what is ethical, many people find it hard to hear the voice of their conscience.

In a **hysterical society**, many people develop an ingrained, automatic habit of **mentally selecting and substituting** the information they accept, in order to avoid uncomfortable thoughts and realizations. Among other things, this can involve inventing paramoralisms and paralogisms of their own, or generally twisting the meaning of words.

Examples of paramoralisms

Used to further imperialism

- 'We must invade in order to protect'

When the Turkish army in 1974 invaded and occupied Cyprus, they said it was because they felt the need to intervene in order to protect the Turkish/Cypriot population. They presented it as their moral duty. And because of this "morality", thousands were killed, wounded, violently thrown out their houses, women were raped, and those they wished to protect, are now living in the occupied part of Cyprus under dictatorship-like conditions.

Used by child abusers

- Spare the rod and spoil the child
- Stop crying and own up

Dick Cheney

It is easy to take liberty for granted when you have never had it taken from you.

Adolf Hitler

As in everything, nature is the best instructor.I do not see why man should not be as cruel as nature

Leonard Darwin

"My firm conviction is that if wide-spread Eugenic reforms are not adopted during the next hundred years or so, our Western Civilization is inevitably destined to such a slow and gradual decay as that which has been experienced in the past by every great ancient civilization. The size and the importance of the United States throws on you a special responsibility in your endeavours to safeguard the future of our race. Those who are attending your Congress will be aiding in this endeavour, and though you will gain no thanks from your own generation, posterity will, I believe, learn to realize the great debt it owes to all the workers in this field."

See also

- Paralogism
- [Reversive blockade](#)
- [Information selection and substitution](#)
- [Spellbinder](#)

Plausible lie

”When a man lies he murders a part of the world”

- Merlin from the 1981 movie *Excalibur*.

Robert Canup, has said that 99% of all of the problems confronting mankind can be traced to a single cause: the problem of the plausible lie.

The plausible lie is what COINTELPRO (counter intelligence programs using covert or underhanded activity aimed at destroying movements or ideas the power structure finds threatening while maintaining deniability) is all about.

Our world seems to have been invaded by individuals whose approach to life and love is so drastically different from what has been the established norm for a very long time that we are ill- prepared to deal with their tactics of what Robert Canup calls ”plausible lie.” As he demonstrates, this philosophy of the ”plausible lie” has overtaken the legal and administrative domains of our world, turning them into machines in which human beings with real emotions are destroyed.

Plausible lies are monstrous things propagated by evil people for the express purpose of deceiving good people into doing the will of those who do not have their best interests at heart. It’s that simple. The most powerful of these lies are so plausible that nobody even dreams about questioning their validity.

Richard Dolan elaborates on this point in his *UFOs and the National Security State*:

Some will dismiss this as one of the many conspiracy theories dotting America’s landscape. The very label serves as an automatic dismissal, as though no one ever acts in secret. Let us bring some perspective and common sense to this issue.

The United States comprises large organizations - corporations, bureaucracies, ”interest groups,” and the like - which are conspiratorial by nature. That is, they are hierarchical, their important decisions are made in secret by a few key decision-makers, and they are not above lying about their activities. Such is the nature of organizational behavior. ”Conspiracy,” in this key sense, is a way of life around the globe.

Within the world’s military and intelligence apparatuses, this tendency is magnified to the greatest extreme. [...]

Anyone who has lived in a repressive society knows that official manipulation of the truth occurs daily. But societies have their many and their few. In all times and all places, it is the few who rule, and the few who exert dominant influence over what we may call official culture. - All elites take care to manipulate public information to maintain existing structures of power. It’s an old game.

America is nominally a republic and free society, but in reality an empire and oligarchy, vaguely aware of its own oppression, within and without. I have used the term ”national security state”

to describe its structures of power. It is a convenient way to express the military and intelligence communities, as well as the worlds that feed upon them, such as defense contractors and other underground, nebulous entities. Its fundamental traits are secrecy, wealth, independence, power, and duplicity.

Nearly everything of significance undertaken by America's military and intelligence community in the past half-century has occurred in secrecy. The undertaking to build an atomic weapon, better known as the Manhattan Project, remains the great model for all subsequent activities. For more than two years, not a single member of Congress even knew about it although its final cost exceeded two billion dollars.

During and after the Second World War, other important projects, such as the development of biological weapons, the importation of Nazi scientists, terminal mind-control experiments, nationwide interception of mail and cable transmissions of an unwitting populace, infiltration of the media and universities, secret coups, secret wars, and assassinations all took place far removed not only from the American public, but from most members of Congress and a few presidents. Indeed, several of the most powerful intelligence agencies were themselves established in secrecy, unknown by the public or Congress for many years.

Since the 1940s, the US Defense and Intelligence establishment has had more money at its disposal than most nations. In addition to official dollars, much of the money is undocumented. From its beginning, the CIA was engaged in a variety of off-the-record "business" activities that generated large sums of cash. The connections of the CIA with global organized crime (and thus de facto with the international narcotics trade) has been well established and documented for many years. - Much of the original money to run the American intelligence community came from very wealthy and established American families, who have long maintained an interest in funding national security operations important to their interests.

In theory, civilian oversight exists over the US national security establishment. The president is the military commander-in-chief. Congress has official oversight over the CIA. The FBI must answer to the Justice Department. In practice, little of this applies. One reason has to do with secrecy. [...]

A chilling example of such independence occurred during the 1950s, when President Eisenhower effectively lost control of the US nuclear arsenal. The situation deteriorated so much that during his final two years in office, Eisenhower asked repeatedly for an audience with the head of Strategic Air Command to learn what America's nuclear retaliatory plan was. What he finally learned in 1960, his final year in office, horrified him: half of the Northern Hemisphere would be obliterated.

If a revered military hero such as Eisenhower could not control America's nuclear arsenal, nor get a straight answer from the Pentagon, how on earth could Presidents Truman, Kennedy, Johnson, or Nixon regarding comparable matters?

Secrecy, wealth and independence add up to power. Through the years, the national security state

has gained access to the world's most sophisticated technology, sealed off millions of acres of land from public access or scrutiny, acquired unlimited snooping ability with US borders and beyond, conducted overt or clandestine actions against other nations, and prosecuted wars without serious media scrutiny. Domestically, it maintains influence over elected officials and communities hoping for some of the billions of defense dollars.

Deception is the key element of warfare, and when winning is all that matters, the conventional morality held by ordinary people becomes an impediment. When taken together, the examples of official duplicity form a nearly single totality. They include such choice morsels as the phony war crisis of 1948, the fabricated missile gap claimed by the air force during the 1950s, the carefully managed events leading to the Gulf of Tonkin resolution...

The secrecy stems from a pervasive and fundamental element of life in our world, that those who are at the top of the heap will always take whatever steps are necessary to maintain the status quo.

Skeptics often ask, "Do you really think the government could hide something like this for so long?" The question itself reflects ignorance of the reality that secrecy is a way of life in the National Security State. Actually though, the answer is yes, and no.

Yes, in that cover-ups are standard operating procedure, frequently unknown to the public for decades, becoming public knowledge by a mere roll of the dice. But also no, in that ... information has leaked out from the very beginning. It is impossible to shut the lid completely. The key lies in neutralizing and discrediting unwelcomed information, sometimes through official denial, other times through proxies in the media.

Evidence [of the true nature of the nature of National Security State and how it really operates] derived from a grass roots level is unlikely to survive its inevitable conflict with official culture, [created by COINTELPRO].

The well-funded arms of the National Security State include the many diverse and often contradictory sources of information and disinformation, including the mainstream media, many alternative media sources, so-called "Truth seeking groups" of all kinds, so-called New Age and Alternative writers and Impresarios of all shapes and sizes, (most of whom are COINTELPRO bogus organizations) and has very seriously affected the 911 Truth/Research community as well, to the point of completely undermining it.

Robert Canup wrote on his [webpage](#):

Imagine for a second that we take a group of serious and responsible citizens and construct what is called, in law school, a moot court. Suppose that we use a real Judge to preside at the court, real lawyers to serve as the opposing councils, real police officers to testify. We have the officers invent an imaginary drug possession charge and we pick, at random, Joe Blow out of the crowd of model citizens to be the defendant. The rest of the citizens are sworn in, questioned, and a jury panel is selected. The trial is started.

"All rise, moot court in and of this jurisdiction is now in session. The Honorable Judge Right Fair presiding." The case is announced: "The people vs. Joe Blow". The charge: "Felony Possession of Rock Cocaine - a controlled substance in violation of statute blah blah." "How do you plead?" "Not Guilty your Honor."

The police are called to testify - lab reports are entered into evidence. The case against the defendant builds, the defense is lame, consisting mostly of variations of the famous "Liar, Liar, pants on fire" defense. The attorneys present their closing arguments, and the Jury retires for deliberations.

The jury returns, the defendant rises, is found guilty, and is sentenced to five years in prison.

All in all, a successful demonstration of the legal system at work - as close to a real trial as we could make it. We talk to the jurors after the case. To a person they report that they believe justice was served: they carefully listened to all of the evidence, carefully weighed the believability of everyone who testified; they were as fair and as impartial as they could have been. They uniformly feel good about the decision they reached.

It is very easy to imagine all of this occurring.

There is one tiny little problem though: everyone in the room knew for a fact that Joe Blow was innocent. They all knew that the charges against him were an utter fabrication, and yet they not only CONVICTED him, they felt GOOD about it!

Stop and think for a few seconds about the ramifications of that last observation...

If you have the brains to follow what I have said, and enough intellectual honesty to admit that it was your fault when you got sun-burned, then there is only one conclusion you can reach. If the legal system allows you to feel good about convicting someone when you KNOW they are innocent, and you KNOW that the case against them is a pack of lies; then the legal system is worse than useless.

Part of the reason that the jurors feel good about their verdict is that a jury, because of its isolation, is a self referent body. By self referent I mean this: suppose that you decide to check the accuracy of a ruler by measuring it with itself. Hopefully it is obvious to everyone that measuring a ruler with itself will always show that the ruler is accurate to what ever degree you choose to measure it; regardless of how ridiculously inaccurate it may actually be. A judge or a jury ALWAYS feels happy with the verdict rendered, regardless of how absurd that verdict actually is; since the only standard that a judge or a jury has to measure itself with is itself.

Before I can show you how we wound up with a less than worthless justice system, there is a difficult concept that I have to introduce. If there is such a thing as a plausible lie, is it not also possible that there might be such a thing as an implausible truth? Perhaps an example of an implausible truth might make more clear what I am trying to say.

Suppose that tomorrow when you step out of your home that an alien spacecraft lands in front

of you. Several alien beings get out of the craft, point at you, laugh, get back into their ship and leave. Now suppose that this is no hallucination, no dream; it really happens. You are now the possessor of implausible truth. What chance do you think you have of convincing anyone else of what happened? You have the truth, but no one will believe you.

What causes your problem is this: truth generally has a feeling of reality to it. However, and this is key, that feeling of reality which makes truth generally plausible is NOT the same thing as truth. What gives truth its feeling of plausibility is the familiarity of that truth. Were EVERYONE to experience aliens laughing at them, the truth of that event would be quickly accepted.

Consider what the scientist who first realized that 'solid steel' was mostly a vacuum, went through in trying to explain his discovery to average people. Doubtless somebody attempted to prove the solidity of steel by hitting him over the head with a piece of it. Indeed, had the scientist who made the discovery not had the force of personality to convince others of the truth of his implausible find - we might today not realize that steel is largely vacuum.

What I have to say here is implausible, and doesn't feel right, largely because it is unfamiliar - not because it contains any inherent falsehood. It is a part of reality that any new discovery will have an air of implausibility to it until it becomes familiar enough to be accepted. Were a new discovery to be instantly familiar it would be of very limited value; it would have covered very little new ground.

Indeed it is the familiarity of the legal system which gives an air of plausibility to the lies from which it is composed. To see how we wound up where we are, it would be useful to explore the history of the legal system.

Thousands of years ago the good people decided that they needed to create a system to insure that people got what they deserved. Imagine for a second that you were an evil person. How would you react to such a system? I think it would really scare you. After all, if people got what they deserved, you would get boiled in oil!

If you were both evil and clever, wouldn't you do everything in your power to be in charge of that system; to make sure that no real justice ever occurred? Bear in mind that evil people do not wear name tags that say: "Hate me, I'm evil"; they do everything they can to blend into society as a whole. Given this it is not too surprising to see that evil was involved deeply in the formation of the legal system.

Many years ago there was a system of 'justice' called trial by ordeal. An example of trial by ordeal was holding a red hot iron to a defendant's tongue. The plausible lie used to justify this behavior was: if the defendant was telling a lie they would have a dry mouth and would be burned by the iron - while a truthful person would have a moist mouth and would be protected.

The current legal system is descended from such minds - it is much more clever and simply not as obviously evil as that one was.

Further readings

- [The Cult of the Plausible Lie](#)

See also

- [COINTELPRO](#)
- [Psychopathy](#)

Ponerogenic association

Excerpt below is from Andrew M. Lobaczewski's *Political Ponerology*:

We shall give the name **"ponerogenic association"** as referring to any group of people characterized by ponerogenic processes of above-average social intensity, wherein the carriers of various pathological factors function as inspirers, spellbinders, and leaders, and where a proper pathological social structure generates.

Smaller, less permanent associations may be called "groups" or "unions".

Such an association gives birth to evil which hurts other people as well as its own members. We could list various names ascribed to such organizations by linguistic tradition: gangs, criminal mobs, mafias, cliques, and coteries, which cunningly avoid collision with the law while seeking to gain their own advantage. Such unions frequently aspire to political power in order to impose their expedient legislation upon societies in the name of a suitably prepared ideology, deriving advantages in the form of disproportionate prosperity and the satisfaction of their craving for power.

A description and classification of such associations with a view of their numbers, goals, officially promulgated ideologies, and internal organizations would of course be scientifically valuable. Such a description, effected by a perceptive observer, could help a ponerologist determine some of the properties of such unions, which cannot be determined by means of natural conceptual language.

A description of this kind, however, ought not to cloak the more factual phenomena and psychological dependencies operating within these unions. Failure to heed this warning can easily cause such a sociological description to indicate properties which are of secondary importance, or even made "for show" to impress the uninitiated, thereby overshadowing the actual phenomena which decide the quality, role, and fate of the union. Particularly if such a description is colorful literature, it can furnish merely illusory or ersatz knowledge, thus rendering a naturalistic perception and causative comprehension of phenomena more difficult.

One phenomenon all ponerogenic groups and associations have in common is the fact that their members lose (or have already lost) the capacity to perceive pathological individuals as such, interpreting their behavior in a fascinated, heroic, or melodramatic ways. The opinions, ideas, and judgments of people carrying various psychological deficits are endowed with an importance at least equal to that of outstanding individuals among normal people.

The atrophy of natural critical faculties with respect to pathological individuals becomes an opening to their activities, and, at the same time, a criterion for recognizing the association in concern as ponerogenic. Let us call this the first criterion of ponerogenesis.

Another phenomenon all ponerogenic associations have in common is their statistically high concentration of individuals with various psychological anomalies. Their qualitative composition is

crucially important in the formation of the entire union's character, activities, development, or extinction.

Groups dominated by various kinds of characteropathic individuals will develop relatively primitive activities, proving rather easy for a society of normal people to break. However, things are quite different when such unions are inspired by psychopathic individuals.

See also

- [Political Ponerology](#)
- Ponerization
- [Characteropathy](#)

Ponerology

Ponerology is the term coined by Polish clinical psychologist [Andrzej M. Łobaczewski](#) to mean the objective scientific study of the nature of evil, based on its representation within the world of psychopathology and politics. The framework and basic research for such a study is laid out in his book *[Political Ponerology: A science on the nature of evil adjusted for political purposes](#)*.

The word ponerology (from the ancient Greek *poneros* – evil; and *-λογία*, *-ology* – study) can also refer to the branch of theology dealing with evil. This article is only concerned with the newer meaning, which refers to the scientific field named by Dr. Łobaczewski.

Overview

Dr. Łobaczewski theorizes that the effects of the [psychopath](#) on the fabric of human society, especially when psychopaths act as a group, can be likened to the effects of disease on the physical body. This disease manifests as a gradual but fundamental restructuring of the social hierarchy until, in extreme cases, a [pathocracy](#) is formed: a society ruled and motivated by purely pathological values. Such a social order can be the cause of enormous inhumanity and suffering, both within its borders and outside them. The close, careful study of psychopaths, their influence on individuals and groups, and the process by which they effectively take over a society, will help man to understand this affliction of society, which can then lead to a cure.

Hysteroidal cycle

”Main article: [Hysteroidal cycle](#)”

The hysteroidal cycle refers to the eternal cycle in which societies alternate between ”good times” and ”bad times”. Good times give rise to a force that depraves the mind of people and serve to create the conditions for bad times to arise. In turn, the suffering and mental effort caused by bad times produce psychological understanding or wisdom, moderation, and other virtues, which serve to rebuild conditions for good times to return.

It is during good times that the preliminary weakening of the fabric of society happens, which can be compared to the weakening of human immune system. In good times, the more powerful members of society try to perpetuate their prosperity by the exploitation of other human beings. This exploitation is mostly repressed from the consciousness of the majority of people, especially those who are benefiting the most. Those who insist on talking about such subjects are generally ridiculed. ”Good times” also allow a person to dodge the hard questions that should be asked about human nature, especially one’s own nature.

The [avoidance and repression of unpleasant facts](#) soon leads to faulty reasoning and bad decision making. As this permeates society in general, the quality of thought drops dramatically. The population is left with a poor ability to critically evaluate different socio-political ideas – and more fundamentally, its ability to understand

psychological reality is impoverished. The result is vulnerability to accepting faulty reasoning, [paramoralisms](#), and “doublespeak” used by doctrinaires and aspiring leaders. This loss of capacity for critical thinking is matched by a rise in emotionalism, leading to a hyper-irritable, “touchy” society. Łobaczewski cites the dueling craze of the 19th century as an example. This has its counterpart in the current litigious nature of the United States.

The disconnect between reality and perception, both personally and societally at large, sets the stage for the advent of the actual “infection”: the ponerization of a group or society by psychopathological deviants who recognize and ally with each other.

Once bad times arrive as a result, normal people have to gather all their strength to fight for existence. They slowly rediscover the value of virtues that have been forgotten or neglected during the preceding good times. They also gain improved understanding and better differentiation of human personalities, and comprehension of one’s adversaries. Such virtues and psychological knowledge finally conquer evil and lead to better times.

Agents of infection

In a ponerogenic process – the “infection” of a society – a number of people with certain psycho-pathological deviations play an active role, much like viruses and bacteria. They are categorized as either characteropaths or psychopaths depending on whether their deviations are acquired or inherited.

Characteropaths

”Main article: [Characteropathy](#)

Characteropathy refers to personality disorders that are caused either by brain damage (occurring at birth or during the course of a person’s life), or by being reared by pathological people (which can cause severe psychological deformation). Characteropaths are important pathological agents early in the ponerogenic process. Through their interactions with normal people, they diminish the latter’s ability to use their common sense, thus weaken societies’ psychological defense. They thus make societies open to influence by other agents of infection, which thereupon take over the main role.

Psychopaths

”Main article: [Psychopathy \(ponerology\)](#)

In modern terms, psychopaths are people born without conscience, without empathy for others, and without the ability to ever develop them. Łobaczewski uses a somewhat different terminology – developed by Eastern European clinicians in the mid-20th century – wherein several types of psychopathy are distinguished. Each type has a distinct genetic cause and presents somewhat different characteristics. The type which plays the most exceptional role among agents of infection is called *essential psychopathy*:

Let us characterise another heredity-transmitted anomaly whose role in ponerogenic processes

on *any* social scale appears *exceptionally great*. We should underscore that the need to isolate this phenomenon and examine it in detail became most evident to those researchers who were interested in the macrosocial scale of genesis of evil because they have witnessed it. I acknowledge my debt to Kazimierz Dabrowski in doing this and calling this anomaly an “essential psychopathy”.

Biologically speaking, the phenomenon is similar to color blindness but occurs with about ten times lower frequency (slightly above 1/2%), except that, unlike color blindness, it affects both sexes. *Its intensity also varies in scope from a level barely perceptible to an experienced observer to an obvious pathological deficiency.*

[...] Psychiatrist of the old school used to call such individuals “Daltonists of human feelings and socio-moral values”.

—Andrew M. Lobaczewski, *Political Ponerology*

Such individuals know that they are different from others, and essentially live to satisfy their desires without any regard for the cost of others. They find normal humans partially incomprehensible and look down on us as on an inferior species. Recognizing one another, they may form collusions, working together, each having the goal of achieving a position where it is possible to act as desired without repercussions. Such groups are examples of [ponerogenic associations](#).

In any society in this world, psychopathic individuals and some of the other deviants create a[n] [...] active network of common collusions, partially estranged from the community of normal people. Some inspirational role of the essential psychopathy in this network also appears to be a common phenomenon. [...] We shall give the name “[ponerogenic association](#)” to any group of people characterized by ponerogenic processes of above-average social intensity, wherein the carriers of various pathological factors function as inspirers, [spellbinders](#), and leaders, and where a proper pathological social structure generates. Smaller, less permanent associations may be called “groups” or “unions”.

These groups are composed of individuals who:

[...] are aware of being different as they obtain their life experience and become familiar with different ways of fighting for their goals. Their world is forever divided into “us and them” - their world with its own laws and customs and that other foreign world full of presumptuous ideas and customs in light of which they are condemned morally.

Their “sense of honor” bids them cheat and revile that other human world and its values. In contradiction to the customs of normal people, they feel non-fulfillment of their promises or obligations is customary behavior.

They also learn how their personalities can have traumatizing effects on the personalities of those normal people, and how to take advantage of this root of terror for purposes of reaching their goals.

This dichotomy of worlds is permanent and does not disappear even if they succeed in realizing their dreams of gaining power over the society of normal people. This proves that the separation is biologically conditioned.

In such people a dream emerges like some youthful Utopia of a “happy” world and a social system which would not reject them or force them to submit to laws and customs whose meaning is incomprehensible to them. They dream of a world in which their simple and radical way of experiencing and perceiving reality [i.e. lying, cheating, destroying, using others, etc] would dominate, where they would, of course, be assured safety and prosperity. Those “others” - different, but also more technically skillful - should be put to work to achieve this goal. “We,” after all, will create a new government, one of justice [for psychopaths]. They are prepared to fight and suffer for the sake of such a brave new world, and also of course, to inflict suffering upon others. Such a vision justifies killing people whose suffering does not move them to compassion because “they” are not quite conspecific.

The view that psychopathic people are biologically different has had corroboration from research done by Dr. Robert Hare and Dr. Martha Stout. This research included EEGs taken from patients diagnosed as psychopaths. They showed consistent features which were deemed to be abnormal by independent interpreters.

Ponerogenic associations, whether small (a youth gang) or large (the ruling political party of a Nazi Germany or the Soviet Union), tend to bring together a consistent constellation of deviant personalities. Dr. Lobaczewski postulates two group forms:

. . . [a] primarily ponerogenic: a union whose abnormal members were active from the very beginning, playing the role of crystallizing catalysts as early as the process of creation of the group occurred. [...] a primarily ponerogenic union is a foreign body within the organism of society, its character colliding with the moral values held or respected by the majority.

And:

Secondarily ponerogenic: a union which was founded in the name of some idea with an independent social meaning, generally comprehensible within the categories of the natural world view, but which later succumbed to a certain moral degeneration. [...] Ponerogenic unions of the primary variety are mainly of interest to criminology; our main concern will be associations that succumb to a secondary process of ponerogenic malignancy.

Ponerization

”Main article: Ponerization

Ponerization is the influence of pathological people on individuals and groups whereby they develop acceptance of pathological reasoning and values. On the individual scale, people may assimilate the psychology of agents of infection; on the group scale, pathological people may either form a group or take over a group formed by

normal people; and on the societal scale, the influence of psychopaths in positions of power can greatly deform the culture and values of large numbers of people.

This is the infection process which enables psychopaths to establish a firmer position of power and influence in society, bringing about bad times. An ideological group or societal institution may be co-opted and used as a vehicle, the impoverished psychological understanding that developed during good times making society vulnerable to this process of transformation.

Pathocracy

”Main article: [Pathocracy](#)

When a ponerogenic association succeeds in taking over a society, culminating in rule by a psychopathic elite, the result is called a pathocracy. Such a system and its effect on the people is such that the entire society is ruled and motivated by pathological values.

A pathocracy can take many forms and can insinuate itself covertly into any seemingly just system or ideology. As such it can masquerade under the guise of a democracy or theocracy as well as more openly oppressive regimes.

Examples include the Roman Empire, the British Empire, Nazi Germany, Stalinist Russia, and at present the United States of America and Israel.

Further reading

- Andrew M. Lobaczewski – *Political Ponerology: A Science on the Nature of Evil Adjusted for Political Purposes* – Red Pill Press 2006 – ISBN 1-897244-18-5
- Martha Stout – *The Sociopath Next Door* – Broadway Books 2005; ISBN 0-7679-1581-X
- Robert Hare – *Without Conscience* – Guildford Press; ISBN 978-1572304512
- Paul Babiak and Robert D. Hare – *Snakes in Suits: When Psychopaths Go to Work* – HarperCollins; ISBN 9780060837723; ISBN 0060837721
- Hervey Cleckley – *The Mask of Sanity* – 1941; ISBN 0-9621519-0-4

See also

- [Political Ponerology](#)

Psychopathy (ponerology)

Psychopathy (a term derived from the Greek *psukhe* – mind; and *pathos* – disease, suffering) was once used to refer to any mental disorder. Psychopathy is a **psychological** construct that describes chronic immoral and antisocial behavior. In the present time, psychopathy is best understood in the terms of two seminal works on the subject: *Without Conscience* by Robert D. Hare and *The Mask of Sanity* by Hervey M. Cleckley. A psychopath is said to be exactly that: conscienceless, and, most importantly, this is hidden from view behind a mask of normality that is often so convincing that even experts reportedly are deceived. A third, more recent work, *Snakes in Suits* by Paul Babiak and Robert Hare, has taken the research to a new level emphasizing the fact that, as a result of their ability to conceal their true nature, psychopaths easily become the Snakes in Suits that control our world. Harvard psychologist Martha Stout describes this lethal combination:

Imagine – if you can – not having a **conscience**, none at all, no feelings of guilt or remorse no matter what you do, no limiting sense of concern for the well-being of strangers, friends, or even family members. Imagine no struggles with shame, not a single one in your whole life, no matter what kind of selfish, lazy, harmful, or immoral action you had taken. And pretend that the concept of responsibility is unknown to you, except as a burden others seem to accept without question, like gullible fools. Now add to this strange fantasy the ability to conceal from other people that your psychological makeup is radically different from theirs. Since everyone simply assumes that conscience is universal among human beings, hiding the fact that you are conscience-free is nearly effortless.⁷⁸

Psychopathy is defined in psychiatry as a condition characterised by lack of **empathy** or **conscience**, grandiosity, arrogance, callousness, superficiality, poor impulse control and manipulative behaviors designed to gain control of others and resources. The psychopath is also said to be short-tempered, lacking guilt and anxiety and is prone to delinquency and criminality.⁷⁹

Though in widespread use as a psychiatric term, psychopathy has no precise equivalent⁸⁰ in either the DSM-IV-TR, where it is most strongly correlated with "antisocial personality disorder" or the ICD-10, where it is correlated with "dissocial personality disorder". This problem will be discussed under "History."

