

# The Anti-Nihilist Manifesto

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*ni·hil·ism [nahy-uh-liz-uh m]*  
*Philosophy.*

- a. an extreme form of skepticism: the denial of all real existence or the possibility of an objective basis for truth.*
- b. nothingness or nonexistence.*

## *Acknowledgements*

I would like to thank all my friends and family, Nietzsche, my Chinese teacher, YHWH and everyone who assisted me in my life, allowing me to create this work.

This book is dedicated to the ALL and is for ALL to enjoy.

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## *Preface*

Why is the world so seemingly in disarray? Why has mankind degenerated to a race of savages who wage wars of vengeance and crimes against humanity? Why does mankind host chaos and ignorance in their hearts? Why has the suffering of this world become so inconceivably massive? Our civilizations have become blind to nature and awareness of instinctual goodness. Many modern civilizations are on a suicide course: global climate change is beginning to take its toll. Our population is spiraling towards un-sustainability. There are more outbreaks of famine, disease and global warfare than ever before. We need to awaken ourselves to prevent further chaos from ensuing.

What are the hidden secrets of the Freemasons, the Rosicrucians, and other such secret societies that have persisted throughout time? Could they be the keys to fixing our planet, or are these organizations themselves blind to the truth? Why have the hidden truths of mankind been guarded by only a select few for so long? What is so crucial about the secrecy of noble truths that can enlighten people away from conspiracy theories, hate and insanity? *A great disease has enveloped the world, infecting humanity through ignorance, and it is time to spread the truth.*

I believe I have been revealed the truth. In turn I will unveil it for you. For now, I suggest you remain agnostic to spiritual powers, i.e. the fifth elements of the world's philosophies: the alchemist's gold, the Daoist's 氣, the Vedantic Kundalini, the Christian's gnosis, the Buddha's enlightenment, Muhammad's revelation, and the *Wille zur Macht* of Nietzsche. I suggest that you do not believe in any of the spiritual powers associated with the world's religions and philosophies until you experience them yourself. But most importantly, I wish that you will also be revealed truth upon completing this book.

## *Introduction: How to see the Problem*

1.

Where did faith in nothingness begin? For this we have human thought to blame. Over the course of this work I will show that Nietzsche is correct in his association with the lord of fear and punishment most today often call “God,” as an elaborate act of resentment spurred on by vengeful and seemingly powerless Semitic tribes such as the Pharisees. However, Nietzsche often neglects the polytheisms which created the oppression, and does not explain nor defend the mysticism with which Jewish tribes such as the Essenes wielded. I have found that these oft neglected mystical beliefs are the answer to a world which has put faith in a false representation of “God”. Thus, this work will prove Nietzsche’s polemical assault on religion, while offering a replacement. To begin, let us start off by briefly reflecting on Jewish mysticism alongside the great polytheisms and mythic civilizations of the ancient world.

2.

The starry heavens are the impetus for mystical belief systems. Of course there is but only *some* truth in the planet Mars for example actually being the embodiment of war, what must not be forgotten is the simple fact that these early mystical ideas were at least justifiable! If Nietzsche was correct in his reservations against common Abrahamic theism, then when he wrote about the revaluation of morality, the act of supremely clever spiritual retribution which reportedly came from the Pharisees is the genesis of our age of generally faithless scientists and other types of nihilists of empty designators. Ancient civilizations, including the Essene sects of ancient Jewish mysticism, initially practiced a natural mysticism long since lost to the world of today. It is this natural mysticism which the two sides of today’s nihilistic civilizations are ignoring. Religious fundamentalists often look upon mysticism as “evil” and “blasphemous”, while scientists look upon it as a “superstition” and “primitive”. Furthermore, religious fundamentalists of many denominations place prohibitions upon science, prohibiting the deeply spiritual nature of mankind as well. All the while, the many scientifically-minded individuals in the world attempt to refute the fundamentalists, but in doing so, ignore this natural mysticism.

3.

These two poles of extremes, of atheism and of theism are not psychologically healthy. This is due to the fact that they are both wrong in their extremities and correct in their intentions. Atheists cannot prove or disprove that anthropomorphic deities of Judgment in a *supra-sensuous* afterlife do not exist. Nor can they prove the pantheism of the Kabala or Benedict Spinoza for example is completely doubtful.<sup>1</sup> They also cannot deny that they must suspend judgment when asked questions about what they cannot answer in the present moment often concerning the

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<sup>1</sup> In Spinoza’s *Theological-Political Treatise*, he states; “God is omnipresent and all things are open to him. If it were believed that things could be concealed from God, or if it were not realized that he sees everything, one might doubt, or be unaware of the uniformity of the justice wherewith he directs everything” The fact that Spinoza defines God as “omnipresent”, or “everywhere” is proof of a different type of theism, unknown to most today.

present developments of science itself. Similarly, theists cannot prove there *does* exist an external-creator-God of the universe and a heaven of bliss with pearly gates, because such myths are usually tautologies. However, they can try and prove to have contact with the sacred... but what is the “sacred”?

4.

The real argument at work here is faith—the atheist has faith in no creator and the theist has faith in a tangible creator, and neither side is correct. Both faiths are nihilistic in their reasoning. Nihilism, simply put, is the belief in nothing. Faith in entities external to the universe (whether an anthropomorphic deity or conceptual scheme) are all representations of nihilism. Faith in this manner cannot really exist. Not only are YOU part of this universe and not anything external to it, but there is no evidence for or against this type of belief. This is a theological error, inherited by the purposeful lies of the false prophets and transmitted like a disease through the religions and sects of religions and their concomitant governments both secular and sacred throughout time. Faith should actually mean: *the utmost respect for oneself and the emerging with the ALL, and all its radiant light of authenticity and nature. Worship the ALL and become a mouthpiece for the universe.*

5.

If faith should actually refer to an inner-directed awakening to union with the universe, then what does the common definition of faith refer to, other than the label I have given it—“nihilism”? Why is it nihilism in the first place? Religious nihilists everywhere would have us believe that faith is truly found in following an anthropomorphic God, external to oneself and one’s nature. This external existence will be thoroughly refuted in chapters I and II. Secular nihilists would have us believe that all “spiritual” claims are false and they will be dethroned in chapters III and IV. For now, let us define nihilism further: The very definition of nihilism serves to refer to beliefs in nothing, but this still can sound misleading, and even confusing, but in reality it is quite simple. Recalling Heidegger’s rephrasing of the term “nihilism” in his four Volume *Nietzsche*, the metaphysical example supra-sensuous theism sets is what he calls “hidden nihilism,” let me explain: *belief in nothing, can also refer to a belief in something that has no referent, and is disguised as something but is really nothing. So, considering that anthropomorphic deities simply cannot be proven to exist in the rational world, they are then nihilism.*<sup>2</sup> This is the nihilism of falsely attributing the existence predicate to an object lacking any or unknown truth-value. Let us go over this again. The prefix “nihil” in Latin means “nothing”, this word evolved into “nihilism” in English. When adding the suffix “ism” in English the word literally means; “nothing-doctrine”, or “nothing-system-of-belief”. This word itself might seem contradictory—to have a belief or doctrine it has to be *of something*. Nihilism is a term used not necessarily to denote false belief systems and doctrines (because these systems could still have truth in them), but is used instead primarily for beliefs that have a designator with no referent. For example, nihilism is a belief in an object that does not exist. In the case in believing in nothingness—we have nihilism. In the case of invalidating *all* spiritual claims—we have nihilism. In the case of belief in an anthropomorphic God—we have nihilism. In the case of an eternal realm of form in an extra-universal, supra sensuous afterlife—we have nihilism.

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<sup>2</sup> Heidegger, Martin. *Nietzsche Vol. I-IV* (New York: HarperOne) 1991.



6.

This book may be read in many different fashions. So I suppose you will read this book however you like. I have a warning for the reader though: there are sections of the book, which are particularly interesting and bound to generate a host of emotions, such as hate, anger, love, equilibrium, or even skepticism. Chapter I is devoted towards identifying the philosophical problems with the world at large. Chapter II is designed to start setting the groundwork for a new view on religion and the world. Chapter III is devoted to fixing the problems of Chapters I and II through unification theories and the philosophy of cosmology. Chapter IV is devoted to awakening the individual to union with the universe. Chapter V is for proving the proofs for the solution and should be viewed only as but a few examples from the infinitude of possibility. Chapter VI, the poetry, is a mystic's quest for the Holy Grail. And Chapter VII is the mystic's tools for the craft of Magick, though revised and reworked for our modern sensibilities. I recommend reading the work from beginning to end in that order. The latter sections of the book are inconceivable without the beginning sections. You must understand; the nihilists of the world will surely have enmity, curses, and false prophecies regarding this work. So, if exegetical mistakes are made in interpreting this work, the goal of eradicating nihilism will fail. The surgery will be unsuccessful.

## Chapter I—The Problem

*“The story of Abraham contains therefore a teleological suspension of the ethical. As the individual he became higher than the universal. This is the paradox which does not permit of mediation.”<sup>3</sup>*

—Søren Kierkegaard

1.

Dualistic realms posited outside our comprehension to satisfy a false need to retain an eternal self, identity and image is the type of faith I claim to have denied— *this denial is the solution to the problem*. Faith in the internal verisimilitude of being—*coming to an understanding of which is my goal*. But how do we reach this goal, and how can we truly adopt this respective great internal strength and self-affirmation? Identifying the problem is step one, curing its viral implications is step two.

There were four noble truths for the Buddha, the first the problem, the second the cause of the problem, the third the ability to recognize the problem, and the fourth the cure to the problem. Perhaps the Buddha was right in this approach for *his* time (well over two-thousand years ago). Yet, something is lacking in this four-fold instruction manual for understanding suffering today (besides the fact that there really is no problem—*the true understanding*—as suffering itself never really ceases). There is a minor problem laden in the second truth. The cause of the problem, called Taṇhā or “craving,” is not the cause of the problem anymore. You see, in the Buddha’s time suffering was seen to be mostly the problem of the individual, not necessarily that of one’s society. Although there was surely political corruption and theological problems with Hinduism and other religious ideas at the time, they were simply not as great a threat as the problems of today. To quantify this would be impossible. But I will persist in this claim—Hinduism, like Babylonian worship of the seven celestial orbs, was polytheism in most cases. Hence, its intentions were good and not purely a manipulative lie. The impetus for these polytheisms was the starry heavens—and it is this which must be understood. In today’s day and age the problem has taken a different form. *You, fair denizen of the wasteful land you call “the civilized” world, you are infected with a far more virulent virus than the simple Hindu thirst for existence and the societal hunger for material and physical dominance! You, my friend, you are infected with a once deliberate, now forgotten lie, originally designed to harm you!*

2.

This lie is of course that of the Abrahamic. These metaphysics and moralities were rightly impugned by Friedrich Nietzsche (1844-1900 C.E.). Perhaps for a bit of romantic period shock value and in consideration of hardnosed Germans, Nietzsche gave his quest for anti-nihilism, an “immoralist” title. This does not mean complete “amorality” or “moral nihilism” necessarily, as is widely read and inserted into the work. True, as we shall see later, amoral actions are necessary at times. Yet, that is only part of what Nietzsche means by “immoralist”.

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<sup>3</sup> Lowrie, Walter tr. *Søren Kierkegaard Fear and Trembling and the Case of Adler* (New York: Everyman’s Library) 1994. p. 57

What he truly understands this to mean, is *supra-moral*, or outside of the common Abrahamic morality. The morality of masters, according to Nietzsche is the morality of power and victory.<sup>4</sup> This one must contrast with the mainstream Christian and Abrahamic morality which, according to Nietzsche is spawned from pure hatred and resentment, and thus weaker, designed by man to forbid amoral actions even if they are for the ‘good’.<sup>5</sup>

Although clearly not an expert in Eastern religion and philosophy, Nietzsche saw opportunities in Buddhism which the Christian world could not understand. The Buddhist teachings embraced a will to one’s own responsibility to improve—a will to freeing thought to a certain extent. Between Buddhism and Christianity, the former has been handed down in a less altered manner. Even though religious historians are still uncertain as to the precise date of the historical Buddha’s arrival, Buddhist scripture and culture survives in purer form and is clearer in intent. Buddhism lacks some of the unauthentic impurities which have plagued Christendom from translation to redaction, to institution to translation again and again. Nietzsche states:

*Zum psychologischen Problem des Christentums. –Die triebende Kraft bleibt: das Ressentiment, der Volksaufstand, der Aufstand der Schlechtweggekommenen. (Mit dem Buddhismus steht es anders: er ist nicht geboren aus einer Ressentiments-Bewegung. Er bekämpft dasselbe, weil es zum Handeln antreibt.)*

*Diese Friedenspartei begreift, dass Verzicht leisten auf Feindseligkeit in Gedanken und That eine Unterscheidungs und Erhaltungsbedingung ist. Hierin liegt die psychologische Schwierigkeit, welche verhindert hat, dass man das Christentum verstand der Trieb, der es schuf, erzwingt eine grundsätzliche Bekämpfung seiner selber...<sup>6</sup>*

*On the psychological problem of Christianity.—The driving force remains: the Resentment, the people’s uprising, the uprising of the underprivileged. (With Buddhism one sees its change. It is not born out of resentment-but movement. It fights resentment, because it drives action.)*

*This peaceful party [Buddhism] takes, that the renunciation of hostility in thoughts and deeds as a condition for preservation. Herein lies the psychological problem with understanding that has, halted understanding in Christianity, the impulse which created it forces one against it.*

Buddhism is understood by Nietzsche to be a much more realistic religion-system than that of Christianity. It provides a *greater vehicle* to awakening as its original intentions were not based on a treacherous lie. Although these original intentions were meant for a society approximately 2500 years in the past, the Buddha’s message was clear enough. The people followed dutifully ever since.

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<sup>4</sup> Nietzsche, Friedrich. *Der Genealogie zur Moral* (Germany: Reclams Universal-Bibliothek) 1988. Erste Abhandlung: „Gut und Böse“, „Gut und Schlecht“ pp. 13-45

<sup>5</sup> Ibid

<sup>6</sup> Nietzsche, Friedrich. *Der Wille zur Macht*. (Paderborn: Volmedia GmbH, Paderborn). 2002. P. 135 –translation my own

### 3.

The truth of mainstream Abrahamic religion lies in its creation out of the very revenge it preached against. As we shall see, the religions which comprise all Abrahamic religion, that is Judaism, Christianity and Islam, have been mangled since their birth. The skeptical inquirer might then ask: “why are these religions such dominant forces in the world today?” This is due to the plethora of paradisiacal promises each religion guarantees. Ranging from ecstatic splendor, to craving and gain, by their very nature Abrahamic religions promise so much more than Eastern thought. An afterlife of tranquility in immortality is juxtaposed with the possible elevation to the supra-sensuously divine. Besides being fixated on eternal existence or “eternalist” claims (Buddhist term for fixation on static existence and entities) and filled with nihilisms, they are very attractive. It is these promises which have retained the sovereignty of these religions and what has enabled them to attain such popularity and dominance. Pascal’s wager is an excellent example of the reasoning behind the popularity. Pascal’s wager essentially states that; if all you had to do to go to heaven was believe in God then it would be foolish to disbelieve because the costs of losing the wager would be detrimental.<sup>7</sup> Pascal attempted to appeal to his readers’ interests as opposed to providing persuasive ontological proofs (see: Anselm, Descartes). Pascal reduced the belief in the afterworld to a mere wager. Unfortunately, the promises fulfilled by this wager, can never be substantiated. There is simply no empirical evidence for supra-sensuous realms. Furthermore, there is no promise of bliss in the present existence of the practitioner of Abrahamic religion.

In sharp contrast, the religions of the East promise little but generally fulfill their goals in *this* life. Take into consideration historical Buddhism, which promises that “heaven” is attainable on this earth—at least once the meditator awakens to the realization that pain and bliss in the world are the same. Or Daoism which is most concerned with tapping into the mystical power of change and flux in *this* life. Let us not also forget Confucianism, where the “Heaven” spoken of is really a bestowing virtue of fate and principle—*Tian Ming* (天明)—as you might have guessed, this “Mandate of Heaven” is on earth.

Mainstream Abrahamic eschatology is the belief in the end times, the belief in rapture, popular Jihad, heaven, hell and the ability to live forever after a last judgment. These poisonous threats have all been used as tools for manipulation and not for true worship. They represent the creation of fear and awe in the individual, which only enforces the need for a comfortable afterlife of bliss and worry-free nothingness. In addition, mainstream Abrahamic supra-sensuous claims found in belief-systems like Pauline-Christianity and Islam, include the belief in a realm of damnation which is also used as a manipulative tool for instilling fear in the individual. Hell is posited as a possible afterlife, occurring (after death) to punish those who sin in this life. The fear they have is that which causes hell in this life! These myths have become reality!

In its original form, apocalyptic eschatology was a tool for oppressing tyrannical governments through a premeditated thirst for revenge and they were enacted by deception. However, after Constantine’s conversion and the First Council of Nicaea in 325 C.E., the

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<sup>7</sup> Blaise, Pascal (1623-1662C.E.) According to the Stanford Encyclopedia of Philosophy (plato.stanford.edu) “Pascal’s project, then, is radically different: he seeks to provide *prudential* reasons for believing in God. To put it crudely, we should wager that God exists because it is the *best bet*.” p. 1

“Christian” form of the disease became a tool for oppressing the citizens of the very tyrannical governments it was originally used to attack. Constantine reportedly had visions telling him he could conquer his enemies by painting his army’s shields with crosses. He won battles by appealing to the faith of his opponents. However, this strategy soon gave way. Nietzsche and Gibbon, the latter the author of the seminal *Rise and Fall of the Roman Empire*, cite this reversal of Roman policy on Christianity as the cause of the very fall of the empire itself. After, the elimination of Greco-Roman “paganism” in the empire, the Romans were left with a multitudinous Nordic threat. The paganism of the Germanic peoples was uncontrollable and eventually the Vandals, Visigoths and others were able to weaken Rome further. Gibbon states: “After the extinction of Paganism, the Christians in peace and piety might have well enjoyed their solitary triumph. But the principle of discord was alive in their bosom, and they were more solicitous to explore the nature than to practice the laws of their founder.”<sup>8</sup> The Romans began to fight against their instincts. This is the nature of this metaphysical revaluation on the individual. Why could the Romans not successfully fight off the northern menace? With this weakening fear instilled in the populace of Rome and the passivity of the misread example of Jesus, Roman soldiers lost their master morality, and preservation of power—which was now seen as an evil mentality in the eyes of those infected. When the morality of the master is replaced with those of the subservient slave, decisions based on power cannot be made without severe cognitive dissonance. When the Christian soldier on the battle field is posed to fight an enemy he is also posed to fight the commandment “thou shall not kill.” The previous thirst for power and victory is replaced with guilt and suffering, confusion and torment over the right thing to do in a world of hypocritical religious systems.

In Confucianism, fear is not the motivating factor for salvation. The goal is to be fearless. Thus fear is not a quality of righteousness or “*yi*” (義), the fundamental ethical character and motivational factor of Confucian morality. Righteousness as the state of goodness and action which corresponds to the natural inclination a superior being would have to rescue the endangered, to teach the ignorant, and to judge correctly, investigating things fully. Only the righteous are bestowed with the Mandate of Heaven, and their bliss occurs in *this* life. Stressing the importance of Righteousness, Mencius (approx. 372-289 BCE) states:  
魚我所漁也。熊掌我所漁也。二者不可得兼。舍魚而取熊掌者也。生亦我所漁也。義亦我所漁也。二者不可得兼。舍生而取義者也。<sup>9</sup>  
*“I desire fish, and bear paw I also desire. If I cannot obtain the two together, I will set aside the desire for fish and obtain the bear paw. I desire life and righteousness I also desire. If I cannot obtain the two together, I will let go of my desire for life in order to obtain righteousness.”*  
The quality of righteousness is to bestow upon the individual peace and harmony, so that they may spread wholesomeness. These Confucian religious-philosophical promises are true, perceivable, achievable and just. Yet, they are simply not as appealing as a complete package of selfish gain bestowed *after* this life. Naturally, beings who put all their stock in the afterlife, suffer more in this life, fear more in this life and hate more in this life. Ironically, though

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<sup>8</sup> Gibbon, Edward. *Rise and Fall of the Roman Empire*. (New York: The Modern Library) 2005. p. 957

<sup>9</sup> Legge, James. (ed.) *The Four Books* (Hong Kong) *The Mencius*—translation my own

expecting to see heaven, their behavior has already placed them in their own personal hells. Manly P. Hall states:

*“The early Christian theologians condemned nearly every normal attitude of mankind, advocating extreme practices and austerities that have produced a full measure of religious neurotics and worse. Regarded as sanctified souls, these abnormal people engrafted upon the main body of their faith attitudes and disciplines which, being the products of irrationality, only added to the general confusion. It is philosophically inconceivable, for example, that the Deity should advocate flagellation as a means by which the flesh could be mortified into a state of piety.”*<sup>10</sup>

Manly P. Hall, a sage from the Western tradition with outstanding spiritual attainment, refutes the Western nihilism in his own backyard throughout the vast corpus of his work. Speaking of “hell” in this life, one should call to mind, Simeon Stylites, St. Anthony, and Paul of Thebes and all the heroes of the early (non-Gnostic) church who bordered on the ridiculous. Take Simeon Stylites (390-459 C.E.) for example, a man “pious” to the “luxuries” of living who positioned himself upon a large pillar facing the sun. He subsequently, flagellated, starved and heat-stroked himself to “divinity”.<sup>11</sup> Consider Paul of Thebes (d. 341 C.E.) who when in his martyrdom was “tortured” by a “beautiful prostitute”; “At last by divine inspiration, he bit off his tongue and spat it out in her face as she kissed him...”<sup>12</sup> These suicidal saints, brought upon themselves visions and hallucinations through self-torture and allegedly performed miracles, granting themselves the title “enlightened”. This is not the route to salvation. This is not the route to wisdom, and this is not the route to true immersion into the true Godhead. Thus, Nietzsche asks: “what is the meaning of ascetic ideals?”<sup>13</sup> The real answer is that there is no meaning, they are ideals of nihilism.

#### 4.

*“I write to you, young people, because you are strong and the word of God abides in you, and you have overcome the evil one.” –First Letter of John 2:14*

What was the impetus behind the revaluation of Roman morality? Who inspired so many “saints” to torture themselves? St. Paul (“Anti-Christ” d.65 C.E.) is a huge contributor to this twisted and ugly valuation on master morality. Paul’s, or rather “Saul’s” vision of Jesus on the road to Damascus was a deliberate lie and manipulation scheme parallel to Constantine’s use of the shields painted with crosses after his alleged “visions”<sup>14</sup>(317 C.E.). Saul tells us that all we must do is simply believe in Christ and his “miracle” and we shall go to this illusory realm of bliss after this life. Saul aka St. Paul states: “For I handed on to you as of first importance what I in turn had received: that Christ died for our sins...”<sup>15</sup> This is called “atonement,” but in truth,

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<sup>10</sup> Hall, Manly P. *Essays on Ancient Philosophy* (New York: Penguin) 1929. p. 145

<sup>11</sup> Doran, Robert tr. *The Lives of Simeon Stylites* (Massachusetts: Cistercian Publications) 1992.

<sup>12</sup> White, Caroline tr. *Early Christian Lives* (London: Penguin) 1998. p. 76

<sup>13</sup>Nietzsche, Friedrich. *Der Genealogie zur Moral* (Germany: Reclams Universal-Bibliothek) 1988. p. 339 –Translation my own

<sup>14</sup> Constantine most likely used Christianity to win the battle against Maxentius—no one can substantiate a vision other than the recipient.

<sup>15</sup> Corinthians 15:3, *Holy Bible, The New Revised Standard Version*. (New York: Oxford University Press) 1989. P. 184



nothing is being atoned for. The Christian of today is often plagued with guilt and suffering. With a belief system centered on the simplistic proclamation of the divinity of Christ as the cornerstone of the teaching, morality and responsibility are taken away from the individual. This is the empowerment and rise of the most destructive sect of lies the world has ever seen.

It is understandable, this matter of hope in a higher power, this matter of submitting before a power that loves and cherishes your existence. It is an easier path to travel than that of self-fulfillment through mysticism and meditation. If St. Paul's interpretation of the divinity of Christ is correct, then the Christian truly is saved through simply believing. Who would not want to be delivered over to heaven with just a simple proclamation of divinity? As we shall presently explore, this is terribly unhealthy.

With responsibility and moral agency given up to powers that cannot be proven to exist, the work of St. Paul infects like a virus, and strips the victim of true nature and righteousness. Why are so many criminals Pauline-Christians? For those blessed with the innocence of ignorance it is understandable. Yet, why are there so many corrupted souls on this earth who believe they are "saved" because of a simple recognition of the divinity of Christ? Sins are never atoned for in this religion of great atonement. Consider the miraculous nature of this belief; God descends to earth after procreating with a woman immaculately (thus he created himself out of himself), only to sacrifice himself to redeem all his believers permanently. Or, in other terms: "God gave his only son" so that he may act like a cosmic sponge washing the world away from sin, and also true knowledge and autonomy. To be a Pauline Christian is to sin against the spirit in the worst degree. To this extreme, as a thoroughly Pauline Christian, it would not really matter if I killed innocent people, robbed banks, and led a life of criminal indecency... All I would have to do is believe in my heart that Christ died for my sins, and I would be saved during the end times.

Paul promulgated the resurrection myth and necromancer cult which has led the world of Christianity at large to believe in miracles of the sort that are completely incompatible with *all forms of physics and knowledge*. Yet, mankind, always choosing the path of least resistance, chooses Pauline Christianity as its answer and solution. The herd is in a stampede now. Preachers from all over the earth continue to blind our eyes, and act as a scourge for our ambitions. If there were ever a devil of Revelations fooling the entire earth it would be this treacherous spirit, of lazy, cowardly and weak consciousness. Throughout our world, Christ is believed to have died for our sins. And therefore, we cannot be held responsible for actions now. These invalid and unsound syllogisms would look something like this:

- 1) If I am a true Christian I proclaim the divinity of Jesus dying for my sins.
  - 2) I am a sinner (but I really believe that Jesus died for my sins).
- Therefore,
- 3) I am saved (even though I am a sinner).

Another one,

- 1) If I am a true Christian I am going to Heaven after I die.
  - 2) I killed forty-three civilians in an accident during the second Iraq War, but I believe in the divinity of Jesus
- Therefore,
- 3) I am going to heaven

*Paul was the true Anti-Christ of biblical times.* Let us not forget those statements in the First Letter of John in the Bible: “Who is the liar but the one that denies Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. No one who denies the Son has the Father; everyone who confesses the Son has the Father also.”<sup>16</sup> If the Son died at all, then the Father would have left him—denying the Christ within Him—*stay away from Saul!*

5.

In contrast with the “sacred” theology of the common-folk, the mysticism of the true Christian’s afterlife is quite simply losing one’s body and self into the ALL that is God—becoming one with the energy and spirit of the universe. It is not, retaining a unique self that reigns forever like an eternal form of identity. Identity in this sense is meaningless and is actually harmful for the process of enlightenment. The Buddha cautioned us about clinging, craving, attachment and desire. Hence, the monastery was important for stripping away the identity to allow for nirvana. When one has become enlightened they cease to exist in the ordinary sense, the sense that clings to the past, clings to who we think we are, and clings to people and material objects. The sage has given up their worldly pursuits, in favor of actions that purely benefit the ALL.

Before St. Paul, there was the malignant Plato (428-348 B.C.E.). Plato’s early work is dedicated to the separation of two concepts in Pre-Socratic philosophy: the concepts of *being* and *becoming*. The pre-Socratic philosophers who coined these concepts were Parmenides (5<sup>th</sup> cent. B.C.E.) and Heraclitus (535-475 B.C.E.). Plato trumped Heraclitus’ philosophy in favor of that of the great Parmenides without truly understanding the philosophy of either philosopher until much later in his life. Being the moral “tarantula” that he was, early on Plato utilized the denial of Heraclitus’ philosophy to better suit his moral divine command theory, and authoritarian views on metaphysics.<sup>17</sup> Plato’s early work is nihilistic and unhealthy for the philosopher.

Plato’s theory of forms separates being and becoming and allows for abstract entities to exist in a realm or supra-sensuous universe, outside of time and space. Based on this logic, I could claim that a centaur, a griffin, a basilisk or any other mythical creature really exists in some abstract sense, because I have the idea or “perfect form” of these creatures in my mind. Should another deny the Platonic conceptions of these mythical creatures, they will not be able to state their claim because in stating that one of these “forms” does not exist, they violate the laws of Platonic language. In other words, stating that basilisks do not exist is nonsense because we already have the idea or “form” of them in our minds. W.V. Quine states in relation to Plato’s non-being *aporia*: “This is the old Platonic riddle of nonbeing. Nonbeing must in some sense be, otherwise what is it that there is not? This tangled doctrine might be nicknamed *Plato’s beard*; historically it has proved tough, frequently dulling the edge of Occam’s razor.”<sup>18</sup> The 14<sup>th</sup> century philosopher William of Ockham is attributed with this principle of *parsimony* through the metaphor of trimming Plato’s beard. What this means is that when a theory in philosophy or

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<sup>16</sup> *Holy Bible, The New Revised Standard Version.* (New York: Oxford University Press) 1989. p. 259

<sup>17</sup> See *Also Sprach Zarathustra* for a discussion on the “Tarantulas”.

<sup>18</sup> Quine, W.V. “On what there is.” from *Quintessence* (Massachusetts: Harvard University Press) 2004. p. 177



science is convoluted, overly complicated and hard to understand, that is usually because it needs to be simplified or *trimmed down*, so to speak. Let us begin trimming Plato's beard...

