

Book one:

**THE GREAT ANTI-PSYCHIC BARRIER REEF**

1

A NOTE ON PSYCHIC LIBERATION

Liberation means getting free of something.

In the psychic sense, obviously it means getting free of some psychic situation or condition in which one is stuck or trapped.

When liberation is about to occur or is imminent but has not yet actually taken place, this psychic situation or condition is felt or sensed as a "prison."

The walls, bars and chains of a psychic prison are always built out of veils of lies that the humanoid intellect erroneously assumes to be truths. There are two kinds of psychic lies. Those that are created within the psychic systems of the individual and self-imposed by him or her, and those that are created outside the individual and imposed from outside upon the individual.

Psychic prisons, generally, are occult. Don't let this word throw you. It simply means hidden.

All lies constitute fake or pseudo-realities. All truths constitute real realities. Fake realities can only be generated

or created in one place -- the humanoid intellect. Nothing else in the cosmos bothers to create fake realities.

The inability to discern between fake and real realities is actually what creates the psychic prison.

A fake reality, seen through, ceases instantly to be a prison and a sense of liberation (freeing) results.

There are lesser and greater liberations depending upon the magnitude of the lie seen through.

All lies are illusions that are thought, assumed or believed to be truths. Hence, any psychic prison is itself an illusion.

In the ancient enlightening Brahmanical psychological philosophy of India's ancient peoples, the Sanskrit term for illusion was Maya.

Unfortunately, early Western translators of this word mistranslated it and this mistranslation has been perpetuated. The familiar illustrations in the Vedanta texts regarding the definition of Maya are quite clear and explicit -- so clear that it is unclear why Westerners should mistranslate it.

In the psychic wreckage of our present Western culture, Maya has been reduced to a complex technical term that means that all man's ideas derived either from inner perceptions or impressions of what is exterior is Maya. Hence, to the Westerner, Maya means that All is illusion.

Doubtless, this mistranslation was envisaged, created and perpetuated by certain intellectuals who already viewed All as illusion. And if one seeks to study the rest of ancient Indian

thought through this one lie, all ancient Indian philosophy will be unintelligible. But this has not stopped the lie-makers and several All-is-Illusion sects presently are busy rampaging through our psychically-wrecked culture with great aplomb like voracious rats in a garbage heap.

As found illustrated in the Vedanta, Maya is illustrated thusly: In a bad light, like dusk or dawn, when one cannot see clearly, a man sees a coiled rope on the ground and springs aside thinking it is a snake. The rope is there, but no snake. A second illustration is what is called the "horns of the hare." The hare, of course, has no horns, but in a bad light they seem to project in such a fashion that it appears even to the seeing eye as being a creature with horns. But in the bad light there is created in the mind an illusory belief that an animal with horns exists there.

Maya means that a thing seen does not exist, but that we are blinded and our mind perverted by our own thoughts and that, as a result, we do not arrive at the real interpretation and meaning of the world or of the universe around us. We are restricted and limited to our Mayanic mis-perceptions -- hence the "prison."

This psychic-psychological action is what creates psychic-psychological prisons. In the next-to-worst possible case, the prison can be so intense that everything begins to look like snakes and horned beasts.

By far the worst case, though, is when the illusion is defended as a truth and is used as a justification to attack.

In our present psychically-wrecked culture, truth-finding is a difficult, risky, if not awesome, task, riddled with dangers. Many people just give up with a sigh: "Who knows what to believe anymore?...", sigh.

Come on now. The future will certainly dump on you if you occupy that attitude for very long.

Practical exercises

## INVESTIGATING THE PSYCHIC RUIN

Our present concepts of psychic realities, psychic culture, the psychic mind, psychic awareness, psychic abilities and so forth, are rather fragile constructions built upon an enormous cultural psychic ruin.

It might be helpful to imagine this ruin as a great ancient city that was deliberately destroyed in the past. When parts of the city began to reconstruct themselves, these too were destroyed. This destruction is also taking place today.

This is the most difficult part of this book to write because a finger of accusation must be pointed at the past and present destroyers of the psychic culture in order to throw light upon the disgusting history of psychic destruction. Accusation is always explosive. People get upset and defensive. Upset and defensive people can be very unkind.

Yet no neophytes embarked on the path of psychic realization can get very far along on it unless they also realize the larger scope of what they are dealing with. Many beginners adopt the

idea that if you ignore negative, destructive affects they will eventually dissolve -- that if you even think about them you are feeding them energy. This has to do with an idea that in so ignoring these affects one is somehow withdrawing their perpetuating energies.

This is sheer psychic lunacy. Yet it is a mistake many beginners do make. It is, for example, being made in our present time by certain prominent New Age thinkers who appear to be depending upon the stability and endurance of our present democratic rights and freedoms. If these mistaken thinkers would examine the social fabric a little closer they could perhaps espy the many little trenchant totalitarianisms that are flourishing within it -- any one of which could flare up at a moment's notice and destroy what totalitarianisms most hate: a resurgence of psychic realization, a resurgence of the truly free and those liberated from the thrall of humanoid existence.

In what follows the reader should bear one factor in mind: it is not the way or path of psychic realization to accuse but rather to acknowledge that what is indeed is. The urge-force to destroy the growth-principles of psychic realization is not something that belongs to the particular individuals, sects, religions or sociopolitical machinery through which the destructive urge-force flows.

The psychic way is to acknowledge the existence of the destructive urge-forces for what they are, identify their dangerous life-units, sources and centers, and plot a course of

development around them. A psychic neophyte gains no real powers of psychic realization and liberation until something like this has been accomplished -- after which the beginner is no longer a beginner but a true worker and walker on the path of psychic realization.

There is one slight problem attached to all this. One has to become slightly psychic and partially develop one's powers of psychic realization in order to be able correctly to perceive the destructive urge-forces for what they are. Without this initial development the incarnations of the destructive urge-forces probably will look like rational things and the psychic neophyte will continue to exist as victims or slaves to their thrall -- for the incarnations of the destructive urge-forces are excellent veil-weavers.

Descriptive accounts of this overall situation leak into culture in literature and art. One of the most recent accurately to portray it occurred with the famous movie Star Wars in which the character of Darth Vader represented the destructive urge-forces, Obe Wahn Kenobe the achieved psychic master and \_\_\_\_\_ the psychic neophyte.

Culture is a thing of shifting sands reshaped by winds of fad and fashion and storms of destructive change that develop and manifest in the humanoid level of psychic activity.

Life -- the greatest psychic principle that is -- and its energies are subject to these fads and fashions and storms of

destructive when the great powers of life and its energies are themselves not realized for what they are.

The roots of our present Western culture, as told in history books, are Greco-Roman, Judaeo-Christian, with massive inputs from Arabia that led to the formation of the Renaissance. This led, in turn, to the Age of Enlightenment and the Age of Reason, which loosened the totalitarian grasp of the Catholic Church. To this we must add the Industrial Age, a great destructive change that altered everything ultimately for the worse, and the Age of "Rational" Science which (despite its many positive gifts) at its apex of glory brought into existence the atomic bomb, after which there now follows the Nuclear Age.

At present (and for the last hundred years), our Western culture is absorbing many "new-age" Eastern cultural factors from India, Tibet, China and Japan under the completely mistaken conception that these factors represent higher forms of "spirituality." This is such a gross error. And, of course, a lie that has already wrapped veils around many minds.

The Eastern factors are actually psychic philosophical systems that include body management systems (various yogas), body-mind integrating systems (various yogas), mind-management systems (various meditations) and psychic realization systems (various techniques than activate and enhance the will and psychic abilities.) Hardly anything in these systems equates to what the Westerner conceives spirituality to be.

