

The Meaning Of Life & Who Is Your Infinite I?



David M Webb - 2011

The Meaning of Life & Who Is Your Infinite I?

“For most of human history we have searched for our place in the cosmos. Who are we? What are we? We find that we inhabit an insignificant planet of a hum-drum star lost in a galaxy tucked away in some forgotten corner of a universe in which there are far more galaxies than people. We make our world significant by the courage of our questions, and by the depth of our answers.” ~ Carl Sagan.

Chapter 0 **Introduction**

The king asked the Buddha, “*Are you a God?*” The Buddha said “*No.*” Then the king then asked, “*Are you a Saint?*” “*No,*” replied the Buddha. “*Are you a Magician*” asked the king? “*No*” said the Buddha. Then the king asked, “*What are you?*” The Buddha replied simply, “*I am Awake.*”

Enlightenment (*what most Spiritual Seekers are looking for*) - Suppose it's all a deception! Well, suppose it is. Look what happens: as soon as the deception is seen, and the pretence is relinquished – ‘*PROGRESS*’ is made, because it's progress away from exaggeration, away from being right or wrong or being enlightened or ‘*being*’ anything at all!

Don't know, got no idea, have no business talking about it, writing about it, teaching, who would know anyway, just the knowing which isn't knowing. The more belief systems are questioned, the better! Surrender even the hope of progress, and progress will happen on its own. *Maybe ‘enlightenment’ truly does disrupt the patterns of Ego, and so the Ego reacts with fear?*

Regrettably, most of us, are merely in search of (*at least*) ‘*Feeling Better,*’ while possibly surrounding ourselves with consoling sayings and beliefs, incense, and countless books on obscure subjects written by others who themselves have not reached enlightenment! (*The late ‘Douglas Harding’ (1), one of the few who seemed to know of what he spoke, titled one of his books, ‘On Having No Head’*). But let's face it: of all the people that you and I know who have spent a good deal of their lives sitting on meditation cushions, chanting in Sanskrit, gulping psychedelics like M&Ms, and subscribing to ‘*The Yoga Journal,*’ how many have achieved the pinnacle of ‘*Human Possibility*’ that all of the great ‘*Spiritual Teachings*’ insist is available to anyone, if only we wanted it as badly as life itself?

It would mean putting ‘*enlightenment*’ at the top of our to-do list and priorities, ahead of career, family, comfort and security, things which, speaking for myself - actually comprise some of my favourite parts of being alive. In the Christian world, of course, Jesus was a fisher of men and told them to put down their nets right there and then and said to them “*Follow Me.*”

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Like the ‘Moonies’ (2) in the early days, those who joined up never even called home or checked in with their parents (*perhaps today the families of Peter, Judas and the rest would kidnap them and deliver them to a deprogrammer?*). Same for monks who divested themselves of all worldly goods and personal attachments, to roam through the forest with ‘The Buddha.’ (3)

The Jews, naturally, didn't have much choice. Following ‘Moses’ (4) into the desert for 40 years, as it seemed (*in the beginning*) as if it would definitely be a step up from brutal slavery (*by the Pharaohs*), but soon after entering the desert a lot of them protested about it anyway. *Even they didn't always want their freedom more than the familiarity of the less than optimal life they knew.*

‘Ram Dass,’ (5) the well-known teacher and author of ‘*Be Here Now*,’ once spoke of a picture he saw in the newspaper of an abused and battered infant crying as it was taken out of the arms of its mother, while reaching back desperately for its abusive mother. *The message was clear: we are wired to choose the familiar and the comfortable at any cost.*

A contemporary guru ‘Andrew Cohen’ (6) made it crystal clear in one of his meetings that it was imperative, that we “*want to be free more than anything else,*” and that we needed to be “*deadly serious about it.*” I've personally never really been deadly serious about anything (*except maybe writing this book*) so that put me off a bit, especially since the most ‘enlightened’ people I had come into contact with over the years always had at least one thing in common: they laughed uproariously and often (*the ‘Dalai Lama’ (7) for example - actually, to be fair, I believe Andrew Cohn does too.*)

I've recently finished reading ‘*Butterflies Are Free To Fly*’ (8) by Stephen Davis and ‘*The Enlightenment Trilogy*’ (9) by Jed McKenna, who, like Andrew and many others who walk among us these days, present themselves as people who are ‘done,’ in the sense that prior to enlightenment, we are all perpetually in a state of ‘*becoming,*’ as distinct from finally being released into the vast mystery of ‘*present being,*’ with no further demands of life, only curiosity and total amazement on being ‘*fully awake.*’

Stephen & Jed are done with all becoming. So they can naturally make statements like, “*All that's required is an arm and a leg? That's it?*”(Jed McKenna). “*The truth is, as you let go of judgment, beliefs and opinions, the only thing you ever need and want is exactly what's right in front of you*” (Stephen Davis). They can't believe their good fortune to learn that waking up is such a bargain. Living without a few limbs, Jed says, is far preferable to even one more moment of living a lie (*staying asleep*).

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It seems to me that it is appropriate for us 'Spiritual Seekers' to get on with our day (*as we are currently doing*), exactly as our God or whatever other name you wish to call the 'Infinite I' (10) (*who is in charge of our existence*) desires us to do.

What follows in this book are my own observations (*with suppressed Ego where applicable!*) of what both Stephen Davis (*Butterflies Are Free to Fly*) and Jed McKenna (*The Enlightenment Trilogy*) are getting across in their brilliant books.

I have condensed down their remarkable books to the relevant sections that had life changing ramifications for me and hopefully will have for you too after reading this book. I hope that you will find my book an indication of what we are all here on Earth for and who your 'Infinite I' is and how that affects your perceived reality.

Wherever I could, I have used plain English to get this extraordinary information to you, so that you can then seek out all the detailed information from Stephen's and Jed's remarkable books; after becoming aware of what you are about to get yourself into.

Please understand that Stephens & Jed's books (*Butterflies Are Free to Fly & The Enlightenment Trilogy*) are essential further reading (*note: Stephens book is free on Internet and Jed's will need to be purchased. I personally feel that Stephen's book was more help to me than Jed's – maybe you too should start there*). I have placed a number next to each item that will require further investigation, from the Internet *Wikipedia* site listed at the end of each chapter under *Footnotes*.

The main reason for writing this book is to help myself process the radical information that I have read (*and become 'done'*). If it helps you with your spiritual journey then I am happy with the outcome.

This *PDF* book does not carry a copyright, you are hereby granted permission to print it, copy it, share it, give it away to anyone else, quote it, do anything you want with it – except you cannot sell any part or the whole book, or make money from it in any way, or assist anyone else in making money from it in any way. *Like Stephen Davis, I feel very strongly that the information in this book should always be available for free to anyone who wants to read it.*

I will be starting a *Google Gmail* site off shortly (*under the name of David.Webb.Ashram@Gmail.com*) Please join the group of like minded people, so that we can all move towards transitioning into a 'Butterfly' as Stephen states in his book, or 'Done' as Jed calls it in his Trilogy.

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'Quantum Physics' **(11)** is proving that our true reality is not what we were brought up to believe. You are unaccompanied in your personal quest, but I will support you where I can (*with others that are awake*) on the *Gmail* site.

If you read all the following chapters, you will be amazed how this book will lead you into a very personal life changing decision. You will either want to become 'fully awake' or you will want to 'stay asleep' (*knowing that you are asleep*). Either way, you will arrive at your 'infinite moment' somewhere through this book. Any life changing decision you make (*or not*) is of no concern to me. I have no interest in changing you into anything. Your 'Infinite I' is steering your bus.

The infinite moment you will arrive at, is that moment or moments when your mind stops and you are able to comprehend your personal 'Infinite I,' and become one with it. The sunlight beaming through a hole in the clouds is a portal or when you're able to go inside and find the Infinite inside yourself. It's that incredible feeling of being completely empty and feeling like your going to burst open.

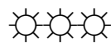
The only way I can describe this is 'Wow!'

Always remember to enjoy the ride; ***a good traveller doesn't have to arrive.***

Again, please feel free to make comments or suggestions (*positive or negative*) on my *Google Gmail Site*, as they will all be appreciated. My Ego will not be affected either way, so say it the way you see it!

***(David M Webb – Email:
David.Webb.Ashram@Gmail.com).***

David M Webb – 2011.

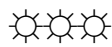


FOOTNOTES

- 1.** *Wikipedia* – Douglas Harding – *On Having No Head*;
- 2.** *Wikipedia* – Moonies;
- 3.** *Wikipedia* – Buddha;
- 4.** *Wikipedia* – Moses;

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5. *Wikipedia* – Ram Dass – *Be Hear Now*;
6. *Wikipedia* – Andrew Cohen – *(Spiritual Teacher)*;
7. *Wikipedia* – Dalai Lama;
8. *Butterflies Are Free To Fly* – Stephen Davis;
9. *The Enlightenment Trilogy* – Jed McKenna;
10. *The Enlightenment Trilogy* – Jed McKenna;
11. *Wikipedia* – Quantum Physics.



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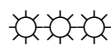
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This Book is dedicated to all ***‘Spiritual Seekers’*** that have been milling around in the back of the movie theatre for some time, without going through the door that is marked ***‘Danger – Do Not Enter.’***

This book will give you an insight to what is on the other side of that door, if you choose to go through it.

Once you go through the door, there is no going back.

Your Life Will Be Forever Changed

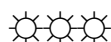


Chapter 1

The Dreamstate Paradigm – Jed McKenna

*Reality is merely an illusion, albeit
a very persistent one. – Albert Einstein*

“The reality we seem to be experiencing and sharing is Consensual Reality. In no respect can it be distinguished from a dream.”



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My Impression On Above Chapter: 'Reality'

We may find it hard to come to terms with the fact that our normal waking experience of reality is a manifestation within the mind, but in many other instances we readily accept that *'We Create Our Experiences'* (a classic example of reality creation that has long fascinated medical researchers is the *'Phantom Limb Phenomenon'*). (1) A person who has lost an arm or leg may continue to have sensations that seem to come from the missing limb.

For some reason the nerve fibers that once reached down into the leg or arm (although no longer connected to any sensory receptors), are still sending signals to the brain. The brain processes these impulses as if the limb was still there and creates the corresponding experience. This can be most disconcerting for the person concerned, who may feel an irresistible urge to scratch an itch in an arm or leg that isn't there.

The opposite experience can occur in situations in which the body has become unusually still. Arms and legs that are definitely there in the physical world can completely disappear from experience.

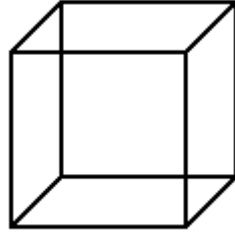
Normally we know where our arms and legs are, even when not looking at them or touching them, because any bodily movement (however slight), triggers impulses in the bodies *'Proprioceptors.'* (2) These are sense receptors located in joints, muscles, the skin, and other organs that inform the brain of changes in position, tension and suchlike in the internal organs. When the body becomes very still, as can happen in states of *'Deep Meditation,'* (3) these proprioceptors may no longer be triggered and flow of data from them can die away. The brain no longer has the necessary information from which to construct its image of the body, and so the arm or leg ceases to exist (in awareness that is).

Equally, it only takes a minute movement (like a flexing of one's little toe), to trigger a flow of proprioceptive data, and the missing arm or leg *'immediately'* returns to awareness.

A more familiar example of how *'We Create Our Experience of Reality'* occurs in so-called *'Visual Illusions.'* (4) Here the sensory information is either unclear or misleading, and the image assembled by the brain no longer corresponds to reality. A very powerful example is the drawing below (which we have probably all come across). Is it a cube seen from above, or from below? The most common first response is from above; that is probably because in daily life we are far more used to seeing rectangular corners from above, tables, boxes, TV sets and filing cabinets.

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It is not so often that we look up at such things from underneath. But if you put your attention on the top right corner, and bring that forward in your thoughts, you can probably change your perception to that of a cube seen from below.

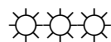


What is most interesting about this example is not that the picture is confusing, but the ways in which different *'Three-Dimensional Realities'* are created from it. All you are actually seeing is twelve lines on a flat sheet of a paper. A cube, whether seen from above or below, is an *'interpretation'* you have imposed on the data.

But (*and this is the fascinating part*), that interpretation appears real. Whichever way you see it, from above or below, you experience a three-dimensional object; there is a depth to it, and this depth is something that you have added. It is very real, *but only in your mind*.

FOOTNOTES

1. *Wikipedia* – Phantom Limb Phenomenon;
2. *Wikipedia* – Proprioceptors;
3. *Wikipedia* – Deep Meditation; and
4. *Wikipedia* – Visual Illusions.