Heraclitus had identified the nature of all things as change, and called it "becoming". Parmenides identified the nature of all things, as all things as a whole and called it "being". These two ideas are of course two sides of the same coin. For if all things are one (being), and all things are changing (becoming) they are both in a state of being and becoming. The terms themselves can be confusing. Take for example Mt. Everest; it is undeniably in a state of existence. In Parmenides' philosophy, existence or "being" is considered a unity, a monism, a whole of "being". Therefore, the existence of Mt. Everest is just one aspect of the nature of things as a whole. However, because the verb "to be" truthfully indicates that Mt. Everest is part of the ALL which is being, does not mean that Mt. Everest does not change. Even if the nature of all being is eternal in the sense that matter and energy cannot be created or destroyed, the notion of eternal being does not negate the inevitability of change. It is in mutability itself, where Heraclitus coined the concept "becoming". Identifying the *eternal* nature of change for everything that is, was and will be (the ALL of "being"), Heraclitus understood *being to mean becoming*. The "wrong-headed" and misguided early Plato simply did not understand this dual nature of reality and attempted to separate the two concepts.<sup>19</sup> Plato painstakingly laid out a plan of eternal forms which all beings had to aspire to in order to reach the "good" as he described. The world of becoming was separated from this realm of the "good"—in its transitory nature it was unfulfilling and sad. Death, decay and separation were all aspects of life which the young Plato could not bear. Therefore, he lied to himself and all his readers and students, prolifically writing about how in reality this world was an illusion and the realm of "forms" was true knowledge. Later in life, he realized his error. Aristotle (384-322 B.C.E.), a late student of Plato, writes in the *Metaphysics*: "Are there only sensible substances or also supra-sensible substances, and if the latter are they only Platonic Forms or also the mathematical entities? Thesis: both Platonic Forms and mathematical entities are absurd."<sup>20</sup>

The lines are blurry at points in the large corpus of Platonic writings which bear the traits of Plato's great ontological separation. In the *Phaedo*, myths about the river Styx and an eternal unchanging soul, clearly point in the ontologically-dualist direction. Yet, in other readings, such as the *Parmenides* (Late in life) the writing indicates a better realization of this blunder:

*"Now, what about each of these two parts of the one that is, oneness and being? Is oneness ever absent from the being part or being from the oneness part?" – "That couldn't be." – "So again, each of the two parts possesses oneness and being; and the part, in turn, is composed of at least two parts; and in this way always, for the same reason, whatever part turns up always possesses these two parts, since oneness always possesses being and being always possesses oneness."*<sup>21</sup>

As you can see, Plato himself eventually adopted the idea of oneness, and of the unity of being and becoming. It was St. Paul who was either ignorant of the later Platonic philosophy, or purposely utilized Plato's early mistakes to better manipulate the empire (Rome).

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<sup>19</sup> Nietzsche, Friedrich *Die Antikrist* (Köln: Könnemann Verlagsgesellschaft mbH) 1994.

<sup>20</sup> Lawson-Tancred tr., Hugh *Aristotle: The Metaphysics* (London: Penguin Books) 2004. p. 52

<sup>21</sup> Cooper, John M. Ed. *Plato, Complete Works*. (Indianapolis: Hackett Publishing Company) 1997. "Parmenides" pp. 359-396

Plato's totalitarian and primitive work, *The Republic*, is well known for this aforementioned drastic separation of the two concepts of being and becoming. This can all be found in a section usually referred to as "The allegory of the cave".<sup>22</sup> In this allegory, Plato explains again that "forms," or "true" knowledge are eternal, whereas corporeal existence is transitory and thus worthless compared to that of the eternal. Again, this is Plato's great error. Corporeal existence is true knowledge, and all knowledge contained therein is also transitory. Since we now know that being and becoming are the two sides of the ALL in itself, these "two worlds" are reconciled by the fact that eternal principles dwell within us in *this* world. We are not tapping into the powers of an afterworld or pure realm of being. For example, when one is learning a musical instrument and dedicates themselves to the art as a life-long ambition, there is usually no cessation of progress, no maximum goal –new knowledge and skill can always be obtained. Even when the musician grows old and no longer has the dexterity to play the way they used to, his knowledge of the instrument does not shrink or plateau unless he gives up, and is thus, always changing and developing. There can be no perfect "form" of playing the violin. For, as we have explored, knowledge of the instrument, like the aging and changing of the body, is also always changing. *There is no perceivable limit to this knowledge.* If there were a perfect form of the violin, this (like the idea of atonement) would again take the agency of perspective, taste and personality away from human beings. The form of "violin" and "good" in reality is *perspectival*, that is, relative to the individual in question. If Forms were not *perspectival*, human beings would cease being the eyes, ears, mouth and expression of the ALL. Humans would instead be conforming and striving to be a "perfect" Platonic form (which does not really exist).

Plato's "true" knowledge and "true" world can be best restated and re-explained as a transcendent plane of truth that can be understood only in *this* world, for it is part of *this* world. However, even then it cannot be eternal. If there truly was an eternal soul, what could possibly be eternal about it? Its phenomenological characteristics would always be in the flux of the being of becoming, growing and shrinking in power and perception. The Eastern, especially Chinese and Japanese philosophies do not base assumptions on the presupposition of an eternal soul. There really is no soul in the eternal sense here, something that transmigrates to an illusory afterworld (outside of space and time, the universe and of course reality). Merging with the universe after death is a *this-worldly* phenomenon. When the body decays and dies our matter and energy most likely merges with the ALL. It does not ascend, and continue to dwell in consciousness. Our consciousness itself must be seen as part of the mind of God the mind of the ALL, not as a distinct, unchanging and transmigrating entity.

Although idealizing Plato, the Neo-Platonists were much different than the early Plato. Following the later Plato, and the *oneness of the divine*, Neo-Platonists such as Plotinus were a huge influence on Christian Gnosticism. These Gnostic beliefs were still allegorical like the common doctrines, but also rational and reasonable teachings. This confusing title of "Neo-Platonist" clears the air of many of Plato's early mistakes, but does not help debunk the dualist Pauline-Platonic myths. Due to the veracity of the works of the Neo-Platonists, a line must be drawn between their work and the work in which influenced St. Paul versus the Neo-Platonism which influenced the Gnostic branch of Christianity. The soul of Plotinus was conscientious of

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<sup>22</sup> Cooper, John M. Ed. *Plato, Complete Works*. (Indianapolis: Hackett Publishing Company) 1997. "Republic"

the changing conditions of the ALL, and adhered to principles of mystical kinship to Eastern philosophy. Plotinus states in the seventh tractate of the *Enneads*:

*“...that Authentic All is not a thing patched up out of external parts, but is authentically an all because its parts are engendered by itself. It is like the truthfulness in the Supreme which is not an agreement with some outside fact or being but is inherent in each member about which it is the truth. To an authentic All it is not enough that it be everything that exists: it must possess all-ness in the full sense that nothing whatever is absent from it.”*<sup>23</sup>

Therefore, according to Plotinus, the very definition of the ALL includes more than just the “all of being”. It in fact includes principles and the flux of things itself. Plotinus has his mistakes, but his work in general takes the later Plato as its starting point. Plotinus attempted to unify principle and being.

The Neo-Confucians placed internal faith on a concept called *li* (理) which can be best understood as a realization of “eternal principles.”<sup>24</sup> These eternal principles included the full realization of an inner good nature (an import from the Mencian lineage), the realization of change (possibly encouraged by Buddhism and Daoism) and the supra-moral righteousness and human-heartedness or *ren* (仁) which is the ideal state of the fully human, the superior man or *jünzi* (君子), the *übermensch* and the anti-nihilist all the same. Eternal principles are inside us always. They are what cause us to understand, access, and achieve goodness and knowledge of the ALL. These eternal principles are not forms in the early Platonic sense as Fung Yu-Lan has tried to argue<sup>25</sup>. But rather, they are of the eternal moral goodness of the instinctual divinity within. This “*li*” for Nietzsche would be the knowledge of the expanding will to power, overcoming and becoming super-human. Other, simpler examples of eternal principles can be found in Heraclitus:

25 *“Air dies giving birth to fire. Fire dies giving birth to air. Water thus, is born of dying earth, and earth of water.”*

32. *“The sun is new again, all day.”*

36. *“By cosmic rule, as day yields night, so winter summer, war peace, plenty famine. All things change. Fire penetrates the lump of myrrh, until the joining bodies die and rise again in smoke called incense.”*

41. *“The river where you set your foot just now is gone— those waters giving way to this, now this.”*<sup>26</sup>

Aside from the eternal principle of becoming, the Neo-Confucian *li* can be likened to the Hebrew Kabala. The primordial law of the Torah is said to exist before the creation of the universe. This cosmic law is simply to adhere to goodness and preserve and unify with the ALL that is the true

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<sup>23</sup> Plotinus. *Enneads*—seventh tractate “Time and Eternity”. McKenna, Stephen Trans. (London: Penguin) 1991. p. 217.

<sup>24</sup> Mathew’s Definition, from the Mathew’s Classical Chinese dictionary.

<sup>25</sup> Fung Yu-Lan, *A Short History of Chinese Philosophy* (New York: The Free Press) 1976. P. 306. Fung Yu-Lan States: “Chu Hsi’s [Zhu Xi] method of spiritual cultivation is very like that of Plato. His theory that in our nature there are the *Li* of all things, is very like Plato’s theory of previous knowledge.” Unfortunately, this gives far too much credit to Plato. Plato’s “forms” were specifics, whereas Zhu Xi’s “Li” was a general principle that unlike a perfect “form” guided things towards original nature and instinct.

<sup>26</sup> Haxton, Brooks tr. Heraclitus, *Fragments* (New York: Penguin Classics) 2003. pp. 17, 21, 25, 27

Godhead. Not to hope and pray for an eternal consciousness and existence of “*who*” you think you are and “*who*” you’ve created yourself to be, with or without knowledge of the divine.

6.

In the respective worlds of Confucius, Mencius and Nietzsche, much of the teachings of truth and justice, harmony and power have now been lost. They were sole heralds of a new era in their respective times and they were all born posthumously. Confucianism became state religion and persisted throughout the vicissitudes of Chinese history (at least until trumped in favor of Marxism—yet another Western disease). But it has yet to be seen whether Nietzsche’s righteousness will be adopted by a floundering western world of theocracy, hate and weakness.

*Dieser Mensch der Zukunft, der runs ebenso vom bisherigen Ideal erlösen wird, als von dem, was aus ihm wachsen mußte, vom großen Ekel, vom Willen zum Nichts, vom Nihilismus, dieser Glockenschlag des Mittags und der großen Entscheidung, der den Willen wieder frei macht, der der Erde ihr Ziel und dem Menschen seine Hoffnung zurückgibt, dieser Antichrist und Antinihilist, dieser Besieger Gottes und des Nichts – er muß einst kommen...*<sup>27</sup>

*This man of the future, who shall rescue us from the previous ideal, but also, what grew from it, the great sickness, the will to nothing, to nihilism, this stroke of the bell at noon and the great decision, of to free the will to power of the earth and the people’s hopes and goals. This Anti-Christian and Anti-Nihilist, this man who has overcome god and Nothingness – he must come...*

It is up to you and me to embrace this ideal. To love and cherish the world and to destroy the malignant spiritual viruses which have plagued mankind for far too long. It is our job as philosophers and anti-nihilists to educate the ignorant, to teach the blind and to prevent all beings from falling into the great pit of heedlessness and delusion.

Being and becoming are thus the two principle aspects of nature that when separated ontologically in thought, lead to a vicious disease of tormenting self-annihilation and/or an unfulfilled destiny (the latter is a hidden form of self-annihilation). This is the seed of the lie with its Platonic and Pauline roots, this weed that has grown I call suffering. Craving, desire, greed, aversion and delusion—it is true, that they are external representations of suffering and must be blocked by a powerful exorcism of the mind. Yet, without identifying the very source of their creation, how can the individual cure himself?

Suffering has always existed. Yet, in the Buddha’s time *other* factors contributed to this suffering, which are not fully applicable to the present world. Our present condition of suffering has been deliberately created, a “sublime revenge” which the mainstream Abrahamic religions and Plato’s early mistakes in the Western world have imparted upon us—those with the revalued definition of the “strong” as the “evil” and “weak” as the “good”. Our teachers have warned us that true weakness comes in several forms: weakness of will (as warned by Nietzsche), weakness of mind (as warned by Buddha), weakness of heart (as prohibited by Confucius), weakness of spirit (as attacked by Christ and Muhammad). These factors are all equally important for personally identifying. Discerning the problem is necessary for the sick to overcome and surpass the virus of delusion and its host of demons—the lies of the false philosophers (Plato) and

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<sup>27</sup> Nietzsche, Friedrich. *Zur Genealogie der Moral*. (Stuttgart: Reclam Universal-Bibliothek) 1988. P. 90 –translation my own

prophets (Paul). The “problem” is an understatement, for it has grown to unperceivable levels of universal chaos.

## Chapter II – Preparatory Grounds for the Solution

### 1.

Christianity itself is an import from Zoroastrian religion, not just from Jewish religion. It is said that the three wise men of the nativity tale (Magi) were Zoroastrian, because in no other world religion are we confronted with the term “Magi”. The physical location of Bethlehem during the particular time period (7-0 C.E.), allows for the interplay between Persian and Indian Zoroastrianism and Judaism. Frankincense was a gift bestowed by the Magi upon the infant Jesus. Current researchers in Zoroastrianism studies have confirmed that this aromatic resin can only be found in a tree that grows in Arabia and Persia, and thus most likely was a gift from Zoroastrians.

Studying the theology of Zoroastrianism, one is presented with a moral dualism which predates Semitic religion. In fact, the concepts “good” and “evil”, “angel” and “demon”, “God” and “Satan” are all imports from Zoroastrianism. Joseph Campbell states: "Persian belief was reorganized by the prophet Zarathushtra according to a strict dualism of good and evil principles, light and dark, angels and devils. This crisis profoundly affected not only the Persians, but also the subject Hebrew beliefs, and thereby (centuries later) Christianity."<sup>28</sup> In addition, the Christian ideas of sacrifice and atonement before the will of God are found also in Zoroastrianism. The Zend Avesta states:

*4. He who offers up a sacrifice unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the Daêvas born of darkness, to withstand the robbers and bandits, to withstand the Yâtus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.*<sup>29</sup>

The above passage shows a genealogy of the sacrificial rites dearly worshiped by Christianity. Furthermore, the passage shows that Zoroastrian God, *Ahura Mazda* is associated with the sun, the sustainer of life. Evil is the absence of light in Zoroastrianism, only this absence of light is portrayed by the form of a demonic entity called “Ahriman.” It is this dubbing of that which is absent of goodness by the term “evil” where we see the beginning of the genealogy of dualistic

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<sup>28</sup> Joseph Campbell, *The Hero with a thousand faces* (California: New World Library) 2008.

<sup>29</sup> Darmesteter, James. tr. *The Zend Avesta Part II (SBE23)*, “VI. Khôrshêd Yast” [1882], at [www.sacred-texts.com](http://www.sacred-texts.com) p. 87



morality. Not to be confused with “dualistic ontology,” e.g. the Platonic-Pauline separation of worlds, dualistic moral systems simply refer to the principles “good” vs. “evil.” Although, dualistic moral systems often graft themselves to dualistic ontological systems, e.g. Pauline Christianity where “good” = “heaven” and “evil” = “hell,” the simple separation of ethics is what we are presently examining. The path of Nietzsche’s Zarathustra, is different than that of the Persian tale. This version of Zarathustra is a type of second Zarathustra, who has come to the earth to reverse this moral dualism that sprouted from his first incarnation. In other words, “good” and “evil” must be replaced with yet higher ideals.

## 2.

It is probable that Abraham, and other prophets, such as Ezekiel, Jeremiah and Isaiah never existed in the sense depicted. For if they did, they would be considered mentally ill by the standards of today’s modern medicine, psychology and neuroscience. If Abraham *heard* god instructing him to kill his son Isaac, as the Son of Sam, *heard* the Dog instructing him to kill what is the difference? Genesis states: “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”<sup>30</sup> The Son of Sam (Mentally ill serial killer of the late 70’s America who believed his next door neighbor’s dog named “Sam” was speaking to him) existed and was determined Schizophrenic. Abraham, we have no records for, but the *literal interpretation* of the Bible would contain *all the symptoms of mental illness*. Auditory and visual hallucinations, self-aggrandizement and hyper-religiosity are just a few of these symptoms.

*Ah, but these books do indeed contain the hidden teachings. One must simply read with the eyes of the mystic and not the evangelist.* Abraham’s mock offering of his son to God, is in essence a tale of submission and devotion. Ezekiel’s visions for example, are symbolic and laden with imagery concerning the underlying mystical tradition—see the discussion on the “four living creatures” in Chapter VII. Only to the profane eye are the books to be read literally. One must recognize the possibility that the reason the Patriarchs and their attributed writings are written this way is to hide the secret teachings. The literal interpretation of the entire bible *is* the profane eye in itself. The fact that evangelical Christians can defile the entire translation of the Torah and turn it into literal and imminent eschatology (ex. rapture) is dangerous. Of course, in believing the strange tales of the New Testament literally, much of the symbolism of the Old Testament is lost and the keys to freedom have been thrown away.

Let us turn our attention towards the most famous Jewish Patriarch—Moses. Perhaps Moses did not *really* “hear” the voice of YHWH on Mount Sinai, but deliberately created a moral lie, to better control his people. If it is impossible to communicate with an anthropomorphic moral deity, then Moses was either mentally imbalanced or exceedingly clever to the point of world creation! It is this idea of world creation that we must respect. Moses utilized certain skillful means to employ his teachings and lead his people.

Reading the Bible metaphorically, one can see how artful, sophisticated and loving the true representations of the patriarchs and prophets really are. The simple fact that modern historians can refute many of the biblical stories found in the Pentateuch (five books of Moses)

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<sup>30</sup> Genesis 22:2 *Tanakh: a new translation of the Holy Scriptures* (USA: Jewish Publication Society) 1985 p. 31

and the Prophets (even the epic battle stories of Joshua and Kings) based on historical and physical impossibilities, does not throw out the utility of teaching by allegory or metaphor. Moses was an artful mystic and beneficent teacher. His example of skillful and expedient means in faith and duty to the ALL were meant to be preserved. The morals behind these epic tales were not in blind observance of rules but in union and faith in YHWH.

The very footsteps of Moses, through all forty-nine Kabalistic gates of the unfolding of consciousness, Jesus Christ walked in dutifully. Yet, the fiftieth gate (the order of YHWH) was attained by Christ alone according to the secret order of the Rosy Cross (15<sup>th</sup> century order of secretive Christian Kabalists)<sup>31</sup>. Who was this Jesus of Nazareth? Was he a deceptive one—a trickster, a prankster, or a magician? Most accounts of the life of Jesus Christ are either inconsistent or very opaque in nature. The great Jewish historian Flavius Josephus (37-100 C.E.) mentions Christ briefly, but his account is not that descriptive. Josephus states: “He was Christ; and when Pilate, at the suggestion of the principal men amongst us [Pharisees, scribes] had condemned him to the cross, those that loved him at the first did not forsake him for he appeared to them alive again the third day...”<sup>32</sup> Josephus only mentions the death and rebirth of Jesus as divine and does not claim it to be a miracle. The whole miraculous nature of Christendom must be explored. What really happened?

### 3.

There are many explanations for Pauline-Christian necromancer-miracles. However, only two are compatible with the physical sciences: *Either they do not exist at all, or they are elaborate deceptions*—let us use good reason! When has a three day old cadaver been brought back to life after the time of the Christian miracle? Sure, bodies that appear dead can sometimes be resuscitated, but that has really only been with the advent of modern medicine. In addition, despite the amazing advancements in modern medicine, physicians cannot bring a body to full health after three days of bleeding out in a little cave with a large rock blocking the entrance. And this is bleeding from not only crucifix wounds, but impalement by a Roman spear! It is true that it would take many days to die from being nailed to a cross, but physical damage from a Roman spear would mean certain death. The logical conclusion is: If Jesus truly reappeared to his disciples, and it was not a purely imagined phenomenon, then he did not die on the cross.<sup>33</sup> He did not die at all. The only way this sort of resurrection is possible in the physical world is if Jesus Christ was more than a teacher, more than a mystic, but a deceiver as well. Jesus Christ the *magician* simply escaped crucifixion and reappeared later to further teach his disciples. This account is consistent with the Gnostics, the Rosicrucians and other secretive organizations; “...the Gnostics held that the true Jesus did not (and could not) physically suffer on the cross and die, but that Simon of Cyrene, who bore his cross, did in reality suffer in his room...”<sup>34</sup> He did not exist and suffer at all in the form handed down to us by the perversely read bible. This deception is the fiftieth Kabalistic gate which Jesus passed through, surpassing even Moses, in

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<sup>31</sup> *Sepher Yetzirah* in Hall, Manly P. *The Secret Teachings of All Ages*. (New York: Penguin) 1928. p.383

<sup>32</sup> Whiston, William A.M. tr. *The Works of Josephus: Complete and Unabridged* (Massachusetts: Hendrickson Publishers) 1991 p. 480

<sup>33</sup> Elaine Pagels often describes the Gnostic interpretation of the resurrection to mean that Jesus appeared to his disciples in visions and dreams.

<sup>34</sup> Jennings, Hargrave *The Rosicrucians* (London: George Routledge and Sons) 1887. p. 173



deception and power. The Gnostic book entitled “Second Treatise of the Great Seth” reveals the truth. The Gnostic account is as follows:

*And the plan which they devised about me to release their Error and their senselessness - I did not succumb to them as they had planned. But I was not afflicted at all. Those who were there punished me. And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk. I removed the shame from me and I did not become fainthearted in the face of what happened to me at their hands. I was about to succumb to fear, and I <suffered> according to their sight and thought, in order that they may never find any word to speak about them. For my death, which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death. For their Ennoias did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was another upon whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.<sup>35</sup>*

The Gnostics, and the lost teachings of a man named Basilides, report Jesus as a master of disguise and deception, and this main miracle passed down through his sword of truth—his judgment on his own society. Jesus was certainly a miracle maker then, but of a different sort than the necromancer-miracle with which we have been taught for millennia. Alas, only one scripture survives the sea of spurious scriptures? We need more proof! The Gnostic mystery is actually reported in the synoptic gospels (Matt, Mark and Luke) in our accepted and common Christian bible (NRV, ESV etc.):

*Matthew 27:32—As they went out, they came upon a man from Cyrene named Simon, they compelled this man to carry his cross. And when they came to a place called Golgotha they offered him wine to drink mixed with gall; but when he tasted it he would not drink it.*

*Mark 15:21—They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and [Rom 16:13] Rufus), to bear His cross.*

*Luke 23:26—When they led Him away, they seized a man, Simon of [Matt 27:32] Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.<sup>36</sup>*

It is only in John and the Pauline scriptures, where it clearly states that Jesus bore “his own” cross. Luke is only slightly more inaccurate than the Matt and Mark. The three above evangelists, are referred to by biblical scholars as the “synoptic gospels” as they are more consistent than John in terms of time, place and chronology of events. Modern theologians consider the Hellenistic influence in John and its later date of construction (130 C.E.) as the reason behind its very different nature.<sup>37</sup> In the synoptic gospels, Simon bears the cross and no mention is given about Jesus reclaiming his cross. Simon *becomes* Jesus in these peculiar tales. So it was Simon of

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<sup>35</sup> Robinson, James M. ed. *The Nag Hammadi Library*. (San Francisco: Harper Collins Publishers) 1990. Bullard, Roger A. and Gibbons, Joseph A. Trans. “the Second Treatise of the Great Seth” p. 365

<sup>36</sup> Matthew, Mark and Luke *Holy Bible, The New Revised Standard Version*. (New York: Oxford University Press) 1989.

<sup>37</sup> Claremont School of Theology, consultation with divinity students.

Cyrene that drank the gall and vinegar! Simon was a true sacrificial lamb for God, only not God the father, but God the son—Jesus! Jesus, found a replacement for his execution, plain and simple. In other Gnostic tales Jesus reappears at other times to his apostles often in disguise, especially in the *Acts of Peter and the Twelve Apostles*:

... “Peter!” And Peter was frightened, for how did he know that his name was Peter? Peter responded to the Savior, “How do you know me, for you called my name?” Lithargoel answered, “I want to ask you who gave the name Peter to you?” He said to him, “It was Jesus Christ, the son of the living God, He gave this name to me.” He answered and said, “It is I! Recognize me Peter.” He loosened the garment, which clothed him – the one into which he changed himself because of us – revealing to us in truth that it was he.”<sup>38</sup>

Of course by now, the evangelical Christian, curiously reading my book has ignited their ignorance and hate to a white-hot flame. Ignorance is not a virtue of Freemasonry, an oft criticized and more often feared quasi-religious secret society. According to Albert Pike’s *Morals and Dogma*, an official Freemasonry text used for nearly the entire twentieth century, this resurrection secret comprises the lesson of the 26<sup>th</sup> chapter entitled “26° The Prince of Mercy.” Curious evangelicalism aside, it is interesting to note that secret societies have preserved the truth behind the dogma for thousands of years. The Nag Hammadi Gnostic scriptures, which contain the “Second Treatise of the Great Seth” were only uncovered in 1945! Albert Pike 33° (1809-1891 C.E.) states:

“...God manifested, and composed the Plenitude of the Divine Emanations, or the God Abraxas; of which the Thought [or Intellect,.. Nous] united itself, by baptism in the river Jordan, with the man Jesus, servant [Diaknos] of the human race; but did not suffer with Him; and the disciples of Basilides taught that he put on the appearance only of humanity, and that Simon of Cyrene was crucified in His stead and ascended into Heaven.”<sup>39</sup>

In W.L. Wilmshurst’s *The Meaning of Masonry* the imitation of Jesus is stressed as a symbolic exercise. Wilmshurst states:

“in virtue of being individually made to imitate the Grand Master (Hiram, Jesus) in His death, that we are made worthy of certain ‘points of fellowship’ with Him: for the ‘five points of fellowship’ of the third degree are the five wounds of Christ The three years’ ministry of the Christian Master ended with His death and, these refer to the three degrees of the Craft which also end in the mystical death of the Masonic candidate -and his subsequent raising or resurrection.”<sup>40</sup>

Currently we will explore this deeper mystical symbolism of Freemasonry. Could it really be true that our Christian savior was of a completely different constitution than the legends we have been instructed with for countless æons?

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<sup>38</sup> Robinson, James M. ed. *The Nag Hammadi Library*. (San Francisco: Harper Collins Publishers) 1990. P. 293 Parrot, Douglas M. and Wilson R. McL. Trans. “The Acts of Peter and the Twelve Apostles” p. 293

<sup>39</sup> Pike, Albert *Morals and Dogma* (Charleston: Supreme Council of the Thirty-Third Degree) 1871 p. 350

<sup>40</sup> Wilmshurst, W.L. *The Meaning of Masonry* (London: P. Lund, Humphries & Co) 1922. p. 45

Why do modern Freemasons chiefly honor John the Baptist in devotion of their temples? Ah, yes the story is growing much more complicated. The Herodian Jews thought John the Baptist was but a younger, less-experienced Jesus who metaphorically got decapitated. *The Origins of Christianity* hints at this connection by elucidating the extreme close parallel's and inconsistencies of their lives in the synoptic Gospels. This book points out that the book of Luke, "...has John (the Baptist) arrested even before Jesus' baptism."<sup>41</sup> This would make the baptism impossible. Although the author speculates that somebody else must have baptized Jesus, this clearly does not add up. Perhaps the shift in historical Freemasonry (that which preserved these traditions prior to Freemasonry, such as the organization of the Knights Templar) from worship of King Solomon to worship of John the Baptist is the best proof for my claim, for clearly Jesus would have had to spend many years practicing his arts of deception for the sake of his teachings and self-defense. In the Hiram legend of Freemasonry, an architect named CHiram is killed symbolically and reborn again to finish the building of Solomon's Temple. Manly P. Hall 33° states: "To the mystic Christian Mason, CHiram represents the Christ who in three days (degrees) raised the temple of His body from its earthly sepulcher."<sup>42</sup> What this means is that the symbolic death and rebirth of the messianic leader is the greater key to freedom and understanding about the religion itself. Wilmshurst explains: "In a word, Hiram Abiff is the Christ-principle immanent in every soul; crucified, dead and buried in all who are not alive to its presence, but resident in all as a saving force."<sup>43</sup> Notice that between the two authors, both "Hiram" and "CHiram" are attributed with the "Christ principle." In the Hiram legend, Hiram hires CHiram to build the temple while he and King Solomon discuss the plans. Could Hiram and CHiram be the same person—was "CHiram" a disguise of Hiram's? John the Baptist, according to the implied teachings of Freemasonry, was actually an early disguise for Jesus, much like the title "Lithargoel" of the later Gnostic tales. Think about some of Jesus' statements about John the Baptist in the common New Testament:

*"Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he." (Matthew 11:11)*

*"Who do people say that the son of man is?" And they said, "Some say John the Baptist, but others Elijah and still others Jeremiah or one of the prophets." (Matthew 16:14)*

*At that time Herod the tetrarch heard about the fame of Jesus, and he said to his servants, "This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him." (Matthew 14:1-2)*

John the Baptist is a puzzling character indeed. Out of the Sadducees, Zealots, Samaritans, Pharisees and Essenes during the time of Christ, only the Essenes, the nomadic Jewish tribes of the Dead Sea, appear to conform to his teachings. Most Christians know the story of John the Baptist's execution in the New Testament, but very few seem to understand his part (or their

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<sup>41</sup> Brown, Schuyler *The Origins of Christianity*, (Oxford: Oxford University Press) 1984. p 73.