In current, clinical practice, psychopathy is most commonly diagnosed using Robert D. Hare's Psychopathy Checklist-Revised (PCL-R). Hare describes psychopaths as, "intraspecies predators who use charm, manipulation, intimidation, and violence to control others and to satisfy their own selfish needs. Lacking in **conscience** and in feelings for others, they cold-bloodedly take what they want and do as they please, violating social norms and expectations without the slightest sense of guilt or regret." Hare also suggests that despite the statistically small number of psychopaths in any given society, they are responsible for an extraordinary level of social

⁷⁸Stout, Martha, *The Sociopath Next Door*, Broadway (2005)

⁷⁹The Oxford Textbook of Psychopathology, Edited by Theodore Millon, Paul H. Blaney, Roger D. Davis, Oxford University Press, 1999, New York

⁸⁰Hare, R. D. *Psychopathy and Antisocial Personality Disorder: A Case of Diagnostic Confusion*, *Psychiatric Times*, February 1996, XIII, Issue 2 Accessed June 26, 2006

distress.⁸¹ Considering the research that shows psychopaths to be adept at achieving high positions in the corporate and political world, it could be said that the problem of psychopathy is the most important issue of modern society.

To the layperson, the term psychopathy can take on broader meanings, often being confused with psychosis, particularly by the use of the abbreviation "psycho." People commonly take "psychopath" to be interchangeable with their personal perception of an evil person which is generally modeled on mad-dog serial killers as depicted in movies and literature. This is an unfortunate misperception.

What is a psychopath?

"Likeable," "Charming," "Intelligent," "Alert," "Impressive," "Confidence-inspiring," and "A great success with the ladies": These are the sorts of descriptions repeatedly used by Hervey Cleckley in his famous case-studies of psychopaths, *The Mask of Sanity*. They are also, of course, "irresponsible," "self-destructive," and the like, though these characteristics can be well-hidden behind the mask. These seemingly contradictory descriptions highlight the great frustrations and puzzles that surround the study of psychopathy.

Researchers often point out that, on the surface, psychopaths seem to have in abundance the very traits most desired by normal persons. The untroubled self-confidence of the psychopath seems almost like an impossible dream and is generally what "normal" people seek to acquire when they attend assertiveness training classes. In many instances, the magnetic attraction of the psychopath for members of the opposite sex seems almost supernatural.

Psychopaths lack insight and any sense of responsibility or consequence. Their emotions are thought to be superficial and shallow, if they exist at all. They are considered callous, manipulative and incapable of forming lasting relationships or feeling any kind of love. It is thought that any emotions which the true psychopath exhibits are reproduced by watching and mimicking other people's emotions.

The average intelligence of psychopaths, if measured via commonly used tests, is somewhat lower than that of non-psychopaths, although their mental abilities are variegated. Psychopaths, contrary to popular myth, do not exhibit very high intelligence and there is a singular lack of technical or craftsmanship talents and skills among them as a group.⁸²

Biologically speaking, the phenomenon is similar to color-blindness, except that, unlike color-blindness, it affects both sexes. Its intensity also varies ... from a level barely perceptible to an experienced observer to an obvious pathological deficiency. Like color-blindness, this anomaly also appears to represent a deficit in stimulus transformation, albeit occurring not on the sensory but on the instinctive level. The psychological picture shows clear deficits among men only; among women it is generally toned down, as by the effect of a second normal allele. This suggests that the anomaly is inherited via the X chromosome, but through a semi-dominating gene. This has not

⁸¹Hare, Robert D, Psychopaths: New Trends in Research. The Harvard Mental Health Letter, September 1995

⁸²Lobaczewski, Andrzej, Political Ponerology: The Science of Evil Adjusted for Political Purposes; Red Pill Press; (1984, 2006)

been confirmed by excluding inheritance from father to son.</p><p>Analysis of the different experiential manner demonstrated by these individuals caused us to conclude that their instinctive substratum is also defective, containing certain gaps and lacking the natural syntonic responses commonly evidenced by members of the species Homo Sapiens.⁸³

In spite of their deficiencies in experiencing and understanding human emotion, and suffering from certain intellectual limitations, it has been observed that psychopaths do have a special genius, a sort of knowledge of their own, that seems to be due to the fact that they can observe and assess – without emotion – other human beings in all kinds of situations and relationships, and plan their own actions without reference to emotional bonds or considerations. Psychopaths carefully observe non-psychopaths, making assessments, deriving conclusions, becoming experts in human emotional weaknesses and often undertake heartless experiments for their own amusement. The suffering they cause others never makes them feel guilty because, in their view, the suffering is a result of weaknesses in non-psychopathic humans whom they consider to be not quite conspecific. Just as normal people are made happy by making others happy, the psychopath seems to derive a sort of happiness – or satisfaction – by causing others to suffer.

Psychopaths learn to recognize each other in a crowd as early as childhood, and they develop an awareness of the existence of other individuals similar to themselves.⁸⁴ They are also conscious of being different from the majority of non-psychopaths. It has been observed that they view non-psychopaths – normal humans – as something akin to another species, and this view is most often that of a predator stalking prey. Normal people with their ordinary world-view cannot perceive or properly evaluate the existence of this world of predatory psychopathic concepts.

Researchers have been able to gain some knowledge about the inner world of psychopaths only because of the failures of some of them, those who commit crimes and end up in prisons or psychiatric hospitals where they can be studied. In this way, the researchers have been able to “learn their language” and gain some idea of their concepts of the world, though it must be noted that psychopaths only submit to being studied if they believe there is some advantage to themselves. It has been observed by researchers that the psychopath is incapable of incorporating the concepts and world-view of the non-psychopath even when they try. Any apparent results have repeatedly been shown to be a role they play (often, quite well) and a mask behind which they hide their deviant reality.

In any society in this world, psychopathic individuals often create an active network of common collusions, partially estranged from the community of normal people. They are aware of being different. Their world is forever divided into “us and them”; their world with its own laws and customs and that other “foreign world” of normal people that they consider to be full of presumptuous ideas and customs about truth and honor and decency in light of which they know they are condemned morally. Their own twisted sense of honor compels them to cheat and revile non-psychopaths and their values. In contradiction to the ideals of normal people, psychopaths feel non-fulfillment of their promises is customary behavior. Not only do they covet possessions and power, but they gain special pleasure in usurping and taking from others (a symbolic sibling, for example);

⁸³Lobaczewski, 1984, 2006

⁸⁴Lobaczewski, 1984, 2006

what they can plagiarize, swindle, and extort are fruits far sweeter than those they can earn through honest labor. They also learn how their personalities can have traumatizing effects on the personalities of non-psychopaths, and how to take advantage of this root of terror for purposes of achieving their goals.

As mentioned, most studies of the psychopath have taken place among prison populations, though it has often been suggested that the psychopath is just as likely to sit on a Board of Directors as behind bars, concealing his true nature behind his well crafted "Mask of Sanity". Cleckley gives grounds for the view that psychopathy is quite common in the community at large. He has collected some cases of psychopaths who generally function normally in the community as businessmen, doctors, and even psychiatrists.

Being without emotion means that they are essentially very efficient machines, like a computer; they are able to execute very complex routines designed to elicit from others support for what they want. In this way, many psychopaths are able to reach very high positions in life. It is only over time and due to careful observation that their associates become aware of the fact that their climb up the ladder of success is predicated on violating the rights of others, most often covertly, behind layers of lies. "Even when they are indifferent to the rights of their associates, they are often able to inspire feelings of trust and confidence."

It has been shown that punishment and behavior modification techniques do not improve the behavior of a psychopath. They have been regularly observed to respond to such efforts both by becoming more cunning and hiding their behavior better. This will be discussed more thoroughly under "Response to Treatment."

Psychopaths also have a markedly distorted sense of the potential consequences of their actions, not only for others, but also for themselves. They do not, for example, deeply recognize the risk of being caught, disbelieved or injured as a result of their behaviour. This may relate to an inability to conceptualize abstractions such as past or future.

In Cleckley's speculations on what was "really wrong" with these people,⁸⁵ he comes very close to suggesting that they are human in every respect – but that they lack a soul. This lack of "soul quality" makes them very efficient "machines." They can speak eloquently, write scholarly works, imitate the words of emotion, and temporarily act them out, but over time, it becomes clear that their words do not match their actions or what is actually inside them.

Mimicry is often used to convince others that the psychopath is a normal human being and has normal emotions. He does this to create a false empathy with his victim. The psychopath will work to make his victim and observers believe he has normal emotions by spinning sad tales or professing to have had profound, moving experiences.⁸⁶ The pity factor is one reason why victims often fall for these "poor" people. Lying is like breathing to the psychopath. When caught in a lie and challenged, they make up new lies, and don't care if they're found out. As Hare states:

Lying, deceiving, and manipulation are natural talents for psychopaths... When caught in a lie or challenged with the truth, they are seldom perplexed or embarrassed – they simply change their

⁸⁵Cleckley, Hervey, *The Inner World of the Psychopath* from "The Mask Of Sanity." <http://www.cassiopaea.com/cassiopaea/innerpsycho.htm>

⁸⁶Babiak, Hare, (2007)

stories or attempt to rework the facts so that they appear to be consistent with the lie. The results are a series of contradictory statements and a thoroughly confused listener.⁸⁷

Often, their behavior is designed to confuse and repress their victims, or to negatively influence anyone who might listen to the victim's side of the story. Manipulation is the key to their conquests, and lying is one way they achieve this.

Adolf Guggenbuhl-Craig states that "they are very talented at appearing much more humble than the average person, but are hardly so."⁸⁸ Psychopaths seeking political office or sympathy are able to feign concern about the lower classes and profess that they are on the side of the underdog, the poor, and so forth.

Some psychopaths can even be very fond of animals (contrary to the common viewpoint), but still view them as objects in relation to themselves.

History

Interest in the psychopathic personality pattern goes back to Aristotle⁸⁹. In 1801, Philippe Pinel described patients who were mentally unimpaired but nonetheless engaged in impulsive and self-defeating acts. He saw them as *la folie raisonnante* ("insane without delirium") meaning that they fully understood the irrationality of their behavior but continued with it anyway. Pinel was one of the last to study psychopathic personalities without including a moral judgment in his diagnosis. By the turn of the century Henry Maudsley had begun writing about the *moral imbecile*, and was arguing that such individuals could not be rehabilitated by the correctional system.

Maudsley included the psychopath's immunity to the reformatory effects of punishment, owing to their refusal anticipate further failure, and punishment. In 1904, Emil Kraepelin described four types of personalities similar to the antisocial personality disorder. By 1915 he had identified them as defective in either affect or volition, dividing the types further into categories only some of which correspond to the current descriptions of antisocial.

In the 19th and early 20th century, the term was applied to conditions in which disturbances in emotion or actions occurred *in the absence of any intellectual defect*. These conditions were often referred to as *manie sans delire*, moral insanity, monomania, and *folie lucide*.⁹⁰ These types of cases sharply defined the fact that mental disorder could exist in a mind where reasoning was intact.

One condition that was identified during this early period of the development of modern psychiatry was called *Impulsion* (impulsive insanity). This was explained as a disturbance in actions that was "unreflective" (without due consideration for consequences) or "involuntary aggression" and the absence of any other symptoms of mental disturbance. According to Berrios⁹¹, this provided the "kernel around which the notion of psychopathic

⁸⁷Hare, Without Conscience; The Guilford Press (1999)

⁸⁸Guggenbuhl-Craig, Adolf; The Emptied Soul; Spring Publications, (1999)

⁸⁹[Armenian Medical Network](#)

⁹⁰Millon, 1981; Pichot, 1978; Oxford Textbook of Psychopathology.

⁹¹Berrios, 1996 p. 428

personality was eventually to become organised.”⁹²

There was an important forensic reason for the development of the concept in this way: in order for legal testimony of clinicians to be relevant in criminal courts, there needed to be a classification that was something other, or beyond, the classification of “total insanity.” It was clearly understood that there were criminals who were not functionally insane, yet who committed vile and heinous crimes because something was clearly “wrong” with them.

A change came in the first half of the 20th century: the concept of psychopathy was narrowed to refer to personality disorder in a general sense. Personality disorder was then defined as a “chronic disturbance of emotion or volition, or a disturbance of their integration with intellectual functions, that resulted in socially disruptive behavior.”⁹³ This was an important shift from thinking of psychopaths as “damaged” individuals to understanding that they were “damaging.”⁹⁴ However, at this point in time, there was little agreement among clinicians as to how to differentiate the various personality disorders or to name them. There was, nevertheless, a consensus that one important cluster of disorders was characterized by impulsive, aggressive and antisocial behavior.

According to Eastern European clinical psychologist, Andrzej Łobaczewski, the clinicians in Europe at the time maintained that there were several types of psychopathy including asthenic, schizoidal, anankastic, hysterical.⁹⁵ He also suggests that the practice of psychiatry and psychology are professions that are particularly attractive to psychopaths, an idea that is supported by Hervey Cleckley, Robert Hare and Paul Babiak, and that this is the primary reason for the historical diagnostic confusion and degradation of the study of psychopathy itself.

Łobaczewski discusses the fact that in Nazi Germany and Stalinist Russia, the psychological sciences were co-opted to support totalitarian regimes and that this was done by psychopaths in power who then set about destroying any possibility of accurate information about the condition being widely propagated. He points out that *any* regime that is composed primarily of pathological deviants cannot allow the science of psychology to develop and flourish freely because the result would be that the regime itself would be diagnosed as pathological thus revealing “the man behind the curtain.” Awareness of the diagnosis would reinforce psychological resistance on the part of normal human beings who are the majority of any society, and would furnish them with new measures of self defense. He asks: “Can any pathological empire risk permitting such a possibility?” Any possibility of such a situation developing must thus be staved off prophylactically and skillfully, both within and without the empire.

Based on first hand observations of the phenomenon in question, Łobaczewski states that the repression of knowledge is undertaken in the typical manner of the psychopath: covertly and behind a “Mask of Sanity.” In order to be able to control the psychological sciences, one must know or be able to sense what is going on and which fragments of psychopathology are most dangerous. A pathological political regime locates those individuals in the field who are psychopaths, (usually very mediocre scientists), facilitates their academic studies and

⁹²Oxford Textbook of Psychopathology, 1999

⁹³Oxford Textbook of Psychopathology, 1999, p. 556

⁹⁴Blackburn, 1993

⁹⁵Łobaczewski, 1984, 2006 p. 156

degrees and the obtaining of key positions with supervisory capacity over scientific and cultural organizations. They are then in position to knock down more talented persons, governed both by self-interest and that typical jealousy which characterizes a psychopath's attitude toward normal people. They are the ones monitoring scientific papers for their "proper ideology" and attempting to ensure that a good specialist will be denied the scientific literature he needs. Łobaczewski writes about the problem as follows:

Scientific papers published under such governments or imported from abroad are monitored, research funds are denied to those who undertake research in certain directions. Specialists with superior talent can become the objects of blackmail and malicious, covert control. This of course causes the science of psychology to become inferior with reference to psychopathology. The entire operation must of course be managed in such a way as to avoid attracting the attention of public opinion. Often, scientists doing investigative work in this area are destroyed without a sound and suspicious persons are forced abroad to become the objects of organized harassment campaigns there. Written and unwritten lists are compiled for subjects that may not be taught, and corresponding directives are issued to appropriately distort related subjects. The list is so vast in the area of psychology that little remains of this science except a skeleton picked bare of anything that might be subtle or penetrating. A psychiatrist's required curriculum contains neither the minimal knowledge from the areas of general, developmental, and clinical psychology, nor the basic skills in psychotherapy. Thanks to such a state of affairs, the most mediocre of physicians can become a psychiatrist after the barest minimum of course work. This opens the door of psychiatric careers to individuals who are by nature inclined to serving a pathological regime, and it has fateful repercussions upon the level of knowledge. It later permits psychiatry to be abused for purposes for which it should never be used.[...]

The essence of psychopathy may of course not be researched or elucidated. Appropriate darkness is cast upon this matter by means of *an intentionally devised definition of psychopathy which includes various kinds of character disorders, together with those caused by completely different and known causes*. One might admire how the above mentioned definition of psychopathy effectively blocks the ability to comprehend phenomena covered therein. [...]

The "ideological" battle is thus waged on a territory completely unperceived by most people, including scientists and researchers in the field in question. In the meantime, however, the necessary scientific data and papers must be obtained somehow, taking difficulties and other people's lack of understanding into account. Students and beginning specialists not yet aware of what was removed from the educational curricula attempt to gain access to the scientific data stolen from them. Science starts to be degraded at a worrisome rate once such awareness is missing. We need to understand the nature of the macrosocial phenomenon as well as that basic relationship and controversy between the pathological system and those areas of science which describe psychological and psychopathological phenomena. Otherwise, we cannot become fully conscious of the reasons for such actions. [...]

A normal person's actions and reactions, his ideas and moral criteria, all too often strike abnormal individuals as abnormal. For if a [psychopath] considers himself normal, which is of course

significantly easier if he possesses authority, then he would consider a normal person different and therefore abnormal... That explains why a [pathological] government shall always have the tendency to treat any dissidents as “mentally abnormal”. Operations such as driving a normal person into psychological illness and the use of psychiatric institutions for this purpose take place in many countries where [psychopaths achieve political power]. Contemporary legislation ... is not based upon an adequate understanding of the psychology of such behavior, and thus does not constitute a sufficient preventive measure against it. [...]

A normal person strikes a psychopath as a naive, smart-alecky believer in barely comprehensible theories; calling him “crazy” is not all that far away. Therefore, when we set up a sufficient number of examples of this kind or collect sufficient experience in this area, another more essential motivational level for such behavior becomes apparent. What happens as a rule is that the idea of driving someone into mental illness issues from minds with various aberrations and psychological defects.

...Well-thought out legislation should therefore *require testing of individuals whose suggestions that someone else is psychologically abnormal are too insistent or too doubtfully founded*. On the other hand, any system in which the abuse of psychiatry for allegedly political reasons has become a common phenomenon should be examined in the light of similar psychological criteria extrapolated onto the macro-social scale. Any person rebelling internally against a governmental system, which strikes him as foreign and immoral, and who is unable to hide this well enough, can easily be designated by the representatives of said government as “mentally abnormal”, someone who has a “personality disorder” and should submit to psychiatric treatment. A scientifically and morally degenerate psychiatrist becomes a tool easily used for this purpose. This becomes a method of terror and human torture... The abuse of psychiatry ... thus derives from the very nature of a government with psychopaths in power. After all, that very area of knowledge and treatment must first be degraded to prevent it from jeopardizing the system itself by pronouncing a diagnosis, and must then be used as an expedient tool in the hands of the authorities. [...]

The psychopaths in power feel increasingly threatened whenever the medical and psychological sciences make significant progress. After all, not only can these sciences knock the weapon of psychological conquest right out of their hands; they can even strike at the very nature of such a government, and from inside the empire, at that. A specific perception of these matters therefore bids the psychopaths in power to be “ideationally alert” regarding psychology. This also explains why anyone who is both too knowledgeable in this area and too far outside the immediate reach of such authorities must be accused of anything that can be trumped up, including psychological abnormality. ⁹⁶

In 1941, Hervey Cleckley authored his magnum opus *The Mask of Sanity: An Attempt to Clarify Some Issues About the So-Called Psychopathic Personality*. This became a landmark in psychiatric studies and was repeatedly reprinted in subsequent editions though it is now out of print and the copyright holder states that there are no

⁹⁶Lobaczewski, 1984, 2006

plans to print it again.⁹⁷ Dr. Cleckley revised and expanded the work with each edition published in his lifetime. The second American edition of 1950 underwent the most substantial additions and improvements. Robert Hare's "Psychopathy Checklist" is based in part on Dr. Cleckley's work. The *The Mask of Sanity* is distinguished by its central thesis, that *the psychopath exhibits normal function according to standard psychiatric criterion, yet privately engages in destructive behavior*. The book was intended to assist with detection and diagnosis of the elusive psychopath for purposes of palliation and not as a cure for the condition itself.

The idea of a master deceiver secretly possessed of no moral or ethical restraints, yet behaving in public with excellent function, electrified American society and led to heightened interest in both psychological self-introspection and the detection of *hidden psychopaths in society* at large, leading to a refinement of the word itself into what was perceived to be a less stigmatizing term, "sociopath."

Over the past 50 years, the concept of psychopathy has been narrowed sharply and now refers to a specific personality disorder though there have been attempts to do away with the classification entirely, switching to "Antisocial Personality Disorder" which can embrace a wide variety of publicly visible behaviors without necessarily requiring the clinical diagnosis of psychopathy. Robert Hare insists that it is important to understand that psychopathy is not synonymous with criminality or violence; not all psychopaths engage in violence and criminal behavior. At the same time, not all violent persons or criminals are psychopaths. He writes:

Although psychopaths clearly are prone to violate many of society's rules and expectations, some manage to avoid formal contacts with the criminal justice system.⁹⁸ Some are unreliable and untrustworthy employees; unscrupulous, predatory businessmen; corrupt politicians; or unethical and immoral professionals whose prestige and power are used to victimize their clients, patients, and the general public. Except for occasional news and anecdotal clinical reports, we know little about these individuals. Systematic research is needed to determine the prevalence of psychopathy in the general population, the varieties of criminal and noncriminal ways in which the disorder manifests itself, and the extent to which research with criminal psychopaths informs us about psychopaths in general. With respect to the latter issues, there are indications that the personality structure and propensity for unethical behavior probably are much the same in criminal and noncriminal psychopaths.⁹⁹

Diagnostic controversy

In considering the question of what psychopathy is, it is important to understand that there *is* a controversy. On the one side, there is the traditional description of psychopathy derived from the above mentioned European tradition discussed by Lobaczewski, combined with the older North American Tradition of Hervey Cleckley, Robert Hare and others. This is in general agreement with the *experiences* of practicing psychiatrists, psychologists, criminal justice personnel, experimental psychopathologists, and even members of the lay public who

⁹⁷personal correspondence to the author of this article.

⁹⁸Hare 1993

⁹⁹Babiak, 1995; Cleckley 1976; Forth, Brown, Hart, &&& Hare, 1996; Gustafson &&& Ritzer, 1995

have had personal encounters with psychopathy.

On the other side of the issue, is what is called a "neo-Kraepelinian" (Emil Kraepelin) movement in psychodiagnosis which is closely associated with research coming out of Washington University in St. Louis, Missouri. This latter view is most closely aligned with the diagnostic criteria of the DSM-III, DSM-III-R, and DSM-IV for *Antisocial Personality Disorder*. The fundamental approach of this school is that *assessment of a psychopath rests almost entirely on publicly observable or known behaviors*. The assumption is that a clinician is incapable of reliably assessing interpersonal or affective characteristics (the internal landscape). Another assumption is that early onset delinquency is a cardinal symptom of ASPD. This tends to put heavy emphasis on delinquent and antisocial behavior, i.e., publicly observable behaviors that may have no bearing on the internal make-up of the individual.

The criteria of the DSM-III for ASPD was decided by a committee of the American Psychiatric Association's DSM-III Task Force and was revised only slightly by another committee for the DSM-III-R. The DSM-IV criteria were also decided by committee, with little regard for empirical research.¹⁰⁰ These criteria are less behaviorally focused and thus, somewhat resemble the criteria for other DSM-IV personality disorders.

According to Robert Hare et al, Cleckley, Łobaczewski, and many other experts in psychopathy, a diagnosis of psychopathy *cannot be made on the basis of visible behavioral symptoms* to the exclusion of interpersonal and affective symptoms because such a procedure essentially makes psychopaths of many people who are simply injured by life or society and allows the true psychopaths who have a well-constructed "mask of sanity" to escape detection.

Based on a growing body of literature, many (or most) psychopaths grow up in stable, well-to-do families, and become white collar criminals who, because of money and position, never have their private destructive behaviors exposed to public view and repeatedly avoid contact with the justice system.¹⁰¹

The widely publicized work of Robert Hare and Paul Babiak in their book *Snakes in Suits* demonstrates that psychopathy should be assessed using expert observer ratings based on a clinical interview, compared against a review of case history materials including any criminal or psychiatric records, interviews with family, friends, co-workers, employers and employees, supplemented with behavioral observations whenever possible.

The DSM-IV criteria do not constitute a scale or test. The assessor determines if each criterion is present/true or absent/false. The final decision is: if the criteria are all present, then a lifetime diagnosis of ASPD is made; if one or more is absent, no such diagnosis is made. It can be observed that many psychopaths would easily evade detection via this system and many individuals who are possibly suffering from abuse or terrorization would be classified as ASPD.

Because of the problems with the DSM-III and DSM-III-R diagnosis of ASPD, the American Psychiatric Association carried out a multi-site trial to gather data in preparation for DSM-IV.¹⁰² The field trial was designed to determine if personality traits could be included in the criteria for ASPD (which relies only on publicly evi-

¹⁰⁰Widiger &&& Corbitt, 1995; Hare &&& Hart, 1995

¹⁰¹Hare et al, 1991; Lilienfeld, 1994; Widiger &&& Corbitt, 1995

¹⁰²Hare et al., 1991; Widiger et al., 1996; Widiger &&& Corbitt, 1995

dent behavior), without reducing reliability. The intention of those clinicians who lobbied for this was to bring ASPD back into line with clinical tradition and to end the confusion between ASPD and Psychopathy. The results of the field trials demonstrated that most of the personality traits that reflect the symptoms of psychopathy were as reliable as the behavior specific DSM-III-R items, thus invalidating the original premise for excluding personality from the diagnosis of ASPD/psychopathy.¹⁰³ In other words, including the PCL-R Factor 1 items in the criteria would have improved the validity of ASPD without sacrificing reliability. IRT analyses¹⁰⁴ show that Hare's PCL-R actually measures the latent trait of psychopathy across its entire range! Similar analyses of the field trial data show that the ASPD criteria was less discriminating of the psychopathy trait, particularly at high levels of the trait! In other words, the ASPD criteria set up by the DSM-III-R was designed – intentionally or not – to exclude the most psychopathic psychopaths!

Despite the fact that, after this study, there was an empirical basis for increasing the content-related criteria of ASPD in DSM-IV, this did not happen. It was argued by the DSM-IV committee that the average clinician would not use the carefully structured approach to the assessment of personality traits used in the field trial. Surprisingly, *the criteria adopted for DSM-IV were not even evaluated in the field trial*. What was evaluated was the 10-item set of adult symptoms (Criterion C) for ASPD listed in DSM-III-R. The seven-item set now listed in DSM-IV was derived from the 10-item set. More than that, the field trial did not include evaluations of Criterion B (conduct disorder before age 15), a criterion listed in DSM-IV as *a necessary condition for a diagnosis of ASPD!*

The DSM-IV text description of ASPD (which it says is "also known as psychopathy") contains references to traditional features of psychopathy but is incongruent with the formal diagnostic criteria in many ways. The "Associated Features" section of the text contains a statement paraphrased by Robert Hare: "Lack of empathy, inflated and arrogant self-appraisal, and glib, superficial charm are features of ASPD that may be particularly useful in prison or forensic settings wherein criminal, delinquent and aggressive acts will be less specific to the disorder".¹⁰⁵ The problem that this presents is that the words used to describe these and related affective and interpersonal features are those typically associated with psychopathy and were based heavily on the 10-item psychopathic personality disorder set derived from the PCL-R. One is compelled to conclude that DSM-IV contains two sets of diagnostic criteria for ASPD, one consisting of antisocial and criminal behaviors, and the other consisting of these behaviors plus clinical inferences about personality. What is worse, the clinician is not given any guidelines on how to make these inferences.