Chapter 2

The Movie Theatre Metaphor – Stephen Davis

“Imagine that for your entire life you have been sitting in a chair in a movie theatre. The place is dark, like all movie theatres; but you can feel there are restraints – shackles – over your wrists and ankles, making it difficult to move your arms or legs. The back of your chair is high, rising above your head so it is impossible to look behind you.”

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All you can see is the movie screen in front of you and the people sitting next to you in the same condition. In front of you, sweeping around on all sides of the theatre as far as you can see, is a gigantic IMAX 3D screen. You sit there watching movie after movie, and it seems as if you're part of the movie itself, fully immersed in it. These movies are all you have ever known. They are, in fact, your only reality, your life.

The actors are good and the scripts well-written, and you get emotionally involved in these movies, feeling anger, pain, sadness, regret, joy, enthusiasm, antagonism, fear, and a wide range of other emotions depending on the storyline. You have your favourite characters – family members and friends, for example – who show up often, and others you despise and wish would not appear at all.

Some movies are pleasurable to watch, even beautiful at times – happy, poignant, satisfying, and enjoyable. Others are dark and ominous, disturbing, painful, producing reactions inside you which aren't very comfortable. You resist watching those and wish you didn't feel what you were feeling. You close your eyes at times, wanting the script to change. But you're content to stay there and watch, because you've been told – and have come to believe from experience – this is the only reality there is, and you have to accept it.

The vast majority of people – 95% of the Earth's population, if I had to guess, maybe more – will die sitting in that movie chair. For the others, something interesting will happen one day.

In a particularly uncomfortable movie, you might scream 'No!' and forcefully twist your body in the chair. Suddenly you're aware that you no longer feel the shackles on your wrists and ankles, and you realize you can now move your arms and legs. You use your hands to feel around and discover the shackles had no locks on them – ever – and your panicked movements simply pried them open. All along you had just assumed – believed – you were a prisoner, like a dog who stays clear of an invisible fence. You wonder what to do next. You realise you no longer have to sit there and watch the movies if you don't want to. You could get up; but you don't, not right away. You might lean over to the person next to you and start telling them there are no locks on the shackles, but all you get is a 'Sshhhh' in response.

The fear of standing up is enormous; the thought of walking away goes against everything you have been taught. Finally – maybe it's curiosity, maybe it's anger, maybe it's just that you can no longer stand to feel what you're feeling – you decide 'to hell with the fear.' You get up. Nothing happens.

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No sirens go off, no one comes to make you sit down again, and you begin to think maybe there was nothing to be afraid of. So you decide to walk. As you move down the row toward the aisle, saying 'excuse me, excuse me,' people look at you in astonishment and wonder and dismay. Some even tell you to sit back down, get out of the way and behave. It's clear they all think you're crazy. But there's something inside of you that feels excited despite the fear and urges you on.....Finally you make it to the aisle, turn and see that it leads up between the seats; but you can't yet see the rear of the theatre. What is clearer now is that the movie screen continues all the way around the building, 360 degrees; and hanging down from the ceiling in the middle of the theatre is a large black ball. Out of the ball very bright light is streaming toward the screen on all sides. You have no idea what it is, or what it means.

As you walk up the aisle, you bump into a couple other people going in your direction, and some others returning to their seats. The ones heading back to their seats give you a dirty look, almost hateful, mainly terrified, and someone warns you not to go any further. But you've gone this far, you think, and decide you want to find out what's at the end of the aisle.

*When you finally make it to the back, you can see the entire design of the circular theatre. In one half are the seats from where you came, all facing in one direction, filled with people staring straight ahead at the movie screens; and behind the seats is a large space where people like you are walking around. You also see a door in the middle of the far wall with a sign saying, **'Do Not Enter – Extremely Dangerous.'***

Since the IMAX 3D screen continues all the way around the structure, there's no way to escape the movies that are playing. In other words, your reality, your life follows you everywhere. But something's different, even if you can't say what at the moment. The movies haven't changed, but you have, in some way you can feel but don't yet understand.

There seem to be little groups of people gathering here and there – others like you who had gotten out of their chairs and made it to the back – discussing something that sounds important. It's all so new, so strange, so difficult to understand, so frightening, so..... Unreal. You think for a minute about going back to your seat, back to the reality you know so well. Then you decide not to, to stay a little longer, at least for now.

You stop for a moment at the back of one group and ask, 'What's going on?' 'We're trying to change things,' is the answer. 'What do you mean?' you ask. 'We don't like the movies that are playing. We want different ones,' the voice clarifies.

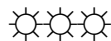
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As a 'Human Child,' you had never considered the idea of changing the movies. You didn't know it was possible. But now it's an interesting thought, and you admit there were movies you wish you hadn't had to be part of, aspects of your life you would have preferred not to watch and experience.

You eavesdrop on another group in time to hear a man say, 'Yes, this is reality. But there's a better place we will all go to when we die, if you just have faith and follow a few simple rules.....' There's a 'Guru' in the next group admonishing his followers, 'Yes, we can leave this reality, but we must all go together. Have compassion for those left watching the movies.....'

As you continue your trek around the back of the movie theatre, you catch bits and pieces of other comments, like 'This doesn't have to be your reality. You have the power to change it, and I can show you how;' and 'Love is all there is;' and 'Quiet your mind.'

In all the confusion, it finally occurs to you for the first time that you have the choice of what to do next, and it feels exciting as well as scary, because you've just taken the first step toward self-responsibility and self-realisation."



My Impression On Above Chapter: 'The Two Realities'

I think it is important to distinguish (*from the start*) between the two ways in which we use the word 'Reality.' **(1)** There is the reality we experience (*our image of reality*) and there is the underlying reality that we never know directly, but which is the '*source of our experience.*'

In Indian philosophy these two realities are sometimes referred to as the '*Absolute*' and the '*Relative.*' The absolute is the underlying reality. It does not change according to who is experiencing it. It is, as it is, an '*independent reality.*' The relative is the reality we observe, the reality generated in our minds. There is just one absolute; but there are numerous relative realities, each relative to a particular experiencer at a particular point in space and time.

Other times they are spoken of as the '*Unmanifest*' and '*Manifest*' levels of reality. All that is ever known are the particular manifestations of reality within an individual's experience. The unmanifest, the underlying reality, remains unknowable.

To illustrate the relationship between these two aspects of reality, Indian teachings often use the '*Analogy*' **(2)** of waves on an ocean. The ocean is the unmanifest, absolute, level of reality.

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Its essential nature never changes; it is always simply water. What changes are the waves produced on the ocean's surface as it is stirred by the wind. Shining on the ocean's surface is the sun (*the light of pure consciousness*). When the ocean is still, it is a perfect mirror; and perfect mirrors are, in a sense, invisible.

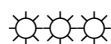
You never see the mirror itself; just the image that is reflected back. For most of us, however, the mind is never still. It is always being stirred in one way or another by activity in the brain. Sometimes it may be activity stemming from our sensory perception, at other times, as in sleep, the activity may be coming from past memories or other sources.

The various manifestations of the ocean (*the waves on its surface*) are only visible by virtue of the light reflected back. Each little wavelet reflects the light in many different directions, producing its own little transformation of the sky above. We don't see the sun anymore; instead these many little reflections create a pattern that we see as the waves on the surface.

So too, all the little disturbances of our own consciousness together create an image of reality within our 'Mind.'⁽³⁾ *We do not experience consciousness itself; only the multitude of manifestations that it takes on.*

FOOTNOTES

1. *Wikipedia* – Reality;
2. *Wikipedia* – Analogy; and
3. *Wikipedia* – Mind.



Chapter 3

Human Child & Human Adult Stages – Jed McKenna

There is nothing in a caterpillar that tells you it's going to be a butterfly. – R. Buckminster Fuller

There came a time when the risk to remain tight in the bud was more painful than the risk it took to blossom. – Anais Nin

“Human childhood is the ego-bound state. It is, in human children, a healthy and natural state. In human adults, however, it's a hideous affliction.

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The only way such an affliction could go undetected and unremedied is if everyone were equally afflicted, which is exactly the case. No problem is recognised and no alternative is known, so no solution is sought and no hope for change exists.

We live our entire lives under false pretences, in the case of mistaken identity.

Think of a grasshopper caught in a spiders web, injured with non-lethal poison and then cocooned in layer upon layer of silk thread, kept alive for freshness but tightly bound to prevent thrashing or escape. It is still alive, but bears no resemblance to its authentic grasshopper self. That state of immobilised, narcotised stupor fairly represents the state of the chronic human child, misapprehended worldwide as a normally developed adult.

And the spider fairly represents 'Maya.' (1)

Most human beings cease to develop at around the age of ten or twelve. The average seventy year old is often a ten year old with sixty years time-in-grade. Our societies are of, by and for human children, which explains the self-perpetuating nature of this ghoulish malady, as well as most of the silliness we see in the world.

Any of the negative things we might say about people in general – that we are greedy, corrupt, apathetic, stupid, hateful, violent, etc – are not symptoms of the human animal or the self-aware being, but of human childhood. Human childhood, though, is itself just a symptom of the one core disease from which all others radiate; fear. 'Fear' (2) is the natural and certain state of one who lives with eyes closed. Ignorance is the condition of thinking ones closed eyes are open and that the world of one's imagining is the world as it exists.

The individual who wants to achieve change and growth in his/her own life, who wants to move beyond the state of developmental retardation imposed by a developmentally retarded society, can probably do so.

There's no saying what's possible for whom, but I feel pretty confident in saying that anyone who can understand their captivity and desire their freedom would find it possible to bring about a dramatic change in their condition.

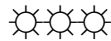
We must learn to see the difference between a human adult and a human child as easily and unmistakably as we see the difference between a sixty year old and a six year old.

This may sound a little weird, but your 'Ego' (3) is smarter than you, WAY smarter, and if you don't recognise that and respect it, you stand very little chance against it.

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Ego doesn't need to be killed because it was never really alive. You don't have to destroy your false self because it's not real, which is really the whole point. It's just a character we play, and what needs to be killed is that part of us that identifies with the character.

Once that's done – REALLY done, and it can take years – then you can wear the costume and play the character as it suits you to do so, now in character but not of the character.”



My Impression On Above Chapter: ‘A Computer Analogy’

As a contemporary analogy, we might liken the ‘*Delusion*’ (4) to the image created on a computer screen. Within the central processor of the computer are numerous bits of information, encoded as electronic states in the circuitry of the chips. Software in the computer processes this data, putting it into a form that when sent to the monitor causes it to light the screen in particular ways.

The image that is created may be derived from the data in the central processor, but it is not the same as the data. The computer is not producing some faithful imitation of an image held in memory. All there is code; microscopic electronic switches that are either *on*; or *off* (*o's or x's*) There is no colour or light in the computer code, and the spatial layout of the data on the chip bears very little resemblance to the layout of the final image.

If two monitor screens are connected to the computer we expect them to show similar; but not absolutely identical images. If not, then it is probably because they are adjusted differently, or there may be a fault in one of them or in the software, or perhaps one of them is near a strong magnetic field. But no particular image is intrinsically *right* or *wrong*. We may desire the picture to have a particular colour balance, and we adjust the software and the monitor screen to match these expectations and conventions. But there is no right way. It is just how we agree to interpret the data. *A monitor showing a different interpretation is not wrong, just different.*

When we interact with the computer it is easy to think we are interacting with the image on the screen, but we are not. When we select a part of the image with the mouse and drag it across the screen, it appears as if we are moving the image around. In reality we are sending messages to the computer to modify the state of its memory chips, and we see the effect of that on the screen.

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Current computers (*year 2011*) are so fast that we do not experience any lag between the movement of the mouse and the movement of the image on the screen; although thirty years ago, when computers were first connected to monitors, there could be a delay of many seconds, or even minutes, between giving a command to the computer and seeing the effects on the screen.

It is the same with the world we observe around us (*except that instead of being a picture on a two-dimensional screen, our image of reality is three-dimensional, super high-resolution, with high-fidelity surround-sound, and tangible, with odours, tastes, sensations and other qualities*).

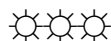
We think we are interacting with the world we see, but in reality we are interacting with the '*underlying physical world*' and seeing the effects of that in the image of reality created in the mind.

When I pick up a cup there should be a delay of about a tenth a second between the movement in '*Physical Reality*' (5) and my experience of that movement (*that is the time it takes for the brain to process the sensory information and create the experience*). Therefore my experience of reality should always be about a tenth of a second behind physical reality.