<sup>42</sup> Hall, Manly P. *The Secret Teachings of All Ages*. (New York: Penguin) 1928. p. 240

<sup>43</sup> Wilmshurst, W.L. *The Meaning of Masonry*, (London: P. Lund, Humphries & Co) 1922. p. 199.

parts, or Jesus' part for that matter) in the deception. Albert Pike states in the chapter entitled "17° The Knight of the East and West":

*"John had denounced to Herod his marriage with his brother's wife as unlawful; and for this he was imprisoned, and finally executed to gratify her. His disciples buried him; and Herod and others thought he had risen from the dead and appeared again in the person of Christ. The people all regarded John as a prophet; and Christ silenced the Priests and Elders by asking them whether he was inspired. They feared to excite the anger of the people by saying that he was not. Christ declared that he came "in the way of righteousness"; and that the lower classes believed him, though the Priests and Pharisees did not. Thus John, who was often consulted by Herod, and to whom that monarch showed great deference and was often governed by his advice; whose doctrine prevailed very extensively among the people and the publicans, taught some creed older than Christianity. That is plain: and it is equally plain, that the very large body of the Jews that adopted his doctrines, were neither Pharisees nor Sadducees, but the humble, common people. They must, therefore, have been Essenes. It is plain, too, that Christ applied for baptism as a sacred rite, well known and long practiced. It was becoming to him, he said, to fulfill all righteousness."*<sup>44</sup>

Yes, indeed this cryptic Masonic passage indicates that still much is unknown about the true identities of Jesus, John the Baptist and what the Essenes really taught. Fortunately for modern scholarship of the Essenes, their scriptures, the Dead Sea Scrolls have been uncovered.

The Dead Sea Scrolls, which surfaced in 1948, indicate that the Essene's had a much more mystical world-view. But in their present form, they are seriously damaged and hard to decipher. They do indicate early Kabalistic practice with references to Michael and Gabriel that are not found in the Bible. While, the reoccurring theme of the "secret of the way things really are" might shed some light on the Essenes practice of the deceptive arts. Unfortunately, through all the translations I have studied, I have not been able to clarify whatever this secret is. The "secret of the way things are" is not revealed—at least not in these renditions. Yet, there are several clues in the corpus of Dead Sea Scrolls which shed light on the Essene and John the Baptist/Jesus connection: namely, baptisms and exorcisms. A "Baptismal Liturgy" states: "...And then they return from the w[ater...] cleansing His people in the waters of bathing[...] second time upon his station. And he shall [say] in re[sponse], "Blessed are You,...] [...] Your purification in Your glory [...] [...] eternally. And today [...]"<sup>45</sup> In addition, another short and badly damaged scroll, discussing an "exorcism" details the efforts of sages to cleanse the wicked. As most Christians are well aware, Jesus performed exorcisms. Perhaps this was something he learned as an Essene—as John the Baptist is usually considered an Essene even by faith driven Christian scholars.<sup>46</sup> The entire remains of this Dead Sea Scroll are reproduced below:

*"[...] the midwife, the punishment of those who bear children, an evil visitant of d[emon...][...]I adjure you, all who en]ter into the body: the male Wasting-demon and the*

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<sup>44</sup> Pike, Albert, *Morals and Dogma* (Charleston: Supreme Council of the Thirty-Third Degree) 1871 p, 162-163

<sup>45</sup> Wise, Michael. Abegg, Martin Jr. & Cook, Edward tr. *The Dead Sea Scrolls: A New Translation* (California: Harper San Francisco) 1996. p. 391

<sup>46</sup> In Edward Planta Nesbit's work *Christ Christians and Christianity* (London: Simpkin, Marshall, Hamilton, Kent and Co.) 1895, the author suggests not only that John the Baptist was an Essene, but that Jesus was as well. Page 119 of Nesbit's work states: "It is only going a step further to affirm, what is more than probable, that Jesus himself was likewise an Essene."

*female Wasting-demon [...I adjure you by the name of the Lord, "He Who re]moves iniquity and transgression" (Exod. 34:7). O Fever-demon and Chills-demon and Chest Pain-demon [...You are forbidden to disturb by night using dreams or by da]y during sleep, O male Shrine-spirit and female Shrine-spirit, O you demons who breach [walls...w]icked [...]*  
*Col. 2 before h[im...] I adjure you, O spirit, [that you...] On the earth, in clouds [...]"<sup>47</sup>*

Although the papyrus that survives today is severely damaged (hence the holes in the quotations) this exorcism, or blessing proves that the practices of Jesus follow an earlier tradition. Jesus certainly learned this ability from the Essenes, and was thus at odds with the mainstream sects who are not usually reported to have performed such profane acts. If John, Jesus, and Lithargoe! were all Essenes as the scriptures indicate, they were most likely all the same person—*just disguises for one alone.*

## 5.

If these deceptions are true, how are they not morally reprehensible? Jesus, involuntarily killed someone to save his life, and perhaps purposely deceived the populace—*faking his death!* Apparently he broke a few commandments on his way to the fiftieth gate of the Kabala! As we have uncovered earlier, amoral actions in real world situations can be completely good, even necessary. Let us turn to the Buddhists for justification. The Buddhists identify this skill of deception and self-defense as a needed component of enlightenment called *upaya*, or rather “expedient means”. The Lotus Sutra explains a parable about a father whose children, upon accidentally taking poison, refuse to take the cure. It states:

父作是念此子可愍。為毒所中心皆顛倒。雖見我喜求索救療。如是好藥而不肯服。我今當設方便令服此藥。即作是言：{汝等當知，我今衰老，死時已至。是好良藥今留在此。汝可取服勿憂不差。}作是教已復至他國。遣使還告，汝父已死。<sup>48</sup>  
*The father thinks to himself and grieves over children. "Because poison (substance) is in them, their hearts and minds are entirely upset. Nevertheless, even though I implore them to take the medicine, they are happy and (still) will not take the medicine. I now must devise expedient means so they take the medicine." Thus he tells them: "You should know, I am now old, (my) death is coming. This good medicine I will leave behind here. You should take the medicine." He makes off at this time for another land. Sending a servant to inform them: "Your father is dead."*

Sometimes lying and breaking moral codes is necessary for preservation and human-heartedness. In the above passage, lying is used to save lives. Unfortunately there is a huge moral-philosophy-thorn in the side of the Western philosopher of today. The thorn's name is Immanuel Kant (1724-1784 C.E.). Kant would have us believe that morality is purely *a priori* and not situational. In other words, it is *never* ‘ok’ to lie. Kant argued for an outlandish extension of the “golden rule” called the “categorical imperative.” This reworking of the Christian “do unto others as you would have them do unto yourself” forms the basis of Kant’s moral philosophy. The categorical

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<sup>47</sup> Wise, Michael. Abegg, Martin Jr. & Cook, Edward tr. *The Dead Sea Scrolls: A New Translation* (California: Harper San Francisco) 1996. pp. 443-444

<sup>48</sup> Kumarjiva, tr. (344-413 C.E.) 妙法蓮花經 “The Lotus Sutra” at <http://www.chinaknowledge.de/Literature/Religion/miaofalianhuaqing.html> —Translation my own



imperative is a simple yet impossible-to-strive-for philosophical concept that took Kant thousands of pages of explanation to “prove”. Basically, this categorical imperative means that you should make yourself act in a manner in which every action you make could be made into a universal law. In Kant’s *Grundlegung zur Metaphysik der Sitten* (*Grounding for the Metaphysics of Morals*) it is stated as an example to the imperative that it is never ‘ok’ to lie, to speak falsehood according to his philosophy. Kant seems to think that if everybody on earth were to become liars then truth would be impossible to uncover. It should be noted that he makes no distinction between lying, compulsive lying and/or “expedient means”. Kant’s system leaves no room for moral loopholes. For example, if I was a German citizen during WWII and had Jewish friends, would I hide them from Nazi’s and rightly construct elaborate lies to tell the SS if they suspected anything? If Kant’s system were true, this lying would still be wrong. In multiple places Nietzsche rightly impugns this foe of his as a “moral cobweb spinner” a Pauline Christian theologian posing as a philosopher.<sup>49</sup> In *Jenseits Gut und Böse*, Nietzsche even calls Kant by the English contraction “Can’t”<sup>50</sup>. Kant’s deontological “system” breaks down completely when moral absolutism is refuted. All the writings of Buddhism, Gnosticism and Nietzsche agree: *Kant’s moral philosophy (or rather theology) is wrong.*

## 6.

Abrahamic religion certainly had its Buddhas and Arhants, yet they were required to conform differently around the socio-political problems of the time for fear of death and persecution in the face of their noble teachings and goals—it was *their environment not ours!* In our present world of vengeance, confusion and delusion, we must not succumb to the metaphysical virus of the multitude! We must learn to teach in this world of ignorance. We must learn to conform and act appropriately in a world of hate. It is up to YOU to begin passing through the gates of wisdom and truth! In this manner we can now begin the treatment in the Buddhistic sense.

At this point, the vaccine is beginning to take effect. Now, with the shackles of false prophecy beginning to wear, it is up to YOU to end suffering in yourself and the lives of those around you. In the first section we explained the four-fold truth of suffering and how it must be reevaluated. Now you can go forth and take your precepts, take your vows and live an upright life. To a certain degree morality is still the answer. Only this morality is not in the form of *rigid morality* where a couple of mistakes will seal your fate in the afterlife or on the battlefield. Moral rules of conduct *must* be bent or broken in different situations, to make way for even nobler and even higher truths. Here is an example of the eight-fold path of Buddhism:

1. Right View: Looking upon the world and knowing the proper path and what is not the proper path. Knowing there is a cosmic purpose, understanding suffering its cause, and its ability to be eliminated.

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<sup>49</sup> “moral cobweb spinner“ is Nietzsche’s term for theologians and Kant, in several places. The humor captured in this statement was irreplaceable.

<sup>50</sup> Nietzsche, Friedrich. *Jenseits Gut und Böse* (Kölne: Könnemann Verlagsgesellschaft mbH) 1994. –Translation with this contraction available in Walter Kaufman’s work.

2. Right Intention: The intentionality of right and wrong—not intending to harm oneself or another in any way. Ceasing to act in a manner that would cause us to feel guilt or regret. For guilt is the psychological result for all actions that cause suffering.
3. Right Speech: Avoiding lies, divisive speech, hurtful speech, or manipulative speech.
4. Right Action: Avoiding murder, theft, gluttony, bigotry, carnal pursuits and etc.
5. Right Livelihood: Avoiding careers or professions or jobs, which break precepts.
6. Right Effort : You do have to try.
7. Right Mindfulness: You must be aware of all your mental states and avoid the painful ones by following the precepts.
8. Right Concentration: Meditation is the key—will be explained in Chapter IV.
9. Right Application: Yes, I added one. You must break precepts in order to maintain other precepts. This is the secret behind Buddhism—the Buddha withheld this step and revealed it in other ways. Ethics are situational; every precept can be broken to suit the preservation of society and the honor of the ALL. You can lie to save another. You could have killed Hitler to save millions. You can even find a career that forces you to do these things. Yet all breakage of precepts in the eight-fold path must serve the ALL. If you break precepts out of a selfish desire to exist forever, the selfish desire to compete with other beings, and selfish desire in general, then a malediction upon thee!

7.

The motivating force which propels us to dig within our psyche in order to find and destroy that which plagues us is compassion. This is compassion for oneself and the rest of the world. It is not only the instinctual predilection towards survival—self-defense, self-preservation. It is the instinctual predilection for the survival of the world. Compassion is colder than familial coddling, and rigid moralizing. Compassion permits out of necessity the breakage of precepts. It is not surprising that the East Asian example set when first exposed to Christianity and Abrahamic religion, was a highly defensive one. Toyotomi Hideyoshi (1536-1598 C.E.), the great regent of Japan who motivated the behavior of the highly successful and powerful Tokugawa Shogunate (1600-1868 C.E.), was one of the first of the Far East to see the great error of common Abrahamic Christendom and its virus-like potentialities. Responding to the shipwrecked San Felipe and its arrogant Spanish theocrats, Hideyoshi was compelled to crucify twenty-three Franciscans (three additional Jesuits by mistake) on February Fifth, 1597—in the manner in which Jesus allegedly died, spears and all. The Christian historians and theologians such as C.R. Boxer and Drummond, attempt to psychologize Hideyoshi poorly so I will reinterpret their explanations.<sup>51</sup>

According to the Christian historians, Hideyoshi was frustrated with the Christians for several reasons. He was irritated chiefly because the Christians reportedly criticized his affairs with women (it was Japanese custom for rulers to have concubines). They also reported that Hideyoshi thought that the missionaries were anti-Buddhist. A claim in which the Christian missionaries disagreed, as they could not possibly fathom that inviting yourself to convert people to a foreign religion in another country was in any way an invasion! Of course they were anti-

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<sup>51</sup> Not much is written on this matter from an objective viewpoint. Most of the available texts that I am referring to are missionary journals. For a more unbiased account see Herman Ooms' *Tokugawa Ideology*.

Buddhist! If your job is to convert people, to “save” people and to assert spiritual dominance over another, consciously or not, you are surely opposed to the previous religion of the people you are converting. If you are a medic you are anti-injury. If you are a police officer you are anti-criminal. And if you are a nihilist you are anti-truth. What would be the point of being a proselytizer if you had nothing to preach against! Without something wrong there is nothing to fix. Only in this case, these preachers were attempting to fix something that was certainly not broken. The historians of the time reported back to Spain that Hideyoshi’s claims were all unfounded. That Hideyoshi was a licentious tyrant, who was virtually insane for his actions. They thought he was paranoid for thinking that the Spaniards were using the Friars to attain more imperial possessions. While it is true that the Friars were able to dispute Hideyoshi’s claims of abuses as exaggerated, the Christians simply did not understand the essential nature of Buddhism, Confucianism (see—Tokugawa Shogunate) and Japanese religion in general. They were incapable of recognizing the Japanese religious prohibitions against proselytizing in any way, encouragement of open-mindedness and the authority over one’s self for curing one’s problems.

Here are Hideyoshi’s demands from his edict of banishment July 25<sup>th</sup> 1587:

1. Japan is the country of the Kami [Gods] and for the padres to come hither and preach a devilish law, is a most reprehensible and evil thing.
2. For the padres to come to Japan and convert people to their creed, destroying Shinto and Buddhist temples to this end, is a hitherto unseen and unheard-of-thing. When the Lord of the Tenka gives fiefs, cities towns, or income to anybody, it is purely temporarily and the recipients are obliged to observe inviolably the laws and ordinances of Japan; but to stir up the canaille to commit outrages of this sort is something deserving of severe punishment.
3. If the Lord of the Tenka allowed the padres to propagate their sect, as the Christians wish and intend, this is contrary to the laws of Japan, as previously stated. Since such a thing is intolerable, I am resolved that the padres should not stay on Japanese soil. I therefore order that having settled their affairs within twenty days, they must return to their own country. If anyone should harm them within this period, the culprit will be punished.
4. As the Great Ship comes to trade, and this is something quite different, the Portuguese can carry on their commerce unmolested.
5. Henceforward not only merchants, but anyone else coming from India, who does not interfere with the laws of the Shinto and Buddhist deities may come freely to Japan, and thus let them take due note of this. On the nineteenth day of the sixth month of the fifteenth year of Tensho [July 25, 1587].<sup>52</sup>

This edict which appeared ten years before the actual banishing, strongly suggests that the Japanese were leery about this strange foreign doctrine. However, the diplomatic Jesuits staved off Japanese aggression. By the time the Spanish Franciscans joined the Portuguese Jesuits (1593 C.E.), it is clear the Christians *were* an offense. The Franciscans *were* attempting to use Christianity to manipulate Japan financially. The first Franciscans were greeted cordially by Hideyoshi, but their arrogant behavior caused the Regent to soon think differently. Boxer states:

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<sup>52</sup> Boxer, C.R. *The Christian Century in Japan 1549-1650*, (Lisbon: Carcanet Press Limited) 1990. P.148



*“The Franciscans were overjoyed by the all-powerful dictator’s apparent friendliness, which they took at its face value and promptly exploited to the utmost, celebrating Mass openly and behaving generally as if they were in Rome rather than in a country where the letter if not the spirit of the law expressly prohibited the practice of Christianity.”<sup>53</sup>*

Christianity in Japan was a failure. But, Christian historians would have us believe otherwise. They would have us believe that it was a crime against their religion. We should put our trust in the populace of Japan of 1597! They crucified them! Though the twenty-six “martyrs” are now canonized saints, the Franciscan/Conquistador theme in Spain at the time was *obvious manipulation of power, people and land they did not possess, but rather raped. They had many victims. Consider the entire “modernization” of the Central and South Americans...one simply has to reflect on the horrific crimes done to the people of lands “discovered” by Europeans. Blankets with Malaria and Christian crosses! Rape, pillage, genocide in the name of ignorance, deceit and the holy lie!*

8.

The virus of Christendom and Abrahamic religion has been a force-fed plague which cannot be blamed on the practitioner. It is the Buddha’s Mara. It is the Satan of Jesus and Muhammad. Mara’s manifestation is different today. It is disguised better than the Mara of the Buddha’s. Mara has become more powerful than ever before. Because Mara is in different form, there are now other problems with Buddhism. These problems mainly concern Buddhism’s interaction with society. Buddhism falls under the category of *passive nihilism* due to its inherent weakness with dealing with the outside world. The violent force of proselytizing and religious wars (*a-la* later and mainstream Abrahamic religions especially Islam and Christianity), bears the mark of *active-nihilism*. Through active-destruction and external wars active nihilism continues to haunt the earth. Buddhism and its relatives are different. Take the life of the Buddha: a “*world turning king*” who left his riches and splendor for the contemplative life, the homeless life of a wanderer who finally convinced many other “house-holders” to follow and become voluntary beggars. Once enmity has been eliminated in the Buddhist, once the seeds of suffering have been pulled out, the example the Buddha set in his day was to stay outside society and train others to abandon the world. In this way, it is a form of passive nihilism: self-destruction as it destroys the individual societal responsibilities and social needs.<sup>54</sup> The Neo-Confucians were particularly involved with pointing out this flaw with Buddhism. In the Song (960-1279 C.E.) through Ming (1368-1644 C.E.) dynastic periods leading up to early modern China, the Neo-Confucians knew that the practice of the now-popularized Ch’an (Zen) monks were selfish; they would not share their enlightenment with statecraft and assist in the dealings with the state. Not since the Tang Dynasty (618-907 C.E.), had Buddhism reached a level of Confucian sinification that was reasonable enough to use for statecraft. The Ch’an and Pure Land monks of the Song and Ming Dynasties were considered too apolitical to be a helpful aid to world building. *Buddha was seen to have brought to the world a religion of sociological famine.* The great revivalist at the end of

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<sup>53</sup> Ibid p. 162

<sup>54</sup> Nietzsche outlines the idea of Passive and Active Nihilism in the *der Wille zur Macht*. However, this separation of nihilisms is never fully explained. I have explained them as active and passive forces of negativity in the world.

the Tang dynasty in China, Han Yü (768-824 C.E.), criticized Buddhism on these grounds, and ushered in the era of Neo-Confucianism in the Song and Ming dynasties.

9.

This error of Buddhism's is rectified by Chinese religion as a whole. Buddhism functioned differently than Indian Buddhism when sinified by the Chinese in the Tang, but the answer to statecraft was still sought. Thus the original philosophy of Chinese statecraft was re-adopted. After the Tang it was thought that when combining the vehicle of Buddhism with the responsibility of Confucianism, one can achieve enlightenment. In this fashion, these philosophies of China and Japan were quite elite in their spiritual accomplishments. It is this sinification of ideologies which the Chinese performed so well, in their unification of thoughts and ideals. Confucianism is the religious and philosophical expression of this sinification. Part of this split classification has to do with its intentions—to correct the nature of great kings. The *Da Xue* (大學) or *Great Learning* sets an excellent example of this Confucian responsibility. The *Da Xue* states:

古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先修其身；欲修其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知；致知在格物。<sup>55</sup>

*“The ancients who desired to illuminate bright virtue throughout all the world (Middle Kingdom), first govern their own (governed) states. Desiring to govern their own states, they first ordered their (own) families. Desiring to order their own families, they first cultivated their own person. Desiring to cultivate their own selves, they first rectified their hearts and minds. Desiring to correct their hearts and minds they first made sincere their intentions. Desiring to make sincere their thoughts, they first extended knowledge. To extend knowledge to the utmost is the investigation of things.”*

As you can see, for the ruling class of China the necessary aim was good conduct and ruling by example. When combined with the vehicle of Buddhism for meditation and ethical training, it was a highly efficacious religion-philosophy which brought its practitioners to nobility.

It is the religions of Buddhism and Confucianism, which formed the hybrid body of Neo-Confucianism of Tokugawa Japan (1600-1868 C.E.) the Shogunate which appeared directly after Hideyoshi's regency. This religion-philosophy was highly advanced for its time, and sought to rid the world of political corruption. Neo-Confucianism taught a “just war” policy regarding the ordering of the people and the state. The Western world's presence, by and large, was eliminated from East Asian soil by the great Tokugawa Clan's rulers who inherited Neo-Confucianism from China. They continued Hideyoshi's legacy, by quelling the remaining Japanese Christian uprisings. They “extended their knowledge” in their removing of this religion through inquisition and forced apostasy. Tokugawa Iemitsu (r. 1623-1651 C.E.) for example, found a rectification of his mind through Zhu Xi's and Wang Yangming's disciples in Japan such as Hayashi Razan and Fujiwara Seika. After studying the nature of being and the realization of the mind, he then practiced the extension of knowledge through his country—the evil doctrine had to vanish! Not

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<sup>55</sup> 孔子大學, <http://amidha.myweb.hinet.net/publications/amidha2006-a.htm> --translation my own

in the name of xenophobia, as Western scholars have claimed did the Tokugawa stomp out Christianity. No, in the name of righteousness and a properly functioning state the Tokugawa eliminated the psychological malady from the land. Neo-Confucian philosophy was highly enlightened and sophisticated, newer than Christianity and considerably more evolved. To arrogantly assume, as the Jesuits and Franciscans did, that these Japanese beliefs were beneath the Pauline Christian ideals in the first place, was the fatal mistake. The Tokugawa only responded to its Christian minorities this way to protect their interests of statecraft—these early Japanese Christian groups were anarchical and belligerent. Uprisings needed to cease. Peace had to be preserved, and the Western menace was to be avoided at all costs!

10.

Anyone who has attempted to read the chaotic, cryptic and poorly translated *Book of Revelations* in the Bible should certainly be familiar with the four horsemen of the apocalypse. These four horsemen, as cryptic and metaphoric as they must be, I have given new meaning and they are as follows: 1) when one looks at the isolationism of the Buddha, and his followers throughout time—It is clear that this rider must be *Famine*, starving and depriving surrounding society of his presence as a tool for enlightenment. 2) When one reflects on the lies and deceptions surrounding Christianity, it becomes obvious that the rider of the horse called *Pestilence* is Jesus Christ himself. 3) Now we must turn to *War*!

11.

The flaws with Abrahamic religions are only in part related to the flaws of their creators. As we have seen with the deceptive Jesus, it was necessary in his time to *work around the already established socio-religious framework*. The same is true for Muhammad. The first three riders of the apocalypse were of course all Buddhas, Christs and Prophets. More than likely they all bore the thirty-two marks of the Buddha, the genius of Christ and the physical dexterity of Muhammad. What makes them even more akin to one another was their supreme balancing of cosmic forces, the active and the passive, negative and positive, the Yin (陰) and the Yang (陽), the Dionysian and the Apollinian. What made them so different were their perspective surroundings and physical environments. —Now we must turn to *understanding* Muhammad.

Perhaps Muhammad (570-632 C.E) was the most truthful of the three, in the sense that he knew what “just war” was: self defense, heroic preservation and the thirst for enlightening his prey as opposed to senseless slaughter. However, substantiating his visions and revelations from Gabriel are indeed impossible without interjecting with some suspicion, as to the health of his neurological makeup. It is possible that Muhammad’s journeys brought him to hallucinations which he managed to sort out himself and derive truth and inspiration from. A well-read man from the “Peoples of the Book,” Muhammad was familiar with the Torah, the New Testament, Gnostic Scripture and Zoroastrianism. Muhammad rebelled against those who harmed his people and fought to protect his visions of monotheism. Hence the prohibitions against polytheism, this was simply a *self-defensive maneuver*. Muhammad worked through the Abrahamic framework in a differing fashion than Jesus. As opposed to performing clever magic tricks, Muhammad proved who he was by defending his people through example: *justice and heroic battles*. Furthermore, Muhammad’s prohibitions against idolatry, including even graven images depicting him, indicate his dedication to keeping his teaching to being by example alone. Muhammad fought wars, yes, but he *had to fight*. In his positioning on the planet at this time and place, the perfect warrior was the only solution for ruler-ship of the mind, body and spirit. Muhammad was not bigoted, nor

was he a cruel warrior. His, peaceful actions against other factions, other religions, and other peoples proves this point. Thus Muhammad, the last prophet and horseman that we know of, brought to the earth the concept of *just war*. But did his people follow?

12.

As it is well known, confusion over Muhammad's proper heir brought strife within the Islamic Ummah (community) immediately after his death (632 C.E.)—Muhammad had bore no sons. The Shiite (Muhammad's son-in-law) and Sunni (Muhammad's disciples' elected caliph) sects were created and war broke out almost immediately. With a world divided in leadership, Muhammad's example of "just war" immediately went to ruins. This caused the first and immediate Islamic Civil War (632-750 C.E.). Today, the situation has grown even worse. The Wahabites who originated as a fundamentalist Islamic group in the 1800's in Saudi Arabia (Much like fundamentalist Christian groups, i.e. those fools who believe in imminent rapture and a very young universe) have taken the reigns in place of the true horseman and have perpetrated the most political atrocities and have managed to stir up intense violence inside and outside the Islamic Community. In a sense, fundamentalist groups are the logical outcome to a world bound by lies and without a savior. Hoping deeply for the Mahdi (the future Muhammad), these groups perpetrate acts of global terror and violence in the name of a religion and a world that has changed ever so much since Muhammad's death. The fundamentalist perspective, interprets all religious metaphor literally. For example, the seventy-two virgins as so promised to the practitioner of these acts are not literally virgin girls awaiting the assassin in heaven, as the fundamentalist in the West so audaciously believes. What they probably refer to are the seventy two subdivisions of the zodiacal signs, and Kabalistic angels attributed there-in... literally union with the stars, with the ALL, etc...

Frustrations between Muslims and other peoples of the book are explained well in the Qur'an and do much to explain true Abrahamic religion from a differing perspective. Although many use these sections to defame Muhammad and charge him with bigotry, the hidden truths of the universe can be derived from these Qur'anic writings. It is clear that the Sethian Gnostic (and the Mason's) account of the deceptive Jesus was known to Muhammad and his disciples. If Muhammad was truly of the same nature as Christ, he would have intuited the nature of his divinity, capability and power. This claim is evident in the Qur'an which states: *And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain;*<sup>56</sup>

Now I must ask, how many religious wars could have been prevented should the Christians have known who their savior *really was*? Muhammad knew who Jesus was, and he knew that in his civilization, a supremely clever crucifixion hoax of the same sort would be impossible. Thus, Muhammad the sovereign destroyer of injustice in the Middle East rose to greatness through his example. He fought for freedom and self-defense and preached a new belief-system which should have balanced the forces of equilibrium between the peoples of his land. Powerful and noble, Muhammad would have never succumbed to suicide attacks and the

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<sup>56</sup> Ali, Maulana Muhammad, trans. *The Holy Qur'an*. (Ohio: Ahmadiyya Anjuman Isha'at Islam Lahore Inc.) pp. 237-238

victimization of the innocent. Even proselytizing was a manner to be executed with extreme caution. Muhammad was sent to unify his people by his example of preservation and peace. The repeated allusions in the Qur'an to chastisement with fire and the "day of judgment" have nothing to do with filling a beat up old car with plastic explosive and driving headlong into a sea of pedestrians in Jerusalem. The chastisement by fire is what the sinner feels psychologically, and the last judgment is one's cause in life whether ignoble or honorable. Just as the evangelical Christian of today reads the Old Testament for battle instructions, reading every line literally and searching for justification for petty issues and the sins in themselves. So the fundamentalist Muslim of today does precisely the same thing. "Chastisement with fire" becomes an actual brutal assault. Literal interpretations are on both sides of our holy wars, bastardizing the true meaning and each savior's intent. Even the Qur'an becomes bane for true understanding. Despite Muhammad's perfect wisdom and understanding of the religions of the book, this understanding was quickly lost to his heirs.

13.

The "religious" crusades (1095-1272 C.E.) that ensued when contact between the new religion of Islam was met with the dark age emerging Christians, were actively nihilistic struggles for dominance, power and resources, and as such were not truly "religious" wars. This is evidenced by the fact that their respective religions' leaders would not have led such conflicts. Although the false pride and arrogance of the Christians was a big factor in the ensuing onslaught, they did not start all the crusades. The divided Muslims were just as responsible for continuing the strife. Both religions originally sought peace in their respective times and places, for their respective attitudes and needs. However, both religions devolved into madness, treachery and ignorance leading to an ongoing struggle that continues today. During the Dark Ages of Europe, the Muslims were advancing farther than the West in philosophy, medicine and law. While the Christian world was hit by a plague of the physical variety (not the allegorical pestilence of the biblical variety) the Muslim world was thriving. Currently, the Western world has been thriving and far surpassing the Muslim world in technology and power (but not raw resource dependences!). This is a cause of resentment and confounds the problems of both parties. Both worlds still suffer from the great ignorance which perpetuates the hate and animosity which has killed countless multitudes of innocents in the name of hypocrisy.

14.

On the topic of religious wars, we must move several hundred years towards the future—*Towards Nazi Germany* (1933-1945 C.E.). Although not generally understood to be religious at all, the Nazi's utilized religious justifications for manipulating the people. So what were the Nazi's other than pure hatred? Unfortunately the common conception of WWII Germany is slightly flawed, possibly due to wide-spread (and deserved) sympathy for the oppressed Jews. Pure hatred exists everywhere, and continues to subsist. Nazi Germany is no exception; with tyrannical oppression combined with state sponsored genocide and unspeakable war crimes—Nazi Germany was the apotheosis of hate. Active nihilism to the extreme of all destructive forces, the German populace was more than simply brainwashed to believe in Hitler's lies, they were converted into agents of chaos.