One of the consequences of the ambiguity inherent in DSM-IV ASPD/ psychopathy criteria is that it leaves the door open for court cases wherein one clinician can say that the defendant meets the DSM-IV definition of ASPD, and another clinician can say he does not, and both can be right! The first clinician can use the formal diagnostic criteria exclusively while the second clinician can say "yes, the defendant may meet the formal criteria, but he or she does not have the personality traits described in the "Associated Features" section of the DSM-IV text". In other words, a good psychopath with a good lawyer can commit any crime and get away

¹⁰³Widiger et al, 1996

¹⁰⁴Cooke & Michie, 1997

¹⁰⁵Robert Hare, Psychopathy and Antisocial Personality Disorder: A Case of Diagnostic Confusion, *Psychiatric Times*, February 1996, Vol. XIII, Issue 2, <http://www.psychiatristimes.com/p960239.html>

with it. This failure of the DSM-IV to differentiate between psychopathy and ASPD can (and undoubtedly will) have very serious consequences for society. Robert Hare writes:

... most jurisdictions consider psychopathy to be an aggravating rather than a mitigating factor in determining criminal responsibility. In some states an offender convicted of first-degree murder and diagnosed as a psychopath is likely to receive the death penalty on the grounds that psychopaths are cold-blooded, remorseless, untreatable and almost certain to reoffend. But many of the killers on death row were, and continue to be, mistakenly referred to as psychopaths on the basis of DSM-III, DSM-III-R or DSM-IV criteria for ASPD (Meloy). We don't know how many of these inhabitants of death row actually exhibit the personality structure of the psychopath, or how many merely meet the criteria for ASPD, a disorder that applies to the majority of criminals and that has only tenuous implications for treatability and the likelihood of violent reoffending. If a diagnosis of psychopathy has consequences for the death penalty – or for any other severe disposition, such as an indeterminate sentence or a civil commitment – clinicians making the diagnosis should make certain they do not confuse ASPD with psychopathy. [...] Diagnostic confusion about the two disorders has the potential for harming psychiatric patients and society as well.

Camouflage Society

In my book, *Without Conscience*, I argued that we live in a "camouflage society," a society in which some psychopathic traits – egocentricity, lack of concern for others, superficiality, style over substance, being "cool," manipulativenness, and so forth – increasingly are tolerated and even valued. ... it is easy to see how both psychopaths and those with ASPD could blend in readily with groups holding antisocial or criminal values. It is more difficult to envisage how those with ASPD could hide out among more prosocial segments of society. Yet *psychopaths have little difficulty infiltrating the domains of business, politics, law enforcement, government, academia and other social structures* (Babiak). It is the egocentric, cold-blooded and remorseless psychopaths who blend into all aspects of society and have such devastating impacts on people around them who send chills down the spines of law enforcement officers.

Relationship to other mental health disorders

Controversy

The issue of comorbidity is a topic of dispute between the above-mentioned schools of thought and the problems of the DSM-IV already discussed. It appears that the comorbidity of psychopathy with other psychiatric disorders is limited and confused.¹⁰⁶ Many of the traits that are commonly used to define psychopathy – impulsivity, egocentricity, callousness, irresponsibility, etc – also manifest in other disorders in varying combinations. In this respect, psychopathy is similar to the personality disorders defined in the DSM-IV. As mentioned above in the history section, according to Eastern European psychologist, Andrzej Łobaczewski, the clinicians of the

¹⁰⁶Hare, 1999

old European school maintained that there were several types of psychopathy including asthenic, schizoid, anankastic, hysterical.¹⁰⁷

Psychopathy, as measured on the PCL-R, is negatively correlated with all DSM-IV Axis I disorders except substance-abuse disorders. PCL-R Factor 1 is correlated with narcissistic personality disorder and histrionic personality disorder. PCL-R Factor 1 is associated with extraversion and positive affect. Factor 1, the so-called core personality traits of psychopathy, may even be beneficial for the psychopath (in terms of nondeviant social functioning).

PCL-R Factor 2 is particularly strongly correlated to antisocial personality disorder and criminality. PCL-R Factor 2 is associated with reactive anger, anxiety, increased risk of suicide, criminality, and impulsive violence.

Prevalence of psychopathy

Estimates of the prevalence of any disorder of course depend on how the disorder is defined, how it is assessed, who is doing the assessment and why. Obviously, if there are political reasons to conceal the prevalence of psychopathy (i.e., that there are psychopaths in positions of political power, to which they gravitate naturally and have the skills to achieve), then the definition and assessment will be designed to utilize the category for political reasons.

In a recent paper,¹⁰⁸ the authors state:

Psychopathy, as originally conceived by Cleckley (1941), is not limited to engagement in illegal activities, but rather encompasses such personality characteristics as manipulateness, insincerity, egocentricity, and lack of guilt – characteristics clearly present in criminals but also in spouses, parents, bosses, attorneys, politicians, and CEOs, to name but a few. (Bursten, 1973; Stewart, 1991). Our own examination of the prevalence of psychopathy *within a university population* suggested that perhaps 5% or more of this sample might be deemed psychopathic, although the vast majority of those will be male (more than 1/10 males versus approximately 1/100 females).

As such, psychopathy may be characterized [...] as *involving a tendency towards both dominance and coldness*. Wiggins (1995) in summarizing numerous previous findings... indicates that such individuals are prone to anger and irritation and are willing to exploit others. They are arrogant, manipulative, cynical, exhibitionistic, sensation -seeking, Machiavellian, vindictive, and out for their own gain. With respect to their patterns of social exchange (Foa & Foa, 1974), they attribute love and status to themselves, seeing themselves as highly worthy and important, but prescribe neither love nor status to others, seeing them as unworthy and insignificant. This characterization is clearly consistent with the essence of psychopathy as commonly described.

The present investigation sought to answer some basic questions regarding the construct of psy-

¹⁰⁷Lobaczewski, 2006 p. 156

¹⁰⁸"Construct VALidity of Psychopathy in a Community Sample: A Nomological Net Approach, Salekin, Trobst, Krioukova, Journal of Personality Disorders, 15(5), 425-441, 2001),

chopathy *in non forensic settings...* In so doing we have returned to Cleckley's (1941) original *emphasis on psychopathy as a personality style not only among criminals, but also among successful individuals within the community.*

What is clear from our findings is that (a) psychopathy measures have converged on a prototype of psychopathy that involves a combination of dominant and cold interpersonal characteristics; (b) *psychopathy does occur in the community and at what might be a higher than expected rate;* and (c) *psychopathy appears to have little overlap with personality disorders* aside from Antisocial Personality Disorder. [...]

Clearly, where much more work is needed is in understanding what factors differentiate the law abiding (although perhaps not moral-abiding) psychopath from the law-breaking psychopath; such research surely needs to make greater use of non forensic samples than has been customary in the past.

Psychopathy in children

"If you're antisocial but you come from a good home, the reasons for your violent behavior may have more to do with biology than your upbringing," says University of Southern California psychophysicologist Adrian Raine, Ph.D.

In 1979, sixteen-year-old Brenda Spencer received a rifle for her birthday. She used it to shoot children at an elementary school near her home (San Diego). Nine were wounded, two died. A reporter asked her later why she had done it and she answered "I don't like Mondays. This livens up the day."

In 1986, nine-year-old Jeffrey Bailey, Jr. pushed a three-year-old friend into the deep part of a motel pool in Florida because he wanted to see someone drown. As the child sank to the bottom of the pool, Jeffrey pulled up a deck chair to watch. When it was over, he went just got up and went home. When he was questioned, he was more interested in the fact that he was the center of attention than feeling remorse for what he had done.

On April 13, 2000, three first-graders in north-western Indiana were interrupted in the act of plotting to kill a classmate. They had formed a "hate" club and were trying to recruit other girls to join them in the planned slaughter. They were not yet sure whether they would shoot their target victim, stab her with a butcher knife or hang her.

These cases, and many more besides, make it increasingly clear that psychopathy is not exclusively an adult problem. Some child development experts believe that childhood psychopathy is increasing at an alarming rate. In the research, these children are regarded as "fledgling psychopaths" who will become increasingly more dangerous as they get older. As the research shows, most of them will not become killers but they certainly will learn better how to manipulate, deceive and exploit others for their own gain.

Some researchers believe that such children have failed to develop affectional bonds that allow them to empathize with another's pain and have, instead, developed traits of arrogance, dishonesty, narcissism, shamelessness, and callousness.

As noted above, over many years, the criteria for a diagnosis of psychopathy in adults has gone through a number of confusing conceptual changes. Psychopaths have been called sociopaths but they've also been distinguished as a separate and distinct group from sociopaths. The other complicating factor discussed above is the development of the diagnosis of Antisocial Personality Disorder, which overlaps with many traits of a psychopath but also has key differences. Therefore, it is not a surprise that juvenile psychopathy, too, has been poorly defined and confused with various youthful conduct disorders or that children have been diagnosed with conduct disorders who really should be diagnosed as psychopaths.

In the movie, *The Bad Seed* (1956), based on the novel (1954) by the same name, the psychopathic child, Rhoda, was depicted as cute, adorable, manipulatively affectionate, and deadly. The author of the book, William March was influenced by the work of Hervey Cleckley. Wikipedia erroneously states that the term "psychopath" was not in use at the time the book was written.¹⁰⁹

In *Without Conscience* Robert Hare quotes from *The Bad Seed*:

Good people are rarely suspicious: they cannot imagine others doing the things they themselves are incapable of doing; usually they accept the undramatic solution as the correct one, and let matters rest there. Then too, the normal are inclined to visualize the [psychopath] as one who's as monstrous in appearance as he is in mind, which is about as far from the truth as one could well get . . . These monsters of real life usually looked and behaved in a more normal manner than their actually normal brothers and sisters; they presented a more convincing picture of virtue than virtue presented of itself – just as the wax rosebud or the plastic peach seemed more perfect to the eye, more what the mind thought a rosebud or a peach should be, than the imperfect original from which it had been modeled.

Nature or nurture?

Are psychopaths born or made?

Robert Hare suggests that both dimensions are implicated.¹¹⁰ J. Reid Meloy writes:

...a child comes into the world with a certain genotype that is phenotypically expressed according to the vagaries of personal experience.¹¹¹

The instinctive substratum or psychobiological foundation Andrzej Lobaczewski discusses the role played by what he calls the instinctive substratum. He writes:

¹⁰⁹http://en.wikipedia.org/wiki/The_Bad_Seed ; June 24, 2007

¹¹⁰J. Reid Meloy (2001) *The Mark of Cain: Psychoanalytic insight and the Psychopath*; The Analytic Press, NJ, London

¹¹¹J. Reid Meloy (2001) *The Mark of Cain: Psychoanalytic insight and the Psychopath*; The Analytic Press, NJ, London

included, "I was frightened... he's very eerie; I felt as if he was staring right through me; when he looked at me the hair stood up on my neck."

This last comment is particularly telling since it captures the primitive, autonomic, and fearful response to a predator.

I have rarely heard such comments as these from the same experienced inpatient staff during highly arousing, threatening, and violent outbursts by other anger, combative patients. It is as if they sense the absence of a capacity for emotional relatedness and empathy in the psychopathic individual, despite his lack of actual physical violence at the moment. ...

I have found little in the research literature, either theoretical or empirical, that attempts to understand this act of visual predation in the psychopathic process. ... The fixated stare of the psychopath is a prelude to instinctual gratification rather than empathic caring. The interaction is socially defined by parameters of power rather than attachment. ¹¹⁴

The curious references to a perception of the psychopath as being reptilian in essence is also suggested by Andrzej Lobaczewski, who writes about the effect of the psychopath on the normal human:

When the human mind comes into contact with this new reality so different from any experiences encountered by a person raised in a society dominated by normal people, it releases psychophysiological shock symptoms in the human brain with a higher tonus of cortex inhibition and a stifling of feelings, which then sometimes gush forth uncontrollably. Human minds work more slowly and less keenly, since the associative mechanisms have become inefficient. Especially when a person has direct contact with psychopathic [individual] who use their specific experience so as to traumatize the minds of the "others" with their own personalities, his mind succumbs to a state of short-term catatonia. Their humiliating and arrogant techniques, brutal paramoralizations, deaden his thought processes and his self-defense capabilities, and their divergent experiential method anchors in his mind. ...

Only after these unbelievably unpleasant psychological states have passed, thanks to rest in benevolent company, is it possible to reflect – always a difficult and painful process – or to become aware that one's mind and common senses have been fooled by something which cannot fit into the normal human imagination. ¹¹⁵

The reptilian brain According to theories of evolution, about a half billion years ago, many different types of vertebrates proliferated wildly over the earth's land surface. This was followed by a large variety of insects, amphibians and eventually the first dinosaurs. Over time, the brain also evolved in response to the effects of the continually changing environment. The limbic system and "reptilian brain" of more primitive life forms have not been replaced, but merely expanded upon.

¹¹⁴J. Reid Meloy (1994) *The Psychopathic Mind: Origins, Dynamics, and Treatment*; Jason Aronson

¹¹⁵Lobaczewski (2006) *op cit*

The brain develops as a series of four separate brains, each with its own memory, motor and other functions. Each brain elaborates on the preceding level and adds increasing degrees of organization and self-preservation capacity to the vegetative functions of the hindbrain, midbrain, and spinal cord. The first "brain" described by Maclean is this "reptilian brain." This part of the brain is responsible for primitive levels of genetically transmitted knowing that result in repetitive and ritualistic migratory, territoriality, aggression and courtship behaviors. Maclean describes an important achievement of the reptilian brain as "homing", or the tendency to return to a recognized frame of reference after reaching out for a mate or food, etc. Mahoney relates this to the development of human "reality," which is our creation of an orderly and temporally stable world.

The second "brain" to develop is the limbic system, or "paleomammalian brain". This level integrates and refines life-relevant behavior patterns (feeding, aggression, and reproduction) and is best known for its role in emotional intensity and motivational complexity (Mahoney, 1991). The limbic system coordinates homeostatic life support, purposive action, memory, learning, and emotionality. As such, it involves its own primitive form of reflective intelligence and self-regulatory control.

The third, or "neomammalian" brain, also known as the "neocortex", accounts for 85% of the entire adult human brain. The frontal area, which is associated with higher level mental organization, intentionality, and self-awareness, is over six times as large as that of non-human primates of similar size (Mahoney, 1991). *Mahoney cautions against thinking that, because it develops later, the rational intellectual functions of the neocortex enable it to override or control the passions of the limbic brain. Although under inhibitory control of the neocortex, parts of the limbic system with their primitive survival functions, can override neocortical control.* (Joseph, 1992; Joseph, 1993; Mahoney, 1991).

The fourth human brain is seen in differentiation of the neocortex into two separate and independently functioning "higher brains" or cerebral hemispheres. In his original description of "the triune brain," MacLean denied the need to describe this fourth level of independent brain functioning, however the majority of modern neuroscientists have disagreed (Mahoney, 1991). "Differentiation of these four brain systems and concomitant changes in emotion and thought occur primarily during early childhood, but continue into adolescence and even adulthood. " When most of us see another persons distress, our emotional center, the limbic system, is aroused. We feel a little of what others are feeling. Hare and his colleagues (using functional magnetic resonance imaging (fMRI)) studied the neurological manifestations of the way psychopaths process different types of words. When non-psychopaths processed negative emotional words (e.g., rape, death, cancer), activity in the limbic regions of the brain increased. *For psychopaths there was little or no increased activity in these regions.*

In the *Journal of Biological Psychiatry*, Adrian Raine at the University of California explains that the brains of murderers, on average, have significantly lower rates of glucose uptake than the healthy brain of the control subjects. Raine, noted "Poor functioning of these limbic area helps explain why violent offenders fail to learn from experience and are less able to regulate their emotions." ¹¹⁶

Failure of nurture – bonding? Many researchers are biased toward – and cling to – a "nurturing failure" explanation for psychopathy. Regarding this, Meloy notes:

¹¹⁶<http://serendip.brynmawr.edu/bb/neuro/neuro98/202s98-paper1/Katz.html>

...[T]he importance of biology in ... psychopathy should not be dismissed (Raine, 1993; Cooke, Forth, and Hare, 1998)... Studies have shown that *psychopathy has a negative curvilinear relationship to neglectful and abusive childhood family experiences* (Marshall and Cooke, 1999). In other words, those persons who are severely psychopathic were less influenced by family factors when they were growing up; whereas those with low-to-moderate psychopathy were strongly influenced by family experience. Neuroimaging (PET) also suggests that functional deficits measured by radioactive glucose among samples of murderers with extensive criminal histories are more pronounced among those from good rather than poor home environments (Raine, Stoddard, et al., 1998) ¹¹⁷

Meloy describes the psychopath as follows:

The psychopath is an imposter. Shorn of any deep and abiding identifications with others, much of his subsequent behavior as an adult involves the conscious imitation and simulation of other people's thoughts, affects, and activities. ... I am using the term imitation to describe the intentional, conscious, mimicking of another person's attitudes or behavior. ...

Unlike the person with narcissistic personality disorder who consciously feels, at times, a sense of being a fake, *the psychopathic character has no awareness of this "false self" or the "as if" quality of his phenomenal experience*. He does not merely play the role, observing the limits of his character, but lives the part.

The psychopathic process may also be expressed by individuals whose simulations are so adept, whether they be cognitive, affective, or behavioral, that there is absolutely no suspicion whatsoever that pseudo-identifications may be occurring. *This is especially difficult to assess in the socially engaging and intelligent psychopath*. ... Any successful assessment of the nature and genuineness of identifications in these individuals must be largely dependent upon corroborative information from relatives, family, acquaintances, and other clinicians. ¹¹⁸

DSM-IV APD and Children

Antisocial Personality Disorder is described in DSM-IV as 'a pervasive pattern of disregard for, and violation of, the rights of others that begins in childhood or early adolescence and continues into adulthood... This pattern has also been referred to as psychopathy, sociopathy, or dyssocial personality disorder'. ¹¹⁹ This confusion of terminology, discussed above, is especially damaging for research because while DSM-IV describes APD as 'associated with low socio-economic status' ¹²⁰ psychopathy 'seems less likely to be associated with social disadvantage or adversity'. ¹²¹

¹¹⁷J. Reid Meloy (2001) op cit

¹¹⁸J. Reid Meloy (2001) op cit

¹¹⁹American Psychiatric Association, 1994, p. 645

¹²⁰DSM-IV, 1994, p. 647

¹²¹Rutter, Giller & Hagell, 1998, p. 110

Psychopathy is not associated with low birth weight, obstetric complications, poor parenting, poverty, early psychological trauma or adverse experiences, and indeed Robert Hare remarks 'I can find no convincing evidence that psychopathy is the direct result of early social or environmental factors'.¹²²

Cloninger's two-threshold model for inherited psychopathy

Cloninger's 'two-threshold' model suggests a polygenic and sex-limited contribution to psychopathy according to which more men than women would pass the threshold for activation of predisposing genes. This model predicts that males should be more susceptible to environmental influences and females who do become psychopathic should have a greater genetic predisposition; this is confirmed by the finding that the offspring of female psychopaths are more vulnerable than those of male psychopaths.¹²³

One feature of psychopathy is that extremely violent and antisocial behaviour appears at a very early age, often including casual and thoughtless lying, petty theft, a pattern of killing animals, early experimentation with sex, and stealing.¹²⁴ In a study of 653 serious offenders, childhood problem behaviors provided convergent evidence for the existence of psychopathy as a discrete class, but 'adult criminal history variables were continuously distributed and were insufficient in themselves to detect the taxon'.¹²⁵ In another study psychopathic male offenders were found to score *lower* than nonpsychopathic offenders on obstetrical problems and fluctuating asymmetry. The offenders meeting the most stringent criteria for psychopathy had the lowest asymmetry scores amongst offenders.¹²⁶

Professor Adrian Raine directed a study in which scientists from USC and the University of California at Irvine used positron emission tomography (PET) to scan the brains of 38 men and women charged with murder. Some of the subjects had pleaded not guilty by reason of insanity, while the rest had been found incompetent to stand trial.

PET scans measure the uptake of blood sugar (glucose) in various brain areas during the performance of simple, repetitive tasks. (Glucose is the basic fuel that powers most cell functions. The amount used is related to the amount of cell activity.)

The researchers waded through piles of court records, attorney interviews, medical and psychological records, and newspaper articles searching for evidence about the subjects' upbringing; whether or not they had experienced physical or sexual abuse, neglect, extreme poverty, foster home placement, severe family conflict, a broken home, having a criminal parent – all environmental risks commonly associated in people's minds with

¹²²Hare, 1993, p. 170

¹²³Cloninger, C.R., Reich, T., &&& Guze, S.B. (1975). The multifactorial model of disease transmission: Sex differences in the familial transmission of sociopathy (antisocial personality). *British Journal of Psychiatry*, 50: 975-90.; Mealey, L. (1995). The sociobiology of sociopathy: an integrated evolutionary model. *Behavioral &&& Brain Sciences*, 18: 523-599

¹²⁴Hare, 1993, p. 158

¹²⁵Harris, G.T., Rice, M.E., &&& Quinsey, V.L. (1994). Psychopathy as a taxon: evidence that psychopaths are a discrete class. *Journal of Consulting and Clinical Psychology*, 62: 387-97

¹²⁶Lalumière, Harris &&& Rice, 2001

a propensity for violence.

The researchers rated the severity of the risks they found on a five-point scale, with 0 representing no abuse, 1 minimal, 2 partial, 3 substantial and 4 extreme.

Of the 38 murderers, *only 12 were found to have suffered significant psychosocial abuse and deprivation* (ratings 2 to 4). The remaining 26 were found to have experienced minimal abuse and deprivation or none (ratings 0 – 1).

Compared to the subjects from the assessed bad early environments, the 26 subjects from benign backgrounds averaged 5.7% less activity in the medial prefrontal cortex. More significantly, one particular part of the medial prefrontal cortex – the orbitofrontal cortex on the right hemisphere – showed 14.2% less activity.

”Parents of violent kids think, ’What did I do wrong?’” says Raine, a professor of psychology in USC’s College of Letters, Arts and Sciences. ”When the kids come from a good home, the answer may be absolutely nothing. A biological deficit may be to blame.”

Diagnosing psychopathy in children

Psychopathy is not normally diagnosed in children or adolescents, and some jurisdictions explicitly forbid diagnosing psychopathy and similar personality disorders in minors. Psychopathic tendencies can sometimes be recognized in childhood or early adolescence and, if recognised, are diagnosed as conduct disorder. It must be stressed that not all children diagnosed with conduct disorder grow up to be psychopaths, or even disordered at all, but these childhood signs are found in significantly higher proportions in psychopaths than in the general population.

Children showing strong psychopathic precursors often appear immune to punishment; nothing seems to modify their undesirable behavior. Consequently parents usually give up, and the behavior worsens.¹²⁷

Indicators of psychopathy in childhood

For some time, under the influence of the DSM-III, it was said that indicators of psychopathy in childhood included the following:

- A longer-than-usual period of enuresis (bedwetting)
- Cruelty to animals
- Firesetting and other vandalism.
- Lies
- Truancy

¹²⁷Ramslund, Katherine, [The Childhood Psychopath: Bad Seed or Bad Parents?](#)

- Theft
- Aggression to peers
- Defiance of authority

The three indicators, bedwetting, cruelty to animals and firestarting, known as the MacDonald triad, were first described by J.M. MacDonald as indicators of psychopathy¹²⁸. The relevance of enuresis to the etiology of psychopathy has since been called into question by MacDonald himself.¹²⁹ The latest information suggests that *urinary incontinence is more likely to be a problem associated with social expectations and developmental delays*. Historically, enuretic children have been subjected to distressing and painful methods of treatment, i. e., medications, mechanical devices, and pharmacologic preparations, to the point of permanent disability which certainly might cause conduct reactions. The modern emphasis on the problem of enuresis is focused on successful use of behavioral therapies and meaningful parent and child reeducation. Nevertheless, having been suggested (and accepted) as a sign of childhood psychopathy, this unfortunate label is difficult to remove.

The question of whether young children with these alleged early indicators of psychopathy respond poorly to intervention compared to conduct disordered children without these traits has only recently been examined in controlled clinical research. The findings from this research are consistent with broader evidence – pointing to poor treatment outcomes.¹³⁰

Another study suggests that psychopaths have a genotype that results in an "inborn temperament or personality, coupled with a particular pattern of autonomic hypoarousal that, together, design the child to be selectively unresponsive to the cues necessary for normal socialization and moral development"¹³¹

Given the weakness of evidence for developmental instability and brain damage in psychopaths, attention should be paid to the probability that child psychopaths are mislabelled as suffering from Attention Deficit Hyperactivity Disorder, Conduct Disorder, or Oppositional Defiant Disorder. According to Hare 'none of these diagnostic categories quite hits the mark with young psychopaths. Conduct disorder comes closest, but it fails to capture the emotional, cognitive, and interpersonal personality traits... that are so important in the diagnosis of psychopathy'¹³²

Implications for the law and society

It is important to note that psychopathy also has various, quite separate legal and judicial definitions that should not be confused with the medical definition. Various states and nations have at various times enacted laws specific to dealing with psychopathic offenders, and many of these laws are active, on statute, today:

¹²⁸J. M. MacDonald "The Threat to Kill". American Journal of Psychiatry, 125-130, 1963

¹²⁹J. M. MacDonald Enuresis: An historical, cultural, and contemporary account of etiology and treatment. Psychology in the Schools, Volume 14, Issue 3, Pages 308 – 314, 14 Feb 2006

¹³⁰Hawes, D. J., & Dadds, M. R. (2005). The treatment of conduct problems in children with callous-unemotional traits. Journal of Consulting and Clinical Psychology, 73(4), 737-741. 1

¹³¹Mealey, 1995, p536, Hare, 1999, p. 567

¹³²Hare, 1993, p. 159

- Washington State Legislature¹³³ defines a "Psychopathic personality" to mean "the existence in any person of such hereditary, congenital or acquired condition affecting the emotional or volitional rather than the intellectual field and manifested by anomalies of such character as to render satisfactory social adjustment of such person difficult or impossible".
- In 1939, California enacted a psychopathic offender law¹³⁴ that defined a psychopath solely in terms of offenders with a predisposition "to the commission of sexual offenses against children." A 1941 law¹³⁵ attempted to further clarify this to the point where anyone examined and found to be psychopathic was to be committed to a state hospital and anyone else was to be sentenced by the courts.
- "Psychopathic Disorder" is legally defined in the The Mental Health Act (uk)¹³⁶ as, "a persistent disorder or disability of mind (whether or not including significant impairment of intelligence) which results in abnormally aggressive or seriously irresponsible conduct on the part of the person concerned".

In the past few years, the legal system has changed dramatically in regard to diagnoses of psychopathy among criminals. Whereas before, a clinical diagnosis of psychopathy was of little value in predicting criminal behavior, after the adoption of Robert Hare's PCL-R, the association between psychopathy and crime acquired empirical validity. There is now extensive evidence that, despite their statistically small number in the general population, psychopaths make up a significant proportion of prison populations and are responsible for a shocking amount of crime and social distress across the board.

The features that define the psychopath – they are emotionally unconnected to the rest of humanity and they view others as little more than objects – make it quite easy for them to victimize the vulnerable and to use whatever means they choose to obtain what they want in the way of material goods and power.

Nevertheless, criminal behavior is far more common in society than psychopathy. Non-psychopaths routinely engage in less serious criminal conduct or isolated instances of serious criminal acts. But the criminal careers of psychopaths are qualitatively different.¹³⁷ The psychopaths criminal behavior is even different from non-psychopaths whose criminal conduct is extremely serious and persistent. More than this, the studies show that the antisocial behavior of psychopaths is motivated by different factors than those things that motivate non-psychopathic criminals. The psychopath's M.O., the types of victims they choose, their behavioral profile in committing crimes is also different.

Psychopaths begin their criminal careers at a very young age and continue to engage in such activity throughout their lives¹³⁸ though studies show a marked reduction in criminality around the age of 35-40 with respect to non-violent crimes.¹³⁹ But, this does not mean that they have given up crime, it just means that their apparent criminal activity has decreased to the level of the average, non-psychopathic, persistent offender. It may also

¹³³Washington State Legislature [Revised Code of Washington \(RCW\)](#) Accessed June 26, 2006

¹³⁴Statutes and Amendments to the Codes of California 1939, page 1783, ch. 447, enacted June 6, 1939

¹³⁵Statutes and Amendments to the Codes of California 1941, page 2462, ch. 884, enacted June 28, 1941.