Prior to the advent of the immense flare up of Pauline Christianity during the first and second centuries A.D., the Judaeo-Greco-Roman cultures appear to have been based in philosophies that conceived existence quite differently from subsequent Christian accounts of them. The ancients (by "ancients" is meant peoples and societies existing prior to the advent of Pauline Christianity) were capable of conceiving both material (physical) and non-material (psychic) aspects of existence as well as the various life energies and forces they perceived of as existing within each of these realms.

They personified these energies and forces as "divinities." To the ancients, however, the definition of this word was quite unlike the connotations and meanings it subsequently came to have in Christian times. For the last thousand years in our Western culture, definite religious Christian connotations have been attributed to the word "divine," particularly in that these connotations referred to a (one) supreme deity, heaven, godlike, and supreme good and, most importantly, none of which are integral parts of man who was cast down in the original sin of Adam and Eve. Man must seek salvation, i.e., purify himself of sin through belief in the Saviour.

To the ancients, however, divinity referred to the qualities of universal energies and forces whose primeval abode was the intangible non-material cosmos, out of which these energies and forces were reflected in the tangible material realms, specifically but not only in mortal men and women. The material

realms were conceived of actually as the past and present products of the workings of the intangible, invisible non-material forces and energies.

Essentially, the cosmos thought. In fact, it thought many thoughts, and each thought set invisible energies and forces in motion, congealing each of them into a semi-solid state still invisible and intangible, but becoming thereby a life-unit -- a divinity -- emitted by the cosmos. The near-solid, tangible state of these life-units composed the material universe and all physical things in it.

Our modern quantum physics and the new post-quantum physics -- hard sciences, both of them -- today are theorizing much the same state of affairs and, as a result, one of the most important revolutions in how mankind must correctly view the universe is now beginning.

To the ancients, the human being was composed of both visible (physical) and invisible (non-physical) energies and forces through which the divinities "worked" and "expressed" themselves, while, at the same time, being a reflection of themselves. These divinities (energies and forces) could work in harmony (peacefully) with each other or in disharmony (antagonistically) with each other. The divinities were seen neither as "good" or "bad" but as states of activity that existed, had always existed and would always exist.

As already mentioned, these divinities were personified (via symbolizing, verbal picturizing and artistic rendering) by the

ancients into a tangible form deemed suitable as an adequate reflection of their invisible qualities. Although these personifications were venerated (i.e, regarded with reverential respect or with admiration and deference) often through rituals, they were almost never religiously worshiped (as we understand that word today) through a creed and with extravagant, unilateral deification.

The ancients, in fact, tended towards tolerance of and respect for each other's divinities, understanding that whatever the form the different sociopolitical groups chose to represent their favourite divinities, the divinities nonetheless represented universal energies and forces. As universal energies and forces, any pictorializing of them showed great similarities no matter the names attached to them and these similarities were recognized. The major divinities appear still to be alive and well today in the collective unconscious, as revealed by the famous psychologist Dr. Carl G. Jung in his profound book The Archtypes of the Collective Unconscious first published in 1959.

Naturally enough, the ancients set up temples dedicated to this or that divinity at (sacred) sites that seemed to possess certain characteristics or on sites upon which momentous human achievements were attained that appeared to reflect the energies or forces of a given divinity. The purpose for doing so was to honor the divinity and to try to obtain from the divinity a continuation of the energies and forces that had at one time manifested on the site.

But the most famous temple sites of the ancients had a totally different and astonishing function. Considering the fact that the ancients understood that the universe was composed of invisible energies and forces that manifested, ultimately, in tangible, physical form, there was a great desire to learn beforehand what these energies and forces (divinities) had in mind.

The ancients appreciated the fact that the divinities revealed themselves and their "purposes," "goals" and "desires" in dreams and that in dreams many psychic scenarios were played out in advance of coming realities. To a limited extent, we today understand that the invisible energies and forces of humanoid psychology as well as larger invisible factors do reveal themselves through dreams. The ancients established many "sleep" temples whose specific task was to decode dreams.

The ancients also appreciated clairvoyance of many kinds since good clairvoyants could foretell the future as well as "see" at a distance what was happening in present time. Another type of psychic giftedness appreciated by the ancients had to do with augury, meaning to foretell, especially from omens (augury will be detailed later on in this book.) Today, history remembers with disdain only two general types of augurs: astrologers and those who "read" entrails (guts of animals, especially chickens.) There were, however, many types of augurs (fortellers.)

But by far the most important individuals were those who had well-developed psychic abilities by which they could "attune"

themselves to the divinities' energies and forces (i.e., could communicate with the divinity or be channeled through by the divinity.)

Such an individuals (called an oracles), demonstrating a good and long correct track record of accurate foretelling, became individuals of enormous renown and the sites associated with where they lived and worked became even more famous. As this track record grew, so did the importance of the location the seer lived. The greatest temple sites of antiquity were always those at which a seer-oracle (or a group of successive oracles) lived and worked. Such sites attracted various aspiring oracles who underwent training and eventually replaced deceased or worn-out oracles. Many oracular sites operated for a long time through several "generations" of oracles. When an oracular site failed -- that is, when the oracular predictions began to become increasingly inaccurate -- they were gradually abandoned in favor of different, more accurate oracles.

The ancient historian, Herodotus, who lived c.484-c.425 B.C., tells that the most ancient oracular site in antiquity was that of the Pelasgik Zeus at Dodona in inland Epirus (Greece), which was, in turn, connected to the oracular site of Ammon in Libya through a brotherhood of priest-oracles. Dodona was founded on a high spot during the deluge by the Deukalion people who took refuge there from the waters. This is the same deluge recorded in The Bible, as well as in (among others) the mythology and traditions of the American Indians, the Fiji Islanders, the

Australian aboriginies and in some ancient paintings still to be found in Mexico.

The Columbia Encyclopedia indicates that archaeology has yielded little trace of the biblical flood, but stories resembling it are found in the record of Berossus (3rd century B.C.) and another on a tablet of the Gilgamesh epic of at least 2000 B.C. It is possible that the world myths which agree that the deluge did occur are more reliable than modern archaeological methods.

It is quite probable that the deluge did occur before the rise of the first of the Old Kingdoms of Egypt (3110 B.C.) after the construction of the Sphynx which bears marks of severe water erosion but well before the building of the great pyramids which do not show any trace of water erosion.

The minimum antiquity we can consider for the innauguration of the oracular site at Dodona is thus 3110 B.C. -- which is to say that Dodona, which was destroyed and abandoned circa 220 B.C., had existed for least nearly three thousand years.

The oracular site that is remembered best in our conventional history is the one at Delphi in Greece which earlier had been called Pytho. Myth holds that it was first the site of the divinity Ge (Earth) and her daugher Themis who spoke oracles there before the divinity Apollo took possession of it. Experts argue whether the myth is true or not. In any event, for over a thousand years the Delphic oracle was a going concern during

which, one succeeding another, the incumbent oracles (Pythias) of Apollo spoke oracles to consultants.

In the modern world of scholarship and research that digs into classical antiquity, opinions about the veracity of the oracles are deeply divided. With regard to Delphi, the most negative of these opinions (the "rational" opinion) holds that the Delphic priesthood managed to keep its many clients (thousands upon thousands of them) satisfied from some prehistoric date to the fourth century A.D. with a mixture of coincidences, lucky guesses, ambiguities and judicious interpretations. To believe this one would also have to believe that all the ancients were incredibly stupid, highly-impressionable infantile dunces having barely evolved up out of the mud.