The Jews had always been an oppressed people. Gifted with a higher than average intelligence and a legacy of clever and deceptive religious beliefs, Nietzsche was bold enough to point out that the mainstream sects of Judaism (Pharisees, Sadducees) in fact, created their God



to smite their historical oppressors. This legacy of reevaluating morality, whether intentional or not is what Nietzsche has identified as a “sublime revenge” upon mankind.<sup>57</sup> Naturally, Jews as a people cannot be blamed for this reevaluation. Nor, can Judaism the religion be blamed for the creation of the God of punishment. Christianity and Islam have certainly caused more strife in this world than the many sects of Judaism, save for perhaps the Israeli Nationalist of today. It is true that Christianity and Islam are the manifestation of the destructive curse which plagues and infects us even now. These religions truly are the vehicle for which the Jews have had their historical and spiritual revenge on mankind. Yet, the Jews cannot be associated collectively as responsible. In reality, the Pharisees and the Roman and Pauline persecutions of the Gnostic religion were the cause. The Pharisees, the historical Jews with the most resources and power, the very group attacked by Jesus the Jew himself, were the cause of the spawn of the Abrahamic curse (Mara). Hitler most likely did not fully understand this genealogy. If Nietzsche was ever in any sense anti-Semitic, it was not for the purposes of revenge. His early work and influence from Wagner, was symptomatic of Germany and Prussia at that time. Nowhere, in Nietzsche’s work does it proclaim vengeance against Jews. Be aware however, that Nietzsche somehow knew what his great genealogy would do to German politics, and he warned his readers thus:

*Ein großer Gewalt-Herr könnte kommen, ein gewitter Unhold, der mit seiner Gnade und Ungnade alles Vergangene zwänge, bis es ihm Brücke würde und Voryeichen und Herold und Hahnenschrei. Dieses aber ist die andre Gefahr und mein andres Mitleiden, wer vom Pöbel ist, dessen Gedenken geht zurück bis zum Großvater, mit dem Großvater aber hört die Zeit auf.*<sup>58</sup> *A greatly skilled despot comes, a thunderous demon, who according to his pleasure and displeasure, constrains all the past till it becomes a bridge, an omen and herald and cockcrow. This, however, is the other danger and my further pity: whoever the rabble is, think back to the grandfather; with the grandfather, there is but the time to listen.*

From this passage from *Also Sprach Zarathustra*, it is apparent that Nietzsche foresaw the coming of Hitler as a malevolent politician; a blind and fanatical man who would turn all the Aryan Christians (active nihilists) of Germany and Austria against the Jews there-in. But Nietzsche was surely not a supporter of this future holocaust, the “rabble” in this passage were the Germans being manipulated by a hypocritical, and evil Genius of Jewish descent himself. Furthermore, Hitler’s racial mixing prohibitions in *Mein Kampf* go radically against Nietzsche’s ideas of a united Europe of mixed peoples and nations. Walter Kaufman states that Hitler knew “ten times more about Wagner than Nietzsche.”<sup>59</sup> *Wagner was the most influential Anti-Semite for Hitler, not Nietzsche.* As early as 1883, with Nietzsche’s *La Gaya Scienza (Joyful Wisdom)*, Nietzsche began to make it clear that he was an *anti-anti-Semite*, and the break with his friendship with Wagner further proves this. Yet, as Nietzsche did indeed point out the flaws with Judaism and what he calls their “sublime revenge” against society, why could he not have possibly supported Hitler, especially if he truly predicted his rise to power? The answer is simple: Nietzsche had but one major warning for mankind—the cycle of revenge had to end! *Hitler was*

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<sup>57</sup> Mostly referred to in *Jenseit Gut und Böse* but also see *Also Sprach Zarathustra* for a discussion on the “sublime ones.”

<sup>58</sup> Nietzsche, Friedrich *Also Sprach Zarathustra und Andere Schriften*, (Köln: Könnemann Verlagsgesellschaft mbH) 1994. P. 291

<sup>59</sup> Kaufman, Walter. *Nietzsche; Philosopher, Psychologist, Anti-Christ*. (New Jersey: Princeton University Press) 1975.

*simply a clever politician who wielded a nation of 'tarantulas' of revenge towards Jews who allegedly had slain Jesus 2000 years prior—but now we know better!*

15.

So what did the Holocaust accomplish? –Nothing but the reverse of Hitler's world domination and prohibitions against racial mixing. Being forced to survive a holocaust, Jews became stronger and stronger, regained the Promised Land, and forged a permanent alliance with the winning side of this war. The Neo-Nazi of today is often times an evangelical Christian, who believes that the Jews deserved genocide for killing Jesus. Killing Jesus! But Jesus was a Jew and the Romans and Pharisees killed not him, but Simon. Hitler could have taken into account Nietzsche's theory of the creation of the God of punishment for his reasoning and justification behind the slaughter. Hitler saw a Germany full of Protestants and Catholics, who could easily be brainwashed into turning upon their wealthy Jewish counterparts. Hitler simply used everything that was at his disposal for his goals of world domination. Slaying Jews, Mystics, Freemasons and Gypsies, while utilizing the art of divination and mysticism for himself and his inner circle, Hitler was the lord of hypocrisy, a genius of black magic. There are scholars and theologians who trace back the rise of Hitler and fascism to Nietzsche. While Hitler might have read the section in *Also Sprach Zarathustra* as about himself, surely quoting passages to the Third Reich involving the Jews for more support, it would have all been to scapegoat Nietzsche for his crimes. Nietzsche's prophecy was of the super-man not the hate-monger. His warnings about the hate-mongers of Germany are clear enough.

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### Chapter III – The Solution

“...the universe would be completely self-contained, neither created nor destroyed—it would just be.”<sup>60</sup> –Stephen Hawkings

#### 1.

In many forms of Buddhism reincarnation myths are quite popular. The *Jātaka tales* describe previous incarnations of the Buddha as many different types of people and animals. The Pali texts like the *Nikāyas* and Buddhaghosa’s *Visuddhimagga* describe recollection of past lives as a product of enlightenment. Buddhaghosa states:

“As to the explanation of Knowledge of Recollection of Past Life, [the text is as follows: ‘he directs, he inclines, his mind to the knowledge of recollection of past life. He recollects his manifold past life, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world contraction and expansion; ...’]<sup>61</sup>

It seems as though only the adept can attest to these claims. Yes indeed, past lives are a mysterious phenomenon in Buddhism. If only we could prove them scientifically and rationally.

#### 2.

What if a past life was really a past version of you in this life? What if a past life vision was a representational of a different possible becoming(s) of the very being you are now? Past lives would no longer be confined to the universe we exist in at present. Based on recent findings in cosmology, it seems there would have to exist multiple possible past expansions of the universe for past lives of this sort to be possible.

Countless people claim they were this and that, such and such in a past life, based on their predilections in this life. One person claims to have been a lion, another, a great leader, and

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<sup>60</sup> Waldrop, Mitchell M. “The Quantum Wave Function of the Universe” in *Science*, Vol 242. P. 1248.

<sup>61</sup> Bhikkhu Nanamoli tr. *Path of Purification*, (Singapore: Singapore Buddhist Meditation Center) 1956. p. 451



yet another, a mystic. The Dali Lama is allegedly an incarnation of the previous Dali Lama. These claims are not impossible, but they are improbable—they misunderstand the meaning of past lives and alternate universes, and border on the supra-sensuous realms of nihilism for support. When a human being dies, their flux of energies and matter are returned to the universe. The eternal principles in us, the eternal soul is returned to the ALL. Even if these energies could somehow be implanted in another body in this universe, recollection of the previous incarnation would be completely lost in a “cosmic forgetfulness”.<sup>62</sup> Suppose I die, and am buried not cremated. After a few days, worms enter my coffin. One worm in particular feeds off my body and then leaves the coffin, emerges from the soil to be eaten by a large bird. This large bird then uses the energy of the worm to mate and lay eggs of more birds. One of the eggs drops from the nest and the broken embryo is consumed by a deer. A hunter arrives and shoots the deer, and starts the preparations for cooking and eating the deer. The hunter returns home with the deer and him and his family begin to feast. Where am I? This is the only way matter is reincarnated in this cycle of the universe. But how is energy reincarnated? Is it reincarnated at all? No one really knows. More than likely, this energy is diffused. Some of it would stay in the body and the rest would simply diffuse into space. When neurons cease firing, when the heart stops pumping, and the energy causing the living body to function and live leaves the body—that body and that energy ceases to be. Its former state of existence is no more. It is now returned to the universe. What then created this energy, the “soul” of the living being in the first place? Most likely, the nourishment the being received while in the womb, the egg, the embryo, the cocoon, caused the divine spark to embody the living being—not a transmigrated soul from another living being!

3.

One of Nietzsche’s few purely *a priori* intuitive insights was the eternal recurrence. A belief he never fully was able to reveal. Only in small portions of *La Gaya Scienza*, *Also Sprach Zarathustra*, and *der Wille zur Macht*, is this concept unveiled as a scientifically supported possibility based on the law of conservation of energy—matter and energy cannot be created or destroyed. The eternal recurrence is a modern rephrasing of Parmenides’ observation; that *the nature of being was eternal*. Nietzsche states in *der Wille zur Macht*:

1063. *Der Satz vom Bestehen der Energie fordert die ewige Wiederkehr.*

1064. *Dass eiene Gleichgewichts lage nie erreicht ist, beweist, dass sie nich möglich ist. Aber in einem unbestimmten Raum müsste sie errieht sein. Ebenfalls in einem kugelförmigen Raum. Die gestalt des Raumes muss die Ursache der ewigen Bewegung sein, und zuletzt aller,, Unvollkommenheit,,.*

*Dass „Kraft“ und „Ruhe“, „Sich-gleich-bleiben“, sich widerstreiten. Das Maas der Kraft (als Grösse) als fest, ihr Wesen aber flüssig.*

*„Zeitlos“ abzuweisen. In einem bestimmten Augenblick der Kraft ist die absolute Bedigntheit einer neuen Vertheilung aller ihreer Kräfte gegeben, sie kan nicht still stehn. „Veränderung“ gehört ins Wesen hinein, als auch die Zeitlichkeit womit aber nur die Nothwendigkeit der Veränderung noch einmal begrifflich gesetzt wird.<sup>63</sup>*

1063 (1886-1887) *The law of the conservation of energy demands eternal recurrence.*

<sup>62</sup> Loop Quantum Gravity term used by Martin Bojowald.

<sup>63</sup> Nietzsche, Friederich. *Der Wille zur Macht*. (Paderborn: Volmedia GmbH, Paderborn). 2002. Pp. 700-701

*1064 (1885) That an equilibrium is never reached proves that it is not possible. But in an indefinite space it would have to have been reached. Likewise, in a spherical space. The shape of the spaces must be the cause of the eternal movement, and lastly, all "imperfection."*

*That "force" and "rest," "remaining the same," contradict. The measure of force (as in intensity) as fixed, but its essence in flux.*

*"Timelessness" reallocated. At a precise moment, the force is the absolute conditionality of a new allocation of all its forces given—It cannot stand still. "Change" belongs to essence there-in, therefore also temporality—with this, however, only the necessity of change has still been posited once more conceptually.*

These principles explain that after immersion with the ALL after my death, the ALL will continue to change and develop and even degenerate until the cycle begins again and the ALL in-itself is reborn. Nietzsche did not specify whether or not a reborn-universe would be a duplicate of this life. He knew that in order to placate the world of Mara, once its religions were replaced a new system of after-life theories had to be developed. Based on all the conclusions Nietzsche came to through in his work he knew supra-sensuous claims were nearly all spurious. In negating supra-sensuous realms, he attempted to ally himself with science to generate the replacement. Although Nietzsche could not voice the eternal recurrence in definite terms, he put faith in the idea and some of his concepts are dependent upon its veracity. As early as 1883 he began work on proving the eternal recurrence.

4.

While the reasoning behind the eternal recurrence is solid and grounded in the science of Nietzsche's day, it was clearly not enough to convert the world. Nietzsche's intellectual offspring, especially Heidegger, had trouble tackling the concept. Many other Philosophers, such as Karl Jaspers (A Christian existentialist), threw it out completely as one of Nietzsche's delusions of his later years of insanity caused by his illnesses. Although Heidegger believed in the Eternal Recurrence, he referred to it as the "Eternal Recurrence of the Same", inspired by one of Nietzsche's notebooks and not a published work. In this way he could encourage a reincarnation of the "same" for National Socialism—after all, in Buddhism the 45 degree angled Swastika means nothing more than reincarnation (though in this case, for the state). It could not possibly be the same. If this were true, there could not have existed any past expansions or "lives" of the universe with differing features. A past life would be an eternal recurrence of this life over and over again. The possibility for remembrance of a past life would be negated. All instances of such possibilities would be reduced to Déjà vu. Since I know most people do not experience Déjà vu to the extent where great Vajrayana monks in Dharamsala meditate on the same life (and not a "manifold" of thousands) over and over again, I think it is safe to assume Heidegger was wrong in his analysis of Nietzsche. Heidegger's blunder is further highlighted by this word "same" and commits the Platonic form fallacy of eternal entities negating the change and flux of Heraclitus. Heraclitus was a chief figure in the development of Nietzsche's thought. This eternal recurrence is a concept which describes not only the nature of the universe, but describes how we can unravel the great *aporia* of knowledge of eternity in this life.

Although Nietzsche's first publication of the eternal recurrence in 1883 seems today quite ahead of its time, the Buddhists and Neo-Confucians postulated similar ideas much earlier. Zhang Zai (1020-1077 C.E.) explains that the "Great Ultimate" (太極) of the universe and its

material force their-in, is by nature “contracting and expanding.”<sup>64</sup> In Zhang Zai’s *Correcting Youthful Ignorance*, it is stated:

太和所謂道，中涵浮沈、升降、動靜、相感之性，是生綱縉、相盪、勝負、屈伸之始<sup>65</sup>。

“1. Great harmony is called the Dao. It is the magnanimous nature of all the contraries: floating and sinking, ascending and descending, and movement and quiet (stillness). It is the generative force of heaven and earth. It is the coming together of principle. It is disturbance and sustaining, and of extension and origination.”

This passage bears an uncanny semblance to the Nietzschean cosmology translated in aphorism number three above. Wing-tsit Chan translates the last pair of phrases as “expansion and contraction,” and that is another way of stating what Zhang Zai is describing.<sup>66</sup> However, I am doubtful that this precise terminology was available to the eleventh century philosopher. It is interesting to note, that these philosophical undertakings which precede the current findings in cosmology by up to a thousand years, are preceded by yet earlier systems of thought. Is this not a form of Buddhist reincarnation?

## 5.

What does modern cosmology and physics have to say about all this? Albert Einstein would appear to agree to an extent. According to Theory of Relativity, Nietzsche’s phrasing of a “spherical space” and “imperfections” would indeed be accurate. However as far as the actual “infinitude” of space, this possibility was an unknown to Einstein. Unknowns are not empirical science, but only possibility. Einstein states: “Since in reality the detailed distribution of matter is not uniform, the real universe will deviate in individual parts from the spherical, *i.e.* the universe will be quasi spherical. But it would be necessarily finite.”<sup>67</sup> In disproving Euclidean geometry, Einstein proved that space would take on a different shape and would in fact not be infinite, at least not in the manner once thought.

Over the last few years many great discoveries have been made and many are somewhat more compatible with the eternal recurrence—replacing part of Einstein’s paradigm. One such theory which is now evolving was promoted by one of Einstein’s three possible fates of the universe—that it would expand and then contract. The cycle of the universe would then be a closed loop, expanding and contracting upon itself and in this manner, proving that an eternal recurrence is possible. Philosophers of science speculated that upon big crunch (the imploding, collapsing universe) the arrow of time might even be flung in reverse. We could live our lives in reverse. At the point of contraction, matter would begin to condense backwards and some type of consciousness could actually reoccur.

Cosmologists have now begun to unravel this puzzle further—general relativity is only fully functional in normal space time. Meaning, the current discoveries in quantum gravity have shown us that new laws of gravity take effect at certain crucial moments in the cycles of the

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<sup>64</sup> Wing-tsit Chan tr. *A Source Book in Chinese philosophy*. (New Jersey: Princeton University Press) 1973 p. 500

<sup>65</sup>張載，正蒙太和篇第一 (<http://sangle.web.wesleyan.edu/etext/song-qing/zhang-zm.html>) p. 7 –Translation my own

<sup>66</sup> Wing-tsit Chan, *A Source Book in Chinese philosophy*. (New Jersey: Princeton University Press) 1973 p. 500

<sup>67</sup> Einstein, *Albert Relativity: The Special and the General Theory* (New York: Random House) 1961 p. 129

universe. Einstein's general relativity would cease to be all-encompassing, and these new laws of the universe would take over. These newer discoveries are dependent on the Quantum Theory of Max Planck in 1900. By adding Newton's gravitational constant, to the speed of light and Planck's quantum constant modern Physicists and Cosmologists have estimated a critical size for a contracted universe called the "Planck length" ( $10^{-33}$ ) which could alter the way we think about science and religion thus far. The renowned scientist and chair of SETI<sup>68</sup>, Paul Davies states: "In particular, we expect that Einstein's general theory of relativity, which makes no reference to quantum phenomena, cannot be extrapolated unmodified to this situation [crucial Planck density]: drastic departures from the predictions of general relativity can be expected at and below the Planck length."<sup>69</sup> These seminal findings in these developing unified theories of science, could lead to radical changes in the way we think about the universe and "creation". The universe might have no beginning and no end. The singularity issue apparent in the flawed big bang theory is corrected in this theory. To the chagrin of many organized religions, who have recently embraced the big bang and its "creator", time might be a gigantic circle as Nietzsche suggested—infinity itself. Stephen Hawking states:

*...I attended a conference on cosmology organized by the Jesuits in the Vatican. The Catholic Church had made a bad mistake with Galileo when it tried to lay down the law on a question of science, declaring that the sun went round the earth. Now, centuries later, it had decided to invite a number of experts to advise it on cosmology. At the end of the conference the participants were granted an audience with the Pope. He told us that it was all right to study the evolution of the universe after the big bang, but we should not inquire into the big bang itself because that was the moment of Creation and therefore the work of God. I was glad then that he did not know the subject of the talk I had just given at the conference—the possibility that space-time was finite but had no boundary, which means it had no beginning, no moment of Creation...<sup>70</sup>*

It is probable that when the universe reaches the end of expansion and contraction, the extended physical laws of gravity will cause the plenitude of universal particles to create a massive gravitational phenomenon likened to a "bounce." The particles would bounce off each other and creating a big crunch which would eventually allow for another big bang so-to-speak (as the big bang as a created phenomenon, is replaced in this paradigm). This theory posits gravity as a chief force for re-expansion. Evidence shows that when all the particles, including gravitational particles, reach the axis of zero in a fully expanded universe, the crunch begins and the cycle could start all over again when the universe contracts to the critical super-density of the Planck length. This modern theory associated with Pennsylvania State University professors Dr. Martin Bojowald, Dr. Abhay Ashtekar and others, explains that the universe is actually infinitely old when one takes into account all the past bounces and expansions. One universe dies and another is reborn. The theory is called Loop Quantum Gravity theory, or the "big bounce".

The big bounce, is dependent on the big crunch phenomenon, and is different from Einstein's portrait in that after this crunch, a completely new universe would form. "...our

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<sup>68</sup> SETI: Post-Detection Science and Technology Taskgroup of the International Academy of Astronautics.

<sup>69</sup> Davies, Paul *The Goldilocks Enigma: Why is the Universe just right for Life?* (New York: Houghton Mifflin) 2008. p. 73

<sup>70</sup> Hawking, Stephen *The Illustrated A Brief History of Time*. (New York: Bantam Books) 1988. P.145

universe emerged from a pre-existing universe that had been expanding before contracting due to gravity. As all the matter squeezed into a microscopic volume, this universe approached the so-called Planck density,  $5.1 \times 10^{96}$  kilograms per cubic metre. At this stage, it stopped contracting and rebounded, giving us our universe.”<sup>71</sup> Thus, this “Plank density” is the crucial link for quantum theorists. It acts as the bridge which proves the big bounce phenomenon. As early as 2006, Abhay Ashtekar stated:

*In particular, space-time can be taken to be classical at the onset of standard inflation. But in the Planck regime the fluctuations are significant and there is no unambiguous classical trajectory. This is to be expected. But then something unexpected happens. The state re-emerges on the other side again as a semi-classical state, now peaked on a contracting branch. Thus, in the Planck regime, although there are significant quantum fluctuations, the state has retained the ‘memory’ that it came from a semi-classical state. We do not have a quantum foam on the other side. Rather, there is a quantum bounce. Thus, quantum geometry in the Planck regime serves as a bridge between two large classical universes.*<sup>72</sup>

What this means, is that “classical” space-time physics breaks down at the point of the Planck density. The result of this break down is not a continuance of the chaotic results of the uncertainty principle, but rather a new beginning for this “classical” space-time we are accustomed to. Ashtekar explains the Planck density in relation to the mass of the universe with the following equation from an article published in 2009 called “Singularity Resolution in Loop Quantum Cosmology: A Brief Overview.” The equation is as follows:

$$\left(\frac{\dot{a}}{a}\right)^2 = (8\pi G\rho/3) \left(1 - \frac{\rho}{\rho_{crit}}\right)$$

*In classical general relativity the right side,  $(8\pi G\rho/3)$ , of the Friedmann equation is positive, whence  $\dot{a}$  cannot vanish; the universe either expands forever from the big bang or contracts into the big crunch. In the LQC effective equation, on the other hand,  $\dot{a}$  vanishes when  $\rho = \rho_{crit}$  at which a quantum bounce occurs: To the past of this event, the universe contracts while to the future, it expands.*<sup>73</sup>

Although this shows that the big bounce theory is heavily dependent on the arrival of the critical Planck density at the end of the universe, the theory is certainly quite appealing. The probability of this happening is better than in the creation theory of the big bang singularity.

## 6.

According to other cosmological theories, additional factors serve to support the claims of the big bounce. In Superstring theory, expansion after expansion, after expansion, is said to lead to “branes” or “membranes,” akin to residue leftover after the each prior expansion. These membranes are said to in a sense hover over the existing universe, and in fact could be evidence

<sup>71</sup> Ananthaswamy, Anil “Did our cosmos exist before the big bang?” [www.newscientist.com](http://www.newscientist.com) 10, December 2008

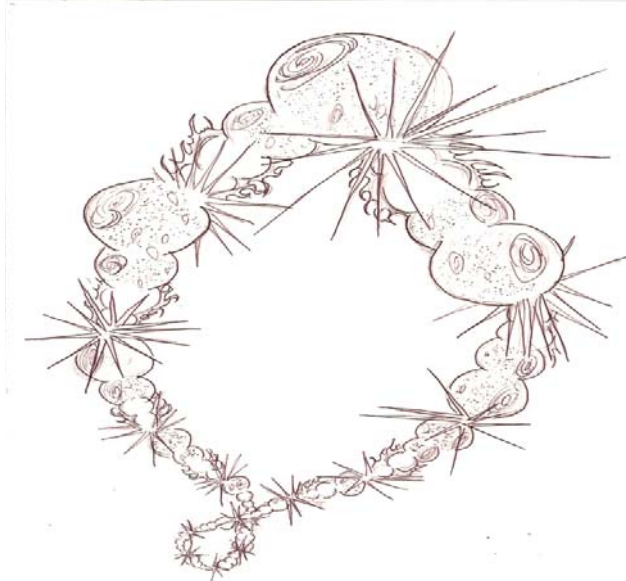
<sup>72</sup> Abhay Ashtekar, “Quantum Nature of the Big Bang in Quantum Loop Cosmology” Institute for Gravitational Physics and Geometry pp 4-5 <http://igc.psu.edu/outreach/articles/solvaynet.pdf> 2006.

<sup>73</sup> Abhay Ashtekar, “Singularity Resolution in Loop Quantum Cosmology: A Brief Overview.” [http://www.gravity.psu.edu/outreach/articles/lqc\\_overview.pdf](http://www.gravity.psu.edu/outreach/articles/lqc_overview.pdf) 2009



of previous expansions themselves. It is because of this “cosmic forgetfulness” we do not remember precisely our former states of existence. Bojowald states: "the eternal recurrence of absolutely identical universes would seem to be prevented by the apparent existence of an intrinsic cosmic forgetfulness."<sup>74</sup> Thus, the idea of a past life (past expansions of the universe) are now a far more scientific possibility than they were in the days of big bang theology.

So what created this infinite loop of expansions? Why does there have to be a creator? Although, the concept of infinity itself is contradictory to the idea of creation, infinitude is one amongst many attributes associated with God the creator. Before I bite the bullet and revert to my comfortable agnosticism regarding creators and destroyers of the mega-verse, I will say this: *If God were omniscient, omni-benevolent, omnipotent and such perhaps he created himself.* Many philosophers of science today agree with the current developments of loop quantum cosmology, or the “big bounce,” In that the universe is a somewhat self-creating multi-verse which at the point of singularity (since laws of physics break down and time does not really exist in the sense that we think of it) each universe creates itself, making the cycle infinitely old. Nietzsche himself described time as the “ring of rings”<sup>75</sup>:



The only contradictory evidence scientists and cosmologists have against the theory, is another one of Einstein’s portraits; that in fact the universe will continue to expand, then cool down and die. Only in this theory, called the “big rip”, the universe would expand forever until it literally tears itself into shreds of time and space continuum. If this is the case, then not only is reincarnation a myth, but any hope for any kind of afterlife is a myth as well. We must suspend judgment in the least!

7.

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<sup>74</sup> Bojowald Martin, interview with PA newspaper, [http://www.spacedaily.com/reports/Before\\_The\\_Big\\_Bang\\_999.html](http://www.spacedaily.com/reports/Before_The_Big_Bang_999.html) Jul 02, 2007.

<sup>75</sup> Nietzsche’s terminology for time and the universe in *Also Sprach Zarathustra*—“The Seven Seals”

There we have it: a solid, yet still developing, portrait of the fate of the universe and the truth behind afterlives, past lives and the hidden questions which has bound scientists to complete atheism for far too long. But how do we get to that place within our hearts and minds where we can experience our past lives ourselves? How can we intuit the surest proof?



## Chapter IV – How to Experience the Solution

1.

Just as the universe appears to create itself, human beings also create themselves. Yet, to be a well-directed human being one needs to strip away all the dust that has accumulated upon the mirror of their transitory souls. All the bondage of false religion, materialism and the inaccuracy of the world must be stripped away before these last philosophical steps of awakening are taken. Meditation is the key, but what is the goal and how do we accomplish this goal?

2.

In the Confucian tradition following Mencius, the goal of the spiritual path was to return to one's originally good human nature (性), this originally good nature embodies the spirit of commiseration and righteousness (義). This is described as the feeling a properly functioning human being would get when seeing a child about to fall in a deep well. Not out of pity for the child would we save their life, but out of compassion, duty and the simultaneous feeling of guilt we would have if we did not and the feeling of responsibility we instinctively have. Designed to guide statecraft, the Confucian tradition is superior in many ways to the famine caused by isolated Buddhists, the pestilence caused by deluded Christians, and the war caused by belligerent Muslims. However, these three religions possess a still greater vehicle than Confucianism for practicing meditation. Confucianism borrowed the idea of meditation, or "quiet-sitting," *jing-zuo* (靜坐) from other Chinese religions upon the revival in the Song dynasty. But it was left up to the individual Confucian to define what this meant. Zhu Xi's meditation was a practice of the extension of knowledge by sitting quietly and studying and working. There is more to meditation though. When followed correctly, meditation techniques in other religions allow humanity to reach the goal of original goodness in the first place. These techniques will now be explained in topical order by the religions they are associated with.

3.

**Buddhism:** 1) Loving Kindness meditation or *metta*; is a practice where the meditator harnesses his love for himself and gently expands the feeling outward. First they extend this love towards friends and family, then towards enemies and finally they work at this practice until it envelops the entire world. Love is a condition of spiritual awareness, responsibility and compassion. It was not intended that we love ourselves and our families and no one else. Love is the expression of goodness and goodwill that all human beings were meant to share.

- 1) *Vipassana*, also called walking meditation, is the simple awareness of everything the body does during a specific period of focused concentration. Whether it is going for a walk and mindfully breathing and paying attention to each foot as it steps forward, or whether it is sweeping a floor at work and paying extra special attention to the movement one is making. Vipassana is a useful entry-level meditative practice. The excellent practitioner of Vipassana will meditate on their bile, phlegm, feces, saliva, urine, blood, organs, flesh, sinews, muscles and bones with every step and every action they take during this practice.
- 2) Death: Meditating on corpses is another method for attaining high levels of spiritual concentration and spiritual awareness. Meditating on the dismembered, the decapitated, the “hacked and scattered”, decaying bodies, and decaying skeletons, is a sure fire method for staving off material greed.
- 3) *Jhāna* (Pali) meditation, also called *Dhyāna* in Sanskrit, *Chan* (禪) in Chinese, *Sŏn* in Korean and *Zen* in Japanese. This is the practice of meditation on the four archaic mystical elements—Earth, Water, Fire, Air.
  - a) Earth: One meditates on the solid parts of the body, the flesh, the bones, the hair, etc. And should begin to imagine the infinite amount of physical space around the body. High level first Jhana practitioners are able to imagine themselves floating through the infinitude of space.
  - b) Water: One meditates on the liquid parts of the body, the blood, the saliva, the urine, etc. And should begin to imagine the infinite amount of thoughts and types of thoughts a being can have. Second Jhana practitioners begin to link causal thought processes with the infinity of being, and synchronicity of thought, action and their “own” being.
  - c) Fire: One meditates on the inner heat which emanates from the body, and should clear the mind to a state of no-thought. This is indeed the technique used by Tibetan Buddhists isolated in the snow (and being hunted down by Chinese communists) to warm themselves up psycho-physically. The warmth generated within can be likened to the very energy that is the transitory soul. Heat in the body is of the energy of the universe and is surely supra-mundane.
  - d) Air: One meditates on the air in and around the body, whether it is the air entering the lungs or the ambient air touching the flesh. Once focused the meditator should imagine his or herself out side of the self. Fourth Jhana practitioners call the state “perception or not perception.” For example, if meditating on air after a bout of anger, one should recognize that they are currently an angry being. If meditating on air after a flurry of excitement, they should recognize they are currently a very excited being and so forth. Air is the element when psychic powers are said to develop.
  - e) After practicing going through these Jhāna’s at first in one order, then in another, then skipping them and mixing them around—perhaps thousands or hundreds of thousands of times according to the *Path of Purification (Visuddhimagga)*. One can possibly attain enlightenment or “fifth Jhāna” the place where the four elements cease and where they have begun. The Buddha’s last meditation reported in the *Digha Nikāya*, as he was dying was sequentially moving through the four Jhānas and the fifth until final nirvana. The Mahāparinibbana (Great final nirvana) Sutta states:  
*Then the Lord entered the first jhana. And leaving that he entered the second, the third, the fourth jhana. Then leaving the fourth jhana he entered the Sphere of Infinite Space, then the*

*Sphere of Infinite Consciousness, then the Sphere of Nothingness, then the Sphere of Neither-Perception-Nor-Non Perception, and leaving that he attained the Cessation of Feeling and Perception.*<sup>76</sup>

4.