We never notice any lag, however, because the brain cleverly compensates for the delay, *leaving us with the impression that we are interacting directly with the world as we experience it.*

FOOTNOTES

1. *Wikipedia* – Maya;
2. *Wikipedia* – Fear;
3. *Wikipedia* – Ego.
4. *Wikipedia* – Delusion; and
5. *Wikipedia* – Physical Reality.



The Meaning of Life & Who Is Your Infinite I?

Chapter 4

What's Wrong With This Picture? – Stephen Davis

“Virtually all human adults have gathered together in various groups in the back of the theatre, each group trying to discover how to change their reality, usually with a leader providing guidance to the followers, often with some written text or rules or guidelines.

Each human adult has achieved at least a modicum of self-responsibility at this point; and some of the groups even give lip service to individual change, although the main focus is still on them, out there, who continue to involve people like us in movies full of pain and suffering. But as I said earlier, being a human adult is not a bad way to spend your life; and there are some amazing results that can be achieved by belonging to one or more of these groups.

It's possible, for example, the content of the '3D Movies' (1) in which you are still immersed might appear to change slightly after applying something you learned in a group. Some human adults might see more changes than others. It's also possible the movie content doesn't change, but you find certain techniques of how to better deal with the pain and suffering inflicted by the movies. Some human adults might learn to deal with it better than others.

You can even have all kinds of mystical or extrasensory or paranormal or psychic experiences, moments of union with God or oneness with all that is or cosmic consciousness or so-called enlightenment.

You could learn to control your heart rate, lie on a bed of nails, move objects and bend spoons, make parking spaces appear where you want them, do psychic surgery, have out-of-body experiences, become telepathic or clairvoyant, and even levitate. If these are your goals, you can accomplish them all as a human adult in the back of the movie theatre, assuming you find the right group and apply yourself diligently to the task.

But there's a problem – A BIG ONE - Several big ones, as a matter of fact! When they arrive at the back of the movie theatre, most human adults believe, ultimately, life should not include any pain and suffering at all, that your reality could actually be one of constant and abiding joy, abundance, power, and love – Heaven on Earth, if you will.

But you're not there yet, despite all the work you've done and all the techniques you've learned and all the meditating you've 'sat/sang' through.

Why not?

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For two reasons - One is the belief in life without pain and suffering is just that – a belief; and there's no evidence this belief is true. Have you ever met (I'm not talking about hearing or reading second-hand stories from the past) anyone in present time living in constant and true and abiding joy, abundance, power, and love (constant and true and abiding eliminates those few who spend their lives trying to fake eternal bliss)?

If it were possible, don't you think it would have happened just once to some human adult in the back of the theatre whom you know, or your friend knows, or your friend's friend knows? After all, many of these groups claim it's possible for everyone to achieve.

The second reason is that life inside the movie theatre is not designed to include constant and abiding joy, abundance, power, and love, as we'll see in a later chapter. It will never happen there. True, you might be able to have more financial success, for example, as a result of joining some group; but your love life then goes to hell. Or you might find your 'Soul Mate' and have years of marital bliss, but for some reason you can't make enough money for the things you want. Or many circumstances around you can seem to be going well, but then you or a family member or a loved one suffer an unexpected accident or illness and everything changes again. You might even develop a mystical power or two and have moments of oneness, only to have the high wear off eventually and discover you're still not happy with your life most of the time.

The truth is, as a member of a group in the back of the movie theatre, you will never change the basic storyline of the movies, at least not in any significant and lasting way, or in the way you think you want to. Many have tried, but virtually none has succeeded; so you're not alone in your desire or in your frustration. Put very simply, a human adult in the back of the movie theatre can never get all its ducks in a row at one time, no matter what it does or believes or pretends. It's just not possible.

Why?

The first huge problem is that none of these groups actually work – none of them produce the results they claim they can. Before you slam this book closed and try to defend your personal choice of a particular group or two, please take an honest and objective moment to consider.....

- *When you look at the world today, do you really think the human race as a whole is more peaceful, more loving, more tolerant, more fulfilled, happier, safer, better fed and better housed than it was ten years ago? Or fifty or a hundred years ago?*

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When you watch the evening news, doesn't the opposite appear to be true? Doesn't it seem like the world – as portrayed in the '3D Movie' surrounding you – is heading in the wrong direction, away from constant and abiding joy, abundance, power, and love and into greater depths of pain and suffering despite all the efforts of all the different groups that have grown exponentially over the same period of time?

- *After hundreds upon hundreds of years, of hours upon hours of meditation by millions upon millions of people, not much has been achieved, other than maybe a few very isolated cases. After that much meditation, where are all the so-called enlightened ones, and why don't they comprise a bigger percentage of our population?*
- *If 'The Secret' or the 'Law of Attraction' actually worked, we should see a large number of their followers manifesting wonderful things in their lives on a regular basis. I wouldn't even require a 100% success rate to consider these kinds of techniques effective. 'The Secret' or the 'Law of Attraction' worked 50% of the time for 50% of the people who tried it; I might deem it worthy of attention and praise. But when only a very few people get results only a very few times out of many when they use these techniques.....*
- *After all the positive thinking and compassion and pilgrimages and prayers and altars and sweat lodges and stone circles and ceremonies and rituals and sit-ins and demonstrations and protests and endless 'Course in Miracles' (2) meetings, we're still no closer to peace on this planet than we've ever been. Even the 'Hippie Movement' (3) had little or nothing to do with ending the Vietnam War, and at the moment we're involved in two more wars just like it.*
- *All the profound changes in human history have come from a single individual, not a group – both good (Jesus, Buddha, Muhammad, Moses, Confucius, Martin Luther, Copernicus, Einstein, Thomas Edison, Alexander Graham Bell, and Cai Lun – who invented paper in China in 105 AD) and bad (Ghengis Khan, Hitler, Stalin, Mao, Pol Pot, etc).*

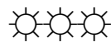
I repeat, none of the groups in the back of the movie theatre produces anything close to what they claim for the overwhelming number of their followers. I do not say any of this judgmentally; I am not blaming them, or criticising them, or saying they are wrong for their lack of success (in fact, I know their lack of success is perfect for the way the movie theatre is designed). I am merely stating fact, pointing to the elephant in the room, explaining that the emperor is naked. Nor am I saying none of these groups work because they didn't work for me.

The Meaning of Life & Who Is Your Infinite I?

As you read, I was involved with a lot of so-called spiritual and self-help groups for more than forty years, involving hundreds if not thousands of people. I have never met one person out of those thousands whom I would say has achieved what the group promised!

Have you?

I also want to remind you that I decline to be a ‘Guru,’ (4) teacher, coach, mentor, or leader of any group, so I have no vested interest in making them all wrong and myself right in order to get you to follow me instead. I am not interested in followers, so I am completely free to tell you the truth as I see it, and as anyone else can see it if they look closely and carefully and honestly.”



My Impression On Above Chapter: ‘The Parable of the Rope’

We are like a person holding on to a piece of rope.....We hold on for dear life, knowing that if we were to let go we would fall to our death. Our parents, our teachers, and many others have told us “*that’s the way it is;*” and when we look around we can see everyone else doing the same.

Nothing can induce us to let go!

Along comes a ‘Wise’ (5) person. *She knows that holding on is unnecessary, that the security it offers is illusory, and only holds us where we are.* So she looks for a way to dispel our illusions and help us to be free.

She talks of real security, of deeper joy, of true happiness, of peace of mind. She tells us that we can taste this if we will just release one finger from the rope. One finger, we think; that’s not too much to risk for a taste of bliss. So we agree to take this first ‘Initiation.’ (6)

And we do experience greater joy, happiness, and peace of mind.

But not enough to bring lasting fulfilment.

“*Even greater joy, happiness and peace can be ours,*” she tells us, “*if we will just release a second finger.*”

This, we tell ourselves, is going to be more difficult. A little voice in our heads asks us: “*Can I do it? Will it be safe? Do I have the courage?*”

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We hesitate, then, flexing our finger, we feel how it would be to let go a little more and we take the risk.

We are relieved to find we do not fall; instead we discover greater happiness and inner peace.

But could more be possible?

“Trust me,” she says. “Have I failed you so far? I know your fears; I know what your mind is telling you but please, trust me (this feels crazy, that it goes against everything you have ever learnt). Look at me, am I not free? I promise you will be safe, and you will know even greater happiness and contentment.”

Do I really want happiness and inner peace so much, we wonder, am I prepared to risk all that I hold dear? In principle, yes; but can I be sure that I will be safe, that I will not fall? With a little coaxing we begin to look at our fears, to consider their basis, and to explore what it is we really want. Slowly we feel our fingers soften and relax. We know we can do it (*we know we must do it*). It is only a matter of time until we release our grip.

And as we do an even greater sense of peace flows through us.

We are now hanging by one finger. ‘Reason’ (7) tells us we should have fallen a finger or two ago, but we didn’t. Is there something wrong with holding on to itself? We ask ourselves. Have I been wrong all the time?

“This one is up to you,” she says. “I can help you no further. Just remember that all your fears are groundless.”

Trusting our quiet inner voice, we gradually release the last finger..... and nothing happens.

We stay exactly where we are.

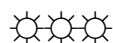
Then we realise why. We have been standing on the ground all along.

And as we look at the ground, knowing we need never hold on again, we find true peace of mind.

The Meaning of Life & Who Is Your Infinite I?

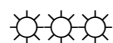
FOOTNOTES

1. *Wikipedia* – 3D Movies;
2. *Wikipedia* – Course in Miracles;
3. *Wikipedia* – Hippie Movement;
4. *Wikipedia* – Guru;
5. *Wikipedia* – Wise;
6. *Wikipedia* – Initiation;
7. *Wikipedia* – Reason;



Chapter 5 ***Spiritual Enlightenment – Jed McKenna***

“No one actually in this state would ever have decided to call it ‘Spiritual Enlightenment,’ (1) yet no other state merits such a title.....Spiritual enlightenment is the state in which the self is free of all delusions; including self itself.....The process of becoming enlightened is a deliberate act of self-annihilation. It is the false self that does the killing and the false self that dies; a suicide in all but the physical sense.....It is not possible to knowledgeably choose or want spiritual enlightenment. To desire it is to misunderstand it. ‘Ego’ cannot desire ‘Egolessness.’ One does not undergo the process of awakening out of love for the true but out of hatred for the false; a hatred so intense that it burns everything and spares nothing.”



My Impression On Above Chapter: ‘Maya’

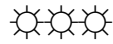
It would be wrong to demote our experience of the world to 100% illusion. It is very real, the only reality we know. If I kick a rock my foot hurts. *The solidness of the stone is real in my experience*; so is the pain!

The illusion comes when we confuse the image in our mind with the thing-in-itself. The ‘Vedantic Philosophers’ (2) of ancient India spoke of this as ‘Maya’ (see also ego) often translated as illusion, the word is better understood as ‘Delusion.’ (3) I suffer a delusion when I believe that the manifestations in my mind are the external world. *I deceive myself when I think that the tree I see is the tree itself.*

The Meaning of Life & Who Is Your Infinite I?

FOOTNOTES

1. *Wikipedia* – Spiritual Enlightenment;
2. *Wikipedia* – Vedantic Philosophers; and
3. *Wikipedia* – Delusion.



Chapter 6

The Library – Stephen Davis

“There are three other doors in the back of the theatre I haven’t mentioned. One has a sign saying, ‘Men’s Room;’ another says ‘Ladies Room;’ and above the third door is a sign saying, ‘Library’ and that door is never closed.

In between groups (or as I began to realise the particular group I belonged to at the time wasn’t going to produce what they were offering and my membership was coming to an end), I would go into this library and read, looking for new inspiration and hope.

I’ve mentioned in passing some of the titles and authors I spent time with, and I had the chance to study many of the texts written by the founders and leaders of various groups, saving me the trouble of actually joining that group in order to discover its inconsistencies and contradictions.

Most of the books in the library aren’t worth mentioning, at least in this discussion. But there is some very important information I discovered while reading you should know about (if you don’t already), information absolutely critical to anyone wishing to change their reality. So I’m going to make a big jump right now from philosophy and religion to science, from ‘Metaphors’ (1) and analogies to cold, hard scientific experiments.

The subject is Quantum Physics and what has become known (and widely misunderstood) as the ‘Holographic Universe’ (2) (monumental discoveries made in the last few decades which literally change everything we have believed about our physical universe).

Don’t worry. I’m not going to get all ‘scientifically technical’ or say something any human adult couldn’t understand. But if you are still not satisfied with any of the groups you’ve joined (if you’re looking around trying to find out why none of the groups have produced anything close to what you want to experience and what you think is possible to experience), then you should spend the next few chapters in the library with me; and bring your computer.