¹³⁶The Mental Health Act (uk) [Reforming The Mental Health Act, Part II, High risk patients](#) Accessed June 26, 2006

¹³⁷Hare, Cooke, Hart, 1999

¹³⁸Forth & & & & Burke, 1998; Hare, Forth & & & Strachan, 1992

¹³⁹Hare, McPherson & & & Forth, 1988

mean that they learn how not to get caught. The psychopathic tendency to violent crime and aggressive behavior does not appear to decrease with age.¹⁴⁰

The question must be asked: are age-related reductions in the criminality of psychopaths a reflection of the fact that there are changes in their core personality traits?

The answer seems to be no. A PCL-R study of a large sample of male offenders ranging in age from 16 to 70 was conducted by Harpur & Hare in 1994. The scores on Factor 2 (socially deviant features) decreased sharply with age, while scores on Factor 1 (affective/interpersonal features) remained stable. This indicates that apparent age-related changes in the psychopath's antisocial behavior are not paralleled by changes in their egocentric, manipulative and callous traits, the fundament of psychopathy.

Psychopaths have a higher rate of violent crimes such as armed robbery, robbery, assault, and they engage in violence and homosexual aggression at a higher rate in prisons. Of psychopaths and non-psychopaths violent offenders in prison populations, psychopaths commit about three times more violent crimes.

Psychopaths not only have higher rates of violent crime, they commit different types of violent crimes than non-psychopaths. Two thirds of the victims of psychopaths were male strangers while two thirds of the victims of non-psychopaths were female family members or acquaintances. Non-psychopaths commit acts of violence while in states of extreme emotional arousal, while psychopaths cold-bloodedly select their victims for revenge or retribution. That is to say that psychopathic violence is instrumental, a means to an end, predatory.¹⁴¹

The fact that psychopathy is a risk factor for high rates of recidivism is well established.

Psychopaths and sexual violence

Among sex offenders in a treatment facility, rapists, those who had assaulted adolescents, and those who had assaulted children, had a base rate of psychopathy (PCL-R) of 76.5, 24.0, and 14.8 percent respectively. Half of all serial rapists may be psychopaths¹⁴²

Rapists are classified into four basic types: vindictive, opportunistic, sadistic and non-sadistic. The primary motivation of the sadistic and non-sadistic types is sexual; the primary motivation of the vindictive and opportunistic types is aggressive or hostile. Psychopaths are found at a high statistical level among opportunistic and sadistic rapists. 81% of psychopathic rapists and 56% of non-psychopathic rapists were classified as either opportunistic or vindictive.¹⁴³

Psychopaths use more frequent and more severe violence in the commission of sex offenses. The studies suggest that psychopathy may be associated with sexual sadism. High PCL-R scores are positively correlated

¹⁴⁰Harris, Rice, and Cormier, 1991

¹⁴¹Hare and Wong, 1987, Cornell et al., 1996, Dempster et al., 1996, Hart & Dempster, 1997

¹⁴²Prentky, R., & Knight, R. (1991). Identifying critical dimensions for discriminating among rapists. *Journal of Consulting and Clinical Psychology*, 59: 643-661

¹⁴³Prentky & Knight, 1991

with sexual arousal by violence assessed by penile plethysmography. ¹⁴⁴

Sex offenders are resistant to treatment ¹⁴⁵, but it is the psychopaths among them that are most likely to re-offend early and often. ¹⁴⁶

One study found that within six years of release from prison, more than 80% of psychopathic sex offenders had violently recidivated, but only 20% of the non-psychopaths had done so. Many, but not all, of these offenses were sexual in nature. ¹⁴⁷ In another follow-up study of a large sample, researchers obtained similar results with the additional report: sexual recidivism was strongly predicted by a combination of a high PCL-R score and phallometric evidence of deviant sexual arousal, defined as any phallometric test that indicated a preference for deviant stimuli such as children, rape cues, or nonsexual violence cues. ¹⁴⁸

Response to treatment

A recent Canadian study on group treatment for 238 sex offenders (rapists, incest offenders) from Warkworth penitentiary in Ontario. These prisoners included some well-documented psychopaths. All were taught to "empathize" with victims, and understand their "offence cycle" as part of treatment. After their release, it was found that those who had scored highest in terms of "good treatment behaviour" and who had the highest "empathy" scores were the more likely to reoffend on release into the community. [...]

Psychotherapy doesn't just require a good theory and an astute clinician. It also requires a patient. The word patient comes from Latin, and means "to suffer." A patient, by definition, is bothered by something. Yet most treatments of prisoners originate not from the prisoner's suffering, but are mandated by the justice system. Corrections Canada knows many psychopaths will be released into the community eventually, so it attempts to change them, even though any psychotherapy for adults that has to be mandated is suspect. ¹⁴⁹

Clinicians are justifiably pessimistic about the treatability of psychopaths. Psychopaths do not experience distress and do not think that anything is wrong with them, they do not suffer stress or neuroses, and thus do not seek out treatment voluntarily. They do not consider their attitudes and behavior to be at all wrong, and do not benefit from the many treatment programs that have been set up to help them "develop empathy" and interpersonal skills. The psychopath recognizes no flaw in his psyche, no need for change.

Freud argued psychopaths are untreatable in psychotherapy precisely because having a conscience is a prerequisite for being able to use psychotherapy. It is the conscience, and the related capacity for concern for

¹⁴⁴Quinsey et al, 1995, Serin, Malcolm, Khanna & Barbaree, 1994

¹⁴⁵Quinsey, Harris, Rice & Lalumiere, 1993

¹⁴⁶Hare, Cooke, Hart, 1999, p 564.

¹⁴⁷Quinsey et al, 1995

¹⁴⁸Rice and Harris, 1997

¹⁴⁹Norman Doidge, Beyond Therapy: Some Evil Can't Be Cured, National Post http://www.friedgreentomatoes.org/articles/beyond_therapy.php

others, that drives the serious scrutiny of one's motives, which underlie one's behaviour. Yet psychopaths lack conscience and concern by definition.

When the recidivism rate of psychopaths and other offenders who had been in treatment was examined, it was found that the rate of general recidivism was equally high in the treated and untreated group, 87% and 90% respectively, however the rate of violent recidivism was significantly higher in the treated group than the untreated group; 77% and 55% respectively. In contrast, the treated non-psychopaths had significantly lower rates of general and violent recidivism; 44% and 22% respectively, than did untreated psychopaths, 58% and 39%. So it seems that treatment programs work for non-psychopaths, but actually make true psychopaths worse. Another reason to be extremely careful about the diagnostic criteria. ¹⁵⁰

The question is: how can therapy make someone worse? Robert Hare's conjecture is that group therapy and insight-oriented therapy actually help psychopaths to develop better ways of manipulating, deceiving and using people but do nothing to help them understand themselves.

The problems with treating psychopathy may be partly due to the weaknesses of the relevant literature which underpins the assessment procedures advocated by the DSM-IV. Without an accurate assessment, it is difficult to formulate a well-defined treatment plan. Further, lack of adequate experimental groups and control groups make it difficult to be sure that "nothing works." Robert Hare has suggested that a program that is less concerned with trying to help the psychopath develop empathy and conscience (changing personality), and more concerned with convincing the psychopath that they alone are responsible for their behavior and that they can learn pro-social ways of using their inherent strengths and weaknesses to satisfy their needs and wants. The only seeming weakness in such an idea is that it would not satisfy one of the psychopath's most prominent tendency: the desire for power and control over others.

The etiology of psychopathy

Psychopathy as adaptation: the sociobiological model

Despite the fact that psychopathy is viewed as a mental disorder, some sociobiologist view it as only one of several possible adaptive strategies for passing on genes to the next generations. One has to wonder if this favorable view is not held by psychopathic sociobiologists.

While most humans only have a few children and spend much of their productive life caring for them, psychopaths use an adaptive "cheating" strategy by which they are able to have large numbers of children and give little or no time to caring for them. Either strategy can be successful depending on the prevailing social, economic and environmental factors. "The mobile, nomadic lifestyle of psychopaths, and the ease with which they adapt to new social environments, can be seen as part of a constant need for fresh breeding grounds. ¹⁵¹ The "migration" hypothesis seems to have some support in a study of Scottish criminals. The prevalence of psychopathy was higher among those who emigrated to England than among those who remained in Scotland.

¹⁵⁰Rice, Harris, Cormier, 1992

¹⁵¹Hare, 1999, p. 567

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Psychopathy as a variant of normal personality

This model does not discuss psychopathy as a disorder but rather suggests that psychopathy is an extreme variation of certain basic traits of normal personality.

One researcher conceives of psychopathy as "a dimension of personality disorder linked in turn to the structure of personality as it is currently understood. I have suggested that psychopathy can be understood primarily as the coercive control of interpersonal transactions, and that social cognitive processes may be a possible key to understanding."¹⁵³ He also suggests that psychopathy, distasteful as it might be to the larger majority of normal people, represents one way of trying to make sense of the world as they see it.

Personality trait models assume behavioral genetics. One study indicated the heritability estimate for callousness, conduct problems, and narcissism is .56, .56, and .53, respectively. These heritability estimates are similar to those obtained for normal personality traits and antisocial behaviors.¹⁵⁴

Psychopathy as Brain Dysfunction: The Neurological Model

One theory that has been around for a long time is that the psychopath's brain matures at a very slow rate. There is some evidence that some parts of the brain, including the frontal cortex and its associated neural pathways, continue to develop into early adulthood, and there are reports of similarities between the recorded brain waves of adult psychopaths and those of normal adolescents. There are also some similarities between some of the psychopaths' characteristics – egocentricity, impulsivity, selfishness, and unwillingness to delay gratification – and the typical characteristics of children. So, some researchers suggest that all this means that psychopathy is little more than delayed development.

There are arguments against this theory. The brain-wave characteristics in question are also associated with drowsiness or boredom in normal adults and could result from the psychopath's lack of interest in the routine procedures used to measure them.¹⁵⁵ Moreover, it is not likely that the egocentricity or impulsivity of a child and a psychopath are really comparable.

A related model posits that psychopathy is associated with brain damage or dysfunction, especially in areas responsible for planning and executive processes.¹⁵⁶ This model is based on some apparent behavioral similarities between psychopaths and patients with damage to the frontal lobes of the brain¹⁵⁷, but the similarities appear to be only superficial.

¹⁵²Cooke &&& Michie

¹⁵³Blackburn, 1998, p. 296

¹⁵⁴DiLalla, Carey, Gottesman &&& Bouchard, 1996, Lykken, 1995

¹⁵⁵Syndulko, 1978

¹⁵⁶Gorenstein &&& Newman, 1980

¹⁵⁷Damasio, 1994

Several researchers argue that some sort of frontal-lobe dysfunction – not necessarily damage – may be involved.¹⁵⁸ Recent research supports this thesis.

Psychopathy as early adversity: the attachment model

The most common view is that psychopathy is due to early psychological trauma or adverse social experiences. It is certainly true that many people are psychologically damaged by a wide range of early experiences including parental rejection, neglect, deprivation, and abuse. One very popular view is that if these adverse experiences occur in the first two years of life, they can disrupt the normal processes of healthy psychological development, including the process of becoming "attached" to the primary caregiver. This "attachment failure" is then thought to play a role in the development of psychopathy.

The argument against this theory is that there is little empirical evidence to support these ideas and there is significant empirical evidence to contradict it. That leads to the argument that so-called attachment and socialization problems are more the result of the psychopathic traits born in a person than the cause.

Psychopathy as adult expression of early pathology

Investigators have identified a small subset of children whose personality, psychophysiology, and behaviors are similar in many ways to those of adult psychopaths. These children tend to exhibit the symptoms of both attentional deficit hyperactivity disorder (ADHD) and conduct disorder.¹⁵⁹ These researchers have suggested that the combination of these disorders is the important factor for diagnosing the "fledgling psychopath" and the model has better content validity than CD or ADHD alone.

A specially developed, age-appropriate version of the PCL-R has been utilized with children to identify a cluster of traits similar to those in PCL-R Factor 1) described as callous-unemotional (absence of empathy, absence of guilt). It was concluded that these traits develop out of a biologically based tendency toward low behavioral inhibition.¹⁶⁰ The researcher suggested further that "dysfunctional parenting practices may play a major role in the development of conduct problems *primarily in children without (callous-emotional) traits*. (p. 179, emphasis in the original.) One can assume, then, that children with these traits develop conduct problems on their own.

The research of Forth & Burke¹⁶¹ reveals that the quality of family background is less of a factor in the development of criminal behavior of psychopathic offenders than it is in other offenders.

Robert Hare suggests that psychopathy "emerges from a complex – and poorly understood – interplay between biological factors and social forces."¹⁶² Social forces and parenting practices may influence the way in which the

¹⁵⁸Gorenstien & Newman, 1980, Newman & Wallace, 1993

¹⁵⁹McBurnett & Piffner, 1998, Lynam, 1996.

¹⁶⁰Frick, 1998

¹⁶¹Forth & Burke, 1998

¹⁶²Hare, 1993

disorder develops and is expressed in behavior, but they are not the sole or primary causes of the disorder. ¹⁶³ This model is supported by mounting evidence that genetic factors determine the basic personality and brain function and this influences the way a person responds to and interacts with life and the environment.

Psychopathy as learning deficit I: Fearlessness

Forty years ago Lykken argued that psychopaths are relatively fearless and this makes it difficult for them to "learn to avoid antisocial behaviors and to inhibit forbidden impulses through punishment and the fear it leaves behind." ¹⁶⁴ He proposed that this fearlessness might reflect an extreme variant of genetic normality rather than a psychosocial stress or structural brain damage. There are compelling arguments for the fearlessness model that explain a range of antisocial behaviors and laboratory findings.

The argument against this model is that it does not explain the full range of psychopathic symptomatology. Attempts to explain egocentricity, shallow emotions, lack of guilt and remorse, in terms of fearlessness are less convincing. The fact is, the fearlessness model is easily subsumed into the "weak behavioral inhibition model." ¹⁶⁵

Psychopathy as learning deficit II: Weak inhibition

Gray has described a neuro-physiological behavioral inhibition system (BIS) that controls an organism's response to signals of impending punishment or frustration of non-reward. The behavioral activation system (BAS), controls responses to signals of impending reward. Arousal of the BIS is experienced as negative affect and leads to inhibition of motor activity that would lead to the expected punishment or non-reward. He posits that a weak BIS can result in the failure to inhibit activity that may lead to punishment or not getting what is wanted. ¹⁶⁶

The argument against this model is that it is like the "fearlessness model" in that it cannot account for the interpersonal and affective traits of the psychopath. Also, Gray's model provides "several pathways to disinhibition" including hyperresponsivity to reward due to a strong BAS and abnormal responsivity to punishment due to deficient BIS while linking impulsivity to a strong BAS. ¹⁶⁷ Thus, it would be more appropriate to describe the behavior of psychopaths as disinhibited rather than impulsive. Also, though the BIS model receives some support from studies of electrodermal responsivity, fear conditioning, and passive avoidance studies ¹⁶⁸, psychopaths may not be hyporesponsive to punishment per se, but rather only when they are faced with a competing choice of reward. ¹⁶⁹

¹⁶³Lykken, 1995

¹⁶⁴Lykken, 1957, Lykken, 1995

¹⁶⁵Hare, Cooke, Hart, 1999, p. 570

¹⁶⁶Gray, 1987, Fowles and Missel, 1994.

¹⁶⁷Newman and Wallace, 1993.

¹⁶⁸Fowles &&& Missel, 1994; Hare, 1978; Lykken, 1995.

¹⁶⁹Newman &&& Wallace, 1993

Psychopathy as learning deficit III: Deficient response modulation

Newman and Wallace have developed a more elaborate version of the BIS model. They posit that "the 'impulsive' behavior of psychopaths appears to reflect difficulty in the automatic switching of attention which, in turn, interferes with their ability to assimilate unattended but potentially relevant information while they are engaged in the organization and implementation of goal-directed behavior."¹⁷⁰ That is to say, they are concentrating so hard on what they are doing they don't notice anything else around them. Hare suggests that, just as the fearlessness model can be subsumed to the weak BIS model, so can the BIS model be subsumed into this model.¹⁷¹ This model also explains the finding that psychopaths exhibit hypo-responsivity to punishment only under specific circumstances. This model may also explain a noted psychopathic deficiency in the processing of language and emotional cues.

The argument against this model is that, despite the methodological sophistication of the model and the clever experiments, the results just aren't that strong or compelling.¹⁷²

Psychopathy as cognitive-affective dysfunction: Neurobiological

Robert Hare investigated the anxiety and anxiety mediated behaviors of psychopaths.¹⁷³ He and his colleagues found that the fearlessness model described above had a major flaw. It seems that the small skin conductance responses shown by psychopaths in anticipation of an unpleasant stimulus were accompanied by a large increase in heart rate. At the same time, a large skin conductance response exhibited by a non-psychopath was accompanied by a decrease in heart rate.¹⁷⁴ That is to say, a novel, in the non-psychopath, an interesting and/or important event elicits an increase in skin conductance and a decrease in heart rate, while unpleasant or threatening events elicit a defensive response which includes an increase in both skin conductance and heart rate. In other words, non-psychopaths focus attention on the impending unpleasant stimulus and experience an increase in fear, while psychopaths simply "tune out" the impending stimulus and experience little or no fear. That is, the increase in heart rate combined with the low skin conductance may indicate that the psychopath has a dynamic protective mechanism that attenuates the psychological/emotional cues of impending pain or punishment.

Hare has more recently proposed that psychopathy, rather than being a specific emotional deficit or dysfunction, is instead the result of general difficulties processing and understanding deep semantic and affective meaning. This view is supported by the fact that psychopathy is characterized by a wide range of cognitive and affective anomalies.¹⁷⁵

In a study of reaction times to various words, emotional, neutral, pseudo words, it was noted that the Event-

¹⁷⁰Newman & Wallace, 1993, p. 712

¹⁷¹Hare, Cooke, Hart, 1999 p. 571

¹⁷²Lykken, 1995

¹⁷³Hare, 1970

¹⁷⁴Hare, 1978

¹⁷⁵Hare, 1998.

related brain potentials in lexical decision tasks among non-criminals indicate that responses to both positive and negative words are more accurate and faster than are those to neutral words. In the brains of these subjects, the central and parietal sites indicated early and late ERP components in respect of emotional words. The late components of the ERP were thought to indicate continued processing of the word. ¹⁷⁶

In this same study, non-psychopathic criminals also demonstrated sensitivity to the emotion laden words. The psychopaths, however, failed to show any reaction time or ERP differences between neutral and emotional words. More than that, the morphology of their ERPs was strikingly different from that of non-psychopaths. The late component of the ERP that was long and large in non-psychopaths was small and brief in psychopaths. It is thought that this reflects the fact that psychopaths make lexical decisions and process information in a shallow way. This is supported by recent brain-imaging studies which show that psychopathic substance abusers have less cerebral activity during performance of a lexical decision task than non-psychopathic substance abusers. ¹⁷⁷

Kiehl, Hare, McDonald and Brink have even more recently discovered that the ERP anomalies of psychopaths are not specific to affective language but also include abstract language. ¹⁷⁸ Another curious finding noted in two separate studies was an unusually large negative wave that swept over the frontal areas of the brain. A tentative interpretation of this is that it is a reflection of a profound cognitive and affective processing anomaly. ¹⁷⁹

Other recent studies lead to similar results and conclusions: that psychopaths have great difficulty processing verbal and nonverbal affective material, that they tend to confuse the emotional significance of events, exhibit unusual inter-hemispheric distribution of processing resources, have difficulty in appreciating the subtle meanings and nuances of language such as proverbs, metaphors, and so forth, have poor olfactory discrimination, possibly because of orbito-frontal dysfunction, and may have what appears to be a sub-clinical form of thought disorder characterized by a lack of cohesion and coherence in speech. ¹⁸⁰ All of these cognitive and affective anomalies cannot be explained by any of the other models of psychopathy described above. Hare writes:

Recent advances in the neurobiology of cognition and affect provide some potentially fruitful leads. Clearly, we must pay particular attention to the interrelated functions of ventromedial prefrontal cortex, anterior temporal cortex, anterior cingulate cortex, and amygdala. These regions have rich afferent and efferent connections with each other and with other regions important in the processing and integration of semantic and affective information, planning, impulsivity, and the initiation and inhibition of behavior. Behavioral and neuroimaging studies indicate that damage to these regions can produce a dissociation of the logical/cognitive and affective components of thought not unlike

¹⁷⁶Williamson et al, 1991

¹⁷⁷Intrator et al, 1997, Hare, 1998

¹⁷⁸Kiehl, Hare, McDonald and Brink, 1999

¹⁷⁹Williamson, 1991; Kiehl et al, 1999.

¹⁸⁰Christianson et al, 1996; Patrick, 1994; Patrick, Cuthbert & Lang, 1994; Williamson et al, 1991; Blair et al, 1995; Hare, Williamson & Harpur, 1988; Hayes & Hare, 1998; Day & Wong, 1996; Hare & McPherson, 1984b; Hare & Jutai, 1988; Intrator et al, 1997; Mills, 1995; Raine, O'Brien, Smiley, Scerbo & Chan, 1990; Gilstrom, 1995; Hayes and Hare, 1998; Lapierre, Braun & Hodgins, 1995, Williamson, 1991.

that found in psychopaths. ¹⁸¹

In the final analysis, we find that whether or not psychopathy is the result of brain dysfunction or disorganization, unusual cerebral asymmetry, or general difficulties in information processing, are complex and poorly understood. Recent advances in neuroscience have brought about powerful new tools for determining if psychopathy is the result of structural or functional anomalies, or disruptions in the normal transmission of information in the brain. Magnetic Resonance Imaging is very promising in these studies. More research and more funding is needed.

But, just as we have noted the resistance of those individuals who control the arbiter of our psychological reality – the DSM-IV – are reluctant to admit a coherent and accurate diagnostic criteria of psychopathy, so are those same groups reluctant to fund the research on psychopathy that is so desperately needed.

While few psychopaths commit violent crimes, the callousness of the average psychopath usually ranges through subtle, but still devastating misdeeds:

Parasitically bleeding other people of their possessions, savings, and dignity; aggressively doing and taking what they want; shamefully neglecting the physical and emotional welfare of their families; engaging in an unending series of casual, impersonal, and trivial sexual relationships; and so forth.”
[Hare, 45].

Diagnostic criteria

Hervey Cleckley's List

Hervey Cleckley defined psychopathy thus:¹⁸²

1. Superficial charm and average intelligence.
2. Absence of delusions and other signs of irrational thinking.
3. Absence of nervousness or neurotic manifestations.
4. Unreliability.
5. Untruthfulness and insincerity.
6. Lack of remorse or shame.
7. Antisocial behavior without apparent compunction.
8. Poor judgement and failure to learn from experience.
9. Pathological egocentricity and incapacity to love.

¹⁸¹Damasio, 1994

¹⁸²Cleckley, H, 1941 [The Mask of Sanity](#) (pdf Download 1.38mb)

10. General poverty in major affective reactions.
11. Specific loss of insight.
12. Unresponsiveness in general interpersonal relations.
13. Fantastic and uninviting behavior with drink, and sometimes without.
14. Suicide threats rarely carried out.
15. Sex life impersonal, trivial, and poorly integrated.
16. Failure to follow any life plan.

PCL-R: Psychopathy Checklist

In contemporary research and clinical practice, psychopathy is most commonly assessed with the Hare Psychopathy Checklist-Revised (PCL-R), which is a clinical rating scale with 20 items. Each of the items in the PCL-R is scored on a three-point (0, 1, 2) scale according to specific criteria through file information and a semi-structured interview. This assessment tool also includes, as mentioned above, case history materials including any criminal or psychiatric records, interviews with family, friends, co-workers, employers and employees, supplemented with behavioral observations whenever possible.

1. *GLIB and SUPERFICIAL CHARM* – the tendency to be smooth, engaging, charming, slick, and verbally facile. Psychopathic charm is not in the least shy, self-conscious, or afraid to say anything. A psychopath never gets tongue-tied. They have freed themselves from the social conventions about taking turns in talking, for example.
2. *GRANDIOSE OPINION OF SELF-WORTH* – a grossly inflated view of one's abilities and self-worth, self-assured, opinionated, cocky, a braggart. Psychopaths are arrogant people who believe they are superior human beings.
3. *NEED FOR STIMULATION or PRONENESS TO BOREDOM* – an excessive need for novel, thrilling, and exciting stimulation; taking chances and doing things that are risky. Psychopaths often have a low self-discipline in carrying tasks through to completion because they get bored easily. They fail to work at the same job for any length of time, for example, or to finish tasks that they consider dull or routine.
4. *PATHOLOGICAL LYING* – can be moderate or high; in moderate form, they will be shrewd, crafty, cunning, sly, and clever; in extreme form, they will be deceptive, deceitful, underhanded, unscrupulous, manipulative, and dishonest.
5. *CONNING AND MANIPULATIVENESS* – the use of deceit and deception to cheat, con, or defraud others for personal gain; distinguished from Item #4 in the degree to which exploitation and callous ruthlessness is present, as reflected in a lack of concern for the feelings and suffering of one's victims.
6. *LACK OF REMORSE OR GUILT* – a lack of feelings or concern for the losses, pain, and suffering of victims; a tendency to be unconcerned, dispassionate, coldhearted, and unempathic. This item is usually

demonstrated by a disdain for one's victims.

7. *SHALLOW AFFECT* – emotional poverty or a limited range or depth of feelings; interpersonal coldness in spite of signs of open gregariousness.
8. *CALLOUSNESS and LACK OF EMPATHY* – a lack of feelings toward people in general; cold, contemptuous, inconsiderate, and tactless.
9. *PARASITIC LIFESTYLE* – an intentional, manipulative, selfish, and exploitative financial dependence on others as reflected in a lack of motivation, low self-discipline, and inability to begin or complete responsibilities.
10. *POOR BEHAVIORAL CONTROLS* – expressions of irritability, annoyance, impatience, threats, aggression, and verbal abuse; inadequate control of anger and temper; acting hastily.
11. *PROMISCUOUS SEXUAL BEHAVIOR* – a variety of brief, superficial relations, numerous affairs, and an indiscriminate selection of sexual partners; the maintenance of several relationships at the same time; a history of attempts to sexually coerce others into sexual activity or taking great pride at discussing sexual exploits or conquests.
12. *EARLY BEHAVIOR PROBLEMS* – a variety of behaviors prior to age 13, including lying, theft, cheating, vandalism, bullying, sexual activity, fire-setting, glue-sniffing, alcohol use, and running away from home.
13. *LACK OF REALISTIC, LONG-TERM GOALS* – an inability or persistent failure to develop and execute long-term plans and goals; a nomadic existence, aimless, lacking direction in life.
14. *IMPULSIVITY* – the occurrence of behaviors that are unpremeditated and lack reflection or planning; inability to resist temptation, frustrations, and urges; a lack of deliberation without considering the consequences; foolhardy, rash, unpredictable, erratic, and reckless.
15. *IRRESPONSIBILITY* – repeated failure to fulfill or honor obligations and commitments; such as not paying bills, defaulting on loans, performing sloppy work, being absent or late to work, failing to honor contractual agreements.
16. *FAILURE TO ACCEPT RESPONSIBILITY FOR OWN ACTIONS* – a failure to accept responsibility for one's actions reflected in low conscientiousness, an absence of dutifulness, antagonistic manipulation, denial of responsibility, and an effort to manipulate others through this denial.
17. *MANY SHORT-TERM MARITAL RELATIONSHIPS* – a lack of commitment to a long-term relationship reflected in inconsistent, undependable, and unreliable commitments in life, including marital.
18. *JUVENILE DELINQUENCY* – behavior problems between the ages of 13-18; mostly behaviors that are crimes or clearly involve aspects of antagonism, exploitation, aggression, manipulation, or a callous, ruthless tough-mindedness.
19. *REVOCAION OF CONDITION RELEASE* – a revocation of probation or other conditional release due to technical violations, such as carelessness, low deliberation, or failing to appear.