**Christianity:**

- 1) Prayer—can be likened to the feeling of sympathetic joy and Universal Compassion in Buddhism. Prayer is actually a necessary instrument for enlightening the mind. However, prayer is often confused with selfish passions and unrealistic supra-sensuous worlds. Christians commonly ask God for favors and rewards and put in complaints and curses. Prayer was supposed to mean the spreading of universal love towards individuals. The focused release of positive psycho-kinetic energy which intends to heal or at least show compassion towards others. In the secret traditions of Christianity, harnessing this energy and using it for spell casting purposes is the underlying component of ritual. This energy can be used to heal and mend suffering in other people whether it be physical, spiritual and psychological.
- 2) Exorcism: In Christianity this “miracle” can be likened to the force of spreading truths to heal psychological demons and spiritual hindrances. It goes hand in hand with prayer, but is more focused in intent. Exorcism is the practice of identifying the particular spiritual hindrance, identifying it for the victim and attempting to set them on the right path.

5.

**Islam:**

- 1) Repentance—communicating thoughts to ourselves to rectify errors with other people and ourselves. Keeping others in mind and actively or silently atoning for our “sins” (that is actual mistreatment or grievances committed to others and ourselves, not the morality which comes pre-packaged with Abrahamic religion) is a necessary practice for understanding the world around us and all spiritual realms. Repentance is linked to the astral plane where one can perceive another’s feelings and discern whether they have acted appropriately or not.
- 2) Judgment—the practice of the proper judgment as exhibited by Muhammad in defending himself, his people and his will to preservation. Proper judgment means, identifying the flaws in oneself before attempting to correct the flaws of others.

6.

So now that we have a clear idea of how to meditate and the goal of returning to our original nature(s), what is the psycho-physical experiential result? In Chinese metaphysics which advanced with the Neo-Confucians, there are two principles which correspond with these ideas. They are *li* (理) and *qi* (氣). These principles translate into principle and material or vital force respectively. The principle is the idea, while the material force is the psycho-physical result or experiential energy flowing through the body of the meditator. In Hindu religions, especially the Vedanta this *qi* (*Kundalini* or “serpent power”) is said to be focused into a varying number of Chakra’s or centers where the energy resides. These Chakras are really instinctual guides, a

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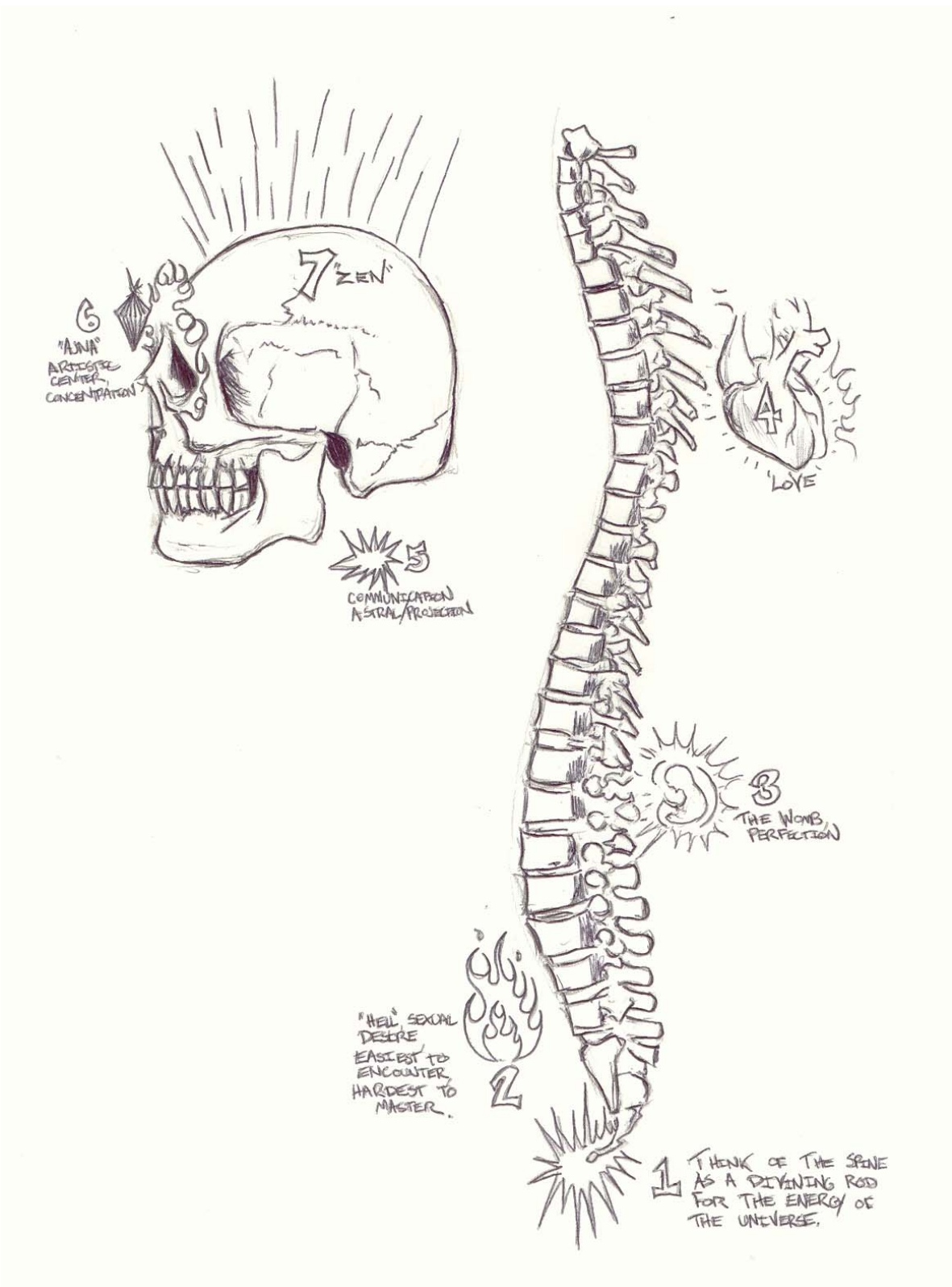
<sup>76</sup> Bhikkhu Bodhi tr. *The Long Discourses of the Buddha*, (Massachusetts: Wisdom Publications) 1995. pp 270-271

sixth-sense for our surroundings. Tibetan Buddhists identify five, while other Indian religions often have seven or more.

**The Chakras:**

- 1) Tail Bone: Where the psycho-kinetic energy enters, and excites the nervous system
- 2) Loins: Sexual energy, sexual attraction. The “fiery lust” of Pauline Christianity (which tends to ignore this Chakra). It can be aroused through one’s own thoughts or another’s feelings.
- 3) Lower Back: Care and caution, but also perfection and attainment of compassionate knowledge.
- 4) Heart: Love and compassion, but also equilibrium of environment and harmony with others.
- 5) Neck: Astral Body, repentance. This Chakra allows us to communicate with the psycho-kinetic energy of our neighbors—an early warning system or mechanism.
- 6) Eyes: Creative center, third eye. The one-pointed-ness which directs our own judgment and fends off spiritual violence.
- 7) Crown of Skull: Cleared mind, enlightened mind.

So, what then is this psycho-kinetic energy? It is nothing more than the energy that adheres to all matter in the universe. Only as it flows through the nervous system in human beings, it directs itself to these instinctual centers, if not only to keep the being alive and well. Call it the “Holy Spirit” if you like! The following page depicts the seven chakras in the same order.



7.

If every being is imbued with psycho-kinetic energy, and energy is a form of power, then there is a certain degree of maintenance involved in maintaining this energy and power. This is the true meaning behind Nietzsche's "will to power". It is the will to protect oneself and to grow ever more powerful and aware of one's surroundings. If for example the astral body is activated (fifth chakra) and one does not repent, one might lose some of their psycho-physical energy and become disengaged with their instinctual drives. If the sixth chakra, the "ajna center" is not constantly awake then creativity and conformity with the environment vanishes. If the fourth chakra, that which corresponds to love is not sought for balance, the whole instinctual drive is fruitless.

8.

Human beings are social animals. Infants that do not receive enough attention at birth are known to succumb to SIDS and die. In the same fashion, grown beings can also die (spiritually and/or physically) if not enough attention is paid to communicating and conforming in their social environments. Yet, in many cases it is not the fault of the meditator for sudden weakness and loss of power and control over their environment. In fact, it is in many cases the cause of lesser beings, with their hypocritical judgments and curses that weaken us to disarray and unhappiness. In this fashion it is often small people with their envy and animosity for all that is strong which hurts us the most. Resentment plagues these "small" people and they are the cause of much suffering for not just the individual but for the global society at large. Spiders of hatred that lack authenticity, the small are often the cause of our deepest wounds. To make matters worse, this phenomenon falls outside of the already nearly incurable mainstream Abrahamic disease of Mara. There are small Buddhists, weak Confucians, and even dishonorable Zoroastrians—just to name a few.

So what can we do, when we are excessively and inaccurately judged and fed on by the weak? *Judge back my friend and defend yourself with open honesty!* While returning animosity for animosity is in all cases wrong and precisely the weakness of the weakest. Self-defense is the virtue which only the enlightened know how to wield correctly. Enlighten your foes with correct judgments and peaceful victories over their oppression will ensue. If the situation is so extreme that you cannot stray from a physical attack, aim first to disable and last to destroy. Teaching a lesson and enlightening someone who was formerly weak is the best way to escape the cycle of revenge.

9.

This transfer of power between the weak feeding on the strong, or the strong teaching the weak is a tangible and psycho-physical experience. Our vital forces of transitory energy of the universe can be depleted or increased depending on our interactions with society. Have you ever visited your parents and felt a sudden decrease in energy, did you become physically tired? This is due to the "spiritual" and psycho-physical transfer of matter-dependent energy. So how exactly do we defend ourselves when our powers feel tapped? How do we prevent our vital force from being enervated?

Our physical expression, our body language and even our thoughts and words can truly make a difference when dealing with the weaknesses of the weak. Have you ever wondered why portraits of Confucius displayed a man with powerful judgment in his brow and eyes? Or why statues of Buddha seem to always display his perplexing small smile? Nirvana is a constant mixture of pleasure and pain, as the chakras strive to balance themselves. When one is judged,



repentance appears on the face. When one is criticized judgment appears on the brow. When one is loved, this loving approval is met with a smile. Yet all the while the being of enlightenment is aware and amused by all their surroundings. All these corresponding reactions are made known through the expressions of awareness in the being of enlightenment. It is for the reasons above. Authenticity of the heart is not only a condition of the mind—it is a condition of the body as well. We must maximize our power, by enjoying our instinctual will to preserve. It is not appropriate to follow the false example laid down in the New Testament, of always “turning the other cheek” and never judging. Passed down from translation to translation, from deletion to deletion, the Bible we have today sets a misleading example. As I have stated before, proper self-defense is a product of enlightenment and must always be heeded. Do not let yourself be treated or judged unfairly by your inferiors. If you got a job or profession that makes you unhappy, this breaks the Buddha’s precept of “avoiding wrong livelihood.” If you are constantly put in a diminutive position by certain people you must avoid them to preserve your well-being and spiritual progress.

10.

The mystics of old utilized negative theology to describe God. They used negative statements, i.e. what God is not, to honor the creator/sustainer/destroyer. God, or the ALL as I call it, was considered to be ineffable and unknowable. Due to this uncertainty behind defining the indefinable, mystics kept quiet and harnessed their powers their own way. The above sections have shown how the ineffable is becoming less unknowable and in actuality *can be described*. Through mathematical equations, quantum gravity and science as a whole the ineffable is now becoming unveiled.

11.

As we have seen, in order to fully understand the cosmos and tap into their great power, one must rectify their own nature. In order to experience past lives, one must meditate and awaken their spiritual fortitude. The philosopher must become fully honest. What this means is that they must let go of egotism that cloud’s true knowledge. They must admit when they did not know something formerly true and admit when lacking an answer. People, who do not rectify their nature, are caged by their ignorance. The analects of Confucius state:

子曰、由、誨女知之乎、知之為知之、不知為不知、是知也。

*“The Master said: Yu, shall I teach you what knowledge is? Knowing something you hold that you know it, not knowing something you hold that you do not know it. This is knowledge.”<sup>77</sup>*

Humility before one’s self, one’s surroundings and the ALL is dependent on removing shackles of arrogance, where we pretend to understand something for the sake of egotism. Mainstream Abrahamic theists who try to disprove my work, cannot hold to be true their own religious vices—they *have no direct knowledge*. Yet, they persist in their assaults against our minds and hearts, preaching ignorance and impossibility. People will inevitably misunderstand the veracity of my arguments. They might try to disprove them based on their attachment to a particular faith.

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<sup>77</sup> Legge, James. (ed.) *The Four Books (Hong Kong Edition w. Classical Chinese)* Confucian Analects Book II “Wei-Chang” --- translation my own



Those without sound reasoning in their own natures should not try to correct the arguments in support of these newly unveiled truths above.

12.

Whether the universe is modeled after the big bounce theory, or whether is modeled after a continuously expanding and dying continuum does not matter. It does not change the fact that our spiritual energies, spiritual destinies and spiritual goals are all causally dependent on the universe as a whole. We must accept the universe as our creator and destroyer and as our God. Knowing the precise fate of the universe is not as important as knowing how to live an upright life. Knowing what happens after you die is not as important as knowing how to spread compassion and good will towards all beings. And finally, knowing the precise nature of God, YHWH, the ALL, is not as important as knowing that you are but a mouthpiece for this great expanse, this great unknown.



## Chapter V—The Past Lives

1.

The split of lives between passive and active forces of nihilism and dual mortal energies is what the previous bounces of the universe consist. Equilibrium in Samsara so to speak, has quite possibly never been reached. I have named the active nihilists “Ezekiel”—these are the nihilists who are externally destructive. I have named the passive nihilists Isaiah”. Passive nihilism is internally destructive but its repercussions have external results.

2.

In order to fully learn from past life experiences, one must not identify permanently with the demons of both high and low order depicted in these short stories. If they were permanently to be identified with, one’s liberation from Mara’s shackles could not be completed and goals on this earth will inevitably follow the course of nihilism and self-destruction. *Imbalance of active forces is weak internally but overly strong externally. Imbalance of weak forces is a bit stronger internally, but much weaker externally. As we shall presently explore, nihilism of either variety is a bane for existence.*

3.

Hopefully, a small handful of my readers up to this point have practiced the Jhānas thousands if not hundreds of thousands of times, have repented and prayed for themselves and others, have fully discovered innate knowledge and liberation from Mara’s curse, and the host of spiritual attainments therein (clairvoyance, prestidigitation, precognition, etc.). They have abandoned greed, delusion and aversion and they have pulled out suffering at its root. The best reader of these stories will know something about their own past lives as well.

4.

Through my hazy recollection within my own sorts of “vision quests”, I was able to discern that I had lived lives different than mine in these past lives. Perhaps my painful remembrance of “past lives” corresponds to all these past expansions and contractions of the universe. None of the visions explain with any nearness the upright life I have led, nor did they reveal behaviorisms characteristic of me in this life. None of the chaotic events in these stories really occurred or will occur. What they revealed to me were possibilities. Yet, they are infinite

possibilities. Infinite past expansions and contractions of the universe and infinite alternate lives. There is an entire “manifold” of past life probabilities, billions of lives if not trillions are possible and trillions more to come.

5.

These have become moral tales. How I received the host of visions, I do not know precisely. They mirrored and mimicked my life—all the while making the wrong decisions, going down the wrong paths, and suffering ultimately. How they could be recollected through the time-space continuum and its inherent cosmic forgetfulness is not known to me either. Even now, I remain agnostic to these visions. However, they still function as legitimate moral tales. Patched together after my three main vision quests, these tales are as alarming as they are instructive. The first Isaiah embodies hedonism or gluttony, while the second embodies everything inauthentic—false speech, infidelity and etc. Ezekiel represents active anger and hatred.

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## *Isaiah I – The Voluptuous Tyrant*

1.

Isaiah lived a similar childhood and early through mid teen years as the former infinite regress of Isaiahs. At the end of this cycle a new Isaiah emerged who betrayed the entire world. *He never knew why.*

2.

During his first few months at the coastal college, there were big changes in Isaiah's life. He kept his ambitions in music strong, and even brought much of his equipment. However, he immediately betrayed his best friend Thomas and spread rumors about him. He told his first girl friend Sarah many nasty things about him and his family, she, in turn told everyone in her circle: "You know he's really an eclectic, I think he believes in all that mystical garbage." Isaiah proclaimed to Sarah and continued; "He thinks he's an action hero." Sarah laughed: "Well Isaiah, you're a dork for hanging out with him."

Thomas and Isaiah had grown up together and had very similar tastes. But upon entering college he felt the need to "be cool".

Soon after the Thomas incident, he fired his metal band from high school. He seemed to suddenly have developed an acquired taste for the ultra liberal punk rock of his roommates. His roommates convinced him that metal was for losers who want to show off their ego's. A few weeks in to the second semester Isaiah confronted his band:

"Sorry guys, I don't care how well you play, metal doesn't get the pussy." Isaiah informed his band. They did not respond, his old friend and bassist Nathaniel told Aaron the drummer; "Forget it man, he's not the same. Coastal college got to him man."

His roommates then took possession of Isaiah's skills as a musician, and hired him for their band—only the music was degenerated.

All this took place during the first year. Soon he was balancing a politically inspired punk rock band and a political science degree at the coastal college. He had not yet discovered cocaine, but his band was a party favorite in the college town and surrounding small clubs and party places. Isaiah was notorious for sleeping with the town's women after shows, and gained a reputation and following.

3.

By the second year, Isaiah was smoking marijuana heavily, drinking heavily and all the while casually dating his high school sweet-heart Esther and supposed to be having a blast—but something was wrong. Isaiah fell into a deep depression for nearly the entire year. He would only talk to his nearby partying populace of the coastal college. He completely lost contact with his Godparents and would hardly speak to his parents. All he did was focus on school and music and

nothing more. All that was left was just some sort of void that Isaiah could not fill, a craving of sorts. Soon everything changed.

During the Spring semester of his sophomore year, Isaiah finally caved and gave cocaine a try.

“Can’t knock it tell you try it man”, his band mates had been goading him repeatedly, practically since he met them. “You know what fuck you guys, give me some of that shit.” Isaiah finally shouted, and into the bathroom they went.

After a few weeks of casual weekend cocaine usage, he emerged a new man. He understood that life was about power and dominance over others through entitlement and privilege. Cocaine was the method and politics was the means. His depression vanished, and he finally knew how powerful he could be. He completely found his destiny—*President of the United States...*

#### 4.

From the time Isaiah started the band Bush’s Youth, to the time he graduated college, Isaiah maintained an old-school sounding, but still unoriginal punk band with him as the lead singer and guitarist. They were terrible, but that was what the original forefathers of politically inspired hardcore punk like *Reagan Youth*, wanted, rawness and drugs... *lots of drugs*. Knowing this, and that his terribly whiney singing voice would never break into the mainstream, he cleverly applied to law school at top-rate universities months prior to his band’s breakup. After he finished with nearly a 4.0 GPA in his simple Political Science major and exceedingly high LSAT scores, he was already geared for Yale law...

“I got in! I got in! This is really happening!” he practically shouted in Esther’s face. Esther was not pleased as she knew he would break up with her now. “Shut up, Isaiah, I know you think you’re better than everybody! We’re done! I can’t handle all your shit! And I know it was you who gave me the clap!”

Esther left his apartment and they never spoke again. Isaiah longed for Esther the rest of his life.

#### 5.

Unfortunately for Isaiah, this new excitement brought with it new attention. Word got out that Isaiah had been using cocaine casually. The rumors spread through his oldest friend Simon, an incredibly small man, with a lot of envy, and a domineering Napoleon complex to boot. Simon colluded with Andrew and James one night and they came up with the plan.

“You know dude, he really just has an inferiority complex.” Simon remarked, when Andrew finished his thought. “Well let’s make him feel more inferior then.” Simon started in again, “I called his mom and told her that Isaiah had been doing tons of Cocaine, and had contracted Gonorrhea.” Andrew broke in with maniacal laughter, but James scolded both of them. “He’s never gonna forgive you guys, but fuck it I’m in.”

Isaiah’s parents tricked him into getting a routine check-up which turned into a blood test, which turned into a ‘5150’—a 72 hour hold at the local valley basin hospital. The experience was very taxing, but by the third day of justifying why Simon would do this to him, he realized that more attention was certainly not a bad thing. Besides, Yale probably already knew he used the old blow once or twice...

In the hospital Isaiah was reunited with Esther’s sister Ruth. He furtively met her in the shower on the second night, and Isaiah made love to her. It was not love however, and it only lasted a couple of minutes. Yet, he made sure to write her phone number on his hand the third evening when he was discharged.

“I want you never to forget me” Ruth said seriously. “I know, how can I forget you? I thought you squirted!” Isaiah laughed. Ruth began to cry. “I am serious Isaiah!” Isaiah held her a little and called her “his little squirt” once more and Ruth tried to join in on the laughter—*she truly loved him*.

Two days after they were both discharged Ruth committed suicide as Isaiah seemed to forget to call. Ruth had been very depressed after Esther and Isaiah broke up. She was conflicted for she felt terrible for her friend, but still was attracted to Isaiah. It was Isaiah’s callousness that drove Ruth to the hospital in the first place. Isaiah, combined with other issues, drove Ruth into a terrible depression. When she had tried to cut herself a few days earlier it landed her there. And now she was dead, and Isaiah would never feel anything other than embarrassment for performing poorly because he never found out what happened to her later. He thought of her often during his bouts of longing and craving.

6.

Law school was not nearly as easy as college, but Isaiah still performed about average. It was a lot of work and there was not nearly as much time for his new fiancée, Mary. Mary had gone to high school with Isaiah, and they both secretly liked each other all through college. Mary was a bit of an over-achiever as well, and had carved out a fine degree in social work for herself. They both graduated at around the same time, and when Isaiah got accepted into Yale, Mary got accepted into a Masters of Social Work program. Unfortunately, the program was based in the valley basin.

“Long term relationships are hard Isaiah!” Mary remarked over their first phone/argument. “Not as hard as lying about all the times I cheated on you.” Isaiah thought but then stated: “No they are not, we are busy people, you’ll move out here as soon as you finish and we’ll visit all the time.” “Yea you’re right, and gee-wiz, we are engaged now!” Mary exclaimed. “Awe, I cannot wait to see you my dear high school sweet-heart!” Isaiah clearly lied. “You are my one and only.” “OK now shut up Isaiah, or she’ll catch on” Isaiah thought to himself. “OK, honey I really need to get back to studying...” Isaiah started in, before he was cut off by Mary, “I love you”. “Me too” Isaiah said, but felt so guilty he immediately hung up. Later that night he called Esther, but she would not pick up the phone. *He never knew why.*

7.

The years after law school and after the wedding in the third year were a big, big blur—more cocaine, more women on the side, and more superficial excitement through moving up the ranks in politics and experience. He became close with his old nemesis Andrew, and they knew they were destined to follow the political path (and more women and cocaine) together. Discovering Buddhism and his own Scotch-Irish heritage in 2019 and using them as political tools to harness more attention and baffle his political opponents with Dharma became Isaiah’s trademark.<sup>78</sup>

A few years prior, Isaiah joined an organization called S.A.R. which prided itself on white Anglo-Saxon heritage.<sup>79</sup> Isaiah, did this solely for political purposes—he secretly hated his heritage, the white race and everything about American power relationships.

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<sup>78</sup> Many American presidents have Scotch-Irish heritage.

<sup>79</sup> Sons of the American Revolution

One morning Isaiah woke up in his Presidential suit, in his Presidential chair, in his Presidential office. He lifted his head off the table and smiled, saying to himself: “I don’t care if those damned Chinese are unhappy with the nuclear threat in space and the escalating conflict in Georgia and Uzbekistan... I am happy!” President Isaiah, did not realize that he had become his own worst enemy back in the days of the coastal college and his punk band—a political despot. All he knew was that the quick and feigned official conversion to Buddhism in the last legs of the presidential race *did something*. He also knew that he had to get his wife back, who had been religiously alienated with the conversion. “Well whatever, I mean oh my God, I am president now” Isaiah said the last part out loud. He began to prepare his state of the union speech, which was scheduled for that same night.

He was shot twice, once in the chest puncturing a lung, the next in the liver—the fatal round. As he was dying from large-caliber sniper fire, he was baffled. “I am dying” was his only thought. *He never knew why*. Andrew took control of the reigns of Politics and international diplomacy in that life—*until nuclear holocaust on a cold February morning 2022*.

### *Isaiah II – The Voracious Appetite*

1.

Isaiah could have cared less about his parents’ divorce. Towards the tail end of High School, Isaiah had discovered drugs. Always feeling just slightly guilty, he began a life of hedonism. That is why he chose to go to the Coastal college, against his parents’ recommendations. He knew he would find a utopia in the partying atmosphere at the coastal college. Sadly, Isaiah abandoned his guitars and musical ambitions when he found out he got into the coastal college. But ironically, it was a letter regarding his passion for guitar as a medium to cope with emotions that got him into the coastal college in the first place...

“When are you set to leave Isaiah?” His mom asked politely one day. “Leave me alone woman, I am going to a party.” Isaiah coldly responded. “Damn it! Isaiah, you’re not going to be smoking pot again are you?” His mom retorted.

Isaiah stayed silent, got in his car and drove off. He was set to move off to the coastal college the following month.

2.

By his very first semester at the coastal college Isaiah had turned his life around completely—now he was going backwards. He swore to be faithful to true love and never to do hard drugs when he was in high school, but now he was a coke addict and a philanderer. He also swore he would never give up music and heavy metal, but now he was listening to hip hop and punk rock—of course only as a means to attract more women. He hated politics in high school, but by the end of his first semester he was already enrolled in the coastal college’s Political Science program for the next semester. Thomas, his roommate that first semester would try to council Isaiah.

“Seriously Isaiah, you have to do *some* work here or else you’re not going to make it.” Thomas warned Isaiah whose ability to study had dropped tremendously since high school. “You know what dude, mind your own business. I know what I am doing.” Isaiah left the dorm to do some blow with his next door neighbors.



Isaiah was on a suicide course. The transition between the studious musician Isaiah was in High School, to the pleasure obsessed fiend was remarkable. All of Isaiah's old friends were replaced—leaving everyone baffled.

3.

Isaiah felt he was on top of the world at the Coastal College. Politics to Isaiah meant drugs and women, nothing more. The Poli-Sci major he had been casually pursuing was only a means to “look cool”. Fortunately, for politics everywhere he never made it to the next semester. His parents caught on fast to what he was using college for, pulled him out and made him go to the Betty Ford clinic.

“You can't fucking do this to me, you assholes.” Isaiah screamed when the cops came to the door after a visit to the valley basin to see his parents. “Isaiah you just need help that's all, this is your intervention.” His mother stated, accompanied by some of Isaiah's childhood friends. The experience was traumatic for Isaiah, and it only strengthened his resolve to keep doing what he was doing. There were three more visits to the Betty Ford Clinic. Isaiah became an empty shell of a man, a hungry ghost existing only for its own craving and desire.

4.

After an eight year winning streak at the coastal college, Isaiah managed to graduate with a 2.4 GPA at the coastal college. He immediately returned home to live with his mother. Already emaciated from obsessive cocaine usage and extremely lonely due to his new home away from the parties at the coastal college, Isaiah turned to his friend Delilah. Delilah went to Isaiah's High School and still lived and worked in the valley basin. He called her one day after his return.

“Hey Delilah, like WTF, how long has it been?” Isaiah could be artful with words. “Eight years Isaiah, how have you been?” Delilah excitedly responded. She had always had a crush on Isaiah in High School, and was overjoyed to hear from an old friend.

Delilah was hooked on somas and synthetic opiates—It would turn out to be a perfect match! Isaiah began casually having sex with Delilah while downing tons of her synthetic opiates. *This drove Isaiah's parents insane.*

5.

After a few months of abusing life at his mother's house and his mother, his family and his drug-infected body betrayed him. His parents fabricated a lie about him threatening to hurt his mother. They called the police and feigned a frantic emergency call. The police did not fully believe them, but paid Isaiah a visit nonetheless. What they found when Delilah opened the door was a scantily clad, heavily intoxicated woman in her late twenties who was very confused and disoriented. The first police officer began shining a flash light in her eyes which did not cause Delilah to even blink. The second officer found Isaiah in the bedroom—freshly overdosed on alcohol and pills. They rushed Isaiah to the emergency room. However, when he recovered they transported him to a mental hospital for violent drug offenders in the badlands of the big city or the ‘pied cow’ as Isaiah would come to call it.

6.

The room was white, with white curtains, and white bed sheets. It was about ten feet long by eight feet wide with an attached bathroom. There was a picture of a flower torn from a coloring book, colored sloppily purple, pasted next to his bed. Isaiah spent most of the time in the bathroom. Isaiah had trouble peeing. Isaiah was very scared. His brief study of *Thus Spake Zarathustra*, when he was studying fascism at the coastal college seemed to be the only thing

saving him from imminent doom: The ‘pale criminal’ as he called him from that evil book, kept taunting him for wearing a yellow shirt. The ‘pale criminal’ had a tear tattooed on his eye and many marks of Aryan supremacy.