Nothing seems further from the truth. No one would dare call, for example, Alexander the Great an infantile dunce. Rather he was incredibly clever and insightful. He so appreciated the Delphic oracle's answers to his questions that he built shrines to Apollo wherever he and his conquering legions went.

On the positive side, many oracular researcher are so impressed with the marvelous prophetic skills exhibited at Delphi that these scholars have recourse to psychic powers as the only possible explanation of the phenomena, an opinion that probably more directly corresponds to the ancient realities.

Possibly we shall never really exactly know how the ancients viewed their oracles. Any direct links we may have had with them were, as we shall shortly see, expertly and purposely destroyed. But generally it seems that the ancients were practical men and women living in a tougher world than the one we inhabit today. Their psychic-materialistic outlook (it was neither philosophical nor religious as we use those words today) was rooted in some prehistoric forms of shamanism (shamanism will be discussed later.) It is clear they conceived of the cosmos as having both physical and non-physical counterparts. It is clear that they experienced and realized contact with the non-physical energies and forces through the means of dream visions, omens, signs, pronouncements of seers, oracles who voiced the divinities, and through statements that the divinities made directly to mortal men and women.

They possessed, therefore, some sort of "idea" that there existed a vast psychic matrix of energies and forces in which the future was being formed ahead of present time. It was this future they desired to find out about. There is hardly any other reason to consult an oracle or to interpret a dream vision or an omen -- whether this has to do with "will my garden grow well this year," "which woman will make the better wife," or "which side will win the war" or "when will earthquakes and the plague next come."

Basically, then, the ancients possessed a philosophical outlook that incorporated the invisible, psychic nature of

reality -- and did so quite seriously judging by their literary remnants and art and architectural wonders constructed solely to reinforce the psychic quotient of their times and places.

None of the above has been told to create the idea that the ancients possessed an ideal way of looking at things or, in fact, of living. Their sociopolitical segments were always in continuous uproar and their history, if one of attempted psychic integration, great art and architecture and literature, is also one of pride, passion, revenge, political intrigues and territorial acquisition.

We can only wonder (and it is worth while doing so) what human consciousness would be like today if the psychic orientations and realities of the ancients had had the opportunity to fully develop and mature. Alas, this was not to be -- for the psychic world view of the ancients (and therefore the ancient psychic heritage of the cultural West) was to be snuffed out as a result of the arising of the cruel monarchy and totalitarian hierarchy of the Pauline Christian religion. After which nearly two thousand years had to pass before humanity could feel relatively free to again begin to reconnect to its own psychic nature.

The belief that Jesus founded Christianity has been generally accepted by Christians for almost two thousand years and any claim to the contrary has been considered a serious heresy. In a certain sense, it does not truly matter who founded

Christianity. It arose, had its long day in history and cut its wide swath in many culture throughout the world.

Today, the future of its main sociopolitical structure, the Catholic Church, is indeterminant. Its hierarchical structure is out of phase with developing humanoid consciousness. Its tenets are being contrasted to other life-supporting tenets found in sources other than Christian. What will happen will happen. Many prophets have predicted that its final days are increasingly near.

However, if neophyte on the path of psychic revelation and realization is to survive, he or she must have a grasp of the anti-psychic sentiments that lurk in certain forms of humanoid consciousness. Christianity as a whole, especially the inquisitional Catholic Church up until near the beginning of the present century, has been the most significant suppressor of psychic consciousness until this dubious position was overtaken by our modern materialistic science.

I think it is fair to state that Jesus was not of the anti-psychic mentality that infects so many other types of humanoid consciousness. As a Pharisaic Jew, He came from a long line of prophets and as The Bible tells (probably quite accurately), psychic revelation and realization were greatly respected in the ancient culture to which He belonged. If the Gospels can be taken at face value, these four biographies of His life establish quite clearly that He was an achieved psychic of the superhuman type.

However, the actual origins of Christianity are very obscure, obscured not only by the passage of centuries, but probably very deliberately obscured by the authorities of the early Christian Church. Recent scholarship has shed some light on the origins of Christianity. It is quite probable that Paul, not Jesus, was the founder of Christianity and, as a result, many of the structural ideas that came to prevail in Christianity emanated not from Jesus or from his other disciples, but from the mind of Paul and his disciples.

It is known in fact that Paul was not a Jew of Pharisee upbringing as he claimed, but came from an Hellenistic Gentile background. Whereas, also known in fact, Jesus and His immediate disciples, Peter and James, were lifelong adherents of Pharisaic Judaism who founded the so-called Jerusalem Church based upon guiding principles laid down by Jesus. Paul was eventually disowned by Jesus' disciples.

Among other scholars, Hyam Maccoby, a Fellow of Leo Baeck College, London, specializing in the relationship between Judaism and Christianity, has given compelling evidence to support his claim that it was Paul alone who created a new religion through his vision of Jesus as a divine Saviour who died to save humanity. Paul's concept -- which went far beyond the messianic claims of Jesus Himself -- was a blend, an interbreeding of ideas borrowed from several Hellenistic "religions," especially from pre-Christian Gnosticism and various mystery cults.

Through several existing, if garbled, other-than-Christian accounts of Jesus' and Paul's times in which both are mentioned, a character study of both can be constructed. Jesus is revealed as a man of prophetic talents who simply sought to play an accepted role in an existing religion, Judaism, and certainly did not wish to create a new religion. Paul is revealed to have been a tormented adventurer, threading his way by guile through a series of stormy episodes and ultimately setting up a form of religion that was his own individual creation (ref.).

As Hyam Maccoby correctly points out, no religion is based primarily on a theology. First comes the story. Then, when the fires of passions and imaginations about the story have died down, along come the theologians who try to turn the story into a system. The system then becomes the religion.

The story Paul created (perhaps only borrowed) can be stated in a few words: man is caught up in the powers of evil and rescue has to come from above. This rescue depends on the descent of the divine saviour.

This story is much the same as that found in pre-Christian Gnosticism, although Gnosticism later took Christian forms. The essence of the Gnostic myth is that the world is in the grip of the powers of evil. This world is regarded so evil that it cannot have been created by the true God, but created by an evil power called the Demiurge. Escape from this evil can be achieved only through the descent of messengers from the world of Light in

order to impart secret knowledge (gnosis) by which a privileged few might escape (i.e., be Saved) from the evil bondage.

There is evidence that concepts similar to those of pre-Christian Gnosticism had been incorporated into Judaism. Many ancient Jewish writings have a sense of cosmic evil but rather than dividing the dualism of good and evil into an extraterrestrial kingdom of God (good) and an earthly kingdom of men (evil), Judaism held that the battle between good and evil is within the human psyche. The Jews did not need a saviour from an upper world in order to make human life more viable. In Judaism, the power of evil is broken through the practice of the Torah.

In a very direct sense, the dividing of the universe into only two powers -- the duality of good and evil -- is an intellectual exercise if for only one reason. Good and evil are only relative values dependent upon circumstances. Yet the intellectual exercise rather naturally demands the establishing of what is the ultimate good and what is the ultimate evil. Since intellectual exercises readily (nay, almost eagerly) can unhinge themselves from reality and trek into myth and fiction about what the ultimate good and ultimate evil are, the intellectual exercise is capable of producing a great variety of ideas that propose to give definition to good and evil -- even definitions that are quite insane.