20. *CRIMINAL VERSATILITY* – a diversity of types of criminal offenses, regardless if the person has been arrested or convicted for them; taking great pride at getting away with crimes.

See also

- Psychopathy Checklist-Revised (PCL-R)
- Conduct disorder
- Oppositional defiant disorder
- Antisocial personality disorder
- Crime
- Serial killer
- Narcissistic personality disorder
- Sadistic personality disorder
- Histrionic personality disorder
- Fictional portrayals of psychopaths

Further reading

- Cleckley, Hervey: *The Mask of Sanity*
- Hare, R. D. *Without Conscience: The Disturbing World of the Psychopaths Among Us*
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- Babiak, Paul and Hare, Robert D.: *Snakes in Suits: When Psychopaths Go to Work*
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Reversive blockade

The **reversive blockade** is a psychological manipulation meant to mislead. By insisting very strongly on the opposite of the truth, the one who uses it prevents many people from considering the truth as a possibility. In following "common sense", many people instead look for the truth "in the middle" – between the truth and its opposite.

Use by the pathological

The use of this tactic is uncommon among normal people; it is part of the special psychological knowledge developed by [psychopaths](#). As most people are ignorant of it, and contemporary culture is strongly based on the assumption that generally, "the truth is in the middle" in a dispute, it often achieves the effect intended by the manipulator.

Reversive blockade: Emphatically insisting upon something which is the opposite of the truth blocks the average person's mind from perceiving the truth. In accordance with the dictates of healthy common sense, he starts searching for meaning in the "golden mean" between the truth and its opposite, winding up with some satisfactory counterfeit. People who think like this do not realize that this effect is precisely the intent of the person who subjects them to this method. If the counterfeit of the truth is the opposite of a moral truth, at the same time, it simultaneously represents an extreme [paramoralism](#), and bears its peculiar suggestiveness.

We rarely see this method being used by normal people; even if raised by the people who abused it; they usually only indicate its results in their characteristic difficulties in apprehending reality properly. Use of this method can be included within the [...] special psychological knowledge developed by [psychopaths](#) concerning the weaknesses of human nature and the art of leading others into error. Where they [are in rule](#), this method is used with virtuosity, and to an extent conterminous with their power.

– [Andrew M. Lobaczewski](#), *Political Ponerology*

Pathological norms and the "legal argument"

In her article "[The Cult of the Plausible Lie](#)", [Laura Knight-Jadczyk](#) elaborates on the point that the "common sense" assumption that "the truth is somewhere in the middle" benefits psychopaths. The assumption is at the foundation of the contemporary justice system – and in any conflict where one side is honest and the other dishonest, it favors the dishonest to the detriment of the honest.

People are taught to assume that, in any conflict, one side is lying one way, and the other is lying the other way, and people can just form opinions about which side is telling the truth. They are taught that the truth will lie somewhere between two extremes.

That is a wonderfully plausible lie.

[[Robert Canup](#)] suggests that, to see the evil behind that plausible lie, we must make a different assumption: let us assume that in such cases, one side is innocent, honest, and tells the truth. It is obvious that lying does an innocent defendant no good; what lie can he tell? If he is innocent, the only lie he can tell is to falsely confess “I did it.”

On the other hand, lying is nothing but good for the liar. He can declare that “I didn’t do it” and accuse another of doing it; all the while the innocent person is saying “I didn’t do it” and is telling the truth.

The truth – when twisted by good liars, can always make an innocent person look bad – especially if he is honest and admits that he has faults. If someone is telling the simple truth, and the other side is lying through their teeth, the basic assumption that the truth lies between the testimony of the two sides always shifts the advantage to the lying side and away from the side telling the truth. Under most circumstances, this shift put together with the fact that the truth is going to also be twisted in such a way as to bring detriment to the innocent person, results in the advantage always resting in the hands of liars.

Canup points out that, even the simple act of giving testimony under oath is useless. If a person is a liar, swearing an oath means nothing to that person. However, swearing an oath acts strongly on a serious, truthful witness. Again, the advantage is placed on the side of the liars.

Knight-Jadczyk further points out that, as pathological people have been in positions of power throughout the history of our civilization, the basic ideas behind our social and cultural system – including the legal system – need reexamination. The current legal system can be shown to be to the benefit of psychopaths, and appears to be the product of psychopaths in positions of power. The “common sense” assumption that “the truth is in the middle” has been exploited, and if not created, at the very least reinforced by psychopaths in their own interests.

See also

- Paralogism
- [Paramoralism](#)
- [Plausible lie](#)

Schizoidal declaration

The term **schizoidal declaration** refers to the characteristic kind of expression that betrays the psychological worldview of the schizoidal psychopath. Such expressions can often be found in their statements and writings, and have been described by [Andrew M. Lobaczewski](#) as follows:

[Schizoidal psychopaths] are hypersensitive and distrustful, while, at the same time, pay little attention to the feelings of others. They tend to assume extreme positions, and are eager to retaliate for minor offenses. Sometimes they are eccentric and odd. Their poor sense of psychological situation and reality leads them to superimpose erroneous, pejorative interpretations upon other people's intentions. They easily become involved in activities which are ostensibly moral, but which actually inflict damage upon themselves and others. *Their impoverished psychological worldview makes them typically pessimistic regarding human nature. We frequently find expressions of their characteristic attitudes in their statements and writings: "Human nature is so bad that order in human society can only be maintained by a strong power created by highly qualified individuals in the name of some higher idea."*

– [Andrew M. Lobaczewski](#), *Political Ponerology*

Ironically, normal people, when under the influence of schizoidal psychopaths and their twisted view of reality, will tend to fulfill such a view of human nature. Such open schizoidal declarations are apparent in the works of Karl Marx and Friedrich Engels, Thomas Hobbes, and various leading neoconservative intellectuals.

An openly formulated schizoidal declaration can be taken as a clear warning sign alerting a reader to the possible character of the author (though signs of schizoidia may also be subtler). Unfortunately, few are aware of this sign. In reading the materials produced by schizoidal authors – even when they contain open schizoidal declarations – most people approach them not as views of reality warped by a pathology, but as they would any ideas to consider.

Most readers who encounter such materials without being aware of their nature tend to either reject them (e.g. feeling moral disgust without being aware of the specific cause), or critically correct them. The latter means that they reinterpret the work according to their own nature, trivializing obvious errors and taking the material in the context of their own, richer psychological understanding. Such reinterpretations end up being more sensible and measured, but cannot become entirely free from the pathological influence of the authors.

A minority of readers, who themselves either have a psychopathology, or have been injured by social injustice, accept the material without creative reinterpretation. Depending on the individual factors, such a reader may accept the material as given – including any schizoidal declarations – or go even further in brutalizing its concepts to promote violent and revolutionary means. Such brutalizing interpretations are usually done by psychopaths and [characteropaths](#).

With knowledge of schizoidal psychopathy and its characteristic signs, materials produced by such authors can be examined with more critical distance, allowing a more selective approach in considering their contents. Works such as those of Karl Marx can contain some valuable elements, though these need to be distinguished

from the doctrine as a whole and its pathological deficiencies.

When reading any of those disturbingly divisive works, we should examine them carefully for any of these characteristic deficits, or even an openly formulated schizoid declaration. Such a process will enable us to gain a proper critical distance from the contents and make it easier to dig the potentially valuable elements out of the doctrinaire material. If this is done by two or more people who represent greatly divergent interpretations, their methods of perception will come closer together, and the causes of dissent will dissipate. Such a project might be attempted as a psychological experiment and for purposes of proper mental hygiene.

– Andrew M. Lobaczewski, *Political Ponerology*

Spellbinder

A spellbinder is an orator who can hold his listeners spellbound.

Andrew M. Lobaczewski, in his book *Political Ponerology*, speaks of spellbinders and how they can play a role in the genesis of macrosocial Evil.

Dr. Lobaczewski writes:

In order to comprehend ponerogenic paths, especially those acting in a wider social context, let us observe the roles and personalities of individuals we shall call “spellbinders” who are highly active in this area in spite of their statistically negligible number. They are generally the carriers of various pathological factors, some characteropathies, and some inherited anomalies....

Spellbinders are characterized by pathological egotism. Such a person is forced by some internal causes to make an early choice between two possibilities: the first is forcing other people to think and experience things in a manner similar to his own; the second is a feeling of being lonely and different, a pathological misfit in social life. Sometimes the choice is either snake-charming or suicide.

Triumphant repression of self-critical or unpleasant concepts from the field of consciousness gradually gives rise to the phenomena of conversion thinking, or paralogistics, paramoralisms, and the use of reversion blockades. They stream so profusely from the mind and mouth of the spellbinder that they flood the average person’s mind. Everything becomes subordinated to the spellbinder’s over-compensatory conviction that they are exceptional, sometimes even messianic. An ideology emerges from this conviction, true in part, whose value is supposedly superior. However, if we analyze the exact functions of such an ideology in the spellbinder’s personality, we perceive that it is a nothing other than a means of self-charming, useful for repressing those tormenting self-critical associations into the subconscious. The ideology’s instrumental role in influencing other people also serves the spellbinder’s needs.

The spellbinder places on a high moral plane anyone who has succumbed to his influence and incorporated the experiential method he imposes. He showers such people with attention and property, if possible. Critics are met with “moral” outrage. It can even be proclaimed that the compliant minority is in fact the moral majority, since it professes the best ideology and honors a leader whose qualities are above average.

Such an individual fishes an environment or society for people amenable to his influence, deepening their psychological weaknesses until they finally join together in a ponerogenic union. On the other hand, people who have maintained their healthy critical faculties intact, based upon their own common sense and moral criteria, attempt to counteract the spellbinders’ activities and their results. In the resulting polarization of social attitudes, each side justifies itself by means of moral categories. That is why such commonsense resistance is always accompanied by some feeling of helplessness

and deficiency of criteria.

The awareness that a spellbinder is always a pathological individual should protect us from the known results of a moralizing interpretation of pathological phenomena, ensuring us an objective criteria for more effective action. Explaining what kind of pathological substratum is hidden behind a given instance of spellbinding activities should enable a modern solution to such situations.

Doubletalk is only one of many symptoms. Others are the specific facility for producing new names which have suggestive effects and are accepted virtually uncritically, in particular outside the immediate scope of such a system's rule. We must thus point out the paramoralistic character and paranoid qualities frequently contained within these names. The action of paralogisms and paramoralisms in this deformed ideology becomes comprehensible to us based on the information presented in Chapter IV. Anything which threatens pathocratic rule becomes deeply immoral.

Whenever a society contains serious social problems, there will also be some group of sensible people striving to improve the social situation by means of energetic reforms, so as to eliminate the cause of social tension. Others consider it their duty to bring about a moral rejuvenation of society.

Elimination of social injustice and reconstruction of the country's morals and civilization could deprive a pathocracy of any chance to take over. Such reformers and moralists must therefore be consistently neutralized by means of liberal or conservative positions and appropriately suggestive catchwords and paramoralisms; if necessary, the best among them has to be murdered.

Protecting one's mind from the effects of paralogistic propaganda, as well as one's personality from the influence of paramoralisms and the other techniques already described, sharpens controlled thinking processes and the ability to discern these phenomena. Such training is also a special kind of common man's university.

Stockholm syndrome

Stockholm syndrome is a psychological phenomenon named for an incident that took place in Stockholm, Sweden.

The incident

In 1973, two prison escapees held four bank employees hostage for a total of five and a half days. The two convicts threatened to kill the hostages if a ransom was not paid, yet at the same time they did display kindness toward the hostages. The hostages began to identify with their captors and to fear the authorities who were trying to get them out. Later interviews with the hostages revealed the psychological mechanism which became known as Stockholm syndrome.

In essence it begins as a survival mechanism, where the hostages believe that the captor will not harm them if they act friendly and acquiesce. In cases of long term captivity, this sets the foundation for the captor being able to convince the hostages that their point of view or grievance is righteous. Under duress and emotional stress, the hostages are often easily convinced, and a real bond of affection forms between the captor and their victims. In doing so, the hostage goes into a state of denial of what the actual situation is. Several sub-mechanisms may occur. The hostage may come to view the actual situation as displaced from reality. He or she may begin to sleep excessively or go into a fantasy world of being miraculously rescued. The hostage may also attempt to forget the situation by keeping busy with useless work or activity. If the captors manage to create a strong enough bond with the hostages, the hostages may blame the rescuers for creating the uncomfortable situation.

In the incident after which the syndrome is named, the hostages ended up defending their captors, and two of the women are even said to have started romantic relationships with their captors. Other similar cases have seen the victims refuse to testify against the hostage takers, raise money for a defence fund, be generally uncooperative with rescuers and prosecuting authorities, as well as visit their captors in jail.

Societal Stockholm syndrome

Societal Stockholm syndrome, as proposed by psychologist Dee Graham, explains that these same mechanisms take place on a societal scale in the relationship between the people and the patriarchal government and culture. We are taught to love our country and its set of cultural norms, magnify the kindnesses and ignore the brutalities and injustices committed by our society. It is this very mechanism that ensures that people will continue to defend the *status quo* system or government even while it takes away more of our freedoms, and will continue to do so as it holds our children and our children's children captive. Should outsiders point out the cruelties of the system we have been indoctrinated to survive in and love, it is part of the mechanism to react toward them with fear and disdain.

Maybe the most archetypal and ancient example of the use of Stockholm syndrome took place when Yahweh bid Abraham to sacrifice Isaac. By suddenly relenting in his own tyrannical demand and accepting an animal in

the place of Abraham's son, Yahweh showed himself to be a "benevolent and merciful God." This archetypal moment casts a long cultural shadow to this day.

See also

- [Monotheism](#)

Psychology

Psychology studies how individuals and groups function, in terms of mind, emotion, behavior, interaction and relationships, brain functions, etc. It is essential to understanding ourselves and others, and in turn how we can work on ourselves, how best to accomplish goals, and how to work well with others and help one another.

Knowing oneself and others

We live in a rather sick civilization – one in which [the most pathological people are in power](#). The mental, emotional, and social functioning of people in general reflects this. Society is [narcissistic](#), and almost everyone has been subject to some degree of narcissistic wounding.

In trying to understand ourselves and the world, a major problem is that we don't really know ourselves, and our capacity to do so is limited. Findings of [cognitive and social psychology](#) make clear that our thinking, attitudes, and behavior is largely ruled by unconscious brain mechanisms, some of which we are born with, while other aspects are programmed in large part by early experiences and thereafter direct our lives according to rigid pattern-matching.

The study of the brain and nervous system, its various components and how they work together, fills in important parts of the overall picture – the most important of which is how we can change our brains and in turn our lives.

In relation to the Fourth Way

In modern psychological and neuroscientific research – particularly of the cognitive, social, affective, and behavioral paradigms – discoveries sometimes echo key concepts of [George Gurdjieff's Fourth Way](#) teaching. Said teaching forms a practical framework for work on oneself, and both theoretical and practical understanding thereof is furthered by the discoveries of modern science. This approach of combining the scientific and the esoteric is part and parcel of the [Cassiopaeian Experiment](#), its "philosophy", and the wider research connected to it.

The mind-body connection

Bodily health affects one's mind and behavior, and emotional health and interpersonal dynamics affect bodily health. As such, the study of [health topics](#) along with psychology is essential to a more complete and practical understanding.

Further reading

See [Recommended books#Psychology](#).

"Dark Man" dream

"Dark Man" dream is a dream experience where a dark predator is present in one's environment and a warning that it is about to rob the dreamer of something precious. Generally, the "Dark Man" dreams are wake-up calls for the soul and can reveal what predicament the dreamer is facing.

A typical "dark man" experience is described in Deborah Wells' *The Dark Man*:¹⁸³

Generally speaking, a dark man experience begins when a **dark character** suddenly appears in our dreams, in the hypnogogic state between waking and sleeping, in our reverie, in our daydreams or before our fully awake conscious mind. The darkness might be an aspect of his appearance, such as his skin tone ("swarthy" is a term that is often used to describe him) and/or his clothing, or, perhaps more tellingly, the aura or atmosphere which surrounds him. He (for this character is *always* recognisable as **male** even when there are no obvious signs of gender), is usually described as **disturbing, chilling, or frightening**. And although he usually appears at **night**, especially midnight or three o'clock in the morning, in actuality he can appear at any time and it may simply be that we are less distracted by other things in the hours of darkness. It does seem, though, that the guise the dark man takes varies according to the perceptions, expectations and experiences of the individuals concerned; but a **predatory assailant**, such as intruder, stalker, attacker, murderer, incubus, vampiric seducer or lady killer, is common, as is the **Devil, Death or "filth"**. The dark man is also said to take the form of, or be accompanied by, a **large dark animal**, typically a dog or a wolf. And he is almost always **silent**, seldom speaking, at least in words. So, taken together, these elements amount to what we might call a "classic" dark man experience. But it is also possible to experience just one or two of them in isolation. Indeed, very often the only sign of the dark man that we have is a **shadowy, dark (often ominous) presence** that we sense somewhere around us or that we catch slipping from our peripheral view as we turn our heads or enter a room.

[...]

Furthermore, meeting the dark man can be a disturbing or frightening experience, particularly as we know so little about him, and especially since the little that we do know has probably been gleaned from the guff which has been promulgated about him for so long. Anyhow, dark man experiences tend to be a tad unnerving and consequently, when we do meet him, we typically react by dropping into one of the several defence mechanism - the most common of which is to run, fast, in the opposite direction - or by drawing on superstition, folk magic and other protective

¹⁸³Wells, Deborah. *The Dark Man: The shadow that follows us all*, p. 9-11. Washington: O-Books, 2010.

devices - such as sleeping with the light on - in an attempt to ward off the dark stranger.

The "Dark Man" imagery appears to be as old as time, and there are several interpretations for it (Joseph Campbell, Robert Graves, etc.) but the general consensus is that this type of dream appears in one's life when a time of changes is occurring. The FotCM refers to the description of the "Dark Man" by the Jungian analyst and storyteller Clarissa Pinkola Estés through her analysis of women's dreams and the story of the "Bluebeard" in *Women Who Run With The Wolves*:¹⁸⁴

The natural predator of the psyche is not only found in fairy tales but also in dreams. There is a universal initiatory dream, one so common that it is remarkable if a person has reached age twenty-five without having had such a dream. The dream usually causes the person to jolt awake, striving and anxious.

The dream usually involves being in a house with danger outside or darkness outside. The dreamer is frightened and frantically tries to obtain assistance. Suddenly, they realize the danger is virtually on top of them, or right with them, or cannot be overcome or avoided, or that they have lost. The dreamer awakens instantly, breathing hard, heart pounding.

There is a strong physical aspect to having a dream of the predator. The dream is often accompanied by sweats, struggles, hoarse breathing, heart pounding, and sometimes crying and moans of fear. We could say the dream-maker has dispensed with subtle messages to the dreamer and now sends images that shake the neurological and autonomic nervous system of the dreamer, thereby communicating the urgency of the matter.

The antagonists of the "dark dream" are, in people's own words, "terrorists, rapists, thugs, concentration camp Nazis, marauders, murderers, criminals, creeps, bad men, and thieves." There are several levels to the interpretation of the dream...

Often such a dream is a reliable indicator that a person's consciousness is just beginning to gain awareness of the innate psychic predator...

The dream is a harbinger; the dreamer has just discovered or is about to discover and begin liberating a forgotten and captive function of the psyche.

The dark man dream tells a person what predicament they are facing. The dream tells about a cruel attitude toward the dreamer. Like Bluebeard's wife, the dreamer can consciously gain hold of the "key" question about this matter and answer it honestly, and can then be set free...

The dark man appears in dreams when an initiation — a psychic change from one level of knowing and behavior to another more energetic level of knowledge and action is imminent. The initiation creates an archway that one prepares to pass through to a new manner of knowing and being...

Dreams are *portales*, entrances, preparations, and practices for the next step in consciousness.

¹⁸⁴Laura Knight-Jadczyk's modified quote from: Estés, Clarissa Pinkola. *Women Who Run With the Wolves: Myths and Stories of the Wild Woman Archetype*, 66-73. New York : Ballantine Books, 1992.

Dark man dreams are wake-up calls. They say: Pay attention! Something has gone radically amiss in the outer world...The threat of the "dark man dreams" serves as a warning to all of us — if you don't pay attention, something will be stolen from you! The dreamer needs to be initiated so that whatever has been robbing her can be recognized, apprehended, and dealt with.

In the Bluebeard story, we see how a woman who falls under the spell of the predator rouses herself and escapes him, wiser for the experience. The story is about transformation through knowledge, insight, voice, and decisive action. We must unlock the secrets and use our abilities to be able to stand what we see. And then, we must use our voice and our wits to do what needs to be done about what we see. When instincts are strong, we intuitively recognize the innate predator by scent, sight, and hearing...we anticipate its presence, hear it approaching, and take steps to turn it away. In the instinct-injured (i.e., nuts and bolts person) the predator is upon them before they register its presence. We have been taught to be nice, to behave, to be blind, and to be misused. [*Laura Knight-Jadczyk's note: We have been hypnotized to give up our flesh and skins.*]

The young and the injured are uninitiated. Neither knows much about the dark predator and are, therefore, credulous. But, fortunately, when the predator is on the move, it leaves behind unmistakable tracks in dreams. These tracks eventually lead to its discovery, capture and containment.

Wild Ways teaches people when not to act "nice" about protecting their souls. The instinctive nature knows that being "sweet" in these instances only makes the predator smile. When the soul is being threatened, it is not only acceptable to draw the line and mean it, it is required.

A "Dark Man" dream can be experienced not only by the presence of an innate psychic predator, but can be caused by HAARP activities or any negative energies trying to invade one's psyche.

Further information

- [The Wave Chapter 8: Everywhere You Look, There Is the Face of God](#)
- [Cassiopaea Forum: dark man/demon dream](#)
- [Cassiopaea Forum: Session 9 April 2011](#)

Cognitive dissonance

The American Heritage Dictionary defines **cognitive dissonance** as "A condition of conflict or anxiety resulting from inconsistency between one's beliefs and one's actions, such as opposing the slaughter of animals and eating meat."

From the viewpoint of esoteric work, cognitive dissonance is a ubiquitous condition to which the human is so inured to that most of it even goes unnoticed. A world heavily relying on [lies](#) cannot help producing this in any person with a [conscience](#). The further compartmentalization of [little 'I's](#) and the eventual formation of [buffers](#) (i.e. 'thought-proof' mental compartments) is an eventual result of ignoring cognitive dissonance. All these are harmful for the Work since they dull the inner senses and isolate one from reality when the objective of the Work is precisely the opposite.

The somewhat more positive side of the discomfort produced by cognitive dissonance is that it is a warning system against loss of internal integrity. This can sometimes be of advantage – though rigid prevention of personality disintegration means that the personality becomes stuck at a primitive level. Only a process of disintegration allows the foundation of a person's personality to change, and that is the basis of any significant development.

See also

- [Buffer \(Fourth Way\)](#)
- [Information selection and substitution](#)
- [Conscience](#)

Dream work

Dream work is an exercise where one works with dreams to solve problems or to gain an insight on a particular issue. It differs from dream interpretation, where one would be trying to figure out the issues or problems that a subconscious was trying to reveal to the dreamer. Dream work can be a part of doing the Work.

An excerpt from one of the Cassiopaeian sessions, where [Laura Knight-Jadczyk](#) explains what is a dream work:¹⁸⁵

(L) Dream work is when... and I guess you'll have to read some of Ark's journal entries. What you'll need to do is read some of his journal entries and see how he approached a problem of the self. Then when you see how he wrote it down, how he looked at it, saw it, looked at it from different directions. Once you see how to identify the problems, how to think about them, then what you do is you do the meditation. Then when that's over, or even while you're doing it, you think about the problem. You come at it in the same way as if you were writing about it. Maybe even take memories and you examine them and you think about them. You think about everything you can remember. And then you have it in your mind as you go to sleep. Then, if you wake up during the night with a dream, or in the morning with some insight, you write it down. This is where stuff comes from really deep areas. It may be something that's not so much current life dissociation as it is something even deeper. That might be a question you might want to ask.

The most common dream exercise that one would engage is writing down the dreams upon awakening, but when one is doing a dream work, [Arkadiusz Jadczyk](#) once wrote:¹⁸⁶

It seems to me that even more important than writing in your journal after the dream is writing in your journal just before going to bed. That is how we can "engineer" our future.

An important aspect of doing the dream work is becoming involved with an intense mental work (journaling) on a problem/issue before sleep, which would "instruct" one's subconscious mind of its importance and it will continue to work on the problem during the dream. After waking up during the night or the morning with a dream remembrance, one would write it down in a journal and determine what the dream reveals. It is best to keep in mind that many dream interpretation guides are not always useful since one's higher self would speak in symbolic forms as specific to the dreamer.

Further readings

- [Cassiopea Forum: Dream Work](#)
- [Cassiopea Session 25 April 2010](#)
- [Problem Solving While Dreaming](#)

¹⁸⁵[Cassiopea Session 25 April 2010](#)

¹⁸⁶[Ark's post in Cassiopea Forum: "Dream Work" thread](#)

- [Cassiopaea Forum: Important Info on Dreams](#)

Emotional hook

The term refers to manipulating a person by appealing to some known aspect of personality with the intent of getting something for the self. The transaction can be very subtle and what is received can be abstract, like a sense of power or of being in control.

Pity is often used for such purposes. The manipulator appeals to another's sense of compassion in order to establish a potentially lengthy feeding dynamic.

See also

- [Vampire](#)
- [Feminine vampire](#)

Empathy

Empathy is being conscious of, or sensitive to, the emotions of another person or group of people.

Empathy entails a direct understanding of what another is experiencing, and having the capability to participate in that feeling along with the other person. Storytelling through any medium, books or movies, often relies on the empathy factor where the reader or viewer empathizes with the characters, for instance.

Empathy is not to be confused with sympathy, which is more to do with being able to imagine oneself in another's position. A simple formula to distinguish the two could be that sympathy is 'feeling for someone' whereas empathy is "feeling as someone".

It is perhaps the interplay of these two capabilities that act as a moral compass for humanity, and found expression in the biblical statement: "Do unto others as you would have them do unto you" (Matthew 7:12).

According to psychological studies, not all people have the capacity for empathy. One of the defining characteristics of psychopathy is the lack of empathy. Psychopaths often learn to mimic emotions, so that they seem empathic or sympathetic, but these displays are learned skills not spontaneous emotions. H. Cleckley's book *Mask of Sanity* describes the disorder in more detail, and postulates that the numbers of psychopaths in the general population is far in excess of conventional estimates. The incidence of psychopathy is estimated at 2% of the population, with similar but less extreme disorders accounting for another 4-6%.

The notion of two different kinds of humans inhabiting this world is also found in Boris Mouravieff's work where he classifies the two groups as "Pre-Adamic" and "Adamic" man. Mouravieff indicates that Pre-Adamic man does not have the possibility of possessing higher centers, whereas the Adamic man may develop these.

The idea of a duality in the population of Earth is also present throughout the Cassiopaeon material. Observation readily reveals that the world at large does not seem to be operating with much empathy, but rather with the principals of division and 'us versus them'. The FotCM has extensively researched the nature of psychopathy as well as how it has manifested throughout history and is presently unfolding on the world stage.

See also

- Psychopathy
- [Narcissism](#)
- [Organic portal](#)

Feminine vampire

This term refers to a special type of human predator who plays a game involving appeal to the rescuer or protector programs of others, playing the victim, playing on others' guilt and self-importance and other techniques of manipulation. The feminine vampire is often female but does not have to be.