“You look just like fucking Charlie Brown, you fucking homo!” The pale criminal shouted at him on his first day. “Shut up Nazi” Isaiah muttered, not before the ‘pale criminal’ charged him, only to be stopped by a larger white man. “Thank you ‘soothsayer’, you saved Zarathustra!” Isaiah shouted, at the pot bellied man who continued to mutter these words; “thousands... thousands... Impossible!”

The ‘pale criminal’ would be a constant menace to Isaiah’s presence, but he was not truly who Isaiah should have been worrying about.

Later that afternoon when Isaiah was trying to maintain diplomatic relations with the ‘soothsayer’, he was interrupted by the ‘old pope’ who said;

“John F. Kennedy was lucky, I pointed this out in one of my missives to George W. Bush!”

“Now what the fuck are you talking about dude, can’t you see that Zarathustra is busy talking to the soothsayer!” Isaiah interrupted.

‘The old pope’ had forged alliances with the two Hispanic gangbangers who had just been newly admitted, along with a person who Isaiah would later refer to as the ‘magician’—a schizophrenic mystic.

#### 7.

The next morning an annoying man with severe back problems and contorted features started yelling obnoxiously. The ‘hunchback’ shouted at the hospital staff demanding his breakfast. Isaiah joined in; “Zarathustra approves of this, we demand breakfast immediately.” Miraculously, breakfast appeared only fifteen minutes later—Isaiah was a hero! But his compatriots grew restless. Breakfast always appeared at the same time, and the annoying ‘hunchback’ and the belligerent Isaiah were irritating the other inhabitants of the ward.

#### 8.

Isaiah remembered the next day that it was his birthday. So, he called his Godparents, requesting they use their powers to free their Godson. They simply said “no—you deserve this.” Isaiah could not win any support inside or outside the hospital. Virtually everyone but the ‘hunchback’ hated him.

That same day, the ‘magician’ appeared. He was speaking Spanish with several large and frightening looking Hispanic gangbangers. The ‘magician’ would periodically look in Isaiah’s direction, where by the gangbangers would begin laughing every time Isaiah made eye contact, and looked away.

He forgot about his parents that day, even though it was his birthday. When they called that night, after they spoke to Isaiah’s Godparents, he refused their request to speak to him... They would have set him free! *This drove his parents insane.*

That night, he conned several of the “Mexicans” into providing him with extra sleeping pills, and managed to fall asleep in the awful place. *The one that gave him most of the pills was an older man, who, for the previous few days had developed a habit of staring at Isaiah expressionlessly.* He was not a gangbanger, but because he was a Latino, Isaiah had not paid any attention to him.

#### 9.

The next morning, his rear-end felt a little sore and sticky. And he had several bruises on his back...

10.

Isaiah lasted several more days with the ‘animals’ of his ‘cave’, but by the sixth day the ‘higher men’, that is the gangbangers stabbed and killed him with a metal shaft broken off the collapsible table in the dining hall—simply because Isaiah would not stop talking incessantly.

### *Ezekiel I – The Possessed*

1.

The divorce broke Ezekiel. Even before his admission to the bountiful coastal college, he knew this would happen. His parents told him the news just two weeks before he was set to leave...

“Couldn’t you have waited till after I started college!” Ezekiel cried at his father, “No Zeke, I cannot bear anymore of your mother’s abuse.” Ezekiel’s father was crying, tears pouring ominously as they talked in the kitchen of their valley basin home just after midnight. “It has to be this way—have you considered postponing your admission to the coastal college, we are going to be in financial trouble while we straighten this whole thing out.” Ezekiel’s father had money, but was not sure how much his possessive and greedy wife was going to take. “Yes dad, I’ll just take a year off and apply for to valley basin state college later.” –Ezekiel was devastated.

Ezekiel quickly thereafter shared the news with his friend Thomas, who, was already doubting that all the “fake” people at the coastal college would be able to accept his and Ezekiel’s martial arts prowess and interest in music. They planned their life that day, at the college plaza sandwich bar. They were both using the valley basin college’s gym since they graduated high school.

“It’s cool Zeke-my-man, I already told my parents I was considering state college instead... now I have double the reasons.” Thomas instantly brought Ezekiel into a better mind-state. “Yea man, the martial arts center is here and damn fool maybe you can pursue that dream of fighting in the UFC one day!” Thomas had already been accepted into the state college and would start a few weeks late. Ezekiel was set to start the following year.

2.

After the divorce, Ezekiel turned to Christianity and import cars to assuage his suffering. He tried reading the bible cover to cover one month, during his year off, but skipped ahead to the letters of St. Paul one day and found the truth. He told his friends shortly thereafter.

“God only requires we believe in him and the resurrection for us to be saved Bart man... Jesus is the way the truth and the light buddy!” He told his good friend after playing magic cards one night, very early in the morning. “I thought you were in to Satan and shit dude.” Bartholomew replied. “Yea you would always tell us that God is just a myth for dumb fuckers.” James chimed in. “Screw you guys when I get my car and my degree and my Rebekah you’ll all know me.” Ezekiel spoke, than got up and went to the bathroom.

His friends quieted down on his account. They were playing magic cards around the dinner table at Ezekiel’s mother’s house, and were making a lot of noise. They soon switched subjects to Bartholomew and Ezekiel’s new quest for a fast import car, so Ezekiel could get women.

Bartholomew was going down a similar path as Ezekiel. His parents were already divorced and his suffering was often much worse than Ezekiel’s even back in high school. Formerly planning continuation school or vocational training, when Ezekiel told Bartholomew

about his desire to spend all his college and high school graduation savings on a new car Bartholomew was ecstatic—he had found purpose.

“Hey Bart dude, what do you think about this one?” “Not bad nigga, just keep looking” Bartholomew knew quite a bit about cars, and wanted to drive the fastest import he could with some of Ezekiel’s efforts. Finally they found one, a small, compact, import vehicle with an engine twice the size as the original, a complete engine swap and safety disaster, but also a drag-strip monster! “Hmmm, eight-thousand, I think we can talk em’ down.” Bartholomew said, holding back as much excitement as possible. “Damn fool, do you think Rebekah will swallow her pride and get with me after I start rollin’ in this beast?” Ezekiel prayed. “Damn straight nigga, let’s check it out tomorrow.”

The next day they left the valley basin, test drove and purchased the vehicle. It would take a few weeks of destroying the car’s newly installed racing clutch, before Ezekiel mastered the manual transmission. However, these were the best days of his life. In the glove box, Ezekiel found a tape entitled “nostalgia” with dance mixes and house tunes...

*Ezekiel felt closer to God.*

### 3.

After a few months of street racing, illegal driving, and motorized mayhem with Bartholomew, Ezekiel begin to grow a deep void in his heart. He constantly saw beautiful women at the races, with their Asian and Latino boyfriends. Often affiliated with gangs, the drivers of these cars were extremely dangerous. Ezekiel had to get a girlfriend, but how? He began to long more for the girls from his high school, especially Ruth at the inland college and Esther at the coastal college. Yet, it was Rebekah who did not go to college at all who he was out to impress. Rebekah was a voluptuous girl with a tremendous passion for Christianity and justice in the world. He called her one day, leaving a message with her brother:

“Well just tell her I called.” Ezekiel nervously stated in a tone that was unintentionally harsh. “Ok... whose this?” the voice on the phone replied. “Ezekiel” he stated clearly. The phone hung up.

There would be several more calls like these over the course of the next few months of drag strips and race tracks. Ezekiel never got through to Rebekah, and periodically gave up.

As a hobby, Ezekiel continued working out and sparring with Thomas who was half way through his first brutal semester at the valley basin state college. They maintained their friendship, even though both seemed to take turns envying the other. On the one hand Ezekiel envied Thomas for his superior martial arts prowess and academic achievements. But on the other Thomas envied Ezekiel’s hot car, and prospects with women through the street race culture.

“No Zeke, that kick sucks.” Thomas was criticizing a very good push kick, with a lot of power. “Shut up fucker, you saw how far I knocked the bag.” Ezekiel grunted. “Look Zeke It’s only good two things; pushing someone off of you, or kicking down a door.” Thomas clarified. Ezekiel continued to practice the kick. He always felt powerful and maybe a little mischievous when he practiced this particular kick. Although his traditional boxing was not up to par with his kicks, Thomas had shown him basic wrestling and ju-jitsu. Thomas of course needed someone to practice with. Although Ezekiel ate like a veritable pig, he was very muscular and large and knew that he would surely impress the girls from high school with his physique and fast car.

Despite the intense longing he felt, Ezekiel grew somewhat famous in the valley basin, he would repeatedly defeat the “Chinese gang bangers” in street races. He would even challenge his occasional victors to boxing matches which they would usually laugh off.

“ooh, nice car man, keep talking shit maybe I’ll take you to the ground and wail on you.” Ezekiel told an averaged sized Korean man with a superior vehicle—a Honda S2000. “Man, you funny. You lose, *and* you want to get shot.” The man walked away, and Ezekiel got back in the car, where Bartholomew was laughing hysterically.

*Ezekiel felt closer to God.*

#### 4.

Ezekiel’s Godparents were both served in the military and were very disappointed with Ezekiel’s buffoonery and considered him a braggart, a hypocrite and a failure. Two months before he planned on starting at the valley basin state college, they attempted to recruit him into the United States Army. They had the hopes of showing Ezekiel more structure. A month later 9/11 occurred. Though Ezekiel was very upset, he still had too much pride to listen to anybody. “But that’s a long time to leave the guitar, my baby and all my friends.” Ezekiel wrote them one day proceeding to describe his car in great detail for the hundredth time. “Do it, Zeke, Do it and win!” They tersely responded.

That got his attention—he could become the ultimate killing machine and prove his white Christian dominance over the valley basin once and for all! He was imagining himself with an M-16 and grenade launcher, as some kind of Army Special Forces officer. He had some anger for Afghanistan prior to this day dream, but when he snapped out of it, he had developed an intense bellicosity for all things Middle Eastern.

A month later, Ezekiel enlisted in the United States Army and was sent to Afghanistan. Never rising beyond the rank of Private, Ezekiel was quite the loose cannon in the army. He often “accidentally” killed innocent people during his missions. When addressed about his actions from his superiors, he would often say “just collateral damage sir!” or to lower ranking officers, “Them sand-niggers like it man!” On one such mission, as they were passing though the towns to get to the caves, Ezekiel shot randomly at a shack. After his team investigated, they found a dead woman and child.

“Ok you dumb fucker, what we gonna tell Sarge?” His corporeal commanded. Private Ezekiel stated: “Don’t tell him anything man—it’s just shock and awe!” “This doesn’t bode well with me Zeke, and shock and awe, is what they are gonna do to Iraq fucker.” The corporeal continued. “Ah, give it a break man, accidents happen.” Ezekiel began to feel guilty.

Ezekiel was certainly a harbinger of atrocity. Yet he was very sensitive and incomplete inside. Ezekiel’s longing for the valley basin and his car got the best of him, and by his second year in the army he complained about his flat feet and the constant pain he felt—they gladly discharged him.

The first day he returned he got a Nazi Swastika tattooed on his chest.

*Ezekiel felt closer to God.*

#### 5.

Back in the valley basin, Ezekiel used his father’s house as a base for his car, and as an intelligence office for finding those Christian girls from high school. Remembering that Ruth went to the inland college, he found her phone number and address on the campus web-directory.

He was not the slightest bit nervous. Rebekah was the goal, but he knew attention from other women was the means to his goal. After a week of calling Ruth, they agreed to meet near the inland college.

“Hey baby, you know I think it’s time we finally met up.” Ezekiel casually stated on the phone to Ruth one day. “Really?” Ruth gently inquired. “Yea girl, I’ve been all cooped up with nothing to do in the army, and now I want to do you, huh huh.” Ezekiel proudly stated. “Ok, I’ll call you then.” Ruth sarcastically responded. “I’ll see you at eight” Ezekiel boldly stated. Ruth happily laughed: “Ok then dude!”

Ezekiel and Ruth began to date and quickly became involved in a relationship.

Ruth, was constantly disappointed with Ezekiel, but loved him faithfully anyways. Yet, Ezekiel was still using her as a bridge to get to Rebekah. Despite Ruth’s care and compassion, nothing could calm the proud Ezekiel down from constantly visiting the street races. Cars had gotten faster during his two years of Army atrocities, and Bartholomew did not like Ezekiel anymore, and refused to tune up his car. Ezekiel would lose nearly all the street battles in which he fought, with Ruth nervously by his side. On one such night of poor performance at the races, Ruth turned to Ezekiel and cried tears of worry and fear:

“You cannot keep doing this Ezekiel, it’s not safe, and you seriously scare me sometimes...”

“Shut up bitch!” Ezekiel cut her off. Ruth hushed herself but couldn’t stop crying.

Ezekiel was furious. He had a secret need to be angry, for anger made him powerful...

During this time, Ezekiel rekindled his friendship with Thomas, who had dropped out of school and began training in mixed martial arts full time. He had learned to fight at the professional level and was giving Ezekiel tips on becoming like him.

“First rule, Zeke... Steroids” Thomas confided to Ezekiel who replied. “Let’s get started.” From then on, Ezekiel was following Thomas’ “health” routine and took plenty of “vitamins”. After a few months of steroids and training with Thomas, Ezekiel thought he had reached his goals. Then, Thomas left one day and informed Ezekiel over the phone, that he was in Arizona training for his first pro fight. Ezekiel began taking *more* steroids.

Unfortunately, all the steroids and excitement had begun to de-evolve into mental illness. Ezekiel heard voices from God and they told him to do exactly as he had done thus far. His body and mind began to give way and life began to feel like some sort of bad dream. One night after failing in the bed room with his girlfriend, they both agreed to go to the races. Ruth pitied Ezekiel’s deficiency and could not understand why he had been so quiet and taciturn lately. At the races, Ezekiel continued to lose, and lose and lose. Only this time after every loss, Ezekiel would curse the cars with a deep voice of pure pathological hatred.

“*YOU WILL PAY!*” Ezekiel groaned. “*BY THE HEAVENS BEFORE ME, YOU WILL PAY.*”

Ruth had no idea her boyfriend had lost his mind and began to cry. This caused Ezekiel to spin into an uncontrollable psychotic rage.

“Damn whore, why you cry so much... *it REALLY PISSES ME OFF!*” Ezekiel groaned with his possessed voice. “Ezekiel what is happening!” She shrieked. “I don’t know honey, *I MUST WIN!*” He murmured. Ruth began to figure it out. “You are going crazy Zeke! You’re fucking nuts!” Before she could finish her diatribe, Ezekiel reached over and punched her.

He did not mean to kill her that night, but Ruth was frail. Ezekiel was arrested later that night, he never took the body out of the car, and someone at the races had seen what had happened and called the police after the races broke up. *Ezekiel felt closer to God.*



6.

In a holding cell for part of the night, the voices grew worse, and Ezekiel began muttering odd things to himself. The police officers knew he was sick and that he probably did not mean to kill his girlfriend. They transported him to a nearby mental hospital later that night.

It took eight cops and two paramedics to force Ezekiel out of the cell. Strapped into a gurney and pumped full of sedating anti-psychotics Ezekiel awoke inside a small room with white walls and no windows. “*GO FORTH EZEKIEL*” a voice instructed him and continued, “*GO FORTH AND WIN*”. Leaping from his bed, he walked slowly down a corridor of the hospital towards a door. The hospital staff felt powerless. Ezekiel reached the door, used a push kick and broke his way towards freedom.

7.

Within minutes, the police stationed at the hospital found the psychotic man. Hiding around the opposite side of the fence around the perimeter of the hospital, he waited until the cops came around the corner. He grabbed the first cop and threw him effectively at the second one. Then he took off running. Reaching only a gas station across the street, Ezekiel was slammed to the ground by another cop, who he proceeded to grapple with. After this, two more cops arrived and lifted the cop off of Ezekiel. They pointed their guns at Ezekiel, and ordered him to turn around. Ezekiel did so and attempted a spinning back kick, which resulted in six bullets in his body. *Ezekiel died, for the first time.*

8.

There was a drive-by-shooting at his mother’s house the following night, and his father’s house the next. Rebekah knew the whole story, from the steroids down to the arrest, as she knew Ruth and some of her friends. Rebekah used her connections with the valley basin Asian gang to achieve justice. *For Ezekiel deserved this.*





*Chapter VI—Poetry: On the Different Stages of Awakening*

This poetry is intended to supplement the reading, by assisting in the process of self-discovery and self-victory. After reading the horrible nightmares which I have called “the past lives” this section is a bit of a respite. My intentions behind this poetry were to lift myself up during times of distress. At first by in my journal, and then by typing, I inspired myself out of depression, ill-will and craving. My wish is that this poetry will have the same inspiration on the reader as it has had on myself.

PART I: The World

1.1

Envision a path  
of the sorrow-slaying triumphant,  
the heart and mind searching,  
for the joyfulness of an infant.  
Redeem the balance  
through such suffer-slaying glee  
of the firmament’s cosmic radiance—  
the heart and mind are set free.  
Discern the wakefulness  
of states without fear and regret.  
Guiltless, authentic this being  
Wise, bold and compassionate.

1.2

What is this malediction upon me?  
I cannot *see* in left eye or right.  
My delusions have descended upon me  
a world without insight.  
Horror, Horror must be told here!  
delusions inside are indeed wrong,  
but delusions outside of my fear  
have persisted for generations long!

1.3

How has this occurred, such acute awareness?  
In social cobwebs of corruption,

this clarity of representation,  
far beyond all reproach and selfishness.  
Overcome the problems of the mind:  
covetousness, attachments to views and anger.  
three caused by your living and dying desire.  
Let emotions and views be examined by the mind,  
emotions and views grasping for profit and gain  
must be smote by the self creating God within.  
Your superstitions from empires long ago slain  
beyond the ascetics and the 'god' of sin.

1.4

It is difficult to emerge clean  
from a sea of filth.  
A deceptive society,  
of grandeur and wealth,  
is truly the poorest  
in wisdom and health.  
If there is truth above,  
let it preserve the earth.  
Yet the truth of society  
is burning in its own hearth.  
In the world of anti-natural,  
*only the wise* have worth.

1.5

Cultivating Wisdom is the greatest endeavor of humaneness.  
Yet, seeking and grasping knowledge is foolish and unwise,  
attaining only knowledge of flux and instinctive presence.  
Pride for existence buries itself in its own world of lies.  
No need to assume one's presence eternal or nothing at all.  
The *way of being* is ever-changing like the winds and tides.  
The *way of being* is the cosmos and is heaven's fall.  
For this instinctive presence, illuminates the here and now.

PART II: Ethics

2.1

A ghastly foe has hurt me deeply.  
What shall I do to vindicate my suffering?  
Repay this enmity with introspection?  
Why not fix the error within, before acting?  
The internal foe is a possible factor  
in creation of enemies beyond you.  
If you have become fully aware,  
then your very essence cannot betray you.

2.2

If your error is none, there is no cause.  
Surely senseless bellicosity must be avoided,  
or at least denied its ability to take course.  
Preservation begins with the self-perfected;  
no anger may influence your thought,  
compassion is your contemplation on heart.  
If your *way of being* has truly been sought,  
then all enemies have torn themselves apart.

2.3

Cosmic lies and the revenge of the small man  
are the greatest blunders in this world.  
A punishing, partial and pernicious god  
has been crowned king—pain unfurled.  
The lies of antiquity, diseased by greed,  
doctrinal poison—vile concoction.  
This malevolent and mendacious creed  
of duality, derision and deception.

2.4

Morals for the cursed spirits of freedom,  
are to follow the imminent *way of being*.  
Not a rigid doctrine from a time long lost  
but a awakening of the *self-for-preserving*.  
Seeing the causes and effects of all action,  
action is what harms when being is lost.  
The course is not arbitrated by emotion.  
Nor is it dictated by an individual's desire.  
There are no individuals in moral causation.  
The part must function in respect for the whole.  
Now we are free of all ethics through interpretation.

2.5

What are rights, what are wrongs?  
What is good, what is evil?  
Questions of religio-moral songs,  
are questions of a false duality.  
“Good” is simply following the nature  
of imminent awareness and clarity.  
“Evil “ simply the way of fracture  
from this inborn compassion within.

2.6

The Path is elusive.  
Yet all inclusive,  
as it describes the whole.  
Yet nothing about a soul!

Only the vital vessel  
and nervous system  
are conjoined to settle  
and arm the body with wisdom.  
The path is no path,  
in that it is but one.  
So channel thy wrath  
not into violence, but compassion.  
Hate is a delusion  
That cannot be tempered by confusion.  
It must become but a motivation  
for the destruction of illusion.

### PART III: The Nervous System

#### 3.1

Nervous system energy  
is a name I give this greatness!  
And a name for awareness!  
The primal circuit of mankind  
is the clearest of prose!  
For a concept so difficult to name,  
instinctually awake and free of blame.  
The nervous system crackles  
with power so bright,  
the spine alight,  
with the cosmos and time.  
It is the energy behind this rhyme.

#### 3.2

My heart has been raised  
and made so focused and small.  
Now my brow also raised  
I repent and open my mind to all.  
My heart has lowered  
I feel care for my kin.  
I am a concerned mother  
for my children of sin.  
My heart is balanced  
I reach equanimity with my place.  
My ills are your ills  
it is the mind I must now face:  
Clear and bright,  
without affliction.  
The crown of sight

a bestowed benediction.

3.3

This warmth, this heat,  
this fire from within.  
Our desire together feeds  
on ritual and not sin.  
Now I consume your essence,  
for the beast of nature—  
not for indulgence, power or pride.  
No, beautiful creature!  
For the warmth inside!

3.4

I am not a prophet,  
nor am I an evangelist.  
I am not a skeptic  
nor am I an atheist.  
I have knowledge  
I give it not a name.  
It is the 'serpent power'  
and 'vital force' the same  
It is certainly not a soul  
or a self that lives forever.  
Know your goal—it is no goal!  
Awaken the ineffable within...

#### PART IV: Spiritual Death

4.1

Spiritual death, or fearlessness of death?  
The greatest effort of non-achievement  
the goal being none, your efforts in vain.  
A returning to nature and original being,  
should be an easy path of commitment.  
One wields the mind as an instrument,  
by which follows neither pleasure nor pain.  
The nameless being-ness of being.

4.2

Spiritual Death, in the world of illusion:  
Follow a life, not whored by delusion.  
With definitive existence,  
and an upright presence,  
the greater being does not seek  
for the sickly, nor the weak.  
The greater being is you!

Only after this death are we true!!

4.3

Spiritual Death, or the greatest joy?  
An abandoning of all your thoughts,  
of pity of oneself and the pains of others.  
Of hope, longing, desperation—what's valueless.  
An empty vessel, to me you annoy!  
Fueled by wild emotions and craving sought.  
I have no pain; only the compassion of brothers.  
Of preventing suffering and pain—this I call selfless.

4.4

Spiritual Death, a path only you willed.  
Your will has been dead for so many years!  
You will never feel sadness as you spill tears.  
Only by one law, can you cry for,  
and only by one law can you die.  
Through awakening from what you've killed.  
Murdered your instincts succumbing to society!  
It is only through one law can reach reality,  
and this law is not my law  
nor do I know its name.

## PART V: Eternity

5.1

I've returned to origination,  
what a marvelous curse!  
My only bounds—this body  
and the cosmic hearse.  
Sorrow and joy in union,  
pain and pleasure transform.  
A new awareness begins,  
when mind and body conform.

5.2

The Jews called it Yahweh,  
Christians hoped in God,  
Muhammad heard from Allah,  
Buddha spoke to Brahma.  
The Jews had a transcendent law,  
that Christians adopted—  
Muhammad was soon to follow.  
In nature, Lao Tzu won the argument.  
The Jews resented oppression,  
and the Christians loved war.



To only one Muhammad would submit—  
Honor, Confucius strove to represent.

5.3

Nietzsche had his demon,  
and Sartre had his woes,  
Heidegger hosted delusion,  
yet they rightly impugned their foes.  
Plato was a defilement,  
in his very early being,  
St. Paul was a false-prophet  
who had no right teaching.  
Christ was no savior  
with Platonist meaning.

5.4

Inauthentic, or a fountain of truth?  
Discernment is the key to knowledge  
while existence is perspectival...  
Rights and wrongs are situational.  
Insights are not superficial.  
Which recognize the true power—  
within your minds, hearts and being.

5.5

Heroic sages and  
visionaries of the future  
are rare in this time  
of material culture.  
See this promised land  
of despair and desolation,  
not in tangible wealth,  
but in self-representation.  
The West is aloof  
to the jewels of wisdom.  
Beyond their platonic Christ  
to the ancients for proof!

## Part VI: The New Beginning

6.1

I await the first dawn  
after æons of deceit  
to awaken those drawn  
to a malignant strain of thought.

I await the midday  
Humanity loses its conceit,  
to cure those stricken  
by the poison of gods sought.  
I await the afternoon,  
nothingness must retreat,  
for nothingness cannot be proven,  
nor can nothing not be caught.  
I await the first nightfall,  
no deception left to defeat.  
A final triumph over all,  
the madness we together fought!

6.2

A rogue artist-philosopher—a demon!  
Why do I decry what you created?  
You call “evil”, what you cannot see.  
You call “good”, what you cannot be.  
A symbol of rebellion and reason!  
Why do I impugn whom you venerated?  
You call “god” that which is unearthly  
You call “devil” that which is healthy.

6.3

Hypocrite, liar, scoundrel and beast!  
Your reality is like a necromancer feast!  
You suffer from wounds you cannot see,  
eyes blinded by your longing to be free.  
Arms tied by society’s fetters,  
your thoughts cannot perceive it.  
As you have yet to comprehend  
the ebullient truths buried inside.  
Your undisciplined mind lied!  
So you burn in man’s created hell—  
still a this worldly state in which you fell.

Part VII: Awakening

7.1

Best for one to acquire power,  
through no means are they a coward.  
The noble one’s heart is true.  
Not just for himself but you...

7.2

No man shall take me as their captive

I am free, unbound and reactive.  
I will free souls wherever I wonder  
from the nothing-doctrine you see.  
My master is mine wisdom.  
My truths are thine derision.  
I will fight sickness of the heart.  
I will heal your intolerable wounds!

7.3

Awake, I am aware.  
Aware I am keen.  
From my fate driven,  
goal and destiny.  
I have attained it,  
I have seen.  
Awoken from the depths,  
the unseen forces  
I cannot name.  
I am not me  
I am one

7.4

Spiritual awakening never ends,  
it's a situational growth of power.  
Not until I reach the end—  
awakening never really awakened.  
There is no spiritual path,  
there is no spiritual goal,  
other than returning  
to what I was before.  
The great way is the instinct  
of preserving this planet.  
The great way is like a game,  
for self dominance.

Chapter VII – The Mystic’s Notebook

1.

*“Now surging like a wave cresting, now sliding down like a fish, with always his feet making geomancy symbols in the sand, recording his wandering state. Moses finally caught up with him. (Allah)”<sup>80</sup>*

—Rumi

Despite the aforementioned gigantic flaws with Abrahamic religion and most religions in general, the secret teachings within these world-systems are not merely a fascination for eclectics. The secret teachings are the only true teachings and are necessary tools for understanding the nature of the universe and tapping into great power. Within Judaism there lies the Kabala, within Christianity the Rosicrucians and Freemasons and within Islam the Sufi order of mystics. These societies and sects have preserved for thousands of years the secret teachings of their saviors... but what are these secrets?

2.

*To Tistrya, the bright and glorious star; to the powerful Satavaêsa, made by Mazda, who pushes waters forward; to the stars, made by Mazda, that have in them the seed of the waters, the seed of the earth, the seed of the plants; to the star Vanant, made by Mazda; to those stars that are seven in number, the Haptôiringas, made by Mazda, glorious and healing.<sup>81</sup>*

Astrology and the all-encompassing, all-embracing religion of the starry heavens is the greatest treasure and most hidden truth behind every secret order of religious might. Yet, before we detail the path of the mystic, the relationship between science and this “pseudo-science” must be reconciled. Science still places astrology under the scrutiny of doubt and superstition. Many scientists of today believe in virtually nothing religious, nothing ‘spiritual’ and certainly nothing that has to do with psychic powers, Magick and precognition according to the stars.

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<sup>80</sup> Barks, Coleman tr. Rumi, “Moses and the Shepherd” *The Essential Rumi* (New York: Harper Collins) 1995 p. 167

<sup>81</sup> Darmesteter, James. tr. *The Zend Avesta Part I (SBE23)*, [1882], at [www.sacred-texts.com](http://www.sacred-texts.com) p. 9

In order to reconcile the two, one must bend and flex with both systems. In Part II, we replaced God of the empty designator with the universe and its flux and creation. Already, by putting faith in the order and chaos of the universe we have bent the rules of science by giving it a new belief driven attitude. However, my claims are all falsifiable and thus good science. According to the renowned philosopher of science Sir Karl Popper, the designation drawn between science and pseudo-science is drawn by determining whether a claim is falsifiable or not. He states: “It must be possible for an empirical scientific system to be refuted by experience.”<sup>82</sup> This means literally whether a statement can be made false through evidence. For example, the statement “God created the universe” is not falsifiable, and thus is pseudo-science. Whereas a claim like, “gravity is causing the earth to revolve around the sun”, *can* be falsified. For, if and when the laws of gravity do not apply any more, gravity would be causing a different course for the earth, like immersion with the sun or black hole and etc. By giving science a faith and a new purpose we have bent the rules of discovery towards recognition of innate knowledge.

This is the *a priori* of philosophy and religion. Unfortunately it is usually trumped by the *a posteriori* of good empirical science. Yet, this is not the moral absolutism prerogative of Immanuel Kant’s *a priori*, it is the *a priori* of human instinct we have discussed by means of the *qi, kundalini, chakras* and as the word “energy” itself. If we were to run this hypothetical *a priori* under the scrutiny of science, by unifying the two we will uncover considerable truth. I believe I have limited *a priori* knowledge to what I have called “instinct” and the perspectival representations of the energy emanations and fluxes people have called a soul for countless æons. This knowledge is falsifiable when placed under the scrutiny of science, the concepts of being and becoming, and the like. If the energy inside my body were to disappear, I would cease to exist in the present form. In this very knowledge inside my skull, is the energy of neurons firing to keep the wisdom alive. Let us take these neurons firing as our starting premise for unification. Our supporting claim would be as follows: The firing of these neurons is indubitably related to the energy supplied and evolving through the universe. Therefore, knowledge of this energy itself is *a priori* as it represents exchanges of energy accessible only by the individual—every individual will experience this *a priori* understanding of energy in a different way. But is not this argument flawed? Have I not posited the existence of energy in a perspectival relativism of experiences! Ah, but that is the gift of all interpretative pseudo-sciences, *and* sciences.