Pre-Christian Gnosticism, Judaism and budding Pauline Christianity -- each seeking to divide cosmic powers into the duality of good and evil -- were, then, essentially different

from the plurality of the divinities of the ancients. There can be little doubt that the ancients saw some of their divinities more benevolent or less benevolent. But it appears that the reason for the plurality in the first place was because of the recognition that the divinities were not only representatives of powerful cosmic energies and forces but actually were those energies and forces. These same energies and forces worked in harmony or collided in the cosmic, supernatural realms, but also, in smaller dramas, within men and women -- which is to say, the humanoid psyche.

The ancients, then, saw the cosmos as being composed of manifold energies and forces that, more or less, were equal and which moved in rhythms and ways that only a truly ascended psychic master might hope to identify.

These manifold energies and forces were not dominated (ruled) by one super-god. No such distinct super-figure was needed, since all the energies and forces together were that figure.

On the other hand, the reduction of the universals into the duality of good and evil requires the introduction of such a super-figure who will decide what is good and what is evil and the establishment of priesthoods that would pronounce the will of this superfigure in these matters. It would, therefore, transpire that such a dualistic religious sect eventually would come to the point of claiming that their religion possessed the

one true super-figure, thus in their eyes making their religion the one true religion.

When this religio-sociopolitical configuration began to manifest in the ancient world, the time of the ancient pluristic divinity cultures was near its end. The "one god, one religion" intellectual calculation could not possibly tolerate any pluralism and still maintain any self-respect.

Furthermore, when such a religion began to get systematized by its theologians, it was certain eventually to dawn upon their mentalities that the only way to hold converts was to ensure that nothing else existed which might tempt the converts away. The "one god, one religion" concept also demands the establishment of a sociopolitical pyramid to administer its affairs with a "top man" at the apex, and descending orders of "priests" and subservient workers and -- eventually -- an army of one kind or another to defend territory (physical and mental) gained and to police the system internally.

Naturally, those outside the evolving religious system might come to view it as a threat to their own ways and preferences, especially if and when the system turns militant or potentially militant.

There is little in history to substantiate why and when anti-Semitic sentiments arose, yet it is known that an intense dislike of Jews was not uncommon in the ancient world. It might be assumed that the theological postulates of the Jews probably did not interest others in the pluralistic divinity cultures of

the ancients. Save for one item: that the Jews believed in the supremacy of only one God -- their God -- and that Israel was the election of that God, which is to say that they themselves were the only elect people of that God.

However, a radical strain of anti-Semitism can be traced to pre-Christian (and subsequently to some later sects of Christian Gnostics) that was very potent and traces of which, unfortunately, are still being exhibited today. In these sects, the Demiurge (evil) was closely identified with the God of the Jews and it was believed that the Torah was given by this evil deity. The Jews were, in other words, the representatives of cosmic evil -- the people of the Devil.

It is, of course, one of the first duties of any neophyte on the path of psychic realization to rise above dualisms, especially those of good and evil, as well as above the dualism of materialism and spirituality.

In a very precise sense, dualisms are products of false intellectuality. The first great liberation, as it were, is the one that "lifts" humanoid psychic consciousness out of its self into superhuman psychic consciousness from which all things can be seen in their relative and manifold importances. No one can judge anything accurately from within an intellectual dualism. It is a particular affect of intellectual insanity to believe one can do so. Intellectual consciousness, by itself, cannot effect this liberation. Only psychic consciousness at the superhuman level can achieve it. Superhuman psychic consciousness is

"equipped" to see through dualisms -- in fact, even through pluralisms.

This point is seldom lost on religious systems of the pyramidal one-god-one religion type. Good and evil are judged simply and easily. Good consists of faith-acceptance of and obedience to whatever theological principles are adopted and what supports the pyramidal structure. Evil consists of anything that lies outside the theological principles and, more specifically, any person, motive, belief or action that does not support the pyramidal structure.

It is well worth while here to point out to the neophyte that a religion can be called a religion only if it possesses a one-god-one-religion theology and a pyramidal superstructure set up to try to maintain its purity and integrity. Many other so-called "religions" are not religions at all. For example, Buddhism has no such theology or superstructure and is, rather than a religion, a way of life. Almost none of the ancient cultures possessed theological superstructures, and the divinity "cults," although ritualized, were more akin to "psychic schools," as well as being ways of life.

In fact, Judaism itself technically is not a religion despite the presence of one god and a figurative pyramidal structure whose top-man position is not occupied by a human but by the Torah. Judaism is a way of life the essence of which is mitigated and instructed by the accumulated wisdom of the Torah.

At this point, it is perhaps best that we should remind ourselves why we are trudging through this rather lengthy history. The reason is that certain anti-psychic forces exist in humanoid consciousness and that those forces, which exist today, best can be identified when placed against the historical epochs in which they manifested. These existing anti-psychic forces are a danger to the neophyte on the path of psychic realization whether the beginner realizes that such is the case or not.

Understanding now that when the term "Christian" is used it is referring to Pauline Christianity and not the Jerusalem Church of Jesus and His disciples, we can continue now with our story of the destruction of the ancient psychic arts and crafts (a cultural loss of unbelievable proportions).

There is almost nothing in conventional historical records that completely explains why Christianity should have arisen in the first, second and third centuries A.D. to become the dominant cultural force in the West, later extending into many other parts of the world.

However, an astrological-psychic reason can be advanced for those who are prepared to consider it. This has to do with the precession of the Equinoxes -- the idea that the psychic (invisible) energies and forces of existence are divided into twelve great periods conforming to the signs of the Zodiac, and that approximately every two-thousand years existence shifts clockwise (backwards) from one astrological sign into the next.

The dividing of the phases of existence into these twelve periods is so ancient that its actual roots disappear into the depths of vast, pre-flood antiquity.

The two-thousand-year period preceding the beginning of the Christian epoch was "under" the sign of Aries. Before that had been the epoch of Taurus, and before that (lost in prehistory) the time of Gemini.

Some serious preparation is required to comprehend what these signs of the Zodiac imply. But generally speaking they have to do with how reality is originating itself and how and in what forms it will manifest. Because Aries is the first sign of the Zodiac, it stands for the original cause, the initial impulse through which the potential (non-material) becomes actual. Aries is understood to be the centre of the cosmic energies and forces (physical and non-material) out of which manifestations realize and achieve themselves.

Pluralism and the toleration of them is "natural" to this sign. It talks of cosmic energies and forces (in the plural) that emanate from an undifferentiated center. Since this center is undifferentiated it is conceived as neither singular or plural but simply -- undifferentiated.

An undifferentiated "something" is quite alien to our Western comprehension in which everything must have a "form" if it is to exist. But it seems the ancients could and did conceive of "undifferentiated" and the subsequent manifestations of energies and forces that emanated out of an undifferentiated

"source." The pluralistic psychic divinities of the ancients, as well as their general mode of world-view during the two-thousand-year-long pre-Christian period, do "fit" with the "aspects" of this sign -- Aries, whose outer symbol is the head of the Ram.

When the "manifesting" of the undifferentiated whole began its "movement" from Aries into Pisces, a great shift in the forms of the "manifesting" could be expected. And, indeed, such a great shift occurred, as we well know.

In fact, the original signs, symbols and "manifestations" of Christianity clearly, and beyond any doubt, epitomize its close relationship with the Zodiacal sign Pisces -- whose symbol is the Double Fish. It is well known that the earliest sign of Christianity was the fish. In fact, when Christianity was being seriously persecuted by the Roman Empire, the fish was the secret code sign by which Christians recognized each other. One traced the outlines of a fish in the sand with one's staff. Any other Christians present completed the Double Fish sign by tracing the outlines of the other fish. The Fish appears in much of early Christian art and iconography, clearly relating Christianity's psychic orientation to the energies and forces of Pisces.