The Meaning of Life & Who Is Your Infinite I?

I want to say at the outset I am not an expert in quantum physics, so I have invited the real experts – Ph.D.'s in physics, professors of quantum physics at major universities worldwide, authors of many books – to speak to you directly by using a lot of their written quotes and video interviews.

Basically, I want to ensure you - what you will be reading - will not be my opinions; but those of the people who really know what they're talking about in regard to quantum physics.

I've included a number of references to 'YouTube' videos to watch, and I strongly suggest you visit those links and watch those videos as you read. Okay. Here we go.....

We've known for a long time (at least, I was taught in school more than fifty years ago), the physical world around us is not as solid as it looks and feels. In fact, the universe is made up of mostly empty space. This becomes very clear when we take a ride on a rocket into outer space and see so much nothing between a few particles of matter called stars and galaxies. As the technology has improved and we have gone deeper and deeper into inner space as well, we find the same thing in the atomic and sub-atomic worlds – mostly nothing. The very best and most fun way to experience this for yourself is to watch a nine minute video called 'Powers of Ten,' from the office of 'Charles and Ray Eames,' (3) which they produced for IBM in 1977.

There have been other videos made along the same lines: 'Cosmic Voyage' (1996, produced for IMAX and narrated by Morgan Freeman), and 'Cosmic Zoom' (1968, produced by the National Film Board of Canada.) The most important thing to see in these videos is that outer space and inner space looks very much alike, there's hardly anything there except empty space.

For example, if you took the nucleus of a hydrogen atom and blew it up to the size of a basketball, the electron that defines the outermost edge of that atom would be twenty miles away from the nucleus. And in between? – Nothing – Nada – Zilch..... Just empty space!

Within all the atoms and molecules – all the space within them – the particles take up an insignificant amount of the volume of an atom. In fact, the universe is mostly empty.

So..... the first thing we have to understand is that matter is not solid, even though it looks and feels that way to us. 'Matter' (4) is not what we have long thought it to be.

Matter is, in fact, full of empty space.

The Meaning of Life & Who Is Your Infinite I?



The 'Powers of Ten' video ends at the limit of our understanding at that time (1977), looking at a single proton in the nucleus of a carbon atom. But as the technology improved over the years, and scientists were able to dive deeper and deeper into inner space, they discovered the very small particles they found did not behave as they were supposed to, at least not according to all the laws of physics we had believed for hundreds of years.

The most famous experiment that caused a real commotion is called the 'Double Slit Experiment.' (5) It was actually first done with light in 1801 by an English scientist, 'Thomas Young.' (6) Young demonstrated that light was not actually a particle, as had been believed up until that time, but acted like a wave instead. Then in 1961, this same experiment was performed with electrons rather than light, and finally in 1974 with just one electron at a time. Since then it has been repeated and refined and repeated again, over and over, with the same result every time.

In September 2002, this 'Double Slit' experiment was voted the most beautiful experiment by readers of Physics World, and noted quantum physicist 'Richard Feynman' (7) has said 'all of quantum mechanics can be gleaned from carefully thinking through the implications of this single experiment.'

That's how important this experiment is, and how much it has changed everyone's thinking of how the world works. So let's take a look at how this experiment is done and why its results are so startling.

We're going to start by taking small pieces of matter, like little BB's (ball bearings), and shooting a stream of them out of a gun against a barrier that has a single slit in it. Behind the barrier is a sensitive screen, so when a BB's hit it, it makes a mark. Most of the BB's hit the barrier, but the ones that go through the slit hit the screen and make a pattern just like the shape of the slit (all that makes perfect sense). So now we'll add a second slit in the barrier and shoot the BB's at it again; and we get what we'd expect to get: a pattern of two slits on the screen.

Okay, so far so good. Now, what would happen if we sent waves of water toward the screen instead of firing BB's at it? With just one slit in the barrier, part of the wave goes through the slit and forms a pattern on the screen that looks a lot like the BB's pattern with only one slit. The most intensity on the screen is where the top of the wave hits, directly in line with the slit. But if we put a barrier with two slits in it between the waves and the screen, a completely different thing happens.

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When the water goes through both slits, the new waves created by the slits on the other side of the barrier hit each other on the way to the screen. When the top of one wave hits the bottom of another wave, they cancel each other out. This is called 'Destructive Interference.' You can easily see this when you drop two pebbles in a pond some distance apart and watch what happens when the ripples meet. So when we send waves through a barrier with two slits, we get what is called an 'Interference Pattern' on the screen.

So, when we send 'Particles of Matter' (like the BB's) through two slits, we get two definite patterns on the screen that look like the slits they came through. When we send waves through two slits, we get an interference pattern on the screen. Simple enough?

Now let's try this experiment with electrons instead of BB's. We have always thought about an electron as a really, really small BB whirling around the nucleus of an atom (a very small particle of matter and solid, like a BB). So we would expect to see the same pattern on the screen we got when we shot BB's; and we do when there is one slit in the barrier and when we shoot a beam of electrons through two slits in the barrier, we would expect to get a pattern of two slits on the screen just like the BB's.

BUT WE DON'T!

Instead, we get the same interference pattern we got when we sent waves through two slits.

WAVES - ELECTRONS

Originally, scientists thought this might be because they were firing a lot of electrons toward the screen at one time, and maybe some of the electrons were crashing into each other on the other side of the barrier, cancelling each other out and not making it to the screen. By 1974 they were finally able to develop a way to fire one electron at a time at the screen, so there was no way possible for them to interfere with each other. But they still got an interference pattern.

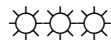
How is that possible? How is it possible to send one tiny particle of matter at a time through two slits and have it form a wave interference pattern? There was only one explanation that made any sense: An electron is a wave rather than a particle; it is not a solid piece of matter as we have always thought! More recent experiments have discovered the same thing holds true for the nucleus of an atom, not just the electrons!

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Matter is not what we have long thought it to be. To the scientist, matter has always been thought of as sort of the ultimate in that which is static and predictable..... We like to think of space as empty and matter as solid. But in fact, there is essentially nothing to matter whatsoever; it's completely insubstantial. Take a look at an atom. We think of it as a kind of hard ball. Then we say, 'Oh, well no, not really.....it's this little tiny point of really dense matter right at the center.....' But then it turns out that that's not even right. Even the nucleus, which we think of as so dense, pops in and out of existence just as readily as the electrons do.

So the very building blocks of what we call our 'Physical Universe' (the nucleus and electrons of atoms) are not just particles of matter, but in fact exist as waves. In quantum physics this is called 'Wave-Particle Duality.' (8)

That blew everybody's mind; but it's not the end of the story....



My Impression On Above Chapter: 'The Key'

Even though most of us are probably far from 'advanced states of consciousness,' it is important that we do not become seduced by our daily experience into false beliefs about the true nature of things. We may still see the sun going down, but we know reality is different, and take this into account in our considerations of the universe.

The difference with the 'Kantian Revolution' (9) (let's follow tradition and name it after one its founding fathers) is that the shift in 'Metaparadigm' (10) is not yet complete.

All the pieces are in place (just as all the relevant pieces of the 'Copernican Revolution' (11) were in place by the early seventeenth century) but they have not yet been put together into a coherent model, and the implications have still to sink in.

The foundation stone of the emerging metaparadigm is the distinction between the observable facts, the reality generated in the mind (brain) and the unknowable reality, or un-observable facts, which underlies it.

When this distinction is clear, many peculiarities and apparently complex problems across a broad spectrum of human endeavour either dissolve or take on an entirely different nature.

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The foremost problem is that when we look at the world, we do not see consciousness out there. All we see are the various forms and qualities that consciousness has taken on. To us the material world appears to be devoid of consciousness. The reason we do not find consciousness in the world we observe is because consciousness is not part of the picture generated in our minds (*brains*). It is the canvas on which the picture is painted. But when we mistakenly assume that the picture of reality painted in our mind, is the underlying reality, we find ourselves presented with a very difficult question regarding consciousness: How does conscious experience arise or emerge from matter? This is the so-called 'Hard Question' to which many scientists and philosophers are currently devoting considerable time and attention.

The hard question that these people think they are asking is: “How do the *Noumena* (12) give rise to consciousness?” But knowing very little of the noumena, we are not really in any position even to ask this question.

The question these people are actually asking has more to do with our image of reality than the fundamental reality. They are asking how it is that a complex network of 'Neurons' (13) can give rise to conscious experience. How does something as immaterial as consciousness arise from something as unconscious as the material world? Is it a result of the complex patterning of data across the 'Neural Network?' (14) Is it due to 'Quantum Coherence' (15) effects in 'Microtubules' (16) within the neurons? Or is it something else?

What all these approaches have in common is that they are trying to explain consciousness in terms of phenomena that belong to 'our image of reality,' which is itself a manifestation within consciousness.

The so-called hard question is actually a mistaken question. When we distinguish between the two realities, the question disappears to be replaced by its opposite: How is it that matter, space, time, colour, sound, form, and all the other qualities we experience emerge in consciousness? What is the process of manifestation within the mind? The question that is actually being asked is “where is consciousness located in our image of reality?”

There are two possible answers to this question.....

On the one hand, consciousness is not located anywhere within the world; the whole world (*our entire image of reality, including our bodies and brains*) is itself a manifestation within consciousness. Consciousness is the container of our world; it is not contained within it.

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On the other hand, we do clearly experience ourselves to be located somewhere within that image. We have created this image of reality and have quite naturally put ourselves at the center of this image. The whole world we have constructed is constructed around a central point, *the center of our perception*.

The central point of most of our sensory experience appears to be somewhere in the middle of the head. *We see ourselves to be 'somewhere' behind the eyes, and hear ourselves to be 'somewhere' between the ears*. This is where we quite naturally place ourselves within our image of reality. Since the brain is also located in the middle of the head, it is easy to 'assume' that consciousness is somehow located in the brain. *But this need not necessarily be so at all*.

I have come to a personal conclusion that consciousness is not located anywhere within the world, *it is that within which the world is located*. But we create a sense of location for ourselves within our image of the world by placing ourselves at the center of our perceived world.

This distinction throws new light on 'Einstein's Theory of Relativity' (17) and the 'Wave-Particle Paradox' (18) in quantum mechanics when we recognise that in the real world light does not travel across space or time (*a difficult conundrum in quantum physics*); it becomes much easier to understand. In our image of reality we observe energy travelling from one end of a light ray to the other. It is only natural to ask how the energy travels: Is it a wave? Or is it a particle? – Two models both drawn from our image of reality.

The answer, as it appears to me, is both. In some situations light behaves as a continuous wave spreading out in space (*but a wave without a medium*). In other situations it behaves as a particle travelling through space (*but a particle without mass*). Physicists have accommodated these two strange and seemingly paradoxical conclusion, by deciding that light is a wave-particle. *In certain circumstances it appears as a wave; in others as a particle*.

But if we look at things from light's point of view, it is neither. Since it did not travel through space and time, it needed no vehicle or mechanism of travel (*it has no need to be either a wave or a particle*). As far as light itself is concerned, there is no duality, no paradox.

The physicist's conundrum appears only when we mistake our image of reality with the thing in itself, and try to visualise light in concepts and terms appropriate to our image of reality - i.e., waves and particles.

It also offers a new perspective on many spiritual teachings. Religion and science may not be as oppositely opposed as many believe; the '2011 Model' suggests an alternative, and far more enlightening, meaning to God (*Infinite I*).

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We are now in a better position to understand two recurrent themes in spiritual experience. Throughout human history there have been mystics of one kind or another who have proclaimed that “*I am God*” (or words to that effect). To the ears of established religion this has often sounded like heresy; “*How can this lowly individual claim that he (or sometimes she) is the almighty, eternal creator?*” Heresy enough to get one imprisoned, tortured, or even burned at the stake.

Such people are not necessarily deluded believers; they are usually people who have spent considerable time exploring the depths of human consciousness, and their realisations are not to be lightly dismissed.

If we look more closely at their statements, what they seem to be saying is that the ‘I’ (that innermost essence of ourselves, that pure consciousness that resides at our core), is a ‘universal essence’ (Infinite I). Whatever we may be conscious of, the sense of consciousness is something we all share. This consciousness is the one truth we cannot deny. It is the absolute certainty of our existence. It is eternal in that it is always there whatever the contents of our experience. It is the essence of everything we know. It is the creator of our world. This is the ‘God’ (19)(Infinite I) that we intuitively knew existed, but never quite found.