There is much possible variation of style and degree within this archetype, but a few of the below behaviors and effects are likely to be present:

- **Feigned helplessness** - The feminine vampire seeks to project an image of general helplessness or fragility. The vampire makes a big point of having had a miserable life, of suffering, of being treated badly or neglected etc. This justifies demanding compensation for supposed wrongs from the whole world.
- **No amount of effort makes a difference** - No matter what anyone says or does for the vampire, the situation does not improve. The vampire remains in need and miserable and in fact desires nothing but to keep on feeding.
- **Playing on guilt** - The vampire likes to accuse others of heartlessness while in effect caring for none but the self. Projecting one's own actions on others is a common trait of a predator. This is understandable since the predator hardly knows of non-predatory ways or at least sees no point in these. Thus the projecting of these on others comes naturally. This projecting can also feed a lie to self concerning the self's supposed specialness or moral virtue.
- **Feigned higher aspirations and hypocrisy** - The feminine vampire may make a great show of compassion, standing up for the oppressed and so forth. Only nothing concrete ever comes out of this because the predator is only interested in self-image, not in action to benefit others. There are multitudinous rationalizations for lack of action, preferably blaming this on others. For example, nothing can be done due to lack of assistance, being misunderstood, abused and so forth.
- **Seduction** - In some cases the feminine vampire will play on sexual interests or tensions. The vampire does not have to be concupiscent, however. Ones who will go on wild flings, engage in reckless affairs and fatal passions, monomaniacal preoccupations with supposedly perfect loves, battles for control over the target's heart, represent a somewhat different flavor of predator. A certain frenzy may be typical of the vampire but it does not have to be explicitly sexual.

Variations on the theme are so numerous that it is somewhat pointless to attempt to enumerate them all.

See also

- Feeding on others
- [Vampire](#)

Hypnosis

Hypnos was the Greek god of sleep, and that is essentially what happens when one is being hypnotized. The conscious mind is put to sleep leaving the subconscious open to suggestion and receptive to commands. Hypnosis is well-known as being associated with psychological treatments or staged parlor tricks. However, the technique actually has a much greater presence in our daily lives, than we may be aware of.

The rise and fall of the evangelist preacher's tone is designed to trigger a trance-like state in the conscious mind, leaving the subconscious open to inserting the message of the preaching.

Printed advertisements also make use of hypnosis. The messages are frequently filled with subliminal images that may bypass the conscious mind, but which the subconscious will easily pick up and retain.

Perhaps the most pervasive mode of modern hypnosis is found in television. Many TV programs are precisely that, "programs" designed to rewire the beliefs and convictions of the viewer's subconscious mind by inserting new associations that are grouped together according to the producer's desired behavioral modification. Used as a commercial tool, Coca-Cola for instance may be associated with sensuality and desire, instead health concerns. As a political tool, the War on Terror is associated, in sound and images, with freedom and noble valor, instead of genocide and trauma. With these techniques in mind, it gives a new, more sinister, meaning to the often repeated phrase on TV - 'We now return to our scheduled programming' (... of your subconscious via hypnotic suggestion).

See also

- [Evil magician](#)

Imprinting

Psychology speaks of periods of imprint sensitivity in the context of an infant's or young child's early development. Three major phases of imprinting are generally recognized. The Freudian terms for these are oral, anal and genital, also sometimes called phallic. These are also known as the first, second and third circuits.

The general idea is that the brain/nervous system/body complex is like a slate to be written on but it has a special natural disposition to accepting certain types of writing at certain stages. A child that is born blind will only learn to see normally if the cause of blindness is removed before a certain age. The circuits of the visual cortex lose their imprintability with age. The concept of imprinting applies to senses, motor functions, emotions and thinking but the windows of imprinting are different for each function. In some cases re-imprinting is possible but is much more difficult than imprinting during the natural window of sensitivity.

Trauma during imprinting stages can leave hard to correct, long lasting effects which can sometimes be very subtle and influence the person's emotions and modes of thinking without the person's awareness. Gurdjieff has said that man was not only a machine but a broken one at that.

The first circuit deals with sense of security and is generally imprinted by the mother figure during the baby's first few months. Trauma at this stage, or the absence of a consistent mother figure can lead to a pervasive sense of insecurity and lack of integration of aspects of personality. Children adopted from orphanages often have such problems. These can variously reflect as excessive self-reliance, as in preoccupation with control of the environment, negative self-image, manipulative behavior, low affect regulation or withdrawal and dissociation etc. Since the first circuit is preverbal, regular psychotherapy is not generally effective in addressing such issues.

The second circuit deals with place in the social structure. It imprints hierarchical and territorial functions and the father figure is generally the source of the imprinting. This circuit deals with how one responds to threat, asserts one's place, how one organizes the environment etc. The popular term 'anal retentive,' meaning someone exceedingly preoccupied with maintaining order and labeling everything and generally scared of novelty refers to a possible effect of trauma at this stage. When confronted with challenge, the person with trauma at this stage may either try to scare and bully the challenge away or flee it. Fight/flight/freeze responses are the domain of second circuit. Problems of second circuit may manifest with compulsive vulgar language, needlessly severe discipline, inflexibility and dogmatism, to mention a few. Many fundamentalists and fanatics have bad second circuit imprinting.

The third circuit deals with formation of abstract thinking. While the two first circuits are generally recognizable with higher animals, the third circuit is specifically human. Problems with this stage of imprinting may take the form of unproductive or inflexible use of thought. For example, one may dedicate one's life to proving that only the material universe is real or conversely to proving that all is illusion. One may use arguments of great logical complexity and intelligence while being disconnected from reality or context. Both of the examples are 'formatory thinking,' i.e. thinking without sense of context, in black and white.

We notice that while the circuits are quite different, trauma in each reduces flexibility and shuts out possibilities that would otherwise be open.

The circuits have to do with the formation of a semantic map of reality, a dictionary. The imprinting sort of populates the dictionaries, in order of emotional, social and intellectual, with the concepts and models with which the person will work for the rest of the lifetime. That which has never been experienced does not enter into one's thinking. If one has never experienced safety, the term, also as concerns safety of others, is an abstraction void of inner positive meaning. The imprinting of circuits forms the basis of the formations of the so-called juvenile and adult dictionaries. Severe trauma at imprinting stages tends to later confine one to the 'juvenile dictionary,' depriving one of the full depth of concepts, no matter how sensitive or intelligent one may otherwise be.

Modern psychology generally maintains the idea that 80% of personality comes from genetic factors and only 20% from environment. It is true that the degree to which people get traumatized and the degree to which this affects their subsequent lives, even when they come from a very difficult environment, varies greatly from individual to individual. This may in part be explained by differences in the degree to which the circuits remain malleable and capable of new learning. Such differences are most likely genetically based. While a system of values is acquired, the basic type of personality seem to be congenital. Circuit imprinting can be seen as the process by which latent abilities are activated. An entirely unactivated ability may be permanently lost.

Some authors suggest the existence of as many as eight circuits. The fourth circuit would be the magnetic center of the 4th Way, the subsequent circuits would then correspond to higher and higher mystical experience, somewhat like the grades of meditation in yogic teachings.

In *Secret History*, [Laura Knight-Jadczyk](#) discusses the practice of circumcision of the boy child on the eighth day in terms of imprinting. She proposes that this creates a negative first circuit imprint which conditions the male to be distrustful of women in particular and the universe in general. This predisposes one to seek security in tribe and in male dominance. These traits are seen in cultures with this practice, if also elsewhere. The process is of course entirely subconscious. Still, this observation may shed light on the motives of the purported Yahweh who according to the Bible instigated this practice.

See also

- [Formatory thinking](#)
- [Psychopathy](#)
- [Narcissism](#)

Intuition

To grasp something intuitively is to acquire an idea without the use of reasoning.

Intuition is said to be a faculty that allows for almost immediate insight into a situation, person or concept. Intuition usually takes the form of a feeling or impression. Mathematicians, for instance, are purported to frequently intuit that their theorem is correct, before being able to display proof. Being nebulous in character, it is perhaps a mechanism that guides inspiration and questioning by alerting the mind that there is something to discover. Then departs, leaving it to the faculties of reason and the senses of observation to determine the truth of it.

”The intellect has little to do on the road to discovery. There comes a leap in consciousness, call it intuition or what you will, the solution comes to you and you don’t know how or why. The truly valuable thing is the intuition. ”

- Albert Einstein

Narcissism

This is a common personality disorder. According to the DSM IV, Diagnostic and Statistical Manual of Mental Disorders by the American Psychiatric Association, Narcissistic personality disorder (NPD) can be diagnosed if at least 5 of the following symptoms are present:

- **1.** An exaggerated sense of self-importance (e.g., exaggerates achievements and talents, expects to be recognized as superior without commensurate achievements)

In popular usage, the terms narcissism, narcissist, and narcissistic denote absurd vanity and are applied to people whose ambitions and aspirations are much grander than their evident talents.

- **2.** Preoccupation with fantasies of unlimited success, power, brilliance, beauty, or ideal love

Translation: Narcissists cultivate solipsistic or "autistic" fantasies, which is to say that they live in their own little worlds (and react with affront when reality dares to intrude).

- **3.** Believes he is "special" and can only be understood by, or should associate with, other special or high-status people (or institutions)

Translation: Narcissists think that everyone who is not special and superior is worthless. By definition, normal, ordinary, and average aren't special and superior, and so, to narcissists, they are worthless.

- **4.** Requires excessive admiration

Translation: Excessive in two ways: they want praise, compliments, deference, and expressions of envy all the time, and they want to be told that everything they do is better than what others can do. Sincerity is not an issue here; all that matter are frequency and volume.

- **5.** Has a sense of entitlement

Translation: They expect automatic compliance with their wishes or especially favorable treatment, such as thinking that they should always be able to go first and that other people should stop whatever they're doing to do what the narcissists want, and may react with hurt or rage when these expectations are frustrated.

- **6.** Selfishly takes advantage of others to achieve his own ends

Translation: Narcissists use other people to get what they want without caring about the cost to the other people.

- **7.** Lacks empathy

This may have two forms: 1) a narcissist may simply not have a representation for certain emotions and may simply be incapable of correctly interpreting emotional signals of others, or 2) may make correct interpretations but considers the emotions of others to be inconsequential and irrelevant to self, worth knowing only as a means for manipulation. The latter is typical of the psychopath.

- **8.** Is often envious of others or believes that others are envious of him
- **9.** Shows arrogant, haughty, patronizing, or contemptuous behaviors or attitudes

Some theories associate narcissism with emotional deprivation in infancy. Others see this as a deliberate and chosen behavior. Yet others see this as a congenital condition. Probably narcissism-like behaviors can arise due to any combination of the three causes. A narcissist, as with other personality disorders, does not modify or relinquish the behavior even when it is clear that it does not produce success or gain. A narcissist is more attached to fiction about self than to evidence of the real world.

A narcissist's self-image and working models can be very puzzling and would appear to be based on a contradiction. On one hand, the narcissist must by all means and at any cost uphold an idea of specialness. This idea is held at any cost as a defense against a world that is seen as fundamentally hostile. So on one hand the narcissist is the master of the universe, on the other hand the same universe rejects the narcissist. The narcissist can attain great heights of intellectual sleight of hand and self deception in attempting to make sense and justify this fundamental contradiction. This is often unconscious and often the narcissist sees no problem with the self, it is rather the world at large that is at fault.

There is extensive psychological literature on narcissism and other personality disorders. The reader is encouraged to search the Internet for more. Also there are web sites discussing the practical problems of dealing with a narcissist or psychopath. The Cassiopaea web site itself contains many resources for this.

Instead of further summarizing information which is better presented elsewhere, we can look at narcissism from the esoteric angle as an example of many of the other terms discussed in this glossary.

Lying to self - The act of holding and maintaining beliefs that do not match reality sort of cleaves the brain into dissociated parts. This directly corresponds to building 'buffers' and separating already separate 'little 'I's' farther from each other. The price of this tendency to extreme subjectivity would seem to be simply not caring about what others think or feel or even further not even having the cognitive means of perceiving this. In one case the 'disconnected wire' is at the stage of value judgement, in the other case at the stage of sensing. Still, we have a compartmentalization of the system. This, when gone far enough, simply impedes functioning and becomes a clear disorder.

We notice that up to a certain point, contradictory self-image or cognitive dissonance in general is an impediment or drain of energy. Past a certain point, narcissists and specially psychopaths do not seem to lose energy to this. Their inner world has been so separated that there no longer is any friction. Their conscience, if there ever was such, is so cut off that it no longer bothers them and there is no self-doubt, nervousness or impediment to concentration. Also, completely self-contradictory behavior does not seem to trouble them in the least, as it would people in general. There likely are congenital and acquired versions of all these effects.

The psychological definition states that emotions do not have the same value for the narcissist as they have for others. This is a good example of people holding different dictionaries. People incorrectly project their own mode of thinking and feeling on the narcissist. Whether due to fundamental incapacity or to privation, the feeling that one assumes to be present simple is not present in the narcissist. The assumption that narcissists or psychopaths work, think or feel the same way as others is simply false.

In a more metaphysical sense, if we think of psychology as a canvas on which archetypes or thought centers residing outside of time and space are projected, we could say that the narcissist is the garden variety reflection of non-being and service to self.

Psychopaths are known to have a distinctive brain electrical signature. Also anatomic traits such as hippocampic volume tend to correlate with incidence of psychopathy or comparable disorders. It is reasonable to think that the little 'I's of the 4th Way have neurological correlates. The psychopathy-style disorders are characterized by lack of integrated self image, in other words absence of 'real I.' This is most likely reflected in the distribution of synaptic connections. It is reasonable to think that the practices of self-remembering, divided attention, 'thinking with a hammer', etc. all of which seek to go against the grain of habit build new connections and strengthen unused ones. Thus it could be that these practices at a very physical level rewire the brain. More research is needed to say anything definite on this, though.

See also

- Psychopathy
- [Imprinting](#)
- [Brain](#)

Petty tyrant

”Petty tyrant” is a term that comes from the books of [Carlos Castaneda](#). The Seers believed that a Tyrant was in charge of the world. On Earth, then, impossible people in positions of authority, which one has to deal with in life, were assigned the classification of ”petty tyrants”.

Classifications

There are several subcategories of petty tyrants, as outlined by the Seer Don Juan Matus in [The Fire from Within](#):

- *The tyrant*: the primal source of energy, and the one and only ruler of the universe; compared to the source of everything, all other kinds of tyrants are infinitely below this category.
- *Petty tyrants*: tyrannical rulers or authoritarians who actually wield power over the life and death of others.
- *Minor petty tyrants*: tormentors who can be fearsome and inflict misery, but who do not hold any real power over the life and death of others; there are two subcategories:
 1. *Little petty tyrants*: these are further divided into four categories, according to the means they use to torment others:
 - a) Those who use violence and cruelty.
 - b) Those who create unbearable apprehension through deviousness.
 - c) Those who oppress with sadness.
 - d) Those who provoke rage.
 2. *Teensy-weensy or small-fry petty tyrants*: tormentors who are just exasperating, bothersome to no end, and annoy to distraction.

This hierarchical structure is analogous to the [service to self hierarchy](#) in the [Cassiopean](#) material. The STS hierarchy is embedded within a hyperdimensional reality, with the apex of the pyramid being the STS [thought center of non-being](#). At the lower levels, within the [fourth](#) and [third densities](#), the various classifications of petty tyrants are explained as people who act destructively, channeling through them the energies of ”the tyrant”, whether due to their nature and/or the influence of the environment.

The most severe petty tyrants are [narcissists](#), psychopaths, and [other character-disturbed](#) people – particularly when in positions of power. However, the average person, whether an [organic portal](#) or a potentially [souled person](#), can and often does come to play the part of minor petty tyrant in relations with others.

In large part, what is said about petty tyrants and dealing with them can also be extended to ”the system” we find ourselves in. We live in a world fundamentally shaped by the greed and destructiveness of psychopaths

– including culture and the overall conditions of life, through ponerization and the long-term influence of a succession of increasingly global and overt [pathocracies](#). As such, to varying extents, the very institutions, bureaucracies, and external conditions we find ourselves having to deal with can also play roles similar to that of petty tyrants.

Facing petty tyrants

It is the task of seekers of [knowledge](#) to be able to hold their own *vis-à-vis* the petty tyrants in our lives who (often unconsciously) seek to distract, derail or deplete the seeker's energy reserves (often through manipulation).

Don Juan explained that, without being able to hold one's own in the face of petty tyrants, one cannot really face the unknown nor handle encounters with the unknowable. Putting this in Cassiopaeian terms, one must learn the more basic lessons of third density before being ready to venture into more advanced things. Our lessons concern "karmic and simple understandings", and a lot of that has to do with how to relate to people, for example practicing [strategic enclosure](#) and [external considering](#).

He explained that one of the greatest accomplishments of the seers of the Conquest was a construct he called the three-phase progression. By understanding the nature of man, they were able to reach the incontestable conclusion that if seers can hold their own in facing petty tyrants, they can certainly face the unknown with impunity, and then they can even stand the presence of the unknowable.

"The average man's reaction is to think that the order of that statement should be reversed," he went on. "A seer who can hold his own in the face of the unknown can certainly face petty tyrants. But that's not so. What destroyed the superb seers of ancient times was that assumption. We know better now. We know that nothing can temper the spirit of a warrior as much as the challenge of dealing with impossible people in positions of power. Only under those conditions can warriors acquire the sobriety and serenity to stand the pressure of the unknowable."

– Carlos Castaneda, *The Fire from Within*

Many fall victim to the petty tyrants of the world, and being defeated by one means a loss of one's vital energies. The Seer Don Juan explained to Castaneda that it was the task of [warriors](#) to learn to face these petty tyrants with temperance and to prevail against their torments. Dealing with petty tyrants called for four qualities of warriorship: control, [discipline](#), forbearance and timing. Whereas to be defeated meant to act in anger, and potentially join the ranks of the Petty Tyrants.

To illustrate the point, Castaneda's Don Juan tells the story of his servitude as a worker in a mansion, under the supervision of a brutish slave driver who regularly worked his captives to death. He escapes once, being shot in the process, and is then found and healed by his to-be teacher and master. Years later, of his own accord following his master's advice, Don Juan returns to the house, in order to derive further benefit from the petty tyrant. This time, Don Juan plays the role of a hard worker and devout Christian, to the point of leading a prayer circle among the servants. He attracts the attention of the owners of the plantation by his service and

initiative, which can only infuriate the slave driver who thenceforth seeks for any opportunity to murder Don Juan. Finally, in the presence of the people of the house, including the owner's wife, he insults the slave driver and flees into the stables. The furious man pursues him there and is kicked to death by a horse.

The point is made quite clear: Toiling without complaining under the supervision of a brute given to excess and violence and doing so without fear or resentment, simply biding one's time certainly develops control over impulses, rids one of excess [self-importance](#) or vanity. Deliberately irritating the supervisor by reacting in an unexpected manner, being pious and exemplary and gaining favor constitutes [stalking](#), where Don Juan effectively drives his quarry, the slave driver, to higher and higher levels of irritation and thoughtlessness, eventually leading up to him losing control of himself and running to his death. The final act is an example of perfect timing, recognizing and seizing the opportunity. Doing all this in a deliberate manner, biding one's time until the right moment, all the while adapting to the situation cultivates patience and forbearance. Don Juan takes refuge in a 'higher law' by not engaging the slave driver at his own level in a fight and by doing all in broad daylight, eventually leading to the exposure and demise of the slave driver.

In Castaneda's book, Don Juan even says that if one does not have a petty tyrant to begin with, one must go seek one out. In practice, diverse levels of petty tyrants occur naturally. They cannot always be confronted directly or bypassed. Castaneda gives an outline for how such a situation can be turned around and used as a catalyst for growth and how one can expose the petty tyrant while oneself maintaining the higher ground.

We can also compare Castaneda's precepts to [George Gurdjieff's](#). Gurdjieff does not directly advise people to go seek impossible persons in position of power, but he certainly made his way past many of them on his adventures, for example during his journey from Russia in the midst of the Russian revolution. Gurdjieff is no stranger to using concrete danger, chaotic circumstances, and the idea of [death](#) as a catalyst for spiritual development. Gurdjieff also speaks of the value of maintaining [external considering](#) in difficult situations. We can see the petty tyrant as a source of friction, [shocks](#), and [negative emotions](#) to be transformed.

Gurdjieff does not go as far as to saying that one should find a brute and manipulate him to run to his death simply because one can, as a show of mastery, though.

Castaneda makes valid remarks on dealing with danger and persecution and the allegoric story of the petty tyrant can be an inspiration. We enter into difficulties, however, if we try to apply it too literally.

Further reading

- *Petty Tyrants & Facing the Unknown (The Wave Series, Volume 5 & 6)*
- *The Fire from Within*

See also

- [Carlos Castaneda](#)

- Stalking
- Impeccability
- Warrior
- Predator's mind
- Heating the crucible

Psychic vampirism

Psychic vampirism (often called "feeding on others" or simply "feeding" in [FOTCM](#) parlance) encompasses both psychological manipulation and a sort of psychic game of dominance and exploitation. The physical or psychological part consists of exercising some form of emotional control over another. The psychic or metaphysical part involves depleting another's life force for one's own gain.

Characteristics

Feeding is essentially manipulation which seeks to gain some resource from or through another. The object can be the satisfying of some desire, or addiction, or simply to 'feel better'. Such manipulation always amounts to exerting a form of dominance or control, something which may be very subtle or very obvious, or anywhere in-between.

The human being requires a sort of mental food of [impressions](#) and attention. The fact that babies die if they do not get any attention is a clear example. The biological mechanism is genetically programmed to get this food of attention in one way or another. Further, according to this programming, even negative attention is 'better' than none.

This basic need can develop into a wide range of manipulative behaviors that seek to feed off of the attention of others. [Narcissism](#) is a far-gone example of this. On the other hand, such tendencies do not have to result from deprivation, but can be quite congenital, as with the psychopath.

Feeding of some sort is very common and often happens without conscious intent or knowledge of the participants. It can be felt as either tiredness, irritation, indifference, or excitement or high, or any of many sensations, depending on whether one is the food or the feeder.

In extreme cases, a 'black magician' may engage in deliberate physical or mental destruction of a victim as a proof or adjunct to one's personal power. Most feeding is however much subtler, often encountered in everyday life, and can be done with seemingly good intent.

Feeding most often requires at least passive participation on the part of both parties. The exchange can be more or less imbalanced, but usually there is at least some token compensation from the feeder to the food in order to maintain the relationship. This can consist of various things, depending on what the exploited most desires, is most willing to 'sell one's soul for.'

Dynamics

Emotion is the food in most feeding dynamics. In order not to be food, one should either not give any emotional reaction, or give an entirely unexpected one. This is difficult because people are usually [creatures of mechanical habit](#), and besides, are addicted to reacting emotionally. Being manipulated through pity can, for example, make one feel important, necessary, and noble, increasing one's subjective feeling of self-importance while one is in

fact only being used. The situation of feeding 'injects' a certain psychic anesthetic into the food source; a reaction is triggered, so that the actual nature of the interaction becomes masked by some other emotional state.

Often, feeding uses some 'noble sentiment' of the victim for leverage. This can be pity for the feeder, a sense of family obligation, a sense of duty to defend the oppressed, any sense of guilt and so forth.

Feeding may also involve using another for material gain, but this is not necessarily the main dynamic on the scale of individuals. (When it occurs, it is in effect another form of 'energy' vampirism, because in our world, money represents energy – effort, labor, and the capacity to get things done.) Getting attention and controlling the emotional state of the victim can be more important, and is the most common aspect. Feeding is a clearly self-serving activity. Encouraging the feeding habits of others by being willing food generally advances the cause of service to self.

People can sometimes be addicted to being food, and feeding scenarios involving mutual addiction are a real possibility. Examples include codependency, as well as sadomasochistic relationships.

On the societal scale, material gain becomes a big component of feeding dynamics. Such feeding can be seen in any society where the level of financial inequality is very high. For instance, predatory banking involves gathering the money of people, speculating with the money in a large-scale gamble in the interest of greed, and if this fails, receiving bail-outs at the cost of taxpayers. (Not to mention the creation and growth of debt through loans at interest.) More generally, in large-scale financial feeding, the money of the majority – which represents their energy – is funneled upwards towards the narrow apex of a feeding hierarchy.

Defense

Any defense against being fed upon needs to be based on first considering the possibility of this happening. To detect whether this is taking place, one may disengage from a situation to see if this makes a difference. If this is not possible, one may intensify efforts at self-observation. Symptoms of being fed on generally include emotional reactions or changes in energy levels but since these occur together with decreased interest or ability to think and increased [subjectivity](#), detecting this is problematical.

Cultural or religious conditioning can also often prevent people from standing up for themselves when they are fed off of. Along with detecting the feeding, to defend themselves, people often need to question their ideas about what is 'normal', 'acceptable', or 'expected' from them. Blindly following ideas such as "turn the other cheek", "give until it hurts", or that one [must always "make nice"](#), or never say anything 'negative', keeps many good-hearted people stuck in situations where they are exploited.

On the part of the feeder, feeding habits of people are usually deeply ingrained, and often unconscious, or in some way tucked aside even if there is awareness of them at some level. Not all predators think of themselves as such. They will usually try to reverse the entire situation if they are confronted with evidence of their behavior. Emotionally or physically disengaging from the dynamic is best. Genuine and lasting change in people is very rare, and never happens without sincere work on their own part. Instead, predatory people often learn new

tricks or conditioned responses, or become more stealthy, or fake having 'changed their ways'.

In the case of a serious, concerted attack, it is often effective not to address the attacker directly but rather to make the whole situation public. Feeding off of others relies to a degree on being done covertly.

Contagiousness and feeding hierarchies

Feeding has a tendency to organize itself into a [food chain or pyramid](#). The one who is fed off of becomes depleted, and in turn seeks to replenish psychic reserves by feeding on others. This is generally the reason why abuse and oppression get passed around.

The myth of the [vampire](#) states that victims of vampires become vampires themselves. This is an apt allegory. This does not only mean that they need to compensate for the lost energy by taking it in turn from others. This also means that they in a quite concrete sense adopt the world view of the vampire, with its unique subjectivity and sensation-seeking. In metaphysical terms, one could speak of being drawn into the vortex spiraling towards the [thought center](#) of service to self. A vampire has no or little [objective](#) self-consciousness. The vampire lives in a constant state of [identification](#) with feeding (or the pleasant sensations connected to it) and getting more to satisfy the self's subjective cravings. When one is in this state one will increasingly not '[self-remember](#)' and will have less [consciousness](#) for stopping the downward spiral. This is why these dynamics often culminate in a crisis and crash.

Because feeding naturally forms food chains, the human predators are not the ultimate beneficiaries. Rather, the psychic energy gathered in all the personal dramas of feeding tends to be funneled through to the [higher density forces of service to self](#). Their human agents are also food, and they generally undergo a process of psychic decay. This is yet another meaning of the dictum that 'power corrupts'.

Further reading

- ["Unholy Hungers](#)
- ["Character Disturbance](#)
- ["Women Who Love Psychopaths](#)
- ["Dispelling Wetiko](#)

See also

- [Narcissism](#)
- [Psychopathy](#)
- [Organic portal](#)

- Food for the Moon
- Predator's mind
- Vampire
- Wetiko

Recapitulation

Recapitulation is a technique of inner work described by [Carlos Castaneda](#). It involves making a list of all persons with whom one has interacted throughout one's life and remembering in vivid detail any places one has been to, situations one has experienced, and so forth. This may involve traveling to places, keeping a journal of memories, written notes, etc.

The idea of recapitulation is to free oneself from one's past through bringing it to consciousness. This is similar to the idea of modern psychotherapy, but recapitulation is primarily to be done as a private exercise.