What are the "aspects" or "expressions" of the manifesting energies and forces of the astrological Pisces? Modern astrology gives many positive psychic qualities to Pisces which when compared to ancient, traditional attributions are dubious and some of which do not exist at all. The ancient attributions, coming from an epoch that could and did tolerate pluralisms, are

very important when compared to astrological interpretations coming from a period that could and did not tolerate pluralisms.

In his book The Dictionary of Symbols, J.E. Cirlot accurately indicates that Pisces, the twelfth sign of the Zodiac when transposed by analogy to the psychic plane signifies mysticism and the denial of the self and its passions. Further, its manifestations are those of failure, defeat, exile and seclusion. The keynote of the Pisces psychic-manifesting is the dissolution of all forms that have preceded.

The Pisces of the ancients was closely related and is still related to the Vishnu of India. In Wilson's translation of the Vishnu Purana we can read: "Who can describe him [i.e, Vishnu], who is not to be apprehended by the senses, who is the best of all things, the supreme soul, self-existent; who is devoid of all the distinguishing characteristics of complexion, caste, or the like, and is exempt from birth, vicissitude, death or decay; who is always, and alone; who exists everywhere, and in whom all things exist. He is the supreme lord, eternal, unborn, imperishable, undecaying; of one essence, ever pure and free from defects."

In this description of Vishnu-cum-Pisces, we can clearly realize a description of the Christian God as well as the Western concept of spirituality. All along Christians have been worshiping through Christ, the Saviour, an ancient Indian divinity -- only one of the many in the Indian pantheon of divinities.

In the Pisces epoch, the psychic energies and forces dissolve all things and seek the pure, unadulterated state of the central undifferentiated cosmic center through which to be reborn anew. In a "higher" sense, this means one thing to an achieved psychic master. However, in any lower sense (as when assholes take over the concept) it will mean something else. Intellects will, in the lower sense, almost certainly conceptualize and theologically personify the idea of one god in whose name all the "unpure" may "justifiably" be destroyed.

Here then, in the lower form of the psychic energies and forces of Pisces, we can readily espy the essential dogma and archetype of Christianity as it ran its course from approximately the second century A.D. through the eighteenth century. Vestiges of this archetype are still alive and well.

Astrologers have a fun and furious time of trying to ascertain when one astrological epoch (Age) begins and ends. Prior to the Exodus from Egypt, the ancient Jews entertained a respect for many divinities, this well within the ancient pluralistic and Aries-inspired tradition. However, when Moses experienced the "new wisdom" on the mount, he came down and declared that "thou shalt have no other gods before thee." It is clear he foresaw, in a direct, prophetic psychic sense, the ending of the pluralistic-divinity Age of Aries and the commencement of the one-god Age of Pisces.

The followers of Moses were quick to respond to their prophet. They disencumbered themselves of their ancient

pluralistic heritage and established the Mosaic tradition. This sociopolitical move wielded them into a unified People. It is probable that this move saved Judaism from suffering the same fate its sister ancient cultures experienced when Christianity rose to phenomenal power and commenced its unparalleled destruction of those cultures.

The Christian message was that Jesus, The Saviour, had descended as the Son of God to save not only individuals but the world itself from evil. The appeal of this almost undiluted Psicean message to certain types of intellects is not lost because we can still see it operating today. The only major ancient sociopolitical life-unit to withstand being overthrown by this new religion was Judaism. The Roman Empire, arguably perhaps the most powerful sociopolitical life-unit that has ever existed in historical times, itself did not withstand being overthrown by Christianity.

The idiocy and cruelty of the Christian sociopolitical system and its hierarchy was soon to be evident (this blanket condemnation certainly does not include all individual Christians, many of whom managed to carry on with a benevolence that was, indeed, Jesus-like.) From at least the third century A.D. well into the eighteenth, Christianity built its dubious "glory" upon a path of unparalleled carnage. This carnage was justified by the general assumption (and this a lie of enormous proportions and abysmal results) that anyone or anything not Christian was evil.

For the first three hundred years of its existence, Christianity was, according to Christian historians, persecuted and in hiding. We shall probably never know the true extent of the claimed persecution, since later Christians destroyed any records they could find that were not flattering of them.

We must remember that the first Christians existed in a multi-culture of pluralistic divinities that, however tenuously, on the whole respected multiple divinities. It is understandable, then, that the Christians began to raise great hatred toward themselves with their message of a singular God that did not propose to respect other divinities. Their physical persecution, however, began not because of their unilateral theological stance but because of a rather silly thing.

In the Roman Empire, it was common and expected that all sects would burn incense before the Imperial Purple. This act demonstrated "allegiance" to the state. The Christians refused to burn incense. When the mentally unhinged Emperor Nero ascended to the Imperial Purple he took great exception to this refusal. Some persecutions began out of which intense propaganda has been made throughout the centuries.

The Christian strategy was to continue to infiltrate the state and they did so until the last great Roman Emperor, Constantine I (288?-337), established the Edict of Milan which established the toleration of Christianity throughout the Empire. Constantine removed the Empire's capitol from Rome to Byzantium (renamed Constantinople) and was baptized Christian on his

deathbed. This set of events allowed Christians to begin to come out of hiding and for the many bishops to begin consolidating the power of Christianity.

As the result of a severe illness in 380, the Emperor Theodosius I (346?-395) was baptized Christian. Under his direction the First Council of Constantinople (381) cast the Nicean creed practically into its present form and anathematized as heresies all other doctrines. The days of any possible toleration were at an end and the Christian Age of Piscean destruction began in earnest.

In another edict of 392, Theodosius forbade all forms of what were henceforth to be termed paganism, which included, in particular, the divinities of the ancients, oracles and any form of divination or future-seeing, and any connection to or utilization of psychic giftedness. This edict effectively closed the door to all the psychic heritages of the ancient past and placed all future psychic manifestations in dangerous jeopardy.

The anti-psychic tradition had begun in the West.

The ancient oracular sites, some having endured for thousands of years, were brick-by-brick, stone-by-stone leveled to the ground. Libraries were burnt and leveled. Sects were extinguished through massive genocides (the deliberate and systematic destruction of racial, political or cultural groups.) This policy of extermination continued well into the sixteenth century when the ruthless total destruction of the Incas of Peru

and the Aztecs of Mexico was accomplished by the conquistadores Pizarro and Cortes of Christianized Spain.

While conventional history focuses primarily on the material aspects of this carnage, not only were material artifacts destroyed, but also the minds of humanoid consciousness -- which is to say, the psychic orientations of consciousness. To locate and identify and destroy these psychic orientations, a special process was ultimately required by the Church militant and triumphant. In seeking to guard the Christian faith from any psychic insights that might reveal its severe limitations and abysmally narrow outlook on life possible, the Church instigated what was to become known as the Inquisitions.

Basically, the inquisitors were empowered to enquire into what individuals were thinking and to correct it if possible -- which meant, in the last analysis, to persuade (often through torture) the heretic to reform his or her mind-set again in conformity to Christian dogma. There is little doubt that the Inquisitions got out of control due to a very weak structure of responsibility to superiors. Matters of faith probably were resolved without too much violence, but psychic matters (i.e., psychic intrusions) were handled differently. Psychic were accused of being witches and burnt even after they recanted and promised to desist their psychic activities.