Let us take something that philosophers of old counted as sure proof of intuitive knowledge—numbers. These philosophers claimed that numbers could be intuited in the same fashion for all beings. Although numbers are an absolute, I do not believe they are necessarily intuitive knowledge in the sense of absolute knowledge. The number ‘3’ exists for all beings, but we cannot assume it is interpreted by all in exactly the same way. Likewise, the concept of infinity exists for all beings but is surely interpreted different by everyone—this is why there exists so many religions! In defense of Pythagoras, the interpretation is not as important as the actual intuitive knowledge. If I was born without the five senses, I would still have some conception of numerical knowledge and it would be *a priori*. What would I experience precisely? I cannot know. But I do suppose a rudimentary understanding of the concepts of time, infinitude, space, being and becoming would be possible.

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<sup>82</sup> Popper, Karl. *The Logic of Scientific Discovery* (New York: Routledge) 2002 p. 18

Astrology must too bend and flex with science. Upon the discovery of Pluto in the twentieth century, astrologers had to adjust their predictions and estimations of life and the universe based on the newly discovered gravitational interactions of this dwarf planet. More dwarf planets, discovered in the last few decades, could also prove to have an impact. Astrology is already a more flexible (maybe too flexible) study than science. It has to be, astrologers have been persecuted by non-believing tyrants of both religious and secular natures throughout time. Astrology must bend with the times and conceal itself in order to survive. Astrology must always adjust, and alter itself with the ever evolving nature of the hard sciences. When the bridge between astrology, philosophy and science is finally crossed we will have arrived at a unified “theory of everything”. It is up to science and astrology as disciplines as a whole to reconcile their differences and find the meeting ground between the two. I believe this meeting ground is this conceptual *a priori* of instinctual knowledge, forgoing other absolute truths. This instinctual *a priori* will prove to be something important to the empirical sciences and the mystical traditions alike.

### 3.

Astrology is the world’s oldest religion. The Sumerians and Babylonians identified seven chief Gods which corresponded to the visible planets and stellar objects. The Sun was called Shammash, the Moon—Inanna, Mercury—Nebo, Venus—Ishtar, Mars—Nergal, Jupiter—Marduk and Saturn was Ninib. These ancient civilizations devised ceremonial incantations, evocations and offerings to appease these different forces of nature that they knew had some impact on daily life on earth. They had altars where offerings of plants and herbs which were associated with each deity were given. They burnt incense and they prayed for good fortune.<sup>83</sup> Perhaps their rituals were *instinctual*. This could be the reason why so many world religions still retain ceremonies as such.

Contemporaneous with great Babylon there was Egypt with its own pantheon of Gods and planets. These two great civilizations had an impact on other peoples and cultures with beliefs that expand to the present day. The Kabala of Judaism bears its roots in these civilizations as the Jews were historically oppressed by them. Yet, through secrecy, perseverance and great strength the Jews survived their oppressors and were able to watch the rise and fall of many a great civilization from Babylon, Egypt, Greece, Rome, and on and on.

The *Old Testament was meant to be read with the eyes of the astrologer*. There are mystical clues, and numerological and astrological references throughout the “good book”. The symbolism and metaphor of the Old Testament were intended to be read in a manner far from the literal interpretation. Take for example the four living creatures of the book of Ezekiel. These four living creatures are a peculiar manifestation of mystery to the literal reader. Yet, with the eye of the mystic the truth is unveiled. Ezekiel describes them thus: “As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle;”<sup>84</sup> What this really refers to is the four fixed-quadrant signs of the zodiac—Gemini, Leo, Taurus and Scorpio (Scorpio it should be noted is often defined as an eagle in addition to a scorpion). The four living creatures are then a symbolic

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<sup>83</sup> King, Leonard W. *Babylonian Magic and Sorcery* (Massachusetts: Red Wheel/Weiser LLC) 2000. p. XXXVII

<sup>84</sup> Ezekiel, *Holy Bible, The New Revised Standard Version*. (New York: Oxford University Press) 1989 p. 857

reference to the truths of YHWH. These truths are the starry heavens and the zodiacal signs are a perfect representation of YHWH's power. This import of zodiacal designations could have been partially generated from Egypt and Babylon. This shows not only a possible two-way exchange of philosophy and ideas, but also the astrological foundation of most ancient civilizations.

4.

Before a greater explanation of the Kabala and secret magical and astrological organizations, let us return to these Babylonian Gods. Of course today we know the planets (Babylonian Gods) by different names. The Western world has given the planets the names of the Roman Gods they were once associated with, which in itself was import from Greek Mythology. It is anti-natural and a terrible atrocity that the culture of today ignores the effect the movements of the solar system and its planets and their effect on human emotion and action. For example, in 2001-2003 with the 9/11 attacks and the first birth pangs of the second Iraq war, Mars was much closer to earth and very visible to the naked eye under the night sky.

Earlier, I explained that the agnostic approach was important for understanding and adopting new world views and approaches to viewing the universe. The Roman god Mars is Ares in Greek Mythology and Nergal in Babylonian mythology. All three of these mythological designations for the planet Mars define it as a god of war. I suspend judgment on the 'why' this is so, and the 'why' that it appears that this planet has this designation. Yet, it very apparent to me that all planets, all moons, all stars and all celestial objects are united by one force that is not only perceivable to Humans on our planet, but is also scientific law—the law of Gravity. Gravitational interactions have an effect on our planet and our selves. Consider the moon, the movement of the tides and gravitational pull that is so important for sustaining life. Statistics show that when there is a full moon, there are more crimes, car accidents and odd phenomena. Why is this so? Even for the skeptic, the hard truths and correlations must seem at least somewhat interesting. Now consider the Sun, one of the greatest deities in virtually every world religion and mythic cult. Manly P. Hall states:

*“Many deities have been associated with the sun. The Greeks believed that Apollo, Bacchus, Dinoyos, Sabazius, Hercules, Jason, Ulysses, Zeus Uranus and Vulcan all partook of either the visible or invisible attributes of the sun. The Norwegians regarded Balder the Beautiful as a solar deity and Odin is often connected with the celestial orb, especially because of his one eye. Among the Egyptians, Osiris, Ra, Anubis, Hermes, and even the mysterious Ammon himself had points of resemblance with the solar disk.”*<sup>85</sup>

Manly P. Hall goes on to state that CHiram, of the Hiramic legend was actually a solar deity. This indicates that the rise and fall of the sun signifies the symbolic death and rebirth of awakening man. Accepting humanity's dependence on these celestial bodies for life shows why they were worshiped, but also why they should still be worshiped.

5.

The Ten Sephiroth of the Kabala, correspond to the seven principle deities of the pantheons mentioned above. These Sephiroth are: Jupiter (Hesed or Mercy), Saturn (Gevurah or Justice), Venus (Tiferet or Beauty), Mars (Netzah or Victory), Mercury (Hod or Honor), Moon (Yesod or Foundation) and Sun (Malkhut or Kingdom). The three conceptual spheres have only

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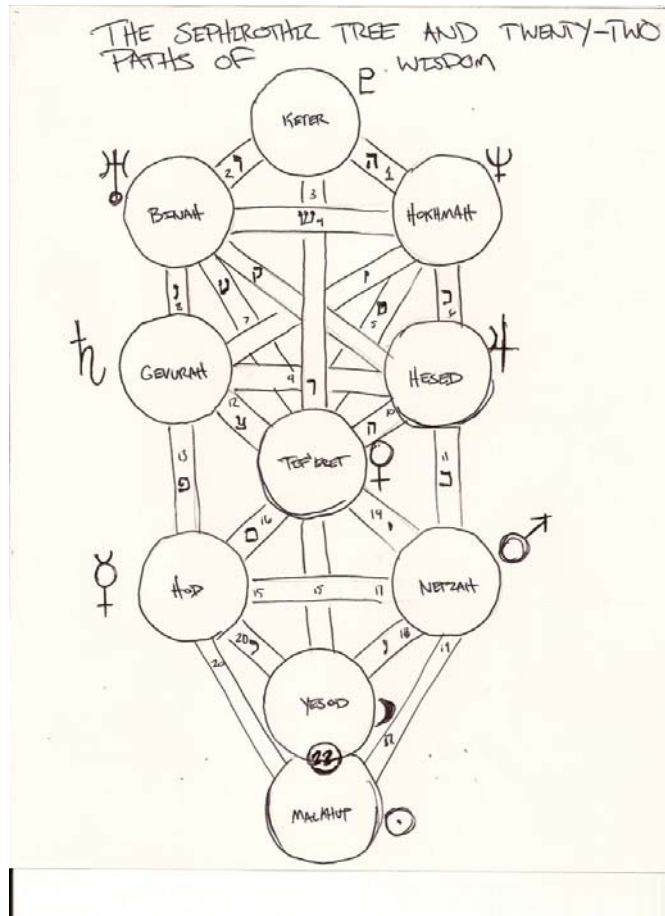
<sup>85</sup> Hall, Manly P. *The Secret Teachings of All Ages*. (New York: Penguin) 1928. P. 137.



recently been affiliated with Uranus (Binah or Spirit), Neptune (Hokhmah or Wisdom) and Pluto and other dwarf planets (Kether the Crown). Thus, the Kabala stands as one of the only traditions preserving these ancient rites and rituals revolving around these planetary spheres. Could the ancient Kabalists have known intuitively about the other planets? The simple fact of the existence of ten Sephiroth parallel to the ten principle spheres of the solar system in character and wisdom support this claim. Yet, the unknown number of dwarf planets puts this original ten to question. It is really not important to speculate about the matter. The divine characteristics of each sphere are what we are presently examining. It is these curious designations and deific attributions for the celestial bodies, which proves that they should be considered integral to human life. Today, this respect for the heavens has been lost. Many Christians believe in angels and demons in the universe, but not the very celestial orbs with which they were once associated. The Kabala designated each of the ten Sephiroth, with an angel and these designations are as follows: Pluto is *Metatron*, Neptune is *Raziel*, Uranus is *Tsaphkiel*, Jupiter is *Tsadkiel*, Saturn is *Samael*, Venus is *Michael*, Mars is *Haniel*, Mercury is *Raphael*, the Moon is *Gabriel* and the Sun is *Sandalphon*.<sup>86</sup> The need for understanding the Angels is a crucial step for absorbing and following their guidance and power. The diagram below depicts the modern Kabalists interpretation of these divine spheres. Although the sphere of “Daath” does not appear in the image below, one can think of this eleventh Sephiroth as the link between the divine and the diviner.

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<sup>86</sup> *Sepher Yetzirah*, Chapter two, from *The Secret Teachings of All Ages*. (New York: Penguin) 1928. p. 363



6.

The Twelve houses of the Zodiac are indeed another ubiquitous mystical phenomenon. Each corresponding with a different lunar month in a variety of different calendars across the world, the twelve houses of the Zodiac can explain unseen phenomenon with the study of astrology. Each sign is ruled by different planets and forces and each sign bears characteristics of typical weather patterns of the earth during that particular lunar month. Furthermore each sign has been given an elemental quality associated with the four elements of the world's mystical foundation.

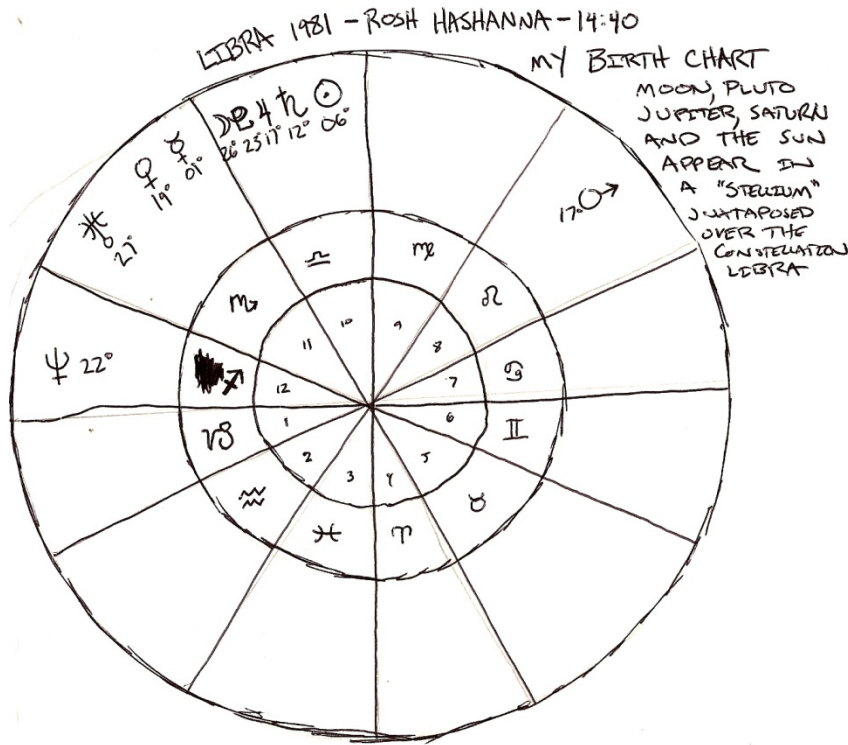


Aries – Element: Fire. Ruler: Mars. Detriment: Venus. Exaltation: The Sun  
 Taurus—Element: Earth. Ruler: Venus. Detriment: Mars. Exaltation: Moon  
 Gemini—Element: Air. Ruler: Mercury. Detriment: Jupiter. Exaltation: The Moon  
 Cancer—Element: Water. Ruler: The Moon. Detriment: Saturn. Exaltation: Jupiter  
 Leo—Element: Fire. Ruler: The Sun. Detriment: Uranus. Exaltation: Neptune  
 Virgo—Element: Earth. Ruler: Mercury. Detriment: Neptune. Exaltation: Mercury  
 Libra—Element: Air. Ruler: Venus. Detriment: Mars. Exaltation: Saturn  
 Scorpio—Element: Water. Ruler: Pluto. Detriment: Venus. Exaltation: Uranus.  
 Sagittarius—Element: Fire. Ruler: Jupiter. Detriment: Mercury. Exaltation: Moon  
 Capricorn—Element: Earth. Ruler: Saturn. Detriment: Moon. Exaltation: Mars  
 Aquarius—Element: Air. Ruler: Uranus. Detriment: The Sun. Exaltation: Uranus  
 Pisces—Element: Water. Ruler: Neptune. Detriment: Mercury. Exaltation: Venus.<sup>87</sup>

The planets are said to affect people of the various signs, based upon their relationship to the houses and their aspects, whether good or bad, receiving much light from the sun or little. Charting the celestial globes at the time of an individual’s birth can reveal characteristics about

<sup>87</sup> George, Llewellyn *The New A to Z Horoscope Maker and Delineator* (Minnesota: Llewellyn Publications) 1995. pp. 157-183

the person and prognosticate the proper path for that individual in their life. Different gravitational forces are ultimately what created your being in the first place. The influence of celestial objects is actually significant when our theories of astronomy and astrology are unified with *a priori* of the instincts and the gravitational forces of the ALL. Below is my birth chart, perhaps it is rare:



7.

The Ten Sephiroth and Twelve Astrological Signs added together equates to the number twenty-two. This number has significant cosmic influence for secret traditions, most notably the Kabala. There are twenty-two letters in the Hebrew alphabet and each letter has its own Sephiroth or Zodiacal significance. The *Sepher Yetzirah* states: “The twenty-two basic letters having been designed, appointed, and established by God, He combined, weighed, and exchanged them (each with the others), and formed by them all beings which are in existence, and all which will be formed in time to come.”<sup>88</sup> There are twenty-two chapters in the Book of Revelations, and each chapter explains a stage in life from ignorance to gnosis. Finally, there are twenty-two major trumps in Tarot cards, and this is the mystical secret behind their efficacy. These three associations line up very accurately. Take for example the Tarot card number sixteen,

<sup>88</sup> *Sepher Yetzirah*, Chapter two, from *The Secret Teachings of All Ages*. (New York: Penguin) 1928. p. 363.

called “Catastrophe”, “The Tower”, “The Blasted Tower” or simply “Arcana XVI”. In the A.E. Waite Deck this card is depicted as the tower of Babel collapsing due to the sins of its creators. In the Book of revelations this is the chapter where the seven angels pour out the wrath of God’s indignation upon humanity: “The seventh angel poured his bowl into the air, and a loud voice came out of the temple, from the throne, saying: ‘it is done!’ And there came flashes of lightning, rumblings, peals of thunder and a violent earthquake...”<sup>89</sup> The astrological association in most Tarot decks signifies the “catastrophe” card as representative of the Planet Mars. Catastrophe is the end result for the black magician, the vengeful heart and the nihilist.

The first card in a typical Tarot deck is the “Magus” or “Magician” and represents the first letter in the Hebrew alphabet, the first chapter of Revelations and the awakening of spiritual awareness. Revelations states in Chapter I: “Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus the faithful witness, the firstborn of the dead, and the ruler of kings on earth.”<sup>90</sup> This passage indicates an awareness of the seven principle deities and is itself an allusion to the astrological mysticism of Christ himself. The seven lamp stands of Revelations are symbolic of these spirits, and Freemasonry preserves this tradition with its seven pronged, candle configuration.

The twenty-second Tarot card is usually designated as “the Fool” or “Materialist.” In many decks it is also designated by the number zero instead of twenty-two. In most decks, this depicts a man about to be eaten by a large animal, or about to fall off a cliff. It is usually a “bad” card, representing the doubt and superstition of the novice practitioner and also the “sensitive life” as A.E. Waite describes.<sup>91</sup> In the Book of Revelations, it represents the profane. The twenty-second chapter warns the reader:

*“I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of this prophecy, God will take away that person’s share in the tree of life and in the holy city, which are described in this book.”*<sup>92</sup>

In my own deck that I have crafted and the French tarot game decks, the evolution of modern playing cards is depicted. Forced to hide their practices, Gypsies and Tarot Mystics created the very playing cards which are so common today. The suit of spades is “swords” in the A.E. Waite Deck and the element Air. The suit of hearts is “cups” and the element water which deals with human emotion. The suit of diamonds represents “pentacles” and the material world. Finally the suit of clubs represents the element of fire and creativity in human affairs. There are ten cards of each suit, which represent the Sephiroth. There are four court cards for the four suits, representing the twelve zodiacal signs. Thus, Tarot and even simple playing cards are clearly of divine intent.

## 8.

Similar to Tarot cards and out of the dismal frost of Scandinavia are Norse Runes. Although there are twenty-four ancient letters of the Old Norse alphabet which are typically

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<sup>89</sup> Revelations 16:17 *Holy Bible, The New Revised Standard Version*. (New York: Oxford University Press) 1989. p. 278

<sup>90</sup> Revelations 1:4 *Holy Bible, The New Revised Standard Version*. (New York: Oxford University Press) 1989p. 266

<sup>91</sup> Waite, Arthur Edward. *The Pictorial Key to the Tarot*, (London: Rider Waite Co.) 1910. p. 50

<sup>92</sup> Revelations 22:19 *Holy Bible, The New Revised Standard Version*. (New York: Oxford University Press) 1989p. 284

inscribed on the rune tablets, one is left blank to signify unknowable events. There are also multiple associations between some runes. While there are countless systems of Teutonic magic which claim to have the meaning for each rune, most scholars and mystics agree that each letter of the old Rune system can be compared to a Tarot card. By meditating on the divine aspect within each of our hearts, we can let the associations we make between our minds and the outcome of rune castings speak to us. This is the divine word, and is the mystical secret behind language itself. In this manner and through our own interpretations the ALL can speak. Divinatory assumptions can be made on the random tossing of one, three or nine runes, with the appropriate meditational objects being used. Runes can be acquired either through purchase or by hand crafting a set, usually out of wood or bone.

ƿ = ANSUZ ♀	ᚦ = THURSAZ ♂
ᚢ = BERKANA ♀	ᚠ = ISAZ ♂
ᚨ = GEBU ♂	ᚥ = EOHINAZ ♂
ᚾ = DAGAZ ♂	ᚷ = JARAN ♂
ᚱ = ENHARZ ♀	ᚫ = FENRZ ♀, ♂
ᚵ = URUZ ♀	ᚱ = LAUZ ♂
ᚷ = WUNJO ♀	ᚰ = MANNAZ ♂
ᚹ = SOWILO ♂	ᚹ = NASTAZ ♂
ᚺ = ALGIZ ♂	ᚼ = OTHILA ♂
ᚱ = HOGALAZ ♂	ᚰ = RAGNAR ♂
ᚫ = FERDRO II	ᚱ = TIEWAZ ♂
ᚫ = FERU II	◊ = SINGRZ (BLANK RUNE)

93

















9.

Like the western systems of magic and mysticism, Asia has long been fascinated with the mysterious art of divination. Oracle Bones with Chinese characters were created to guide Kings out of problems as early as the Shang Dynasty China (1766-1122 B.C.E.). The *Yi Jing*, or *The Book of Changes* is another ancient and popularly used divination method that has survived up until the present day with great fecundity. The book is comprised of sixty-four hexagrams which describe various changes in life. After a hexagram is randomly determined (each line can be a Yin--- --- or a Yang-----) by tossing coins or marbles for each of the six lines, the definition of the Hexagram is recalled or referenced and the inquirer of the divination is given an answer. This ancient and well-preserved method enjoys the advantage of a greatly detailed answer to the inquiry. Given the sizeable entries for each line of each hexagram in the *Yi Jing*, the diviner can

<sup>93</sup>Berger, Karl *Table of Correspondences*



develop answers of great accuracy. The chart for delineation chart for determining which hexagram to look up is as follows:

		天	堂	水	山	土	風	火	湖
									
天		01	34	5	26	11	9	14	43
堂		25	51	3	27	24	42	21	17
水		6	40	29	4	7	59	64	47
山		33	62	39	52	15	53	56	31
土		12	16	8	23	2	20	35	45
風		44	32	48	18	46	57	50	28
火		13	55	63	22	36	37	30	49
湖		10	54	60	41	19	61	38	58

To determine a hexagram, the top three lines are matched with the appropriate elemental trigrams of the top row, while the bottom three lines are matched with the side row. The trigrams printed above, are, from left to right, top to bottom represented as follows: Heaven, Thunder, Water, Mountain, Earth, Wind, Fire and Lake.

In the tradition of the great syncretic philosophy of Neo-Confucianism, Zhou Dunyi (1017-1073 C.E.) collected the wisdom of the *Yi Jing* and combined it with Confucianism. In his “Diagram Explaining the Supreme Ultimate” this effort is clear. The diagram will be reproduced on the next page. Here is an excerpt of the text which corresponds with the diagram:

陽變陰合，而生水、火、木、金、土。五氣順布，四時行焉。有太極，則一動一靜而兩儀分；有陰陽...<sup>94</sup>

*“The transformation and joining of yang and yin create water, fire, wood, metal, and earth. The five qi travel in accordance with the Four Seasons. The Supreme Ultimate is in the pattern of movement and rest and both activities separate into yin and yang...”*

Although Zhou Dunyi was remarkably anti-Daoist, his “Diagram of the Supreme Ultimate” was accepted into Daoist worship and practice. Today Feng Shui experts still consult this great work. For our present study of mysticism, this diagram is significant in the fact that it proves the Neo-Confucians indeed had mystical tendencies. Confucius did not teach the cosmological metaphysics that Daoism had to offer. *Neo-Confucianism borrowed its mystical leanings from Daoism.* These philosophies are presently even more valid in our study than when analyzed in

<sup>94</sup>周敦頤集卷一太極圖說 [http://sangle.web.wesleyan.edu/etext/song-qing/zhou.html\\_p.3](http://sangle.web.wesleyan.edu/etext/song-qing/zhou.html_p.3) –Translation my own

previous sections. Even the official Chinese and Japanese state religion throughout the pre-Meiji/Qing periods in East Asia possessed a mystical element. The mystical birth of the five elements out of the active and passive forces in the universe is explained in the diagram below:



## 10.

So what is provable, and what is concrete fact with all this divination business? Perception—the diviner does not need to know anything about the individual receiving a reading to judge their reactions to certain cards, runes or oracles, to sense feelings about certain interpretations and to know truths about right or wrong decisions in their future. More than half of the art of divination is perception and interpretation. The other half could be the energies that exist in our universe, guiding probability to some extent, or they could simply be randomly generated. Whatever the case, the art of divination is a historical medium for reaching up and communicating with the heavens. Consider the possibility that my perception in itself is all the powers of the heavens condensed into the mysterious consciousness of my being. Consciousness itself is a representation of divinity. Merleau-Ponty once stated when re-examining the Cartesian *cogito ergo sum*; “It must then be said, with no qualification, that my mind is God”<sup>95</sup>. Even when disregarding the possibility that the heavens somehow guide the randomness of divination, it is this randomness, this probability which is also divine itself. Tarot, runes and oracles of any sort are a bridge between the random probability of the universe and the divinity of perception.

<sup>95</sup> Merleau-Ponty, Maurice. *Phenomenology of Perception*. (New York: Gallimard) 1958. p. 433

11.

Anglo-Saxon paganism is what made America a wonderful place back in the early days. Those in charge of the witch craft trials were eventually overthrown by the witches themselves. The Masons have been responsible for many revolutions and liberations throughout their existence. American Anglo-Saxon paganism is still represented today by candle Magick, an art which the witches of the early America dabbled. This art of wizardry possesses an even simpler more mundane logic behind its effectiveness. Candle Magick is the practice of asserting one's will in ritual form. Consecrating a candle by carving in its purpose with a Magick weapon and/or instrument is an art in itself. Generally a mystical language, i.e. Hebrew, Greek, Old Norse, or Chinese is preferred for the consecration. Different colors are affiliated most often with the planets and for others, signs of the zodiac. Most modern interpreters of candle Magick rituals vary in their explanations of the astrological associations. Aleister Crowley chose nine candles for his system, the ancients most likely used seven, and Wiccans often use up to twelve. My Kabbalistic Sephiroth-inspired system uses eleven, and makes entirely planetary associations as opposed to zodiacal associations, it is as follows:

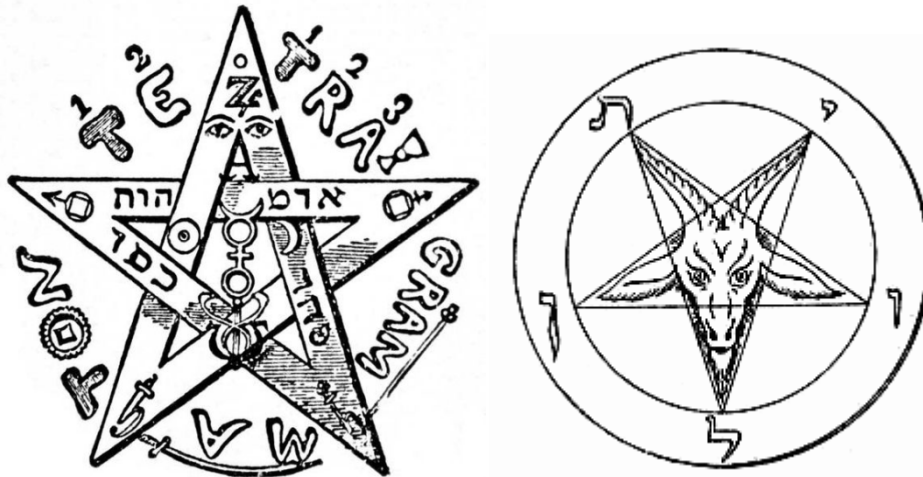
1. Gold: Sun; masculine energy, Yang, creative force—that which compels.
2. Yellow/Orange: Mercury; androgynous, the force which delivers knowledge to one's self and others. Fairness and righteousness.
3. Pink: Venus; feminine energy, Yin, the spirit of Ishtar, Love and War.
4. White: Moon; feminine energy, present time psychic energy, awareness of surroundings and protection from hidden knowledge.
5. Red: Mars, masculine energy, that which makes war for any principle. A combative force used to make quick changes. Also for virility.
6. Blue: Jupiter, mercy, hidden knowledge that which grows and overcomes, also Zeus like energy, influencing greater beings than oneself.
7. Purple: Saturn, justice, selfish for power but also needed for self-protection and control over surroundings, high level Magick abilities.
8. Green: Uranus; Brotherly love, but also the change of fortune this can cause, either for love or for chaos.
9. Brown: Neptune; this Sephiroth was originally associated with the astral energy of beings. Uranus was the yolk, Neptune the whites, and Pluto the fragile shell. Brown candles are associated with earth magick because necromancy requires a meditation on the astral energy of beings living or dead.
10. Black: Pluto; primarily for cursing when used abusively, one can tap into the power of Pluto for understanding spiritual goals and for cancelling out previously casted candle magick. Black candles are also for binding and relieving one's negative energy.
11. Silver: The energy of the flux represents SPACE. For counteracting or ending previous meditations. In The Kabala it would represent Daath, the hidden element.

By the ritual use of candles to assert one's will, a covenant is made between the ALL and the practitioner of candle Magick. What this means, is the wishes, desires and will of the Magus are given up to the greater powers of the universe. In this sense, this type of ritual is a form of faith in God, like submission before Allah, and an honorific practice to worship the ALL.

12.