Recapitulation seeks to integrate all aspects of [memory](#), a bit like [self-remembering](#) seeks to integrate all aspects of a present moment. The technique stimulates memory and associations, and may offer interesting material for self-observation in the form of discovering surprising networks of apparently unrelated associations.

As with such techniques in general, effects are liable to vary greatly between individuals.

See also

- [Journaling](#)
- [Self-remembering](#)

Subconscious

A term used in psychology to describe the theoretical notion of layers of consciousness. The subconscious is believed to be an aspect of the mind that functions below the awareness of conscious thought. According to Sigmund Freud, there were three general layers to the human mind – the conscious, the subconscious and the unconscious. The conscious mind is the thought patterns and mental functions of which we are aware on a daily basis. The subconscious was designated as the automatic functions of the brain, which we are not aware of. Below that, the unconscious was thought to be the driving force for motivations, inclinations and the instigator of all feelings and thoughts. Frequently when people talk of the subconscious they often mean the unconscious as described by Freud. For the sake of clarity and common usage, the term subconscious will be used here to describe the idea of the inner core of human thought processes that operate below our field of awareness.

This idea has been widely used in [New Age](#) philosophy in recent years. A plethora of self-help books have been written proposing that one can change one's life by re-programming one's subconscious mind. A popular technique called NLP (Neuro-linguistic programming) uses hypnotic suggestions directed at the subconscious mind, and is purported to produce beneficial changes in one's health, wealth, behavior patterns and life situation.

In the Cassiopaean material, the notion of the subconscious is used differently, and falls outside the realm of psychology entirely. The following part of the transcripts contains this idea:

Q: (L) Well, when one is dealing with psychology, what would be the best approach...what is the true aspect of the self or the being that one should inquire into in order to heal?

A: Subconscious mind.

Q: (V) Is the statement that psychology studies emotions, is that a fair statement?

A: No. Subconscious is same in body or out.

Q: (V) The subconscious is part of the soul?

A: One and same.

Q: (V) Is the higher self the same as the soul and the subconscious?

A: Yes.

Later in the transcripts there is a discussion of how conventional psychology fails to incorporate the spirit or soul of man in its theories and focuses solely on the mechanical aspects. An example of this tendency is above, with the theory of NLP and attempts to re-program the subconscious mind.

See also

- [Soul](#)

Synaptic map

In FotCM discourse, this term is used in a meaning similar to 'working model' in psychology. This term has a somewhat more biological/physiological emphasis, however. A person's synaptic map defines the impulses and impressions a person is capable of distinguishing and determines the person's characteristic responses to these. Things which do not correspond to this map are perceived as noise or as anomalies or in some cases not perceived at all. This map is an acquired construct but genetics may determine the limits of how complex this map may become or how quickly it is formed or which types of impressions register best.

We can think of the brain's sensory areas as clusters of specialized detector circuits looking for patterns in the incoming stream of raw sense data. These circuits have their output connected to more similar circuits looking for patterns of patterns and so forth. As data percolates through these circuits, it is processed from raw sensation into more and more abstract concepts. At a certain level exist 'circuits' which recognize patterns of social interactions, interpret world events and so forth. The output of these circuits is connected to areas responsible for basic emotional responses such as fear, anger, pleasure and so forth. Due to many factors, of which some may be acquired, some genetic, this wiring can differ a great deal from person to person. For example, a psychopath's analytic functions may be close to normal but their connection to fear and pleasure is highly abnormal.

These detector circuits and their wiring to emotion, memory and representations of cause and effect are collectively called an individual's synaptic map. The terms as presented here are of necessity not neurologically precise, nor do we imply that this would cover all of one's model of reality. The discussion should be understood as somewhat allegoric and incomplete.

The FotCM proposes that the little 'I's and groupings of little 'I's spoken of by the [4th Way](#) substantially correspond to neural structures and patterns of connections between them. These have some sort of physical representation, even though these may not be sharply divided in terms of anatomy. The FotCM proposes that the work of 'fusing a real I' involves increasing the number of connections between formerly loosely connected islands of brain activity. Thus the Work would have characteristic effects in terms of measurable brain activity. This is interactive with brain chemistry, so that thought influences chemistry and *vice versa*. Very specific types of brain activity related to 'transforming shocks' as meant in the 4th Way may have specific brain chemical results which may open generally latent faculties, i.e. the "higher centers" of the 4th Way. Much of tradition, such as alchemy and 4th Way may be allegorical descriptions of very physical brain processes.

Again, this is not a complete description nor can the Work be reduced to this alone.

See also

- [Brain](#)
- [Imprinting stages](#)
- [Juvenile vs. adult dictionary](#)

- [Little 't's](#)
- Personality

Synchronicity

This term was introduced by Carl Gustav Jung to denote "meaningful coincidence".

In Jungian thought, there exists a collective unconscious populated with a species memory of archetypal forms. Different people may tap into this same psychic reservoir and synchronously, i.e. at the same time and without apparent causal link, come to the same idea, thought or feeling. This process may take the form of meaningful 'chance' encounters, accidents, sudden changes of perception, losing and finding objects, essentially anything that may carry a symbolic meaning. This is also sometimes called "acausal connecting principle".

Sheldrake's concept of morphic resonance is similar to synchronicity. This too posits a semantic universe of forms that is independent of physical medium and which acts as an ordering principle and can carry information without physical link. For example, what one population of animals learns in one place, another population of the same species will learn on the other side of the world. Findings are contested, as usual.

There is a whole culture about meanings of synchronicity in the [New Age](#) field. For example, people seeing 11:11 in digital clocks with uncanny frequency is a widely reported phenomenon. Such observations may be a way for the personal or global unconscious to signal something. We cannot say anything definite about synchronicity. It appears in many accounts of 'high strangeness' and unusual psychic effects. There is little doubt that external forces are fully capable of setting up the most convincing looking synchronicities for manipulation purposes. On the other hand, synchronicity is not always a sign of danger. It could be seen to be a wake-up call but becoming obsessed with finding meanings for all things which look like synchronicities is generally not a fruitful pursuit.

There are observations in physics about so-called quantum teleportation where the states of two particles seem instantaneously coupled across a distance, evidencing some sort of instantaneous connection. Such effects in themselves cannot however be used for faster than light information transfer. . Their existence may reflect the existence of some ordering principle from which synchronicity or effects attributed to some "morphogenetic field" could be special cases. Various hypotheses exist but physics cannot say anything definite of synchronicity.

Yes, but

The words "yes, but" are often a tell-tale sign of self-justification and rationalization. In itself, there's nothing wrong with using these words in discussion; but when applied to oneself, repeated use of "yes, but" will create a self-tranquillizing mechanism which is esoterically harmful. [Lying](#) to oneself dulls one's ability to discern [truth](#), which is the very thing esoteric work seeks to develop.

Simple examples of "yes, but" are:

- "Yes, I was used and then abandoned, but I was in love."
- "Yes, I sinned, but doesn't one need to know sin in order to better avoid it?"

The possible variations of "yes, but" are endless. What these have in common is diffusing a [shock](#) by attaching some agreeable or seemingly reasonable explanation to something that would normally shock one. It is one example of what is called [self-calming](#).

A more fruitful way of describing the situations in the above examples would be to say:

- "I preferred basking in the subjective feeling of being in love to acting on the objective fact of being taken advantage of."
- "I put my conscience to sleep with the pretext of gaining knowledge when in fact I was interested in indulging in whatever for my subjective pleasure."

At least, these latter formulations acknowledge that the [inner "predator"](#), or [self-serving](#) or [subjective](#) part of the self was running the show. In real situations, however, lies to the self can be much more complex.

See also

- [Self-calming](#)
- [Thought loop](#)
- [Emotional thinking](#)
- [Lies and lying](#)

Religion

Buddha

The definition of Buddha as given by Roger Coreless in his book *The Vision Of Buddhism* is:

One who has Awoken. A title given to one who attains full and complete enlightenment without, in the life in which enlightenment is attained, having a teacher.

Buddhism

According to legend the man who became the Buddha was born a prince, over 500 years before Christ. Gautama Buddha's real name was Siddhartha, who is also known as the Buddha or "Enlightened One." He was the founder of Buddhism, one of the great religions of the world. He was born the son of a local king in Kapilavastu on what is now the Indian-Nepalese border in Asia. Like the Christ there are many miracles that have been said to have herald his birth.

From a very young age he was screened by his father from witnessing the unhappiness and suffering of the world. He married and became a father, but at the age of 29 he left the comforts of home and began to wander and seek the meaning of all the suffering that he was now witnessing in the world before him. After six years of arduous yogic training, he abandoned the way of self-mortification and instead sat in mindful meditation beneath a bodhi tree.

During his meditations under the bodhi tree, the truth he sought was revealed to him.

On the full moon of May, with the rising of the morning star, Siddhartha Gautama became the Buddha, the Enlightened One.

According to the teachings of the Buddha, life is permeated with suffering caused by desire, that suffering ceases when desire ceases, and that it is only through right living and meditation does one receive the wisdom that will release one from the trappings of desire allowing one to escape the cycle of suffering and rebirth.

Buddhism has even been lauded by scientists such as Albert Einstein, who stated that:

"Buddhism has the characteristics of what would be expected in a cosmic religion for the future: It transcends a personal God, avoids dogmas and theology; it covers both the natural and the spiritual, and it is based on a religious sense aspiring from the experience of all things, natural and spiritual, as a meaningful unity."

After his enlightenment under the bodhi tree the Buddha began to wander the plains of northeastern India for 45 years to explain the Dharma, or Truth. For many years he preached the Eightfold path, and the brotherhood of the Buddhist monks and nuns that were drawn to him began to grow in size and influence. In approximately 486 BC, at the age of 80, the Buddha died. His last words are said to be to something like:

"Impermanent are all created things; Strive on with awareness."

Buddhism gradually spread throughout Asia to Central Asia, Tibet, Sri Lanka, Southeast Asia, as well as the East Asian countries of China, Mongolia, Korea, and Japan

However, according to Gurdjieff, the essence of Buddhism deteriorated because of the way suffering was viewed by the religion's subsequent sects compared to its original teachings.

In Chapter 21 of his book *Beelzebub's Tales to His Grandson*, Gurdjieff speaks of Buddha as follows:

"The Sacred Individual who was sent to them was coated with the planetary body of a terrestrial

three-brained being and was called, as I have said, Saint Buddha...

[...]

"Here it must be noted without fail that at that time there had already been crystallized in the presence of Saint Buddha, as my detailed investigations made evident, a very clear understanding that during the process of its abnormal formation, the Reason of the beings of the planet Earth becomes 'instincto-titillarian,' that is, it functions only under the action of corresponding shocks from without. In spite of this, Saint Buddha decided to carry out his task by means of their 'Reason'—so peculiar for three-brained beings—and he began informing that Reason of theirs with objective truths of every kind.

"First of all, Saint Buddha assembled a number of the chiefs of the third Asiatic group and spoke to them as follows:

'Beings with a presence in the image of the Creator of all things! 'My essence has been sent to you by certain Enlightened and Most Sacred Final Results, who guide in perfect justice the actualization of everything existing in the Universe, to serve as a helping factor for each of you in the striving to free yourselves from the consequences of those abnormal being-properties which, because of important common-cosmic needs, were implanted in the presence of your ancestors and, passing by heredity from generation to generation, have reached you also.'...

[...]

"One day while instructing some of his closest initiates, Saint Buddha spoke in very precise terms about a means for the possible destruction in their nature of the consequences of the properties of the organ kundabuffer, transmitted to them by heredity.

"Among the things he said to them was this:

"One of the best means of rendering ineffective the predisposition in your nature to crystallize the consequences of the properties of the organ kundabuffer is "intentional suffering"; and the greatest "intentional suffering" can be obtained in our presences by compelling ourselves to endure the displeasing manifestations of others toward ourselves."

According to Gurdjieff, the essence of Buddha's teachings concerned the release of mankind from what he called "the crystallized consequences of the properties of the organ kundabuffer." As to what Gurdjieff exactly meant by this organ 'kundabuffer' is still somewhat unclear because he did not go into great detail in describing it from a strictly physiological perspective. But, more than anything else, this organ may be more related to a "psychological organ of perception" that we inherited from our ancestors, which has us perceive reality *topsy turvy* (as Gurdjieff says) and as a result we invert the fundamental order of reality and "turn it on its head."

However, this organ Kundabuffer that Gurdjieff speaks of in his book *Beelzebub Tales*, may reflect itself on a physical level as well, since the physical is but a reflection of the ethereal. But its strictly physical meaning is

still somewhat unclear. What is really of importance here is the psychological meaning and implications of this 'organ' to which Gurdjieff speaks of.

The 'organ kundabuffer' relates more to the 'predator's mind' or 'foreign installation' of Castaneda, where we see reality upside down due to the power of imagination working in concert with the distorted perceptions of our false personalities that buffer us from reality. So, this 'organ of perception' from the 'crystallizations' of the organ kundabuffer (as Gurdjieff describes it) relates more to how man perceives the world through 'a glass darkly,' that is, through the eyes of his own egotism and imagination which inverts reality making things opposite to what they really are.

This special crystallization is not defined specifically, but its by products are described by Gurdjieff as "pride, vanity, self-love, egoism, self-conceit, swagger, wisecracking, imagination, bragging, arrogance" and many more similar terms.

It is, according to Gurdjieff, the by-products of the crystallizations of this organ kundabuffer, that Buddha really wished to help liberate mankind from. According to Gurdjieff, Buddha's teachings eventually became distorted (especially in Tibetan Buddhism) giving rise to the idea of "kundalini," which is really a distortion and misinterpretation of the ideas set forth by Buddha concerning how we may be released from those "maleficent crystallizations" that were crystalized into our consciousness from the organ kundabuffer.

Concerning this misinterpretation of the essential Buddhist teachings, A.R.Orage, who was a student of Gurdjieff, spoke of Kundalini as being a legacy of "mistaken Buddhist lore, ... considered to be a faculty whose least result is great inspiration and which may even lead to flashes of cosmic consciousness ... (whereas) ... in fact, Kundalini is nearly the reverse of all this. It is that attribute in man which prevents his observation of reality as it is..."

According to Gurdjieff, it was the misunderstanding of Buddha's true teachings on how to effectively utilize suffering that led to its distortions to the present day. This misunderstanding led to the present day misinterpretations of Buddha's original teachings and the idea of kundalini is but a reflection of this misunderstanding.

Regarding this misinterpretation of Buddha's contemporaries on his teachings about suffering, Gurdjieff speaks of this in the below excerpt from his book *Beelzebub's Tales* on pp. 235, 236 (1992 Edition):

[*Note:* Gurdjieff refers to "Pearl-land" as present day India]

"In the course of the conversation that evening, it transpired that all the beings of this settlement belonged to a sect, well known in Pearl-land under the name of 'Self Tamers,' formed by followers of that very religion which, as I have already told you, purported to be based on the direct instructions of Saint Buddha.

"In this connection I might mention that the beings of your planet have yet another particularity that long ago became proper to them alone, which consists in this, that no sooner does some new 'religion' arise among them then its followers begin to split into different camps, and each of these soon forms what is called a 'sect' of its own. The strangest thing about this particularity of theirs is that those who belong to such a sect never call themselves 'sectarians' as the name is considered

offensive; they are called this only by those who do not belong to their sect. And the adherents of a sect are 'sectarians' for others only as long as they have no 'guns' and 'ships' at their disposal; but as soon as they got hold of enough guns and ships, what had been a particular sectarian doctrine at once becomes the dominant religion.

"The beings both of this settlement and of many other districts in Pearl-land had become sectarians after having broken away from the religion whose doctrine I have studied in detail, and which later was known as 'Buddhism.' This sect of the Self-Tamers arose owing to the distorted understanding of one of the principles of the Buddhist religion which, as I have already told you, they called 'suffering in solitude.' And it was in order to give themselves up to this famous 'suffering,' without hindrance from others like themselves, that these beings with whom we spent the night had settled so far away from their own people.

"Now, my boy, everything I learned that night and saw the next day of the devotees of that sect made such a painful impression upon me that for many of their 'centuries' I could never recall it without "shuddering."

See also

- [Buddha](#)
- [*Beelzebub's Tales to His Grandson*](#)

Demiurge

In [Gnostic](#) language, the **demiurge** refers to the "malevolent God" of the Old Testament ([Yahweh](#)), a fallen angel responsible for material creation. This is an evil force keeping human [souls](#) in a prison of matter while misrepresenting himself as the one God of all creation.

[Boris Mouravieff](#) speaks of the Absolute III when referring to a similar idea. This is also called the forces which govern the air, Lord of this world etc., i.e. the devil. Mouravieff is not, however, exactly a Gnostic; he is closer to [Fourth Way](#) thinking.

See also

- [Gnosticism](#)
- [Yahweh](#)

Dervish

A member of Sufism, or a Sufi mystic.

See also

- [Sufism](#)

Gnosticism

Gnosticism is a group of spiritual traditions usually characterized by the following views:

Strong dualism - The universe is seen as governed by two opposite spiritual forces, the first one being a benevolent spiritual God, the second being a fallen angel responsible for all material creation. The God of the Old Testament is generally considered an evil demiurge and the God of the New Testament the benevolent God.

Belief in reincarnation - The notion is not stressed but is implicit, since reincarnation into the fallen world is simply seen as a likely, if undesirable, consequence of lack of spiritual progress.

A conception of life in the material world as a prison to escape from. The material world is seen as a sort of flawed creation by an incompetent and self-obsessed would be God, a demiurge.

Gnostics have generally not aspired to overt material power or riches and have stressed a modest and honest life and purification and freedom from desires of the world.

Generally pacifistic and tolerant attitude to other systems of beliefs. Not all are ready to leave the world behind, not everyone can become a Gnostic, hence when Gnosticism has been a significant system of beliefs, it has usually coexisted with other practices.

A usually complex cosmology involving multiple levels of being, orders of angels etc., with all ultimately emanating from a common source of creation. Archons of darkness are the minions of the demiurge and rule over the material world and maintain the bondage of humanity.

The idea that gnosis, first hand knowledge of divine mysteries is attainable to the human through earnest personal practice. Maybe as a result of this Gnostics have been often depicted as spiritually proud. Ignorance is seen as the bane of man and the principal factor which keeps man in prison.

Since gnosis is largely a matter of personal unveiling, Gnostics do not generally favor strong dogmatic constructions.

Gnosticism is not strictly limited to the Christian world and era but most Gnostic movements are in some relation to Christianity.

Valentinus, founder of the Valentinian movement in the 2nd century AD is the best known early Gnostic teacher. Manicheans, Bogomiles and Cathars or Albigensians are all Gnostic movements.

The Cathars of Southern France were the most recent case of Gnosticism approaching a mainstream status. The Cathars rivaled the popularity of the Catholic church in many places of Provence and Languedoc in the 12th and 13th centuries and were consequently brutally exterminated by a succession of Papal crusades. A problem in the study of Gnosticism is that their beliefs and practices are for the most part known from records left by their detractors, such as the Catholic inquisition.

Mouravieff's *Gnosis* series embraces certain Gnostic concepts but is not exactly a representative of Gnosticism in the sense where Valentinianism or Catharism are understood to be. An example of a traditionally Gnostic

idea in Mouravieff is equating the God of the old Testament with Absolute III, otherwise known as Satan or Lucifer. Mouravieff makes the point somewhat circuitously, for evident reasons.

In the Bible, certain of the source texts of the New Testament have a Gnostic flavor. Paul the Apostle was clearly familiar with Gnosticism and some of the epistles have a Gnostic flavor. The Nag Hammadi scrolls are considered Gnostic.

The troubadours, travelling bards and poets of the middle ages, may have been influenced by Gnostic ideals. Gnostic ideas are often expressed in symbols of myth rather than in rigorous constructions of theology. We also find the medieval concept of courtly love, an ideal of the troubadours, re-emerging in Mouravieff's *Gnosis* series under the name of "polar beings". An ideal of chaste union between man and woman may have been a Gnostic ideal. Gnostics generally thought that bringing children into the fallen world to 'feed the moon' was not desirable. Men and women were generally spiritual equals in Gnostic movements, which was a clear departure from the prevalent medieval practices.

The [4th Way](#), in general, is not regarded as a Gnostic movement, although it agrees with Gnostic ideas in certain areas. For example the world being a prison which man may escape through hard work and spiritual development is one point of agreement. However the 4th Way does not regard the material world as intrinsically repugnant or a mistake. IT rather is simply the task set before man. Even contrary forces such as the General Law are seen as needful and justified, even required for man's possible evolution.

The existence of a control system run by non-human forces, the Moon, Matrix, 4th density STS or control system, however one will call it, is another area of agreement between Gnosticism and the 4th Way.

The 4th Way is not dualistic in the Gnostic sense. It is clear that different spiritual forces are at work in the universe. Instead of being seen as inherently twisted or evil, the universe, including its material levels is seen as an evolving living system. Being such, it has a food chain, predators and so forth but this is not a sadistic mistake.

Of the three traditional Ways explicated by Gurdjieff, Gnosticism would come closest to the Way of the Yogi, although there may be some aspects of the Way of the Monk. The Way of the Fakir has nothing to do with Gnosticism, since the Gnostics see the body as sort of a necessary temporary evil and place no great stress on its exercise. Still, the emphasis on knowledge acquired by contemplation lends Gnosticism an intellectual flavor.

The key difference of Gnosticism and the 4th Way is the former's rejection of the world. While the 4th Way sees this very world as the necessary source of shocks and challenges, the Gnostics would rather withdraw from it.

See also

- Cathars

God

In the present work, we use **God** with a capital G to refer to a universal source of all which is. Other expressions to the effect include the One, prime creator, seventh density (used by [Ra](#) and the [Cassiopaeans](#)), and Sun Absolute (used by [George Gurdjieff](#)).

God is and is not distinct from creation. God is a prerequisite of creation and creation is a prerequisite of God's self-knowledge. Theologians have speculated on the possibility of something existing outside God. German mystic Jacob Boehme speaks of the ungrund, a sort of primal field of all potentialities which is the source of creation. This ungrund is not however the same as God. In more modern terms, we could say the ungrund is the zero point field and God is the consciousness which mediates between this and the emergence of all which is, energy as well as matter. Nicolai Berdayev proposes that the ungrund is in fact the primordial freedom, which is then brought to form by creation. Thus freedom is in a sense more fundamental than God. This is close to the Cassiopaea/Ra idea of free will as the primary principle of the universe. We probably cannot speak of causal order of precedence at this level and must posit freedom and will, as well as the first duality of being and non-being as simultaneously arising.

The Christian idea of the three hypostates of Father, Son and the Holy Spirit is reconciled with the idea of a single source by Mouravieff where he ties these to the different cosmoses of the 4th Way cosmology.

The Sufis have an idea of God and creation that largely parallels the [4th Way](#) ray of creation. God is one but becomes manifested in an increasing variety of forms as one goes from the spiritual towards the material. Along this descent are found the diverse names or faces of God, from the severe to the forgiving, from the fair to the tyrannical, from destructive to creating.

Hinduism has the concept of Brahman which roughly corresponds to a one source of all universes. The first division is symbolized by the triad of Brahma the creator, Shiva the destroyer, Vishnu the maintainer.

See also

- [Cosmoses \(Fourth Way\)](#)
- [Density](#)
- [Names of God](#)
- [Being vs. non-being](#)

Lucifer

Lucifer literally means "light bringer". In Christian tradition, this is another name for Satan or the devil. In the Biblical story, Lucifer sinned by pride, wishing to outshine God himself and thus was cast out of heaven.

In the Cassiopaea material, the legend of Lucifer is likened to the history of humanity. Humanity is collectively the fallen angel, as well as the prodigal son of the New Testament parable. The Old Testament's account of God and Devil or Lucifer is seen more as a game of good cop vs. bad cop, where the same [Yahweh](#) or [Demiurge](#) plays both sides. Indeed, both are about equally bloodthirsty.

In the account of the [fall of man](#), as rendered in the Cassiopaea material, humanity was indeed tricked and fell, whereas the forces inducing this fall were quite consciously of the service to self polarity and not fallen in the same sense.

See also

- [Fall of man](#)
- [Demiurge](#)
- [Gnosticism](#)

Taoism

As an alternative to the eastern (Chinese) tradition to Confucianism, Taoism, or "The Way", is a philosophy based on living according to nature's laws.

To act in favor of Tao is to act by *wu wei* or "let nature take its course".

Likewise, one would live and act by flowing with the river, as opposed to building dams and impediments. A Taoist lives without regret, aware of the present, thoughtful of the past and enamored with faith for the future. Key principles include abandonment of self-interest and expectations of the future.

Yahweh

This name "**Yahweh**" is often said to mean "I Am", or "I am that which I Am". This refers to the God of the Old Testament. Alternate names are YHWH or Tetragrammaton.

The launching of widespread [monotheism](#) which endures to this day through the agency of Yahweh and his prophets is among the most influential actions of the 'control system'. The memes launched in the name of Yahweh and recorded in the Old Testament are the bane of man to this day.

What Yahweh precisely was or was not is difficult to say. From the Old Testament accounts, one could surmise this was a non-human entity or group with at least [partly physical existence](#) and the ability to alter perceptions, a bit like is reported in conjunction with the modern [UFO phenomenon](#). The approach, claims, and language, not to mention the fruits, suggest a [negative entity](#).

See also

- [Monotheism](#)
- [Demiurge](#)
- [Gnosticism](#)
- [Matrix control system](#)

Shamanism and archaic esotericism

Assemblage point

In [Castaneda's](#) works, the term means a locus of perception within the energy field of a being.

Moving the assemblage point causes the being to perceive and interact with a different reality. This could be likened to tuning to a specific channel of reality. Castaneda describes the universe at large as consisting of filaments of energy. A being is an egg-shaped field of energy and some filaments pass through it and others do not. The filaments which intersect with the being are the sum total of realities accessible to the being.

All shape changing, travel between worlds and states of consciousness, etc. discussed by Castaneda derive from shifting the assemblage point. This can occur in a somewhat haphazard manner through the use of drugs but ultimately is something to be accomplished as an act of will.

The concept is specific to Castaneda. A somewhat corresponding concept in the Cassiopaea material is the notion of frequency resonance envelope or realm. Essentially all these concepts attempt to bring into words the relationship between consciousness and its external reality and the laws governing this reality.

See also

- [Realm](#)

Being called

"Being called" refers to the experience of the natural initiation of a Shaman who is "called" to a vocation by the gods.

This initiation of the Shaman occurs after a long period of preparation including much study. Certain characteristics of a future Shaman often include tendencies to nervous disorders and illnesses which are the "signs of election." Also an accident such as a fall, a blow on the head, or being hit by lightning can be a sign of election. However, being "called" and "choosing" are different. "Many are called; few choose to respond." Choosing to respond involves a long process of struggle; pain and suffering which results in the death of the ego while striving for rebirth as the Shaman - he whose head has been purified.

[Carlos Castaneda](#) differentiates between the true Shaman and others who seek magical power without having been called spontaneously. Those who seek to obtain powers for their own advantage become Dark Shamans or Sorcerers. The true Shaman or Warrior is one who practices to be Free.

See also

- [Shamanism](#)
- [Warrior](#)
- [Carlos Castaneda](#)

Discipline

In [Carlos Castaneda](#)'s writings, **discipline** is a key aspect of the path of the [warrior](#). For Castaneda, the word has special connotations that go somewhat beyond the dictionary meaning of the term.

Discipline is required for facing the [unknown](#). Discipline cannot be defined as strict adherence to outward forms or practices only. It has more to do with constancy of internal purpose, or fusing a [singular I](#), as it is called in the [Fourth Way](#). Because this process is internal and somewhat different for each, a strict external definition of discipline is not possible.