FOOTNOTES

1. *Wikipedia* – Metaphors;
2. *Wikipedia* – Holographic Universe;
3. *Wikipedia* – Charles and Ray Eames;
4. *Wikipedia* – Matter;
5. *Wikipedia* – Double Slit;
6. *Wikipedia* – Thomas Young;
7. *Wikipedia* – Richard Feynman;
8. *Wikipedia* – Wave-Particle Duality;
9. *Wikipedia* – Kantian Revolution;
10. *Wikipedia* – Metaparadigm;
11. *Wikipedia* – Copernican Revolution;
12. *Wikipedia* – Noumena;
13. *Wikipedia* – Neurons;
14. *Wikipedia* – Neural Network;
15. *Wikipedia* – Microtubules;

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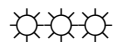
16. *Wikipedia* – Quantum Coherence;
17. *Wikipedia* – Einstein's Special Theory of Relativity;
18. *Wikipedia* – Wave-Particle Paradox; and
19. *Wikipedia* – God.



Chapter 7

Maya Architect of Delusion – Jed McKenna

“Maya might best be understood as the intelligence of fear.....It is Maya who bestows upon us the miraculous and life-giving power to see what’s not and to not see what is.....Maya is the structural integrity of Ego.....There is no way to understand what Maya is except to grapple with her.....In this war Maya has every advantage but one; ‘TRUTH.’ Maya doesn’t exist. Truth does.”



My Impression On Above Chapter: ‘There Is No Such Thing as Ego’

I don't have an Ego. And you don't either!

That doesn't mean you and I don't get caught up in ‘Selfish’ **(1)** thinking and behaviour, but that we are mistaken in thinking of the ‘Ego’ as some separate individual self (*some ‘thing’ in the mind*).

When I observe my own mind, I notice there is an ever-present sense of ‘I-Ness.’ **(2)** This has been there all my life, and has not changed. The feeling of being me is the same feeling I had when I was ten years old.

My thoughts, feelings, likes, dislikes, attitude, character, personality, roles, desires, needs, and beliefs may have changed considerably over the years, but the sense of ‘I’ has not.

I do not find a separate ‘Ego,’ another ‘Self’ **(3)** that sometimes takes over. What I find instead are various patterns of thinking that condition how I decide and act. At times, I may feel fearful or judgmental, and I may behave in ways that are manipulative or self-protective. I may think that if I could just have things be a particular way I would be happy.

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I may feel insecure and want attention from others, seeking to feel important. I may draw a sense of identity from my social status, the roles I play, my character, or my lifestyle. And when this is challenged in some way, I may try to defend and reinforce this 'constructed sense of identity.'

In each case, past experiences and conditioning create beliefs, attitudes, needs, desires, and aversions. These become the lens through which I see my world, affecting how I interpret my experience, the thoughts that arise in my mind, and a whole set of stories about what to say or do, in order to get what I think will bring me happiness and make me feel better. However, the 'I' that is interpreting and thinking is the same 'I' that is always there.

But its attention has become engrossed in some or other 'Egoic' pattern of thinking, leading to correspondingly 'Egocentric' decisions and actions. What we call the 'Ego' is not another separate self. It is as a 'mode of being' that can dominate our thinking, decisions, speech, and actions, leading us to behave in ways that are uncaring, self-centered, or manipulative. Our exploration of 'Ego' would be more fruitful if we stopped using the word as a noun, which immediately implies some 'thing;' and instead we thought of 'Ego' as mental processes that can occupy our attention. For this a verb is a more appropriate part of speech. *'I am Ego-ing.'*

The difference is subtle, but very important. If I see the 'Ego' as a separate self (some 'thing'), then it is easy to fall into the belief (common in many spiritual circles) that I must get rid of my 'Ego,' transcend it, or overcome it in some way. But seeing 'Ego' as a mental process, a system of thinking that I get caught in, suggests that I need to step out of that mode of thinking (to look at the world through a different lens, one less tainted by fear, insecurity and attachment). ***This is a much easier and more effective approach.***

When I notice myself caught up in 'Egoic Thinking,' (4) rather than berating myself (or my imagined 'Ego'), I can notice what is going on and step back from it.

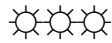
This doesn't mean I have eliminated that way of thinking. It will surely return. And when it does, I can 'choose' to step out of it again. 'Transcending' (5) the Ego thus becomes an ongoing practice rather than a 'far-off goal.'

FOOTNOTES

1. *Wikipedia* – I-ness;
2. *Wikipedia* – Selfish;
3. *Wikipedia* – Self;

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4. *Wikipedia* – Egoic Thinking; and
5. *Wikipedia* – Transcending.



Chapter 8 **The ‘Ego’ – Stephen Davis**

“Question: *You’ve been pretty hard on the Ego throughout this book. Isn’t that a judgment in itself?*

Answer: *Excellent point and I’m glad for the chance to clarify it. First, let’s make sure we agree on what we mean by the Ego, since that word has been used a lot and means different things to different people. In this book I have used Ego to mean the ‘Personality Construct’ (1) we create while playing the ‘Human Game.’ (2) It is composed of many layers of false identities we assume as we encounter the limiting and restricting holographic experiences in the first half. In fact, the Ego is what allows us to play the first half of the game; otherwise we could not form our judgments, beliefs, and opinions and fulfil our purpose for our ‘Infinite I.’*

All of our fears, for example (with the fear of non-existence as the most basic) are the result of some threat to one or more layers of the Ego, which fights back for its very existence. In that sense, we can express great appreciation to the Ego for the role it has performed so well while in the movie theatre. It, too, was as perfect as everything else in our ‘Holographic Experience.’ (3)

The process inside the ‘Cocoon,’ (4) (as I have described it) includes becoming aware of all these layers of the Ego (the false identities we have assumed) and letting go of them. It’s a process of finding out who we are not, and then ultimately finding the true answer to who we are.

But we have assigned the Ego a lot of power during the first half of the human game, and we have rewarded it time and time again for the good job it has done, to the point that it seems to have taken on a life of its own. In his ‘Enlightenment Trilogy,’ Jed McKenna actually personifies the Ego, making it female and calling it Maya..... ‘The goddess Maya, architect of this magnificent palace of delusion.....Maya – goddess of confusion and misdirection..... Maya, Lord of the Prison of Duality.....’

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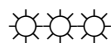
Jed speaks a lot in terms of fighting a battle with Maya on the road to becoming a butterfly..... 'Maya, goddess of delusion, has been doing her job with supreme mastery since the first spark of self-awareness flickered in some monkey's brainbox.....This is Maya's house. She controls everything. She has every advantage. We are patients in Maya's Asylum Thumb through any magazine, flip through the channels of the TV, go wherever there are people, and you'll see nothing but a morbidly juvenile, fear-infected, stunted, runtish race over which Maya reigns supreme and unchallenged 'and Jed seems to think Maya will win a lot of the time..... 'You think you're on top of something, but the only thing to be on top of is Maya, and she's on top of you like a house on a mouse.....This is the one true war of which all others are but shadows, and for which all other conflict is but a metaphor.

In the short term, Maya almost always crushes the rebellion. By my estimate, her win/loss ratio is better than 100,000,000.'

It should not surprise anyone that when you begin to dismantle the Ego in the cocoon, the Ego will fight back. It knows it is literally fighting for its life, because if you follow through with the process and spiritual autolysis, the end result is its virtual annihilation (we will never eliminate the Ego completely as long as we have a body and play the human game).

But we should not make the mistake of judging or blaming the Ego, or view the transformation into a butterfly as an all-out war with the Ego. After all, the Ego is simply another piece of the 'Hologram' (5) that isn't real, but only looks and feels real; and it has played its part perfectly in our holographic experiences just like anything and anyone else we have encountered while playing the human game. Any other approach will continue to assign power to the Ego it does not possess on its own. Fear of truth is the foundation upon which Maya's palace of delusion is erected. She has no power but that we give her.

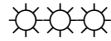
Viewed this way, the idea that Maya is evil, that delusion is negative, that the dreamstate is a prison, or that the dualistic universe is anything other than the grandest and most wonderful of all blessings is laughably absurd. Why hate Maya? Where would you be without her?



If you planned a walking tour from Maine to Florida, starting in January, the first thing you'd do would be to put on some warm clothes. As you walked, and the temperature went down even more, you'd keep adding layers of clothes to keep you warm. But by the time you got to South Carolina in April, you start taking off those layers, one by one, since you no longer needed them to protect you from the weather.

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Once you hit Florida, you would have discarded almost every piece of clothing you had. I doubt you'd curse those clothes or consider them to have been wrong. More likely you would appreciate the warmth they provided you, be grateful to have had them, and thank each piece as you threw it away for the role it had played on your successful trip.



In chapter sixteen I mentioned a good friend who had been in his cocoon for about a year and a half, making some real progress when his Ego began fighting back with a vengeance.

As we all do, he was experiencing holograms that brought back to life the more difficult judgments, beliefs, opinions and fears he had formed inside the movie theatre during his first-half years; and when the going got tough, he didn't seem to like how he was feeling.

Apparently he thought he had done enough work by then and should only be experiencing holograms of the second-half variety, so he began blaming his 'Infinite I' for fucking him over, as usual. He stopped running the process or doing spiritual autolysis and started to justify his judgments, maintain his beliefs, and strengthen his opinions.

Every player has free will to decide how they want to react and respond to the holographic experiences they encounter, and this was his choice (to let Maya win this one, at least for the time being, even though he didn't recognise that's what he was doing).

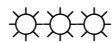
He wasn't wrong for making that decision, because that has to be perfect, too. But my friend (who in so many ways has been such great support to me writing this book) helped me see just how clever Maya (our Ego) can be and gave me the opportunity to emphasise another important point.....In the preface to part two, I talked about presenting you with models (not belief systems), and that a model is designed to be tested and challenged to see how well it performs.

In this case Maya convinced my friend he was making a legitimate test or challenge to the model rather than escaping the discomfort and leaving her alone to survive in peace, by prompting him to ask questions about the theory of the model – questions that began with why and what if, and I'm not sure I agree that.....However, the only valid and legitimate test or challenge to a model is to see how well it performs in application, not in theory. In my friend's particular situation, the model was clearly working perfectly, producing exactly the kind of results it was supposed to.

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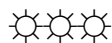
He just didn't like the way it felt at the time. But no one said it was going to feel good all the way through the cocoon, especially if you hit a 'Dark Night of The Soul.' (6)

So if there's still discomfort, keep running the process. It's only the Ego talking when there's the thought to get out of what you're feeling and go back into your head; and Maya speaks in very sophisticated, inviting, and clever ways. So know this about the Ego: you shouldn't underestimate it, you won't outsmart it, and you can't resist it.



There's an old story about how you cook a frog. You don't boil a pot of water on the stove and drop the frog in, because it will just jump back out to get away from the heat. Instead you put the frog into the pot while the water is cool and slowly turn up the heat while the frog sits there until it's boiled. You also don't take a big bite out of an onion or it will overpower you. You eat an onion one slice at a time until it's all gone.

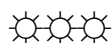
Annihilating the Ego is a similar process (one layer at a time as your 'Infinite I' provides the appropriate holographic experiences). As I said about death, you must meet the Ego eye-to-eye, understand it, accept it, embrace it, appreciate it for what it is and the service it has provided for you, and then quietly and systematically dismantle it one layer at a time until there's nothing left – expecting each new layer to be more difficult than the last, and not quitting until you're done.”



My Impression On Above Chapter; See: 'There Is No Such Thing as Ego'

FOOTNOTES

1. *Wikipedia* – Personality Construct;
2. *Wikipedia* – Human Game;
3. *Wikipedia* – Holographic Experience;
4. *Wikipedia* – Cocoon;
5. *Wikipedia* – Hologram; and
6. *Wikipedia* – Dark Night of the Soul;



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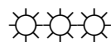
Chapter 9

Human Adult Vs Spiritual Enlightenment – Jed McKenna

“The difference between adulthood and enlightenment is that the former is awakening within the dreamstate and the latter is awakening from it. Shallow, early-stage adulthood is often mistaken for, and sold as, spiritual enlightenment, but it is not. It’s just the first real glimpse of life, the death/rebirth transition from womb to world.....human adulthood is what everyone really wants, not the truth or enlightenment. This is where you find all the good stuff and a lot less of the bad.

You have to grow into it, or course, continue to develop and mature, learn and expand, but that’s where all the perks are; profound and abiding contentment, the ability to manifest desires and shape events, the ability to do less and accomplish more, find your true calling, connect with your higher self, never stub another toe, and so on.