The list of these inquisitional atrocities is abysmally long. The most significant of these destructions was the Albigensian genocide. The Albigensians (i.e., inhabitants of

Albi in southern France) comprised numerous people during the eleventh to the fourteenth centuries. Their beliefs were, apparently, semi-Christian, Gnostic, Manichean, Paulician and Bogomilian. In addition to these beliefs, they apparently also believed in reincarnation, practiced telepathy, prophecy and out-of-body travelling. They were subjected to several waves of inquisitional ardour (the Albigensian Crusade.) In one last vast carnage, they were killed down to the last man, woman, child and baby -- extinguished.

Eventually, as we shall now see, the waves and events of great psychic change were to catch up with the unadulterated negative side of the Piscean Christian epoch. The wisdom of the ancients included the reality that no energy or force can stay crystalized for very long. Change is inevitable. There is no such thing as an eternal moment, much less an eternal kingdom. Humanoid psychic consciousness often phrases this as "time moves on." But the developed superhuman psychic is more likely to phrase this as "the eternal energies and forces are changing their outward manifestations."

The Inquisitions of the Catholic Church were forced to dwindle and be abandoned by outer non-Christian pressures. During the eighteenth, nineteenth and into the twentieth centuries only a remnant (the Index) of them remained which had to do with what literary works could or could not be read by Catholics. This, too, was abolished in \_\_\_\_\_ by \_\_\_\_\_.

However, the long, trenchantly enforced anti-psycho sentiment of Christianity became, as might be expected from its duration and pitiless enforcement, a phobic fear (a negative conditioned response) in the psychic systems of humanoid consciousness in the cultural West.

The backbone of the unilateral Christian dominance of the human mind was broken by two cultural developments that heralded the next great shift in astrological psychic energies and forces, the shifting and recrystallizing of these energies and forces from those of the Piscean Age into those of the Aquarian Age.

The first of these developments is known in conventional history as the break between religion and science -- yes, yet another dualism. But the roots of Western science lay in the roots of humanism which itself was a backlash against the long dominance of Christian totalitarianism. The original humanist impulse had to do with releasing the mind of man from the cloying, cruel forces of the Christian hierarchy and it succeeded in accomplishing this goal in part.

However, the new humanistic thought was not as free as it envisioned itself to be. When it departed from Christian totalitarianism, it took with it certain Christian traits. Unfortunately, major among these was the anti-psycho phobia long built into humanoid consciousness by centuries of Christian programming.

Since humanism was the fundamental "earth" upon which scientific scrutiny could erect its eventual scientific edifice,

this anti-psychic phobia -- perhaps unknowingly, perhaps not so unknowingly -- was installed as part and parcel of scientific "dogma." In the scientific systems, any psychic phenomenologies are referred to as "irrational superstition" and are rejected or attacked (persecuted) with an alacrity reminiscent of the inquisitional "splendors" of Christian dogma. Humanism can be as non-humanistic and science as non-scientific as was the Emperor Theodosius when he unleashed the powers of destruction upon the ancient "pagans."

It is worth pointing out here that anti-psychic humanistic scientific thought is the virtual "ruler" of our present Western culture. It would be a mistake for any neophyte on the path of psychic realization to assume otherwise.

The term "humanism" will be used often throughout this book, so it needs to be understood. A softened-down description of humanism can be found in The Columbia Encyclopedia, in which it is said that humanism was, at its outset, a term used for a point of view that probably originated among men of thought during Renaissance. The application of the term implies that men were now interested in humanity and the humanities -- that is, mankind became the chief study of thinkers. This is supposed to distinguish the new thought from that of the Middle Ages when men were not interested in man but in certain abstractions such as religion, God, and so forth.

But actually humanism was a general uprising aimed at breaking the totalitarian domination of thought long held by

force and through terror by the Christian heirarchy. If men were to be able to think freely again, they must first, somehow, reduce the power of Christian totalitarianism in all matters. One of the great desires of humanists was to study scientific matters (i.e., the realities of the physical universe and of mind -- psychology.) The arising of science and humanism thus go hand in hand and it is near impossible to study the origins of humanism and science separate from each other.

At the outset, then Christian dogma and humanitarian enlightenment thus were are not mere opposites as many have thought, but rather foes in competition for the "mind" of humanoid consciousness. This is an important distinction if one views the fact that some of the products of certain low-life sects of humanists (there are over fifty recorded varieties of humanism) have produced, for example:

Communism whose own inquisitions have tortured and dispatch over 250 million people;

self-interestism, which has shattered the interconnectedness of the human fabric;

individualism, which has detached individuals from each other to such a degree that "individuals" feel themselves to be in prison with a tendendancy to go psychotic;

moral relativism, which has seriously reduced, perhaps utterly destroyed, the sense of human responsibility and caring in whole societies;

and, nihilism (the doctrinaire viewpoint that traditional values and beliefs are unfounded and that existence is senseless and useless) -- nihilism, that peculiar psychological death-beneath-death syndrome that unhinged the minds of many humanist types during the first half of the twentieth century and has left a dreadful heritage among the educational systems of the West.

These examples represent only a few of the disgusting fall-outs of humanism after the first nobility it had achieved during the Renaissance had disappeared into the dust-bins of mere intellectualisms. None of these fall-outs would have been possible had humanism incorporated the primary humanistic and humanising factor -- that the human so much valued in humanism is not just an "evolved" animal but also a complex psychic entity possessing (if only latently) superhuman powers.

But, as we have seen, humanism adopted the trenchant anti-psychic stance of "spiritual" Christianity and (it just as well be said also) of the more materialistic forms of Judaism. When one speaks of our Western Judaeo-Christian culture, one is actually speaking of the Judaeo-Christian-Humanistic culture -- and, basically, the whole mess is devotedly anti-psychic (why this is so will be taken up in detail in a later section entitled "The Great Equalizer and Its Cohorts.")

Through its minions in Science, humanism (in some of its various forms) is actually the real "theological" ruler of the West today. Since this real ruler is also anti-psychic, it is imperative that the neophyte on the path of psychic realization

should have at least a minimal understanding of its essential nature.

Each of the various humanisms is usually based upon a set of tenets (usually called manifestos) that propose to be guidelines on how human life is to be viewed and considered. These tenets are specifically not drawn from long experience, since humanists distrust, if not detest, the experience of the Christianized religious (superstitional) past. Instead, these tenets are drawn from the "minds of human men" since it is a general humanistic belief that men (humans) themselves can better design a set of accurate, fresh life-tenets that do not perpetuate the "mistakes" and "superstitions" of the "religious" past.

Not rooted in past, tried and tested experience, the manifestos are based upon a proposed "ideal" human scene and are thus are always utopian in nature. Which is to say, they are dream-visions. After a manifesto has been established, the next step is typically Western. Humanists then set about implementing the tenets of the manifesto by destroying all that stands in the way of achieving the utopian dream-vision -- a strategy clearly carried over from Christianity which did the exact, same thing. The grossest form of this implementing came about as the result of the Communist Manifesto which called for no less than complete and total World Revolution and the deliberate destruction of that might impede the achieving of the utopian dream-vision envisioned in that particular Manifesto.

The various humanisms, then, are sets of utopian dream-visions. Since their basic manifestos are comprised of tenets not rooted in past, verified experience, they are, then, fantasies frequently of the crudest types of pseudo-intellectualisms.

Humanists psychologically support themselves and justify their actions by claiming to be empirical. The term "empirical" is, in our present culture, a very important term and very meaningful to the beginner on the path of psychic realization. It has three important definitions: relying on experience or observation alone often without due regard for system and theory; originating in or based on observation or experience; and (this is especially important) capable of being verified or disproved by observation or experiment. "Empirical," then, means direct observation.