Discipline relates to freedom in that freedom or [free will](#) is meaningless if the person does not have internal consistency. Freedom in the material sense means little more than the possibility to follow external stimuli, in other words to indulge in whatever [mechanical behaviors](#) happen to attract one's [little 'I's](#) at a given time. Spiritual freedom, having to do with a truly [unconditioned choice](#), free from coercion, personal interest or considering, is meaningful only when the person has a certain amount of discipline, i.e., internal consistency.

See also

- [Warrior](#)
- [Free will](#)
- [Aim](#)

Fulcanelli

Fulcanelli is inextricably linked to the modern idea of alchemy. Fulcanelli is only known through his books, *The Mystery of the Cathedrals* (*Le Mystere des Cathedrales*) and *The Dwellings of the Philosophers* (*Les Demeures Philosophales*), first published in French in Paris in 1926 and 1929 respectively.

The books were published by Fulcanelli's pupils, Eugene Canseliet and Jean-Julien Champagne. Many claim to have met Fulcanelli but since the two books are the only definite link to his identity, and these two are the ones through whom these books came to be published, all these claims are inherently improvable.

Also, considering Canseliet's and Champagne's known writings, Fulcanelli's text cannot be attributed to them. The text bespeaks a mastery of symbology, architecture, art and history and an exceptional intellectual clarity and refinement of expression. The same feat has not been duplicated since. There are rumors of a third book, *Finis Gloria Mundi*, but this appears never to have been published.

In *Le Mystere*, Fulcanelli interprets messages encoded in the architecture and sculptures and reliefs of the French Gothic cathedrals. It appears that Fulcanelli cannot have inferred his expositions of alchemy from the art itself, rather he is using this art as a springboard for discussing a field of knowledge that he has been separately initiated to.

The most quoted passage of Fulcanelli is the analysis of the symbols of the cyclic cross of Hendaye, added at the end of *Le Mystere* in a subsequent edition. This passage discusses a double catastrophe to befall the world at a future time. This passage makes clear allusions to the end of a world age and a re-emergence on the other side of the change in a world created anew. This is among the more explicit references to something comparable to the Cassiopaeon concept of [the Wave](#).

There is an account of Eugene Canseliet having met Fulcanelli at a castle in the Pyrenees in 1954. This account described Fulcanelli as having acquired both male and female characteristics and other oddities of circumstance. However, upon Canseliet's return, events were only remembered as if through a hypnotic veil.

In his *Fulcanelli: His True Identity Revealed*, Patrick Rivière, a student of Canseliet's, determined that Fulcanelli's true identity was Jules Violle, famous French physicist.

[Laura Knight-Jadczyk](#) discusses the subject of alchemy in the [Grail](#) and [Wave](#) series. The general conclusion is that alchemy is a branch of the science of spiritual transformation and access to higher densities but that any materialistic or literal interpretation of the symbols was bound to lead one astray.

Further readings

- [The True Identity of Fulcanelli and The Da Vinci Code](#)
- [The Grail Quest and The Destiny of Man I](#)
- [Fulcanelli and Gurdjieff](#)



French physicist Jules Violle, also known as the alchemist Fulcanelli

- *Mystery of the Cathedrals*
- *The Dwellings of the Philosophers*
- *Fulcanelli: His True Identity Revealed* by Patrick Rivière
- *Happy Birthday, Fulcanelli*

See also

- *Alchemy*
- *The Zelator*

Impeccability

[Castaneda](#) uses this word to describe the virtues of a warrior. Impeccability is the systematic, correct and efficient use of energy. To understand the word, we must see it in the context of Castaneda's writings and system of values.

Impeccability is related to being free of self-importance, being internally streamlined, unambiguous, in control of self. On one hand the impeccable warrior is traveling light, without carrying baggage of assumptions, preconceptions, beliefs, internal considering and so forth. We could say Impeccability has to do with being an empty vessel that can receive higher influences, although Castaneda does not quite put it in these terms. On the other hand, the warrior practicing impeccability has a definite path and is in no way a random or arbitrary entity. Impeccability is a combination of commitment to a path and flexibility and acuity of observation and freedom of choice.

See also

- [Carlos Castaneda](#)
- [Discipline](#)
- [Self-importance or self-love](#)
- [Warrior](#)

Nagual

The word **"nagual"** belongs to the Nahuatl language. Also known as Mexican language, Nahuatl was the language spoken by the people now known as Aztecs and their predecessors (the Colhua, Tecpanec, Acolhua, and the Toltecs).

Nagual is the counterpart of tonal. Together, tonal and nagual are the two sides of the duality always present in the vision of the world of many indigenous peoples of Mexico.

In Aztec mythology, a Nagual was a totemic or tutelary spirit in the shape of an animal or a plant. Every god and human had his personal Nagual with whom he shared his fate until death.

The term was used by [Carlos Castaneda](#) in his books to describe a person who is able to lead people to new areas of perception. Currently, the term "nagual" is being used to describe a shaman or one who follows a path of knowledge such as the Toltec Path of Don Miguel Ruiz.

In Castaneda's works, nagual is the title or epithet of Don Juan and later Castaneda himself. Besides being a title or function of a person, nagual refers to the idea of the unknown and unknowable. Nagual in this sense is the sea of possibility that surrounds all forms. It is intrinsically beyond form. If something can be named, it is not the nagual, it is a part of the tonal. Nagual is beyond description. We could compare it to the Eastern Tao in the sense that anything that can be described is not it. We could also compare it to the Ungrund of Jacob Boehme. In more modern terms, we could compare the nagual to the zero point field. All form, whether of thought or of matter is tonal, whether it be known to or knowable by man. Only the absolutely unbounded is the nagual.

Red Elk, an Inter-Tribal Medicine Man, who is a self-described half-breed Native American/white, of both the BlackFeet and Shoshoni Nations, sees the human totality as consisting of three aspects -- body, soul, and spirit. The first, second and third attentions that Carlos Castaneda talks about in his writings may also correspond to these three aspects of the human totality. The first attention may refer to the attention governing the physical body, the second attention may refer to that attention which relates to the human soul and the third attention may refer to that attention that relates to the human spirit.

According to Red Elk, modern day Christianity erroneously equates spirit with soul. Spirit, says Red Elk, is the true Nagual and the Nagual is distinct from the soul. The Nagual, according to Red Elk, is what Christians call the spirit.

The Nagual most likely corresponds to the Sanskrit term Purusha or "pure consciousness." However, direct correspondences between similar terms in different systems of thought can never really be exact.

If the Nagual can be considered the spirit, then it is the Nagual that connects the human totality with that creative power that endows man with that proud title "Made in the image of God."

According to Red Elk, The Nagual is that part of the human totality which reincarnates and it is not the soul that reincarnates. He views the soul as something that must be formed anew within each life. He sees the soul as a mind that has organized itself into a fully functioning independent unit. A fully formed soul would correspond

to a fully transformed mind. In other words, a fully formed soul is a mind which has been transformed into an organized and balanced unit so as to be able to "receive the spirit" and become a functional instrument of the Nagual.

Another way to say it is that the soul is a stable energetic structure that evolves out of mind, which reconciles the world of spirit with the world of matter, and is able to channel energies of a higher order into our present moment of experience.

The Nagual may correspond to the word "Geist" as used by Hegel, which gives Man that "latent potential" to form a human soul which would allow him to receive the Great Spirit, which makes him truly "in the image of God." The Nagual is the uncreated in the created, the impossible latent in the possible that gives Man his soul potential to form a living soul and receive the Great Spirit allowing him to spiritualize the existing world while simultaneously allowing him the possibility of realizing his own essential nature as a human being.

Thus, from Red Elk's particular perspective, it is the Nagual, our "soul potential," which really reincarnates from life to life and the actual soul must be formed anew in each separate life.

Don Juan in Carlos Castaneda's book *Tales Of Power* speaks of the nagual as:

"The nagual is the part of us which we do not deal with at all. The nagual is the part of us for which there is no description--no words, no names, no feelings, no knowledge. It is not mind, it is not soul, it is not the thoughts of men, it is not a state of grace or Heaven or pure intellect, or psyche, or energy, or vital force, or immortality, or life principle, or the Supreme Being, the Almighty, God--all of these are items on the island of the tonal"

See also

- [Carlos Castaneda](#)
- [Tonal](#)

Predator's mind

The **predator's mind** is Carlos Castaneda's term for that which aligns man with the **thought center** of service to self.

In *The Active Side of Infinity*, Don Juan tells Castaneda of the Earth being invaded in the mists of time by creatures of condensed darkness, the so-called "Flyers", which use man as food.

The key idea is that these cosmic predators gave man their own mind. This is reasonable in light of much other material. At the human level, a system based on exploitation and consuming and control is seen to shape people in its own image: The slave tends to dream of becoming a master rather than of abolishing slavery. Any organization based on dominance naturally takes the form of a pyramid with few at the top and most at the bottom. For man to be the bottom or in some cases intermediate level of such a system, man must have the attributes of the dominators, only at a reduced scale.

At the metaphysical level, many channeled sources point out that while 'higher' service to self beings eat what they can, energies emanating from service-to-others-oriented beings are not edible.

Castaneda's writings in large part deal with ways of claiming one's own in terms of energy and free will from such a system. The battle is in large part internal. One must unmask and stand up to one's internal predator first. Otherwise, one's external actions, even if well motivated, take place in the paradigm and mode of the predator.

The internal predator can be extremely subtle. Still, it has some general recognizable characteristics: Castaneda puts it as follows:

"They [the sorcerers of ancient Mexico] discovered that we have a companion for life. We have a predator that came from the depths of the cosmos and took over the rule of our lives. Human beings are its prisoners. The predator is our lord and master. It has rendered us docile, helpless. If we want to protest, it suppresses our protest. If we want to act independently, it demands that we don't do so." [...]

"You have arrived, by your effort alone, to what the shamans of ancient Mexico called the topic of topics. I have been beating around the bush all this time, insinuating to you that something is holding us prisoner. Indeed we are held prisoner! This was an energetic fact for the sorcerers of ancient Mexico." [...] "They took over because we are food for them, and they squeeze us mercilessly because we are their sustenance. Just as we rear chickens in chicken coops, *gallineros*, the predators rear us in human coops, *humaneros*. Therefore, their food is always available to them." [...]

"I want to appeal to your analytical mind...Think for a moment, and tell me how you would explain the contradiction between the intelligence of man the engineer and the stupidity of his systems of beliefs, or the stupidity of his contradictory behavior. Sorcerers believe that the predators have given us our systems of beliefs, our ideas of good and evil, our social mores. They are the ones who set up our hopes and expectations and dreams of success or failure. They have given us

covetousness, greed, and cowardice. It is the predators who make us complacent, routinary, and egomaniacal.” [...]

”In order to keep us obedient and meek and weak, the predators engage themselves in a stupendous maneuver-stupendous, of course, from the point of view of a fighting strategist. A horrendous maneuver from the point of view of those who suffer it. They gave us their mind! Do you hear me? The predators give us their mind, which becomes our mind. The predators’ mind is baroque, contradictory, morose, filled with the fear of being discovered any minute now. ”I know that even though you have never suffered hunger, you have food anxiety, which is none other than the anxiety of the predator who fears that any moment now its maneuver is going to be uncovered and food is going to be denied. Through the mind, which, after all, is their mind, the predators inject into the lives of human beings whatever is convenient for them. And they ensure, in this manner, a degree of security to act as a buffer against their fear.”

Castaneda further explains that infants are born with a glowing coat of awareness and that this is what the predator eats, to the point where only a narrow fringe is left. This narrow fringe is sufficient to keep man alive. This narrow fringe is man’s self-reflection, where man is irremediably caught.

From the book:

By playing on our self-reflection, which is the only point of awareness left to us, the predators create flares of awareness that they proceed to consume in a ruthless, predatory fashion. They give us inane problems that force those flares of awareness to rise, and in this manner they keep us alive in order for them to be fed with the energetic flare of our pseudoconcerns.

From Don Juan:

”[The sorcerers of ancient Mexico] reasoned that man must have been a complete being at one point, with stupendous insights, feats of awareness that are mythological legends nowadays. And then everything seems to disappear, and we have now a sedated man.” [...]

”What we have against us is not a simple predator. It is very smart, and organized. It follows a methodical system to render us useless. Man, the magical being that he is destined to be, is no longer magical. He’s an average piece of meat. There are no more dreams for man but the dreams of an animal who is being raised to become a piece of meat: trite, conventional, imbecilic.” [...]

”The only alternative left for mankind,” he continued, ”is discipline. Discipline is the only deterrent. But by discipline I don’t mean harsh routines. I don’t mean waking up every morning at five-thirty and throwing cold water on yourself until you’re blue. Sorcerers understand discipline as the capacity to face with serenity odds that are not included in our expectations. For them, discipline is an art: the art of facing infinity without flinching, not because they are strong and tough but because they are filled with awe.’) ”Sorcerers say that discipline makes the glowing coat of awareness unpalatable to the flyer...” [...]

”The grand trick of those sorcerers of ancient times, was to burden the flyers’ mind with discipline.

They found out that if they taxed the flyers' mind with inner silence, the foreign installation would flee, giving to any one of the practitioners involved in this maneuver the total certainty of the mind's foreign origin. The foreign installation comes back, I assure you, but not as strong, and a process begins in which the fleeing of the flyers' mind becomes routine, until one day it flees permanently. A sad day indeed! That's the day when you have to rely on your own devices, which are nearly zero. There's no one to tell you what to do. There's no mind of foreign origin to dictate the imbecilities you're accustomed to. "My teacher, the nagual Julian, used to warn all his disciples," don Juan continued, "that this was the toughest day in a sorcerer's life, for the real mind that belongs to us, the sum total of our experience, after a lifetime of domination has been rendered shy, insecure, and shift. Personally, I would say that the real battle of sorcerers begins at that moment. The rest is merely preparation." "The flyers' mind flees forever," he said, "when a sorcerer succeeds in grabbing on to the vibrating force that holds us together as a conglomerate of energy fields. If a sorcerer maintains that pressure long enough, the flyers' mind flees in defeat. And that's exactly what you are going to do: hold on to the energy that binds you together."

Castaneda's account is on many points in substantial agreement with other tradition. We will briefly compare Castaneda with other sources discussed in this work:

- The invasion of the predators would roughly correspond to the [fall of man](#). The [Cassiopaeans](#) have spoken of man finding himself cut off from former capabilities, as if amnesiac after a head injury, all this reflected in the scrambling of DNA. The choice of increased physicality and service to self essentially amounts to even inviting the predator's mind into one's own.
- [George Gurdjieff's](#) "organ kundabuffer" approaches the theme from another angle. There, the organ is forcibly installed into man in order to generally anesthetize him against reality and see the insignificant as great and the great as insignificant. This event too is depicted as taking place at the very beginning of man's existence on Earth, in response to a cataclysmic situation. Again, we have radical shift of perception and cataclysm together.
- In *Beelzebub's Tales*, we have the constant theme of vibrations being required of the Earth. When man would not produce the right quality consciously, nature shifted the circumstance to cater for accidental shocks which would provide the required amount of flashes of awareness, or 'higher hydrogens.' The predator feeds man problems and crises upon crisis. [Castaneda] 'Planetary influences arrange for wars and catastrophies simply to obtain required vibrations' [Gurdjieff] Man may also play his role consciously, at least in theory, and thus be free from these arbitrary influences and serve the universe in another manner, suggests Gurdjieff.
- "Man is born sane and spoiled by contemporary education, inculcated with the 'values' of ego, hypocrisy, self-calming, empty wiseacrings, vanity and self-love." [Gurdjieff] "When man reaches adult age, only the fringe of the glowing coat of awareness is left, barely covering the toes. This fringe is the center of self-reflection, the only awareness left to man." [Castaneda]
- The Cassiopaeans and [Ra](#) speak of man's consciousness being food in many places. In order not to be food, one needs to change internally. These sources call this alignment with STO and objectivity,

Castaneda calls this discipline, impeccability, being a warrior fighting to be free. Gurdjieff calls this objective reason, Impartiality, acquiring being and objective conscience and being as a man ought to be.

The parallels go further. Castaneda's 'sorcerer', having caused the predator's mind to flee, is akin to Gurdjieff's description of the [real I](#), when it is first glimpsed through the veil of the false personality. It is small, insecure, unsteady and shifting. Nurturing this and bringing the personality into unity through [fusing it](#) with [shocks](#) is a characteristic of all the paths discussed here.

See also

- [Fall of man](#)
- [Objectivity](#)
- [Food for the Moon](#)
- [Paying all in advance](#)

Shamanism

Shamanism is a common name for native ancient spiritual practices found throughout the world. Shamanism is usually found in a tribal society and is a cultural institution with definite forms and traditions but does not generally have all the formal or ritual baggage of organized religion.

The most authentic survival of shamanism is probably found in Siberia, a living tradition well into the 20th century.

The shaman may have been a woman in the earliest times, although both men and women have performed the function. Generally, the shaman is the spiritual defender of the tribe, a spiritual warrior who defends the integrity of the people against illness and negative spiritual forces. The shaman's function usually combines priest and healer into one. The shaman is often chosen at an early age based on heredity or by a child showing mystical experience or spiritual gifts. The shaman's craft is passed by direct instruction and confirmed by initiation.

Shamanistic practice often includes an idea of the [world tree or axis of the world](#), bridging between a lower and a higher world from the world of man. Animal spirit guides are often associated with shamanism. The shaman may either descend to the world of the dead or the world of animals or ascend to a realm of gods in a trance state. The trance is sometimes brought about through the use of hallucinogens, but it may also be the result of mental concentration, drumming, and/or other techniques. The shaman contacts the [archetypal](#) level in order to effect a cure or bring needed knowledge to the tribe. The shaman's journey is an enactment of the [heroic journey](#) into the unknown in order to bring new vitality to the world. The shaman is a sort of living bridge between worlds.

The FotCM proposes that some forms of shamanism are the most authentic survival of ancient spiritual practices and knowledge from prehistoric times. Shamanistic practices may record echoes of the megalithic cultures and the times of the [goddess](#) worship and the splitting between the [circle and pyramid peoples](#). It seems that the psychic powers of the shamans of old have atrophied or much knowledge has been lost. Since shamanism relies on oral transmission and direct instruction, much may indeed be lost. Furthermore, tradition seems to indicate that a specific genetic constitution is needed. The FotCM's research and the [Cassiopaeon](#) material indicate that also genetic factors necessary for the shaman's powers may have become very rare or altogether lost. The decline of ancient shamanism started around the time of the introduction of organized religion, around 4000-2000 BCE by mainstream reckoning, although the traditions survived near to our day in isolated parts of the world. It is possible that shamanism retained fragments of knowledge after the collapse of a previous global civilization such as [Atlantis](#). This would in part explain the similarities found throughout the world.

Mircea Eliade's book, *Shamanism: Archaic Techniques of Ecstasy* is a comprehensive study of shamanism worldwide. [Laura Knight-Jadczyk](#) discusses shamanism extensively in *The Wave Series*.

See also

- [Axis mundi](#)
- [Circle people vs. pyramid people](#)
- [Goddess](#)
- [Heroic archetype](#)

Further reading

- *[Shamanism: Archaic Techniques of Ecstasy](#)*
- *[The Wave Series](#)*

Stalking

”Stalking” is used in various different meanings. [Castaneda](#) uses this in reference to the warrior’s virtues of forbearance and timing. The meaning of waiting for the opening implied by stalking becomes quite clear in the context of the [petty tyrant](#).

The term implies however more than hunter’s skill and patience in relation to an external situation. The same or similar approach can be taken towards the internal predator. One can deliberately irritate this part of self by denying to give in to its habits and demands. The [”predator’s mind”](#) becomes quite obvious under stress.

The term is also sometimes used to describe what the ”control system” or ”matrix” does in relation to humanity. The cosmic predator stalks humanity, setting it up and keeping it stressed, keeping it in reacting mode, faced with constant new crisis so as to stay one step ahead and elicit a predictable emotional reaction, as from an animal stalked by a predator. Fomenting wars, various tactics of divide and conquer and economic manipulation are examples of this. These should not be seen as the direct work of the alien predatory presence but these do play into the hands of 4D STS.

See also

- [Predator’s mind](#)
- [Petty tyrant](#)
- [Warrior](#)

Tonal

In [Castaneda](#), **tonal** is the term designating any entity or object or division of creation. If it can be named, it is tonal. The universe belongs to tonal, spirits belong to it, God, whatever this be, is also tonal. Only the absolutely unnameable, unbounded, unconditioned substrate of all which is is nagual, the opposite of tonal. This is reminiscent of the Taoist dictum: "If you can name it, it is not Tao."

See also

- [Nagual](#)

Unknown and unknowable

[Castaneda](#) divides the super-sensible world into the unknown and unknowable. The unknown can, in principle, be known and interaction with it, difficult and frightening as it may be, can be enriching and ultimately invigorating. Cultivating the virtues of the warrior prepares one to face the unknown.

Interaction with the unknowable is simply ill-advised and opens the door to dangerous psychic phenomena, such as possession.

See also

- [Carlos Castaneda](#)
- [Warrior](#)

Warrior

In [Carlos Castaneda](#)'s books, the term "**warrior**" is used for a seeker of esoteric knowledge who works on himself in order to be free. The term "**sorcerer**" is sometimes used in a similar meaning but the emphasis is not so much on freedom as on power over others. The "warrior" concept is at the core of Castaneda's books, most things are seen through their relation to the path of a warrior as explicated by Don Juan Matus.

The warrior's journey is above all a journey of self-perfection. The warrior works to acquire and manifest specific qualities and virtues. The warrior is not a fighting man in the ordinary sense. The warrior's journey is not motivated by power, glory, serving God, country or tribe or any such thing. The journey is rather an end in itself, its own destination and reward. The journey may involve battles, internal as well as external, but the warrior chooses them in accordance with the journey's principle. The warrior is not a mercenary who fights for opportunistic gain or as a way of life. The warrior is rather a representative and seeker of a higher world. The power obtained by the warrior changes him and uses him, but he also uses the power. The power is an impersonal force of a spiritual, supersensible nature, the warrior is in a sense its representative on Earth.

The virtues of the warrior are control, discipline, forbearance, timing and will. These relate to proper use of attention and energy. The discipline is not mechanically following any fixed routine, it is the presence of mind needed to face impossible odds, that which is out of the ordinary. Forbearance is the capacity to wait, not to be overrun by emotion or be worn out by stress or fatigue. Timing is the recognition of the opportunity, the "cubic centimeter of chance," as Castaneda puts it. Control is the capacity not to react mechanically, to observe the self under the most demanding circumstances, without fear or resentment and with presence of mind.

These virtues are forged and tested in the encounter with the 'petty tyrant'. (See the article of this name for more.) Overcoming the petty tyrant is not the goal of warriorship but it is a step on the way, a test. The warrior does not fight to claim the petty tyrant's position for himself but for self-perfection and freedom seen as abstract goals separate from any specific self-interest. If the warrior by defeating a petty tyrant may bring freedom to others, this is a windfall benefit, engaging every petty tyrant for the purpose of making a better world is not the warrior's goal, the warrior has greater adversaries.

The ultimate adversary of the warrior is the "predator" which gave man the "[predator's mind](#)". This adversary is both internal and external. The external projection of the predator is found in the petty tyrant in all its forms. Beyond this, we may see the hyperdimensional forces controlling the planet as the adversary to overcome. Castaneda's term for this is 'flyer' or 'predator.' This corresponds to [fourth density service to self beings](#) in [FOTCM](#) parlance.

There exist multiple internal adversaries which seek to hinder the journey's progress at all stages and finally will bring the warrior's life to an end. The first ones have to do with self-importance. Energy is wasted in being offended, in internal considering, as [George Gurdjieff](#) would say. Together with this go complacency, cowardice, laziness, lack of self-control, miscellaneous pusillanimity and other common psychological traits. Only after having brought these under control can the apprentice be called a warrior.

But, the path of the warrior is beset by other challenges before he can claim to have become a man of knowledge. The temptations of power over others and of seeing the supersensible worlds come next. One may become

tyrannical, whimsical or lost in other worlds. Finally, old age will overcome the warrior. Death following a life well lived, dedicated to the path which is its own reward is the warrior's ultimate accomplishment and final battle. In a sense, all the virtues thus far cultivated are brought to bear in the final contest, the crowning act of the warrior. In a sense this represents the understanding that only impeccability, the correct usage of energy counts. Again, this represents the understanding that the warrior in the end may only use power over himself. This impeccability does not mean indifference to the world, it means finding one's specific nature and qualities and manifesting these as well as possible. The warrior makes his life a gift to a principle of excellence, so to speak.

The warrior's courage is not based on being mighty or powerful before the still more powerful infinite. The virtue is not conquer, it is to dare face that which is outside of normal parameters with humility and awe, yet maintaining oneself as a distinct being.

The warrior's virtues have to do with becoming a streamlined, elegant vessel that can perceive and access the higher worlds. These worlds are filled with various entities, sometimes well disposed, but often inimical. Castaneda paints no cosmic struggle between good and evil. The warrior is a traveler on a path and may do work that is of benefit to others or may fall and become a petty tyrant, having lost the spirit of adventure and having become obsessed by controlling the known instead of seeking the unknown.

The warrior is a seer, in Castaneda's world, one who interacts with the supersensible worlds. These worlds are divided into the unknown, which may eventually become known, and the unknowable, which is by nature beyond human grasp and generally dangerous. Not all seers are warriors: Some may use the spiritual world for controlling others, some may have no goal or consistency and care nothing about any practical application. A seer must be a paragon of sobriety and self-control in order not to be swept away, must realize his place and confront the unknown with the correct attitude.

The warrior is essentially a loner, one who lives in the world but is not of the world. Becoming a warrior entails a certain distancing from the world, not in the sense of becoming a hermit or monk but in the sense of clearing one's debts and attachments. As with Gurdjieff, the concept of 'paying for one's arising' is important. Recapitulation of one's history is intended to clear the body of past energy residues. Giving thanks and gifts where due is a form of purification and claiming one's freedom from past obligation.

Castaneda places little emphasis on the notion of network, although there are schools and lineages in Don Juan's world. The bulk of the literary work relates to Castaneda personally with only few mentions of other students.

The relationship of the warrior to society or tribe is not much emphasized. The warrior may live an everyday life but does not play any specific social role. The contract between the shaman and the tribe or that of the feudal lord with the people is not significant in Castaneda's writings. If such has been customary before, its time is past. The warrior is a being of few fixed allegiances. There can be schools and fellow travelers, if also rivals. Still, warriorship is by and large a matter of individual journey.

The classical hero goes into the unknown to retrieve a treasure, to achieve a quest and return something to the ordinary world. The shamanic ascent is similar. Castaneda's warrior is more on a one way journey, Don Genaro forever on the way to Ixtlan. This is not to say that the warrior would not render a service to the world,

but this service is not simple nor does it correspond to the world's expectations or commands.

The term warrior is applied to a man. For women on a similar journey, the term is "sorceress" or "witch". Castaneda writes little about women. They are either accessories to his love life which he paints in an intentionally farcical light or they are dangerous sorceresses intending him harm. Feminine versions of Castaneda's descriptions of his travels have since been published, see Florinda Donner-Grau, Taisha Abelar and Carol Tiggs for example. Castaneda does not have any concept of the knight and lady or of courtly love or polar opposites, as developed by [Boris Mouravieff](#).

Sorting out the authenticity of the claims of Castaneda or Carol Tiggs to having been personally directed by Don Juan is problematical. From the FotCM's standpoint, Don Juan is probably a composite of different real characters. Just as with Gurdjieff's sources, [Rudolf Steiner's](#) mysterious teacher, the identity of [Fulcanelli](#) and other such questions, we note that it is best that the writings and teaching stand on their own merit. Literal biographical exactitude is not to be expected. The worth of the concepts and models is found in their application, not in their pedigree.

See also

- [Carlos Castaneda](#)
- [Petty tyrant](#)
- [Impeccability](#)
- [Assemblage point](#)