And human adulthood is what everyone, spiritual or not, religious or not, atheist or not, should be setting their sights on. This is what I’ve come to understand in my years of teaching and writing. If I were to give advice, I would recommend adulthood to everyone and enlightenment to no one. Human adulthood is life-positive, enlightenment is life-negative. Human adulthood is the real prize. Spiritual enlightenment is pointless and meaningless, and should only be sought by those who have absolutely no choice in the matter.”



My Impression On Above Chapter: ‘Maturity – Coming of Age’

Our state of ‘*Semi-Awakening*’ is not something we are stuck with. It is just a reflection of our as yet incomplete inner development, both as individuals and as a species.

Our individuality begins to dawn after we move from total dependence upon our mothers towards greater independence. We learn how to use our hands and how to create change in the world. *We discover relationships of cause and effect, and develop a will.* Through this growing interaction with the world comes the realisation that we are independent entities (*people in our own right*). And as our facility with language develops we begin to give expression to this realisation. “*I like this.*” “*I want that.*” “*I can do this.*”

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These steps in inner development would seem to mirror the stages that early humanity passed through. To begin with, the general consciousness was probably similar to that of a young child (*people were aware of the world and aware of themselves as physical beings but had little sense of an individual self*). If there was any sense of identity it was of oneness with the 'Great Mother Earth' **(1)** (*nature, the provider of all*).

It was the development of tools and the move away from an 'Agrarian Culture' **(2)** towards urban civilisation that sowed the seeds for the emergence of a more 'Egoic Consciousness.' **(3)**

We discovered our ability to change the world, to influence the behaviour of the 'Great Mother Earth.' A new sense of identity had been born. We were something special (*separate, independent beings with a will of our own*).

The Wisdom of the Young

One almost universal characteristic of young children is their purity. What parent has not looked at their young child and marvelled at the light that shines through them? Children have an innocence that adults have lost, an 'awareness of simple truths' that we have forgotten. They are reminders of how we too once were.

This purity seems to be something instinctive. Children do not learn it from their parents (*on the contrary, parents frequently find their children to be the teachers in these matters*). Nor is it something they are educated into (*if anything they are educated out of it*). More likely it is a 'reflection of human consciousness' in its natural, unsullied state.

It is the same with the development of our species. What evidence we have of life in early communities suggests a much greater respect for nature, and less materialistic attitudes than is found in modern civilisation. Some of the evidence for this is archaeological, but we can also get a good idea of how our ancestors may have lived by looking at various contemporary indigenous cultures that have not yet been overly influenced by contact with western civilisation (*the Kogi of Colombia, the Bushmen of the Kalahari and the Penan in Malaysia*).

These people often know many simple truths that we appear to have forgotten. They smile at our attachment to things, and the energy we put into trying to be 'masters of our world.' In general they are content with life.

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They have a deep respect for their local ‘*Ecosystem*,’ (4) and how to live in harmony with the land and other living beings. Moreover, like little children, they can be teachers to us, reminding us of the innocence we have lost in the rush of progress (*and of the wisdom that we are now seeking to regain*).

The Descent into Matter

This loss of purity (*both in the growing child and in a technological society*) is probably unavoidable. *It is part of the process of development, part of our engagement with the world of matter.* The more children learn how to control the world the more fascinated they become with their discoveries (*with what they can do and with what they can achieve*).

This also applies to our social development. As our tools became more powerful and our understanding of the world deepens, we become fascinated by the changes we can create.

Our urge to improve the quality of life led to the ‘*Industrial Revolution*.’ (5) And its successes reinforced our infatuation with the material world. The more ways we discovered to manipulate and change the world, the more our belief that we were individuals in control of our own destiny was strengthened. As our abilities grew we seduced ourselves into believing that such expertise could satisfy all our needs, psychological as well as physical.

This obsession with our own well-being led us to become increasingly ‘*Self-Centered*.’ More and more we saw ourselves as separate individuals, each concerned with his or her own fulfilment, competing with others for the means to achieve it (*and with all the dangers that entails*). Less and less were we prepared to devote ourselves to the group. *The more industrialised we became, the more self-interest became a virtue.*

This sense of separateness was further boosted by a ‘*Scientific Paradigm*’ (6) that saw the world as a mechanism, devoid of spirit. Like an energetic teenager we became full of ourselves and our capacities, relishing our new-found sense of freedom from the family. Except that in this case the family that had brought us up and supported us so far, and from which we were now separating ourselves, was ‘*Mother Earth*.’

Ontogeny Heralds Phylogeny

Important as it is to see our absorption with material things as an unavoidable phase in our development, *it is equally important to see it as a passing phase.*

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Most of us do move beyond adolescence. We learn from our experience (*to varying degrees*). We learn to be less self-centered; we learn to take responsibility for our actions.

As we grow older we admit that there is much we do not know and will never know. We become wiser about human nature (*its virtues and its failings*). We accept the ways of nature. We become less attached to our possessions; less upset by events of little consequence; less needful of others' appreciation. Many of us become better at living in the present. *And some of us come to accept our own mortality.*

A few of us may even come to know that we are free, that our well-being is not dependent upon the world we 'Perceive.' (7) These 'Enlightened Ones' (8) may release themselves from all their imagined burdens and find true peace of mind. They may even complete their 'Inner Awakening' (9) and come to know the 'Nature of Consciousness' (10) as fully as we now know the world of form. These are the ones we call the saints and mystics (*those whose lives have illuminated the history of humanity – 'The Awakened Ones'*).

At the moment full maturity is still a rarity. But rather than considering such individuals as exceptions we should think of them as 'Scouts.' (11) They are 'Omens' (12) of what could lie ahead of us as our own inner maturity blossoms. They are also 'Omens' of what could lie ahead for the human race (*should we survive our troubled adolescence*).

In this respect 'Ontogeny' (13) heralds 'Phylogeny.' (14) Both as individuals and as a species we are heading in the direction of 'self-release.'

FOOTNOTES

1. *Wikipedia* – Great Mother Earth;
2. *Wikipedia* – Agrarian Culture;
3. *Wikipedia* – Egoic Consciousness;
4. *Wikipedia* – Ecosystem;
5. *Wikipedia* – Industrial Revolution;
6. *Wikipedia* – Scientific Paradigm;
7. *Wikipedia* – Perceive;
8. *Wikipedia* – Enlightened Ones;
9. *Wikipedia* – Inner Awakening;
10. *Wikipedia* – Nature of Consciousness;

The Meaning of Life & Who Is Your Infinite I?

11. *Wikipedia* – Scouts;
12. *Wikipedia* – Omens;
13. *Wikipedia* – Ontogeny; and
14. *Wikipedia* – Phylogeny.



Chapter 10

The Human Game Model – Stephen Davis

“There is no way any human being in this ‘Holographic Universe’ can know with certainty why their ‘Infinite I’ created them. The story I am about to tell you, therefore, cannot be called the truth. Instead it’s a model (like the Field) that comes closer to the truth than any other model and is extremely workable and effective in the metamorphosis to a Butterfly. And it’s high time for a new model!

The models of how the universe works we used inside the movie theatre is no longer valid. It is all based on the wrong premise that the movies we are watching are real. With the recent results in quantum physics and other scientific experiments, we need to come up with a new model that conforms to our new understanding of the holographic universe. ‘Robert Scheinfeld’ (1) was the one who introduced me to this model in my early days as a scout. Although I have made certain modifications (which he may or may not agree with), I want to give him the credit for it.

It’s called ‘The Human Game Model.’

Let’s eavesdrop on a couple of ‘Infinite One’s’ who are having a conversation.....

I’ve been thinking I want to go to the GAP tonight. Where? The great amusement park. Is that all? Then you’re on! All the different games and attractions.....Yes, but tonight I want to tie one hand behind my back in the dart game. What? Am I not speaking clearly? I said I want to tie one hand behind my back in the dart game. I heard you perfectly; you’re just not making any sense. Why would you want to do that? Well, I keep breaking all the balloons every time I play and bringing home another stuffed animal. Now my closet’s full of them. What else can you expect when you have infinite power, infinite wisdom, infinite abundance.....

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But I want to experience something a little different for a change – more of a challenge, maybe. I mean, a game you win all the time can get a little boring. So you're going to throw darts with one hand tied behind your back? Yes. I thought I'd try it at least. This I gotta see.....You know, I've been thinking.....Oh, no. Here we go again.

Throwing darts with one hand tied behind my back doesn't do much. I still break every balloon, and now I've got a second closet full of stuffed animals. I'm well aware of that. The second closet used to be mine, remember? So tonight I'm going to tie both hands behind my back. I beg your pardon? How are you going to throw darts with both hands tied behind your back? I don't know yet; but as you said, I have infinite power and infinite wisdom, so I'll figure something out. This time I'm the one who's been thinking.....About what? About the fact that I had to build another closet for your stuffed animals. Maybe tonight you should try throwing darts blindfolded.....Wow! Great idea! This isn't working, you know. It's a good thing we've got infinite space for an infinite number of closets. Yes, I know. There's gotta be a way.....A way to do what? A way to experience what it would be like not to be so..... Infinite, so..... Perfect all the time. I'm not following.....

I mean, here we are, with infinite joy, infinite power, infinite wisdom, infinite abundance, infinite and unconditional love..... We're just so..... so perfect. Well, maybe I want to feel what it would be like to miss a balloon or two every once in a while – to experience what it would be like not to be so infinite, just for the fun of it. Who knows, maybe I'll even appreciate my infinite nature more when I know what the opposite feels like. But it's not possible. What's not possible? Not being infinite. I mean, that's who we are..... infinite beings. It's not possible not to be infinite. Maybe not. At least, not for us directly. But what if we create a new game, and then create a player to play it for us? I'm still not following you.....

You know the Tunnel of Love in the Park where we experience those fantastic images from all the beautiful universes? Oh, yes. It's one of my favourite rides. I especially like the music that goes along with it! Sing it with me..... It's a small world after..... I'm not singing that right now. I'm trying to have a conversation with you about creating a new game where we could experience what it would be like to be limited instead of so bloody infinite and perfect all the time! Oh, we're going to be serious, are we? Well, as I said, it's not possible. We'd always know we were infinite, so the game wouldn't work.

You're right; it's not possible for us to limit ourselves, which is why I keep breaking all the balloons no matter what I do. As I said, that's why we have to create an attraction where we don't actually go in and play. Instead we create a player to go inside and play for us, to represent us in the game.

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How much fun could that be, if we're outside and the player is inside? Wouldn't the player have all the fun instead? And if the player is playing the game, how will we have the experience? We stay connected to our player..... You mean, like we're always connected to the Infi-Net? Yes, a lot like that; and the player would send back its feelings through that connection while it was being limited, so we could experience those feelings vicariously.

Let me see if I have this right..... you want to create something like a video game, with a player who you put through various experiences in which they react to being limited, so they can send back to you their feelings during those experiences of what it's like not to be infinite. Precisely! I must admit it sounds like it could be fun, and interesting. But how are you going to create these limiting experiences for your player? Oh, that's the easy part. I'll just go to The Field, collapse some quantum wave functions and make some holograms.

The Field? Are you sure the Chief would approve of using The Field to create a game where the goal was limitation rather than expansion? Why not? You know the Chief doesn't consider one experience to be better or worse than any other. All experiences are equal.

And the Chief created The Field – whose full name, just to remind you, is The Field of Unlimited Possibilities – because it affords us unlimited possibilities to play, which has to include the possibility to experience limitation as well as expansion. Right? You've got a point. But do you really think you can create a holographic game so real, where the player will be so convinced they are being limited, they will react with feelings you could experience? Well, I've got some details to work out, but doesn't it sound like a blast? I don't know about a blast..... maybe more like a big bang. But definitely very creative. I'm still not convinced it's possible to limit unlimited power or wisdom, so let me know how this works for you.....

I've got a prototype. For what? Did you really forget our conversation, or are you just jerking me around? Remind me..... I'm creating a game where we can experience what it's like not to be so infinite. Oh, yeh, that one. And I created a player to play the game for me..... Really? Yes. I went through a lot of trial and error, but I finally came up with something that works. Adam. What? I call it Adam. Interesting. I won't ask why right now. Go on..... And I created a whole bunch of different holographic scenarios for Adam to experience being limited..... and he's been sending back his feelings to me from those experiences. It's so cool, and it really works! Wanna see? Sure, I'll take a look..... Wow!

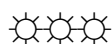
The Meaning of Life & Who Is Your Infinite I?