BUT! The question has to be asked: Observation of what by what?

This is a question that humanists consistently have failed to ask themselves.

Having as a first priority the rejection of the psychic components not only the "human being" but also of the entire cosmos, the humanists relegated themselves only to "observing" the material, physical universe. In fact, the term "empirical science" is equated with "material science," and it is within this "science" that humanistic observational capabilities are, as it were, presently trapped.

But a far worse error has been made and poor Earth is suffering from the results of this error today.

The combined physical and psychic entity called "the human" can really only "observe" what it can comprehend and this has been proved to be the case beyond any shadow of doubt. When the psychic observation systems of the human are shut down, that human is psychically blind exactly like the visionless are blind and the deaf are deaf.

As we have seen, humanism rejects the psychic components of the human and the cosmos. As a result, the humanist also not only has perpetuated the closure of all the humanoid psychic systems begun by the one-God-one Religion schema of the Piscean Age, but has reinforced this closure within its own sciences.

The humanist scheme for "observation" must then rely only on the capacities of intellect as the seat of observation.

As we all know, intellect is a tool for the processing of what is being observed, and this tool is only as good as what has been programmed into it. A given intellect may be as piercing as a bolt of light or as dense as a swamp (they are usually the latter.) But one thing is for sure. There is no consistency of the powers of intellect and the same "bit" of observational information is processed differently among billions of intellects depending on the scope and peculiar characteristics of programming, state of alertness or state of torpor. Intellect alone, therefore, represents just so much mental quicksands.

To get past this quicksand, the humanist typically appeals to what is called "reason" or "rationality." Whatever falls outside reason or rationality is termed, by humanists, as the irrational. Yes, here again is -- another dualism. And as we must have realized by now, dualisms are the fatal flaws in Western thinking: the "Either-Or" syndrome.

Humanism could be dissected further, but at this juncture the anti-psychic nature of humanism has been established. The neophyte on the path of psychic realization will find himself or herself surrounded on all sides by the encultured barriers of humanistic "reasoning." When these barriers are encountered, they must be realized for what they are. Otherwise, the beginner early will be defeated.

However, the situation this represents is not as serious as the one-God-one-Religion syndrome although this one humanist anti-psychic factor is dismal and could prevent or delay the psychic reawakening of humanity for quite some time.

The reason why this humanist development is not totally serious lies in an event of major proportions that occurred in the eighteenth century.

For many people, the American Revolution of 1776 is history and many do not comprehend the enormous shift in consciousness that occurred as a result of it. First of all, the Constitution and Bill of Rights (the first major products of the Revolution) guaranteed individual rights in a fashion that many humanist sects have been unable to achieve but rather have abjectly failed

to achieve. Granted, these American individual rights may often be felt to be tenuous, but in essence they are upheld by law.

Secondly, the American Revolutionaries reactivated and restored two important traditions of the ancients which were lost as totalitarian Christianity rose to its phenomenal power: democracy and a toleration for "the plurality of divinities" (called in the Constitutional language "freedom of religion.")

While it is true that America is otherwise composed of forces that would, if left to themselves and could empower themselves, seek to suppress democracy and religious freedom, the Constitutional law of the land actually has been maintained as operational for now just slightly over two-hundred years.

Americanism is closely identified with these qualities and great care should be taken to remember what these basic qualities are. The American Revolution represented an almost unparalleled shift towards benign consciousness that had been near-extinct for a very long time.

A New Age for humanity thus began in 1776 and not in 1985. Americanism is the great leveler of totalitarianism. Any so-called New Ager who cannot acknowledge this, or forgets this, is, frankly, an idiot and a dangerous one at that.

Today people are looking forward to the New Age -- styled the Age of Aquarius. It is being conceived of as an age of renewed spirituality. This conception is probably erroneous in the extreme if not only because of the self-limiting factors of how we in the West define spirituality as the antitheses of

materialism -- which definition, of course, and as we have seen above, is pseudo-intellectual garbage. Our present Western conception of spirituality is quite inferior to what the non-material energies and forces actually represent.

The symbol for Aquarius is the ancient sigil (sign) for water. All ancient Western and Eastern traditions relate this sign to the Flood which may be interpreted as representing a physical flood or as representing a symbolic "flood" among the non-material (psychic) energies and forces of the psychic cosmic consciousness. Either interpretation portends a rather tough scene ahead since both sense represent the end of a formal universe by the destruction of the power that holds its components together.

In a strict sense, then, Aquarius represents the imminence of liberation through the destruction of the world of phenomena.

Since the psychic (non-material) energies and forces of the cosmos "reveal" themselves in recognizable realities, the psychic qualities of the Age of Aquarius have begun to reveal themselves. The neophyte on the path of psychic realization must realize that the times of psychic energies and forces can be recognized by their "signs."

In the Aquarian sense, then, the following signs have occurred:

The American Revolution of 1776 destroyed the power that bound totalitarianism potentials together and thus "destroyed" that phenomenal power. The last major holdout of totalitarian

power is, of course, the Soviet Union and its "power" is beginning to unravel rapidly.

The discovery in the late nineteenth century that materiality was but a superficial construct built upon manifesting non-material forces not only began to restore the ancient cosmic-view of existence, but is, at present, beginning to "create" a "new" reality of how the cosmos and its many universes "operate." This is, of course, quantum physics and the New Physics of the 1980s. This century-long acquisition of "new" knowledge effectively "destroyed" the totalitarian hold materialism had maintained since, at least, the Age of (materialistic) Enlightenment and the Age (secular and humanistic) of Reason which were mainstems of thought of eighteenth- and nineteenth-century Europe.

The most obvious "sign" of the Age of Aquarius, however, was the advent of atomic theory which ultimately manifested as the atomic and hydrogen bombs. This sign clearly demonstrated that any and all phenomenologies could be destroyed.

The Age of Aquarius is thus somewhat beyond its period of initiation and the signs of dissolution of existing forms are all around us. And it is from the worlds of phenomenal forms that the Aquarian man or woman must seek to liberate themselves. The only way to achieve this is to call forth the psychic superhuman life-units indwelling in the worlds of phenomenal forms -- i.e., the resurrection of the psychic man and woman.

This rather naturally posits a new Flood of consciousness, and the signs show that this has begun and is picking up steam today. This also posits that the psychic man or woman must consciously "work" towards achieving the higher qualities of Aquarius which means, as a first step, rising above the dualities that trap human psychic consciousness in a destructive "flood" of uncontrolled consciousness.

To bring anything like this off it is patently clear that the psychic levels of the physical body, the humanoid entity and the superhuman realms must be opened up, realized and achieved. In the absence of this effort, it is awsomey probable that the "negative" side of Aquarius will manifest in convulsions of a terrific "flood" of upheaval.

The Piscean Age failed utterly to manifest its higher qualities and, practially from its outset, descended into what can only be called Piscean gangsterism.

All good prophets make fair warnings. The Aquarian man or woman has a peculiarly difficult task ahead. Be warned. All Ages overlap and often rudiments of the passing Age get incorporated into the New and cannot be recognized for what they are.

## SUMMARY

The ancients were comprised of diverse groups of cultures that had formed in the wake of a great, wet catastrophe that is universally referred to in all ancient writings and myths as The Flood or The Deluge.

The cause of this flood is unknown. The exact date of this flood is unknown, but several factors would date it somewhere between 9000 B.C. and 11,000 B.C. and some factors would place it even nearer in the past rather than farther.