Pentacles, Crosses, Sigils and Symbols are all important for generation of magical power. Let us start with the pentacle:

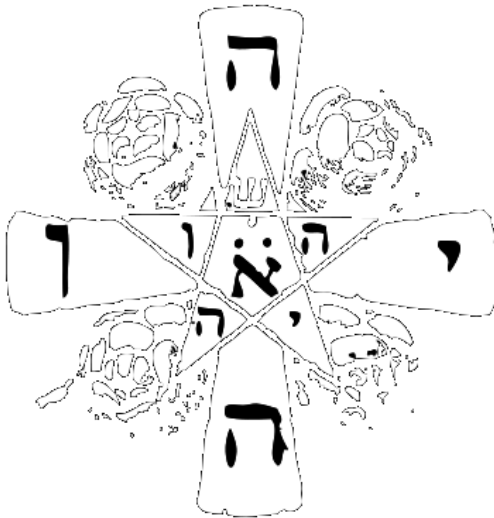
- 1) Said to invoke or evoke good or evil spirits based on their construction, the pentacle is written either left to right (invoke) or right to left (evoke), right side up (good) or upside down (evil). The right side up, pentacle is a symbol, tool and practice of the Magus. In contradistinction, the Inverted pentagram is for invoking or evoking negative energy as the two horns up represents the Goat of Mendes, i.e. the devil. This would simply mean darkness in my philosophy, wrathful or vengeful depending on the moral fortitude of the magician. In Freemasonry the pentacle represents the Morning Star, otherwise known as Hephæstus or Venus. Venus is the brightest star in heaven and bears with it the title Lucifer, or light bringer. It also has five cycles of rotation and visibility much like the five points on the pentagram. It is not this interpretation of Satan that represents evil in Masonry. In contradistinction, evil in Kabala and Freemasonry is simply understood to be the absence of good, the absence of belief in one's inner divine destiny. To the left is Pentacle of Eliphas Levi the great 19<sup>th</sup> century Kabbalist, to the right the goat of Mendes, so popularized by Anton LaVey.



- 2) The cross or the “rosy cross” in Freemasonry represents Arcanum XII or the “Hanged Man”, which is affiliated with Osiris the Egyptian God of writing, Gnosis and knowledge of the divine deception. However, the symbol of the crucifix has become bastardized by the dualists and has lost this meaning. The Rosicrucians were represented by this symbol of a cross with rose in center. Their practices of alchemy and beliefs about the divine matured alongside Freemasonry. According to Robert Macoy 33°, “The Rosicrucians *did* fraternize with the Freemasons, and it was a very respectable companionship. The [eighteenth] degree of Freemasonry must have been composed by Freemasons who were also members of the Order of the Rosy Cross. This mysterious cross is also said to have been connected with King Arthur and the legendary Round Table. Furthermore, this eighteenth degree in Freemasonry is described by Henry C. Clausen 33°, as the bridge to fulfilling wishes and hopes. Although *Clausen’s Commentary on Moral’s and Dogma* is just as cryptic as Albert Pike’s work, it does shed some light on the ever-inclusive nature of truth:

*“This mandatory Degree reveals the light of fulfillment promised in prayers. The pain, sorrow and evil loosed upon the world are overcome. Through the goodness and supremacy of the Deity, we receive a glorious answer of hope, of faith and of power. This is portrayed through the story of Jesus of Nazareth, although there is no restriction on its application to those who are not of the Christian faith. Instead, it is a great Degree of toleration, inviting men of all creeds to find spiritual enrichment within its portrayal. It points up the new Law-Love of God and of one's neighbor. The ideals and the spirit of Jesus with his wonderful works inspire a love of the Deity, a love of ‘thy neighbor as thyself.’ Certainly through His demonstrations we can know God and experience freedom.”<sup>96</sup>*

The cross below is Kabalistic in symbolism. This symbol of the Rosy Cross does not depict Christian Atonement, but rather universal gnosis regardless of faith or creed.



- 3) Contrary to popular belief, the upside down cross signifies humility. It was worn by St. Peter, and represents honor of Christ the deceiver, for St. Peter *really* died this way. Often a sign of Satanism in modern times, the upside down cross in actuality represents honor and humility for Christ and the manner in which he avoided death. To me it represents the highest form of mystical achievement. It is also a symbol in the Czech coat of arms.
- 4) The Swastika represents the evolution of the universe, while inverted swastika means involution of the universe. This is the difference between Indian, Chinese and Japanese Swastikas. The Nazi Swastika is a perverted 45 degree angle for reincarnation, not representing righteousness, but selfish reincarnation for the state. The swastika is said to be of the world's oldest mystical symbols and can be found in India and in the culture of the early Americas as well. It is a form of a cross, and relates to the ancient images of Christian crosses as well.

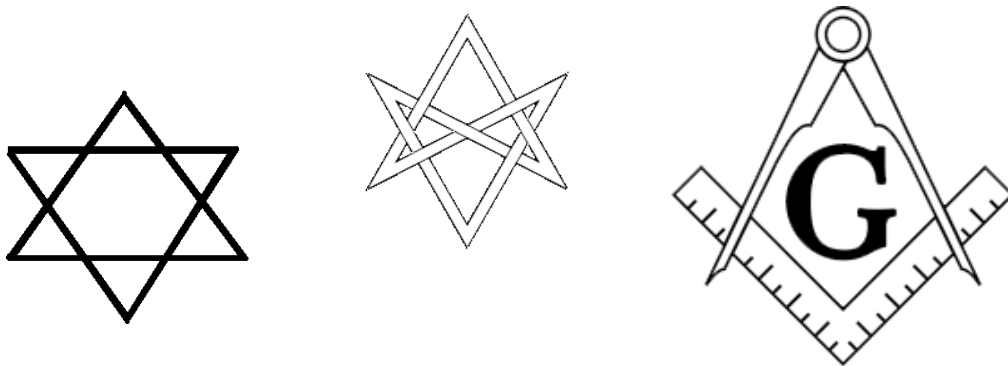
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<sup>96</sup> Clausen, Henry C. *Clausen's Commentary on Morals and Dogma*, (Supreme Council of the Thirty-Third Degree) 1958 p. 107

- 5) From left to right, Indian Swastika, 45° Nazi Swastika, Japanese Swastika, and the Hakenkreutz which is also found on Chinese Buddha relics:



- 6) The Six Pointed Star of David represents the invocation of wisdom from YHWH the ineffable God and also the seven principle deities from Saturn to the Sun in the inside center of the six sides of the star. Robert Macoy 33°, states: “If two triangles are formed together, they form [the] six-pointed star, and if this figure is enclosed in a circle, then there are seven points; and it was with this figure that the ancients represented the seven subordinate powers of nature.”<sup>97</sup> The “unicursal” hexagram beside it represents the divine ruler-ship over one’s self an individual can learn through the mystical practice. The unicursal hexagram is primarily associated with Aleister Crowley, and the intersections of the star also represent the seven chief celestial bodies. The twenty-four inch rule and compass, the marks of masonry (and legendary murder objects of CHiram) are reproduced here as an expression of mysticism. If one takes a closer look at the twenty-four inch rule and compass of Freemasonry one can visibly inscribe the star. One should recall the WWII German Anti-Masonic element when making this connection.



- 7) The “Aum” is another symbol of great mystical importance. Below written in Devanagari script, this symbol represents the cosmic breath, the cosmic sound and cosmic current from which The Veda’s were interpreted and passed down. Like the Primordial Torah of the Kabala, the letters of the Hebrew alphabet existing in the form of spiritual energy, even before the existence of the universe. The Vedas, the

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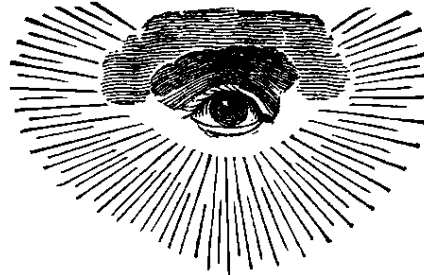
<sup>97</sup> Macoy, Robert. *A Dictionary of Freemasonry* (New York: Gramercy Books) 1989. P. 653



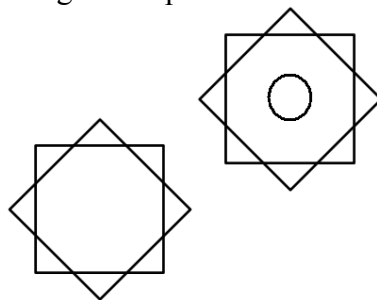
holy oral scripture tradition of the Hindu's are analogous to this primordial Torah. It is the primordial Aum which must be reached into to bring enlightenment to earth.



- 8) The all-seeing eye, or “eye of providence” is a symbol of not only Freemasonry, as shown below, but of Egyptian mythology (eye of Horus) and Buddhist scripture, i.e. the Buddha's divine all-seeing wisdom. Later Masonic images of the eye were enclosed in a pyramid as shown on the back of a one dollar bill. This triune bounded eye represents the omniscience of God as shown through mind, body and spirit.



- 9) The stars of Lakshmi (left ), and Rub el Hizb (right), represent other forms of Indian and Islamic mysticism. The Number eight, the number of points on these stars, factors in importantly as it is the Karmic number. For the star of Lakshmi it represents the eight paths to wealth. For the star of Rub el Hizb the figure represents a sect of sovereign, creators and sustainers of the earth. The eight pointed star can be compared to eight fold path of Buddha and symbolizes Karma itself.



13.

When invoking spirits of the dead, (which is something Christians have secretly been aspiring to do for thousands of years) necromancers are said to use brown and purple, or brown and blue candles. Brown represents the astral energy still in the universe, whether it is decaying tissue and bone, or just the cosmic energy of time. Purple represents Saturn, which is good for the selfish “stealing” of energy away from the dead, and/or channeling spirits. Blue represents

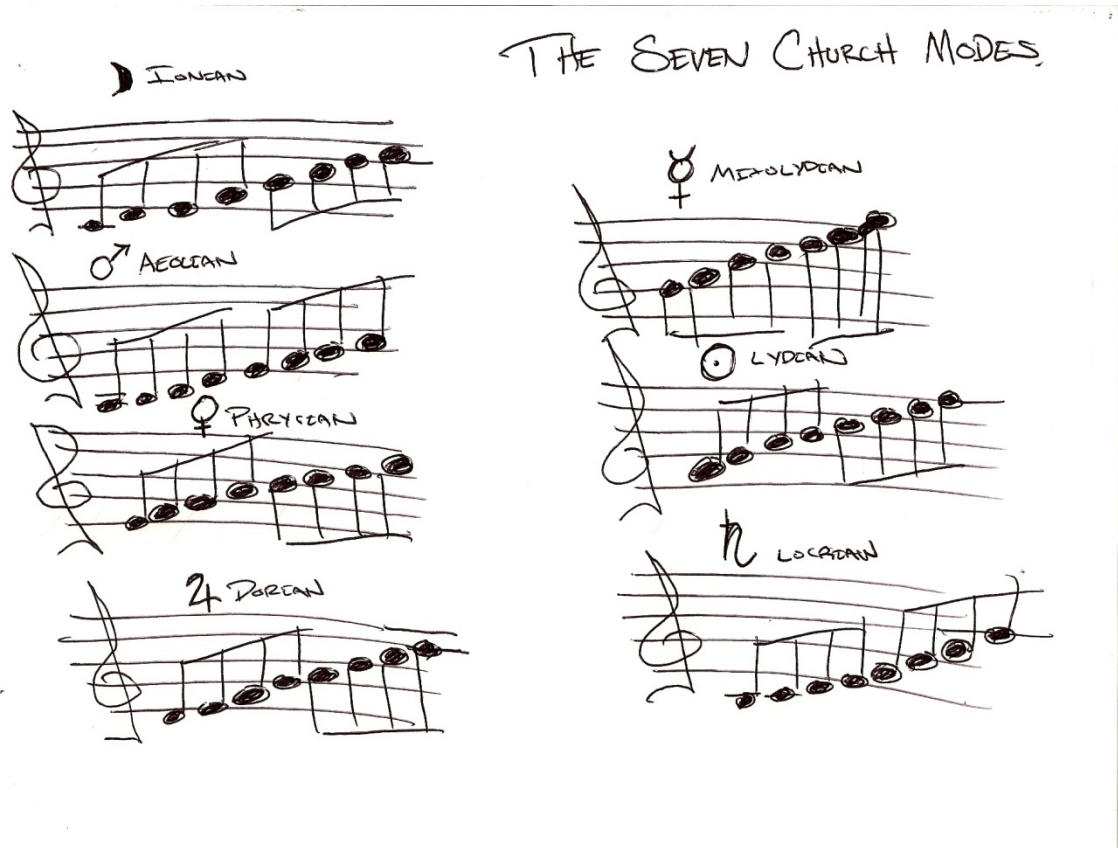
the desire to understand the spirit. This is all purely metaphorical, and simply a meditation device set up by magicians to understand other energies and types of knowledge in this world. What can be attained by meditations on the dead, is the order in which the memory of the dead still lives inside our minds. This is the truth behind channeling. As such the practitioner can attempt to summon visions of Jesus, Mohammad, Lao-Tzu and etc. By doing so a mental covenant is established, a link of faith, which generates knowledge of the subject in question with humility. What would the God named “such and such” do in a given situation? Applying necromancy to the Tarot is what is called a “high Magick ritual” in this book. Through this process one can unveil the deepest impressions of the dead subject in their own minds. Christians wondering “what would Jesus do” are aspiring necromancers in disguise. To utilize the ancient art of necromancy to stimulate meditation is no stranger, and no more appalling than the symbolic cannibalism of the Christian Catholic church. Catholics throughout the world eat wafers representing the body of Christ and drink wine representing his blood. The necromancer is simply meditating on the dead with visual aids, candles and perhaps Tarot cards. The dead do not rise up, nor do the dead really even speak to us. The wise Magus knows it is only *his or her own mind* performing the channeling.

#### 14.

True Alchemy is the regeneration of the spirit and the rejuvenation of the mind. The great “philosopher’s stone” that could turn anything to gold, is a myth but has metaphoric relevance to the mystical studies. The true alchemist can turn their words and works to gold. This aforementioned “gold” is in actuality a metaphor for the “good”. Enlightened and charismatic politicians such as King Wen or Franklin D. Roosevelt were able to transform their words into good works, “gold” for humanity and the preservation of their respective societies. The diplomat is an alchemist of sorts, mediating by words of gold. Gold as brilliant as the Sun, is what the alchemist aspires to share. Likewise, mystically trained composers such as Ravi Shankar or Paganini voice or voiced the music of the spheres. In voicing the music of the spheres the composer is turning their thoughts and intentions into gold. Alchemists are not always mystics or philosophers—they are the great peacekeepers, entertainers, and sustainers of the world.

Understanding music for ritual, mystical and enjoyment purposes is useful for understanding the energy of the spheres. Music of the spheres can be found all over the world, i.e. music for religious purposes. Unfortunately the rites of high Magick in music have been lost. Popular music has usurped the throne of sacred music and has replaced its purpose with licentiousness. Also a composer, I have experimented with my own formula for generating magic and ritual mysticism in music. I have created this formula by adapting my music to powers unused for hundreds of years in music. In the middle ages there were seven church modes, with one being banned due to its darkness and nearly atonal qualities. As music progressed only two of the modes (Ionian and Aeolian) were adopted, then modified, and then accepted as proper music theory, thereby neglecting the rest of the modes. Although in modern classical music there have been many instances of modal harmony and usage, with Shostakovich even using the banned mode (Locrian), modern popular music still adheres to the simple and more often utilized modes. Unfortunately this neglects the power and mystical utility of music. A true practitioner of this highly advanced “spell casting” technique will utilize all the modes to harness more of the power of the universe, than the occidental limit on theory and modal

harmony. Listen carefully to the music of the spheres, it is the sound of the heavens at work. The seven modes and astrological associations are as follows:



1. Ionian, "Major": Associated with the moon, happiness and feminine energy.
2. Aeolian, "Minor": Associated with Mars, darker emotions and the energy of war.
3. Phrygian, "Flamenco Guitar Scale": Associated with Venus, love and war of the emotions.
4. Dorian: Associated with Jupiter, nobility and the mercy of God.
5. Mixolydian, "Western Scale": Associated with Mercury, joviality and the bringer of knowledge.
6. Lydian, Indian scale: Associated with the Sun, bliss and spiritual enlightenment.
7. Locrian, banned scale: Associated with Saturn, the devil and dark emotion.

With Ionian or feminine energy and Aeolian or war like energy as the two primary scales in Western music we can clearly see how our music influences our culture of lust, depravity and war. Do not think other-wise! *Popular music is clearly filled with lust, depravity and war just based on lyrical content alone.*

Modal music theory is something I have worked on extensively in my Opuses and other compositions. As opposed to obtrusive passing chords when switching from Major to Minor, they flow more smoothly by just ascending or descending the original scale's chord patterns and progressions. Passing from Ionian to Locrian for example, avoids cumbersome modulations,

where new themes and motifs often develop due to the complexity of changing keys and modes to conform to classical music theory. Dmitri Shostakovich uses modal modulations extensively. His interweaved melodies between Ionian (Major, Moon) and Locrian (Saturn) depict his life experiences and expression with exactitude. Saturn is the perfect planet for depicting the early half of the twentieth century. Saturn is the Sephiroth of “Justice” voicing Shostakovich’s frustrations with the Soviet Government, his frustrations with a world at war and his understanding of the suffering of the world. Even in modern times, he was periodically denounced by the Soviet Government which even attempted to ban his music. The Locrian scale was interpreted by the common-folk to be ugly and depraved. Yet Shostakovich persevered, and the influence he has had on modern musical composition cannot be denied. The modern group, the Kronos quartet often performs his music. Interestingly enough, Kronos as we know is the Greek name for the planet Saturn.

I have expanded the ritual use of the musical modes for other purposes other than darkness. My piece “Hiram’s Key/War Within, Opus 10” for example, explains the Hiram legend of death and rebirth. My Opus 10 utilizes a major to Aeolian progression only to ascend to Mixolydian which introduces the nobility of Dorian, through the death voiced by Saturn and the rebirth voiced by a recapitulation of Aeolian. It is the tapping into these different powers of the universe that entices my ear. Forgoing the simple progressions and keys with which most are normally accustomed, my greatest hope for my music is to awaken the listener to higher planes of consciousness. These modes depict my hypothesized magical operation that utilizes the mysticism of the planets, the truths necessary for the type of nobility depicted by the Hiram legend.

In addition to limited tonality, popular music is plagued by simple rhythms. By limiting music to the square four-beat pattern and a slow tempo without syncopation and rhythmic inventiveness, only the basest emotions are expressed. In common music there is little room for a change in feel, so to speak. Although I use four beat rhythm patterns in my work, I have many tempo changes and syncopations, such as “blast beats” to make things far more interesting, intellectually at least. Tempo in modern music is also simplistic. Tempos should express the energy of the composer’s highest alchemic thought, not base emotions which invoke nothing more than innuendo and sexual dancing. Tempo and Rhythm have been severely limited in popular music. Compare modern Pop music with the Sri Lankan Buddhist incantation of the Godhead rhythm, which utilizes thirteen eighth notes per measure, slowly speeding up to astronomical speeds. When I incorporate Middle Eastern rhythms such as the five-eight and seven-eight, or classical rhythms like the three-eight and the six-eight, I find that I produce certain changes in melody and tonality that I would not normally make (if I were confining myself to common rhythm patterns). This is simply because of the different shapes possible for melodies when writing them in differing rhythms. *Rhythms are all unique and have different capabilities and limits for writing melodies.*

Composing music is a sacred practice. Through sonic exploration, spiritual union can be achieved. Music is a high art of both alchemy and Magick in this book, and must be designed for the thinking and comprehension of truth. Music that makes you think with the mind and heart is the music of the spheres, music that makes you think with the loins, is an abomination.

The Altar should be the representational structure of the relationship between the ineffable and the individual, it is the personal link. This is where portraits of Buddha, Vishnu, Christ, and other God's are positioned. The altar table can be any shape and may also serve as normal furniture, when rituals are not being performed. Candle Magick, incense, offerings, personal divinations and so forth should be performed here. Your Magick instruments are of your choosing, and from whatever traditions you have been taught. Any wishes made before the altar should not be done in vain, nor should desire be the motivational force of the meditation. Ritual is only a means to understand and follow the forces of the universe for the sake of attaining happiness. In the act of honoring the universe through ritual, the practitioner of Magick gains the ability to channel the universe and use it, *for the Magus is a conduit of this great power...*

16.

The art of utilizing the psycho-kinetic spheres of energy in the universe and in our bodies is not only philosophical and of scientific motivations but also of magical operation. One must always follow the force of nature and art, for as Sartre suggests “nature imitates art”<sup>98</sup>. The Magus is simply a conduit for the energy of magical operation and must shape the approach to his undertakings with the stars and their particular positions at any given time of the total flux of the solar system itself. Remember, in utilizing the energy of the universe for selfish or cruel purposes, the universe will harm the Magus as well—“a curse on thee is a curse on thy self”. Hitler was one such *evil* Magus. He himself hoarding the mysticism of Norse Magick and using the powers of the universe for selfish purposes, while slaughtering all others who used Magick of any form. For this malevolency the universe blasted the Third Reich in the form of superior armies and philosophies. Karma is the principle in which an individual attains or loses merit. Merit is an incalculable estimation of one's worth and Karmic action. In Sanskrit, Karma means “action”<sup>99</sup>. Karma does not necessarily mean “what goes around comes around” in the literal sense. Karma is the sum of all actions good or bad, which causally affect our mental states. Karma effects our bodies and spiritual conditioning as well. Bad Karma is simply inappropriate action, if I commit a crime the causal course for my being is punishment from authorities and a feeling of guilt. Every action, every step, every breath, every benediction and every malediction we make has causal effects. “Nirvana” in Sanskrit means “to extinguish” in this sense Karma is extinguished. The actions extinguished refer to selfish actions, selfish desires and selfish cravings—all which disappear in the mind of enlightenment. All action itself does not disappear and is not to be avoided altogether, in the sense of full non-action and ahimsa of the Jain religion.

17.

Too much hope or faith in magical undertakings is inimical to the goal. Yet, a remembrance of the goal(s) of magic and interaction with the ALL is necessary. Goals of meditations or spells should not be selfish to the extent that they tax the universe too an extreme where they would provide poor results. Using the appropriate energies of the appropriate planets and astrological signs at any given time should reflect that of the nature of the movement of the spheres. Different types of meditations should take place under the causal nature of the attributes

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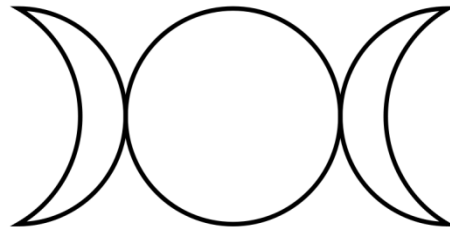
<sup>98</sup> A reoccurring motif of Sartre's, see: *The Psychology of Imagination and Nausea*.

<sup>99</sup> Sanskrit dictionary Based on the IITS - Cologne Digital Sanskrit Lexicon [students.washington.edu/prem/mw/mw.html](http://students.washington.edu/prem/mw/mw.html)

given to the stars and planets. The moon is a chief indicator of what type of work is appropriate and when. Gabriel, the angel corresponding to the moon, has the greatest gravitational effect on our bodies, spirits and minds. New undertakings begin on the new moon, grow to maturity and expand with the waning moon, reach out psychically through the full moon, and decay with the waxing moon. The moon itself is as constantly changing as do the moods and reflections of the Magus. Spiritual goals follow the cycle of the moon when Magick ritual is involved.

Furthermore, ancient holidays of the pagan religions are based on solstices and equinoxes. In Wicca and in Norse mythology these holidays are given the following names: 1) Samhain (Halloween) 2) Yule or Jólablót, the Winter solstice 3) Imbolc 4) Ostara or Várblót, the Spring equinox 5) Beltane - Greater Sabbat 6) Midsummer or Sumarblót, the Summer solstice 7) Lughnasadh, or Lammas, the Harvest 8) Mabon or Vetrnóttablót, the Autumn equinox. The year is divided into four seasonal solstices and equinoxes, and then split into eight with the cyclic full moon periods half way between each seasonal solstice and equinox. These can be considered high Magick days, where the power of the universe is greater inside the individual.

18.

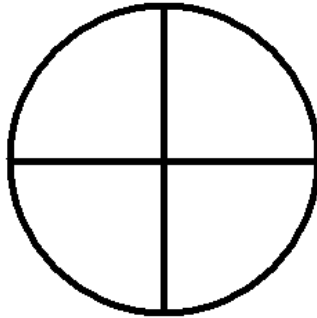


Every true magician is a master of deception. Also, realize that true magicians keep silent—nothing is known for certain, without knowledge of the way things really are. When one knows the truth of the way things are they keep silent, those that pretend to know are the ones who continually speak about the matter. Because of the fact that the truth itself is in flux, there is really no absolute truth to speak about. The truth is much like the moon. Perhaps this is why Gabriel was the angel who revealed the truth to Muhammad. The moon itself is deceptive as its gravitational effects and affects on our bodies and minds constantly changes with its movement. The moon is our deceiver and protector. As it is the nearest celestial orb, divining upon it reveals the most about the immediate environment of the Magus. This sphere is represented in Sephiroth-inspired ten and eleven card Tarot spreads as the environmental changes and conditions card, representing the truth and closeness of the moon. This tri-natured god or goddess wanes, and waxes, and rises and falls like the Earth's ocean tides

19.

*Wheel of Dharma, Sun cross, or Odin's cross, also known as an astrological sign for the earth.  
The "All Father" in astrology is sometimes viewed as being the sun itself:*





Attainment of one's goal is never by magic or will alone. The source of all forces for the continuation and creation of new life is the sun. However all these forces must be taught to humanity in order to preserve the will of our creators and sustainers, and the emancipation of all under the wicked curses of materialism and false pride in the common-folk. In understanding the purpose of life, like the purpose of the sun—preserving life—one needs to simply “let go” of all false hope and fear. One must let go of any selfish motive for existence, the power gained through purity of heart and the preservation of humanity in mind must surmount this desire for selfish false pride. We must emulate the great Odin, the great sun itself. Human beings were meant to be sustainers and preservers of the path, the way, the truth, and the life of all beings and the ALL itself. This is why the goal is sometimes referred to as no goal at all. The sun has no ulterior motive; *it sustains life because it just is*. The crux of all existence philosophy is simple: *just be*.

20.

Resurrection towards rebirth is a life cycle developing not only in human affairs and life, but also of the eternal recurrence. The ultimate realization of this cycle is only the beginning, explaining it to humanity through works and actions is the work of a life time. It is the commitment of the Magus to spread good work and the joyfulness of truth throughout the world. If the Magus should retire prematurely, they not only apostatize against their will and their spirit, but also to the genius of their mind. Every human being is endowed with the genius of innate goodness and instinctual blessings since birth. The most average of the average when bestowed this gift, (the remembrance of their instincts) becomes super-human and only exists to spread truth and compassion from then on. This is the meaning behind the great sarcophaguses in Egypt. Pharaohs were buried in this fashion to unite with the all, and to set an example of the gilded life meant to live for the living to awaken to this unity in *this life*.

21.

“The Universe” is the name given to the ALL and its forces and matter there-in. This system equates justice but also the eschatological end to the process: nirvana into pari-nirvana, unio-mystica with YHWH and so on and so forth. “The Universe” is our God, and it's gravitational, psycho-kinetic and entropic forces are ALL our spirits and souls. The simple and refined *a priori* knowledge of the sixth sense of spirit, which is really of course the notion that



we can experience the rise and fall of energy (compassion) from the universe, is the ultimate truth. We must worship the creator and sustainer of all life, but in doing so we must be conscientious of the fact that we are worshipping ourselves as well.

22.

The Beginning and the end: ignorance, leads to formations good and bad. The end of this work: it is the goal and the means to improvement but it is also the absence of the goal, being the formation of the goal. Therefore, it is the goal and is not the goal, and ignorance must be guided down the right path to find the goal of goals. *If you are reading this little section prior to the rest of the book, than your skepticism and doubt could prevent you from reading the philosophical, scientific proofs for the reason why your existence could be fruitless.*

### *Concluding Thoughts:*

There are still plenty of mysteries, still plenty of unknowns and still plenty of nihilisms left to tackle. We still have not uncovered all the Masonic secrets. What of this rumored bloodline of Christ and Knights Templar association? What if we found that Christ really procreated with his wife or at least other women, after the supposed crucifixion? Would the bloodline really mean a whole lot? To me, it really does not matter—Christ still would be the coming of the great and deceptive gnosis, and whether he was related to Buddha, or created a bloodline to

Muhammad would not matter. We can know for certain that by escaping crucifixion, there is a possibility Christ procreated with women and produced a bloodline. It is not a crucial matter there would be hundreds if not thousands and thousands of relatives of the great savior.

The nihilists still lurk, in the hiding places of the benighted soul. My work differs from the lot of Conspiracy theorists, Illuminati “experts” and the like. My work is not plagued by paranoia and fear of the unknown. Nor is it created for the purposes of material gain. The conspiracy theorists writing on the subject today, like David Icke for example, are nihilists in yet another sense. Not searching for truth and enlightenment, the conspiracy theorist searches for upsetting secrets that for which they can blame the malfunctioning world. Are these secrets causing the malfunctioning world, or is the malfunctioning world causing the need for secrets? I shall suspend my judgments. We must focus on what we know for certain.

Chapters I and II of this book were a Nietzschean exegesis of a novel sort. It attempted to utilize the wisdom of Nietzsche like a powerful halogen light in the darkness of a cave we can call suffering. With the great compassion and wisdom necessary to eliminate suffering, Nietzsche, the great physician, has led the way. As opposed to Plato’s finding the sun in his allegory, I have brought the sun to the cave. I hope I have not blinded the cave dwellers too much! Chapters III and IV of this book was an attempt to completely end doubt regarding Nietzsche’s system by finally proving the eternal recurrence a hundred or so years later. Chapter V, the past lives are still difficult for me to read. I am haunted constantly by Isaiah, as he would still be alive at my current age. Yet, I am glad to not be haunted by Ezekiel, as he died a million times earlier than this one. Chapter VI, my poetry can be used for meditational and or mystical purposes it is a gift to the reader as such. And Chapter VII, the Mystic’s tool box for the Magus, is my most speculative work, but also part of the unifying principle. In breaking down all the symptoms of the virus, and removing ill-begotten belief from the mind, I had to leave the reader with something to replace this host of atrocities with—a host of meditations!

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