That's a beautiful game world – clear blue skies, lush green forests, turquoise oceans..... really amazing. And you did all this with holograms? Yes. Like I said, that was the easy part. I call it Earth. Okay..... whatever. The hard part was figuring out how to make the holograms appear in space and time so Adam would think he was inside something like a total immersion movie. And? And so I created a brain. I can see I'm going to need a dictionary before we're through. What's a brain? A brain is a kind of holographic processor. What I do is download the quantum wave frequencies I've chosen from the Field for my Earth environment to one side of Adam's brain, usually while he's asleep..... And Adam doesn't know what's happening? Actually, when he wakes up, he has these..... well, sort of memories of something occurring during the night, but all the pictures are jumbled together and nothing makes any sense to him – kind of like trying to read a zip file. Okay, go on.....

Then when I'm ready, I unzip them and move them to the other side of his brain; and in the process of moving from one side to the other, the brain translates the wave frequencies into particle locations, creating a holographic picture, which it then projects out through the senses into space and time for Adam to perceive and experience. It sounds fairly simple..... Yeh, it's basically like the central processing unit in our computers that takes binary code and translates it into what we see on our screens.

But Adam thinks it's happening out there, and all around him, independent of his own brain - as if it were some kind of objective reality. So what exactly is Adam doing now? Chasing a rabbit. A what? I call that little furry white thing a rabbit. Where are you getting these names? Oh, never mind. He'll never catch the rabbit, though; it's too fast for him. Exactly, and that's the point. Adam is experiencing the limitation of having a body and he's sending his feelings about that back to me. Which are.....?

I would say right now he's a little..... frustrated. And that's perfect – an amazing thing to feel! If I were chasing that rabbit here, I'd catch it every time, just like I break every balloon. This is precisely what I was hoping to feel! I can't feel anything. Of course not. Adam's my player. I'm the only one who can feel what he's feeling. So, if I want to have a similar experience..... You have to create your own player. Is that possible? I can work on it.'



This may sound incredible, and you might be laughing or thinking I've totally lost it! But is it any more incredible than all the other creation stories found in every one of the world's religions? Is it any more theoretical than 'The Big Bang Theory' (2) no one can find or explain?

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Is it any stranger than aliens from the twelfth planet genetically engineering Homo Sapiens by combining the DNA of apes with themselves, as our Sumerian forefathers apparently believed?

It's actually not entirely out of the realm of possibility that an 'Infinite I' wanted to experience what it felt like to be imperfect, to limit unlimited power, joy, abundance, wisdom and love; to be involved in drama and conflict and pain and suffering. After all, if you remember, one of the attributes I gave an 'Infinite I' was the infinite desire to play and express itself creatively. I can imagine a game where an 'Infinite I' could experience being the opposite of what it really is might be very interesting and exciting (not to mention extremely difficult to pull off). How does one limit unlimited power? How does one restrict unlimited wisdom? How does one forfeit unlimited joy and love? And how does one create scarcity in the face of unlimited abundance?

The conversation went on.....

'Are you ready? For what? To create your own player. Okay. Show me. First, there are some rules of the game you must agree to before we start. Number One, the Chief has been very clear: Any creation must have complete free will. Once you've created your player, you cannot interfere with their decisions and choices at any time for any reason.

You mean, I just create a player and turn them loose on your Earth? Oh, no way. You have to create every second of every experience for your player, down to the smallest detail. They can't create anything. They're part of the hologram. They're on the wrong side of The Field and have no power at all to create any experiences for themselves. But once you've created an experience for them, they must have total free will to choose how they want to respond or react to that experience.

I have no problem with that. Good. Rule number two, your player can't know it's your player; otherwise, it taps into your infiniteness through the connection. It must think it has its own consciousness and identity, and is not just a temporary representative, an extension of you created for the game. I can agree to that. Rule number three, your player also can't know it's a game. It has to believe it's real. It has to take it seriously or it doesn't work.

You mean, Adam doesn't know it's all a hologram? No! Adam is part of the hologram. A hologram looks and feels real to anything inside the hologram itself. Adam thinks the garden I made for him actually exists – he even eats the holographic apples, for example! Well, I won't tell him it's not real. You're right – you can't tell him, unless I agree, which is rule number four.

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You're going to create your own player with its own experiences, but I've figured out how different players holograms can interact..... Wait a minute... are you saying I'm not going to use your holograms? No, you can't. You can use the collection of holographic earth environments I've created as a template for your player, if you want. And I actually suggest you do that, because if your player and my player interact, I think it would be easier if they both saw virtually the same things in their holograms; otherwise they'll spend all their time arguing about the colour blue, for example, or whether there are one or two suns in the sky. We wouldn't want that now, would we?

Actually, it could be interesting – probably result in some strange feelings coming back through the connection; maybe eventually get some players really upset if the reality they saw was too much different from other players. But I think it would work better for now at least if our two players saw pretty much the same things. But my player's holograms will be completely separate from Adam's? Absolutely. Each player must have its own separate individual and unique reality. You create your own player's reality, and I create my player's reality. Because of the way I've worked it out for players holograms to interact with each other, they might think they're connected, that they're all one, or that they share the same holographic universe; but it won't be true. That's the only way this can work.

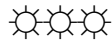
Why's that? Well, getting back to what we were talking about, rule number four is – if we decide we want your player and my player to interact – your player can never do or say anything in my player's holograms I have not agreed to beforehand. Otherwise, you would actually be creating experiences for my player – and me for yours. And that would be bad, because.....

Because the Chief insists no one can ever be a victim of anything at any time; and if you had the ability to create experiences for my player by doing or saying something I didn't want or didn't approve of or didn't know about, my player could then become a victim of your creations. My guess is that a player might feel like it's a victim from time to time – and that's good for us because it will simply lead to more limitation – but it can never actually be the case. I must always have 100% script approval for every detail prior to anything happening in my player's holograms. And the same thing goes for you and your player. I get it.

So now are you ready? Yes, but I want a player very different from Adam. Well, do you want a human player, or an animal player – maybe a dolphin? A dolphin looks like a lot of fun. But what's Adam? Adam is a human being. This is called the human game. So I want a human, too. But still, I want a human that's different.....

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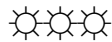
Okay, you can create whatever you want as long as it has two legs, two arms, two eyes, two ears..... Wow! That's interesting. What do you call it? Eve.'



Word about the new human game apparently spread quickly all over Infinite Land via Infi-Mail. Soon there were many other 'Infinite I's' who wanted to play and the human population on earth began to grow. And then..... 'Wait a minute. I have another idea. Your last one was pretty good. What's this one?'

Let's divide the human game into two parts. The first half will be to see how far into limitation we can take our players, and then the second half will be to bring them back out again. Here's a million that says I can take my player further into limitation than you can take yours and still bring it home safely!

You're on!'



Again, I'm not trying to claim any of this is true. We may never know. But human beings seem to have an abundance of curiosity; so although it's futile and irrelevant to speculate on why an 'Infinite I' would create the human game, we do it anyway. I'm no different.

Here are a few of the thoughts I've had over the years..... Do Pete Sampras or Roger Federer or Martina Navratilova or the Williams sisters get bored after a while playing tennis so well? Do they play with the wrong hand occasionally just to see if they can – just to make the game more interesting – just for the challenge and the experience?

Does anyone play darts sometimes with their eyes closed, just for the fun? I remember when I was three or four years old, the house I lived in had a brick walkway from the front door leading to three steps which went down to the street. I would take my tricycle, back it up against the front door, peddle as hard and fast as I could down the walkway, and then slam on the brakes and see how close I could get to the edge of the top step before I fell over. (The last time I tried this was when I fell down the stairs into the street, splitting my lip wide open.) So I can totally relate to the idea of playing a game to its maximum limits, to see how far one can push oneself.

I also remember wanting to go higher and higher on a rollercoaster, eager to find the biggest one I could, even though the first hill up was always a bitch. Or maybe an 'Infinite I' wants to play the human game purely to experience what a physical universe feels like.

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There was an interesting 1996 movie with John Travolta called Michael, in which Travolta plays an archangel who came to earth to experience how it felt to have a body. He revelled in it – smoking, drinking, eating as much sugar and meat as he could, exercising his very active libido, and enjoying every moment.

Of course, most ‘new-agers’ didn’t like the movie because nearly everything Michael did was contrary to their beliefs of what an ‘enlightened being’ would do. But once again this movie could provide a clue to an ‘Infinite I’s’ motivation.

I’m sure you’ve heard the saying, ‘as above, so below.’ Now we understand the opposite is true, ‘as below, so above.’ We all go to the movies, watch sports, or listen to music in order to have an inner experience from the outer experience. Even golf is played for the inner experience it creates, according to the experts. The human game, then, could be an outer experience created for a player by its ‘Infinite I’ so the ‘Infinite I’ can have the inner experience – the feelings it receives through the connection to its player.

There may be many other reasons why an ‘Infinite I’ would create a player to experience life on earth, and maybe you’ll come up with one or more on your own. But the bottom line is, it doesn’t matter why; and we will probably not know the complete answer as long as we are players on this side of The Field. Fortunately, not knowing why doesn’t affect the way we play the human game here and now. What matters is that the human game, as a model, answers a lot of questions more logically and more understandably and more consistently than any other model to date – like why our movies seem to be filled with drama and conflict, pain and suffering, and what our purpose is to be here.

This model could change as we get more information, as more research is done in quantum physics, as more scouts come back with new reports of what they’ve found. But the most important thing is, right now, this model leads to very practical, useful, and effective ways to go through our metamorphosis in the cocoon; and that’s the only real value in having such a model.

So what if the opposite of everything we believed while in the movie theatre is true?

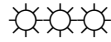
- *What if life is not a school, or a training ground, or a test, or a bitch, but a fun ride in an amusement park instead?*
- *What if the purpose of life on earth is not to learn something (thinking), but to experience something (feeling)?*

The Meaning of Life & Who Is Your Infinite I?

- *What if we as players are supposed to feel separate from our 'Infinite I's,' rather than bemoaning the fact or trying to reconnect?*
- *What if our connection to our 'Infinite I' has never been broken, but we were supposed to think it was in order to play the game?*
- *What if every experience we have ever had and will ever have is exactly the way our 'Infinite I' wants it, and there's nothing to be changed, fixed, or improved in our holograms?*
- *What if all the things we have resisted are actually what our 'Infinite I's' have wanted us to experience and it is only our judgment and resistance causing our pain and suffering?*
- *What if we have never done anything wrong, but only think we have and believe everyone else when they tell us we're defective and deficient, sinners who need to be saved?*
- *What if the earth doesn't need to be saved either – that it has its own 'Infinite I' who is creating the precise experiences it wants as well?*
- *What if it is only our 'Ego' that says we have the power to create or change anything about our reality, and that all power actually resides with the 'Infinite I' on the other side of The Field?*
- *What if we don't need any self-help – no magic formulas, no secrets, no spiritual laws, no gurus, and no special techniques to try to make things different than they are?*
- *What if, no matter what we do in the first half of the human game – like meditate, pray, eat only organic food, and so on –does not change anything until we have experienced all the imperfection and limitation and restrictions our 'Infinite I' wants and it's ready for us to play the second half?*
- *What if all we need to do is relax, enjoy the experiences our 'Infinite I' creates for us (whatever they may be), and stop judging those experiences to be good or bad, better or worse, right or wrong?*
- *What if humankind itself has never made any mistakes either, but instead has explored the heights of limitation as a species exactly as the 'Infinite I's' wanted?*
- *What if (not understanding this), we have made up many stories to try to explain what we experience – religions, philosophies, and beliefs – many of which contain some truth, but which are always altered so they actually lead into more limitation?*

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- *What if it's now time in the human game for many more people to enter their cocoons, to play the second half of the human game, to go over the top of the first hill on the rollercoaster and enjoy the ride back to Infinite-Land?*



My Impression On Above Chapter: 'God'

We are now in a better position to understand two recurrent themes in 'Spiritual Experience.' Throughout human history there have been 'Mystics' (3) of one kind or another who have proclaimed that 'I am God' (4) (or words to that effect). To the ears of 'established religion' this has often sounded like sacrilege; "How can this lowly individual claim that he (or sometimes she) is the almighty, eternal creator?" Heresy enough to get one imprisoned, tortured, or even burned at the stake.

Such people are not necessarily deluded fanatics; they are usually people who have spent considerable time exploring the depths of human consciousness, and their realisations are not to be lightly dismissed. *If we look more closely at their statements, what they seem to be saying is that the 'I,' that innermost essence of ourselves, that pure consciousness that lies at our core is a universal essence.* Whatever we may be conscious of, the faculty of consciousness is something we all share.