This Deluge destroyed civilizations, a fact that is affirmed in all ancient records, myths and even in The Bible. Thus, simply put, civilizations existed before 10,000 B.C. Conventional history has sought to establish that the Egyptian civilization was the largest, oldest post-Flood civilization. The earliest known post-Deluvial date marks a calendar into use in pre-dynastic Egypt in 4241 B.C. But it would be ridiculous to assume (as some have) that Egypt was the only oldest civilization. It built the largest monuments and its dry climate allowed for the preservation of its cultural artifacts.

The "consciousness" of the ancients clearly was built upon what we, today, call animism and shamanism. Animism is a "system" of reality-recognition. It observes that within every object dwells an individual psychic energy or force that governs its existence. In our present historical times this individual psychic energy or force has been misdefined and misunderstood as a "spirit." These energies or forces were expressions of a non-material, transcendental "something" that pervades the cosmos.

In our Western languages we do not have an equivalent word for this "something." The Melanesians of the South Seas refer to it as "Mana."

The animism of the ancients did not distinguish between animate and inanimate objects or between physical and mental processes. Everything was thought to have its own individuality. Men, animals, plants, stones, as well as emotions, dreams and ideas alike, were regarded as having indwelling psychic energies and forces. In this present book, all these will be referred to under the general term of "life-units."

The term animism is applied to the idea (i.e., intuitive realization) that the principle of Life, the transcendental "something," cannot be reduced to the mechanistic laws of physics and chemistry, but is separate and distinct from matter.

Shamanism differs from animism only in that animism is a "general theory" whereas shamanism involves the idea that certain people can link into communion with the indwelling psychic energies and forces and life-units of all "things." The purpose for doing so is to bring some control into them, divert negative forces and facilitate creative energies, foresee the future, and so forth. A shaman, then, is an embodied, developed psychic, an intuitive-connector (so to speak) between the visible, tangible realms and the invisible, intangible realms. Essentially, there is no such thing as shaman-ism since a shaman is not a special idea of or belief in how things exist but is always a psychic person who facilitates the various psychic "realities" associated

with the interconnected, invisible energies and forces of which the universe of matter is just one manifestation.

The various ancient cultures called these invisible energies and forces divinities and personified them in forms that were artistically and psychically correct for them. It is misleading to call these divinities gods or goddesses because of the peculiar ideas developed of God during the last two-thousand years. The divinities of the ancients were not theological models upon which a universal theological theory could be built.

No ancient man or woman would think of subscribing solely to just one divinity. No, the cosmos was interconnected by multitudes of non-material energies and forces, and each worked in their own way all together forming a "whole." The idea that only one divinity would dominate the others and remain dominant forever was ridiculous.

To try to get some semblance of a correct idea of what the ancients meant by "divinity," we can turn our attention to money which, in our present culture, has come to be personified (symbolized) by the dollar sign -- \$. In our present culture, money has been elevated to the status of a divinity. Its outer symbol -- \$ -- signifies a large grouping of invisible energies and forces that work together to bring into existence its physical manifestation (i.e., cash in hand, diamonds around the neck or gold stashed in safe boxes.)

Intuitive money-makers, which is to say, money-makers possessing a few developed psychic life-units, are the only

money-makers who ever make lots of money. To support and enhance their money-making potentials, they are known to consult oracles of all kinds (statistics, projections, futurologists, public opinion, prophets [psychic and otherwise], seers and astrologers.)

Money -- \$ -- is an example of a splendid, modern divinity whose chief "temple" is the New York Stock Exchange, with lesser "temples" throughout the world. This divinity is acknowledged as possessing and controlling substantial amounts of invisible energies and forces. It is treated with all the traditional pomp and circumstance the ancients would have given to one or their own divinities. But Money, the main divinity of capitalism, is also acknowledged only as one of many other possible divinities -- such as the Weather, War, Peace, Hollywood, Human Rights, Republicanism, the Atomic Bomb, Terrorism, the Democrats and PUBLIC OPINION.

Basically, a divinity is anything that possesses invisible energies and forces that, on a necessity level, have to be dealt with, accommodated, tolerated, controlled or out-manoeuvred or gotten out of the way of. The best way to achieve any of these necessities is to get a glimpse of how they are going to act, which is to say, a glimpse of the future. The only way to achieve this glimpse is through psychic revelation, either one's own or through another psychic.

It is clear the ancients viewed their divinities in this manner since the backbone of most ancient cultures was not

worship of divinities, but centers in which the will, direction, plots and plans of the divinities could be learned. Psychic centers in which augurs augured, seers saw and oracles oracled.

The only basic difference between then and now is that then the ancients correctly assumed the existence of an invisible cosmos in which non-material energies and forces worked in harmony or disharmony and that the "cosmos" of matter and man was infused with these same energies and forces, and were, in fact, their "outer" expressions and manifestations.

Today, through recent discoveries in the New Physics, the existence of this non-material universe has only just been confirmed. And the cutting edge of reality realization now is aware that this "new" non-material "universe" cannot be explored with material tools, but ultimately will have to be explored and revealed -- yes -- psychically.

Psychic abilities, psychic explorations, psychic prowessness were systematically destroyed and eradicated during several centuries in which the lower, destructive forces of the Piscean Age ruled through the front of the Christian Church. The passion, vehemence and zeal with which these destructive forces went about their rampages brought into existence a new divinity -- a humanoid psychological and psychic scar entitled The Fear of the Paranormal. The name of this new divinity is Psychic Skepticism.

Humanism and science incorporated this divinity and appended it to their new god -- Material Science -- and its dogma that

answers to everything will ultimately be found in materialism and in materialism alone.

During the reign of the Piscean Negative Forces, all psychic explorations and phenomena were forced underground if they were to survive at all. This gave rise to another new divinity -- the Occult Sciences which are most accurately defined as the "hidden" psychic arts and crafts.

The rebirth of psychic consciousness studies can, feasibly, be attributed to Freud and Jung and, importantly, to Velikovsky as we shall see shortly.

But, actually, that credit should go to the physicist James Clerk Maxwell (1831-1879) when in 1873 he observed that the universe was probably not material at all, but just one big thought.

At any rate, the only major frontier mankind faces today is the consciousness of mankind itself. So far most consciousness researchers have been approaching consciousness research as if it was not psychic at all. Unfortunately for them and their allegiance to humanistic, anti-psychic science and the divinity Skepticism, consciousness is primarily a psychic thing.

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All the above , which represents a two-thousand-year history in the West that was dominated by "religious" forces that were clearly and deliberately anti-psychic.

These anti-psychic forces enacted the lower, negative qualities of the Zodiacal Piscean Age.

As far as can be seen today by researchers of antiquity, anyone who consulted an oracle (or omen interpretation, sign interpretation, dream interpretation or a seer for pronouncements) almost always did so for practical reasons -- which is to say, for some help in realizing why and what was happening, had happened, and was going to happen and how to act or not to act when the events of the future came to be. People who consult psychics today (and those who have done so throughout history) almost always do so for much the same practical reasons. But today such activities are decidedly fringe activities sneered at by the main structures of our culture which is unable to integrate its own psychic components. In antiquity, the psychic components of existence were well integrated and, in fact, constituted the main infrastructure of all ancient societies.

Individuals consulted the invisible energies and forces (divinities) as well as did representatives of cities and city

states. In ancient times, cities were separate sociopolitical units, kingdoms within themselves and the rulers (and peoples concerned) naturally were very interested in the well-being and future fate or destiny of their cities.



BEYOND DOOM AND DESTRUCTION

A handbook of psychic realization

Ingo Swann