This consciousness is the one truth we cannot deny. It is the absolute certainty of our existence. It is eternal in that it is always there whatever the contents of our experience. It is the essence of everything we know. It is the creator of our world. *This is the 'God' that we intuitively knew existed, but never quite found.*

Unity

A second recurrent theme in 'Mystical Literature' (5) is the knowledge of being one with all things, the realisation that 'I am the Universe,' that all is me, and all is in me. As before, these are not necessarily the ravings of a deranged mind. In most spiritual traditions they signify a high state of consciousness, and generally come from 'Mystics' with many years of inner exploration.

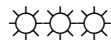
It is far more likely that they represent people who have experienced first-hand that the entire universe (everything we know from the cells in our bodies to the distant stars in the known universe) exists within the mind, not the other way around.

The Meaning of Life & Who Is Your Infinite I?

Far from suffering from an illusion, a person in this state knows the ‘*True Reality*’ (6) for what it is. It is we who are under an illusion when we believe that the world we see around us is actually around us, not within us. *These inner explorers have discovered that it truly is all in the mind.*

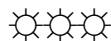
FOOTNOTES

1. *Wikipedia* – Holographic Universe. - Robert Scheinfeld;
2. *Wikipedia* – The Big Bang Theory;
3. *Wikipedia* – Mystics;
4. *Wikipedia* – I am God;
5. *Wikipedia* – Mystical Literature; and
6. *Wikipedia* – True Reality.



Chapter 11 ***Simplicity – Jed McKenna***

“The journey of awakening is, despite our endless desire to complicate it, perfectly simple. Anytime we get muddled, disorientated, feel weak in heart or clouded in mind, get our heads turned around by some spiritual sales pitch or ‘philosophical argument’ or ‘Guru,’ (1) we need only return to simplicity. There is nothing to learn, nothing to know, nothing to practice, nothing to become.”



My Impression On Above Chapter: ‘Letting Go Of Doing’

Letting go of doing is not about not doing things. *It is about letting go of the doing mode of consciousness (the attitude we bring to our doing).* The doing mode tells us we have to make a phone call, run an errand, respond to an email, do the laundry, complete the budget, prepare for the meeting.

These may well be things that we have to do. But when we are stuck in the ‘*doing mode*’ our attention is caught in the ‘*having to do them,*’ drive to get them done. When I am stuck in the doing mode, I move from one task to another, without pausing to savour the moment. I finish one task, and immediately am deciding what to do next. Which of the many items on my ‘*to do list*’ shall I focus on next?

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When I am caught in this mode my mind feels tight. My body adopts a background tension. My attention becomes tunnel vision; I see only what I am doing, and filter out other aspects of the present moment. I miss the beauty that surrounds me.

I become a ‘Human Doing’ rather than a ‘Human Being.’

When I am caught in this state I am not usually aware of it. I am so caught in the doing; there is not even space in my awareness to appreciate the fact I am caught in it. Only when for one reason or other I step out of the mode do I appreciate how stuck I have been. Then it seems as if I have been in some kind of trance. *Yet while I am in the doing trance, I am under the illusion that I am fully conscious.*

So how can we wake up, recognise we are caught in the doing mode, and step outside the trance?

Some things I have found helpful are:

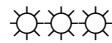
- ***Pause*** before taking on a new task, and take a moment to savour the present moment, become aware of your surroundings and how your body feels, take a few deep breaths, and smell the roses;
- ***Pause*** to notice how your mind feels when it is in the doing mode. Is there a faint state of tension? A sense of pressure? A feeling of focussedness? A mental intensity? Whatever there is, just notice it. Don't try to get rid of it (*that will probably only become another doing and keep you stuck*);
- ***Get to know*** the feeling of the doing mode as fully as you can. Accept it. Let it be. And as you do, you'll probably notice it slowly dissolving;
- ***At the start of each day***, or work period, take a few minutes to be quiet, and give yourself the mental set that you will notice yourself in the doing mode and step out of it more often;
- ***Ask for help*** from your ‘Infinite I.’ (*Only ask once – Your ‘Infinite I’ is not deaf!*);
- ***Less caffeine***; and
- ***Make love***, play music, and don't take things too seriously.

Happy ‘Un-Doing’

The Meaning of Life & Who Is Your Infinite I?

FOOTNOTES

1. *Wikipedia – Guru;*



Chapter 12

The Field – Stephen Davis

“Electrons are both waves and particles? One minute they act like a particle, and the next minute they act like a wave? At the time, no one could really believe any of this was actually true. Something must be wrong, they thought.....So the scientists modified the experiment to watch (with a measuring device) a single electron as it went through the double slits to see if it really acted like a wave instead of a particle.

However, the moment they observed the electron, an even stranger thing happened. They got a standard particle pattern on the screen that looked exactly as if they had fired BB’s through the two slits. The simple act of watching the electron meant it went back to behaving like a particle instead of a wave, and therefore only went through one slit, not both, and formed a pattern like the BB’s. So.....the final conclusion is this: In its natural state, an electron is a wave rather than a particle, until it is observed. Then it becomes a particle with a fixed position in space and time!

The electron is very peculiar in the sense that when you’re not looking, the electron can be here, can be there, or can be over there... ..it can be all over this room, so to speak. But whenever we look – this is the strange thing about this electron – we always find them to be in one particular Geiger counter, although we have a room full of Geiger counters.

This is the fundamentally important stuff about the electrons. There is compelling evidence that the only time ‘Quanta’ (1) ever manifest as particles is when we are looking at them. When an electron isn’t being looked at, it is always a wave. So the term quantum mechanics and now more commonly ‘Quantum Physics,’ (2) has to do with the study of electrons and their energy.

The word quantum is also synonymous with wave/particle (a term that is used to refer to something that possesses both particle and wave qualities).

Now this was truly radical.....

An electron is a wave until it is observed, and then it becomes a particle!

The Meaning of Life & Who Is Your Infinite I?

The ramifications are enormous. It means reality (the physical universe which we have always thought of to be solid and predictable) is not real, not solid and predictable at all, because the basic building blocks of that universe are not particles of matter, but waves of possibilities.....waves of potential locations where an electron might appear as a particle when it is observed. But who is this observer? And how does an observer change the electron from a wave into a particle?

The first question is not easy to answer completely at the moment. The observer can be a human being looking at something; it can be a machine or a device set up to watch, record, or measure something; it can literally be anything that attempts to see something out there in the physical universe. But there is another level to the answer which needs more information before it can make sense; so we'll just have to wait.

Right now it's worth repeating the inescapable conclusions of the 'Double Slit Experiment' (3) : According to quantum physics, the atoms (nucleus and electrons) that makes up the physical universe we consider to be so solid and so real, only appears to be solid and real when they are being observed. When they are not being observed, they return to a wave state of infinite possible locations.

So now let's talk about how an observer changes an electron from a wave into a particle.....wait a minute! No one really knows the answer to the question of how – or why – the observer changes an electron from a wave into a particle. The experts can only speculate.....particles aren't really what they seem to be. They're momentary manifestations, momentary poppings of this quantum wave function in which there is no particle – there's just this waviness which can spontaneously pop out as particles.

In other words, when electrons are viewed by an observer, these waves of possibilities pop and assume a specific location in space and time, which is what we see as reality. This is called collapsing the wave function. Collapsing the wave function can be very successfully explained and predicted mathematically, using complex quantum mathematics; but it's very hard to describe in simple English. Basically, it means an electron normally lives in a wave state (a wave function) that includes many possibilities of where it could end up as a particle; and when the electron is observed, those multiple wave states are collapsed to one state, the state of being a particle in a specific location.

Physicist 'Nick Herbert' (4) says this sometimes causes him to imagine that, behind our back, the world (where we are not looking and cannot observe) is always a radically ambiguous and ceaselessly flowing quantum soup.

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But whenever we turn around and try to see the soup, our glance instantly freezes it and turns it back into reality. Herbert believes this makes us all a little like Midas, the legendary king who never knew the feel of silk or the caress of a human hand because everything he touched turned to gold.

Likewise humans can never experience the true texture of quantum reality because everything we touch turns to matter.

So where are these electrons living as waves of possibilities when no one is observing them and collapsing their wave function into a particle? The answer to that question has gone through a lot of revision over the years, and has been called a lot of things as the research has progressed, including:

- ✓ *The ‘Planck scale’ (by the physicist ‘Max Planck’)* (5)
- ✓ *The ‘implicate order’ (by the physicist ‘David Bohm’)* (6)
- ✓ *The ‘vacuum state’*
- ✓ *The ‘quantum wave function’*
- ✓ *The ‘zero point field’*
- ✓ *The ‘superstring field’*
- ✓ *The ‘M field’*
- ✓ *The ‘unified field’*

Today it is mainly just called ‘The Field.’ In her book, ‘The Field,’ Lynn McTaggart defines it simply as ‘A Field of All Possibility.’ (7)

‘Everything you can think of, and everything you can’t think of, and everything no one can think of already exists in this ‘Field’ as ‘Waves of Possibilities.’ ‘Dr. John Hagelin’ (8) *explains.....*

‘Progress in our understanding of the universe through physics over the past quarter century has been exploring deeper levels of natural law, from the macroscopic to the microscopic, from the molecular to the atomic to the nuclear to the sub-nuclear levels of nature’s functioning.....and what we’ve discovered at the core basis of the universe, the foundation of the universe, is a single universal field of intelligence..... so all the forces of nature and all the so-called particles’ of nature..... are now understood to be..... just different ripples on a single ocean of existence.....It’s called the unified field, or superstring field, at the basis of everything – mind and matter.....

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That field is a non-material field. Planets, trees, people, animals, are all just waves of vibration of this underlying unified superstring field..... It's the fountainhead of all the laws of nature; all the fundamental forces, all the fundamental particles, all the laws governing life at every level of the universe have their unified source in the unified field..... it is pure abstract potential, which rises in waves of vibration to give rise to the particles, to the people, to everything we see in the vast universe..... this isn't the world of electrons; it's the world of potential electrons..... and that's what we're made of.'

...and 'Dr. Fred Alan Wolf' (9) puts it this way.....

'Physicists give this a name; they call it a quantum wave function, because it seems wavy. However, this wave function isn't just a wave of matter, like an ocean wave or a sound wave, or any kind of wave of matter. It's a wave of possibility; it's a kind of thought wave. And because it is a wave of thought, or possibility, or not-matter, it's invisible to us. But we can't explain what we do see as matter.....unless we picture that these matter particles somehow come out from or emerge from these thought-wave patterns.'

The problem is no one can prove that 'The Field' exists. You can't see it; you can't photograph it; you can't measure it; you can't hold it in your hand. But when quantum physicists assume 'The Field' is there, they can make incredibly accurate mathematical predictions about the physical universe and how it behaves, which they can't do without taking 'The Field' into account. As Fred Alan Wolf said, 'We can't explain what we do see as matter.....unless we picture that these matter particles somehow come out from or emerge from these thought-wave patterns.'

Think of it as electricity. You can't see electricity itself; you can only see what electricity produces. One American comedian joked that he wouldn't pay his electricity bill until the company showed him the electricity he was paying for. But we can see the light electricity makes, and the power, and the other effects we count on every day and now take so much for granted; and when we see those effects, we know electricity must exist.

The same thing is true for 'The Field.' Even though we can't prove it exists scientifically, nothing makes sense without it in light of the results of the most recent experiments. Another example might help make this clearer.....If you were an Amazonian tribe living in the Amazon rain forest with no contact with the outside world, and someone brought you a radio; you might wonder how it works when you hear music coming out of the box. You might even take it apart, looking for an orchestra of very little people inside playing the music you hear.

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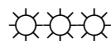
But after a while, you'd realise the only way to explain the music is to assume there are invisible radio waves in the air, and this box simply captures those waves and translates them into sound – even though you couldn't prove it.

We have finally reached the point of human understanding (now supported by scientific evidence) that there are waves all around us. But this time they're not radio waves, they're not ocean waves; they're waves of 'The Field,' they're waves of potentiality; and when they are observed, they turn into the physical universe we see!

I'll talk a lot more about this concept in later chapters. For now it is enough to know 'The Field' must exist, it is outside of space and time, and it includes an infinite number of possibilities, but only in wave form. This 'Field' does not contain particles; it is not matter; it is not part of the physical universe. Instead it is what the entire universe is made from – from these waves of possibilities.

But how did this 'Field' come into existence? Who made it? Where did it come from? Currently, science has no answers to these questions. They only know 'The Field' must exist.

So I will not speculate about how 'The Field' was created, or who might have created it, or how it already contains all possibilities, because.....well, simply because there is absolutely no way a human adult can understand or have a direct experience of anything that happens on the other side of 'The Field.' This will also become clearer in later chapters.”



My Impression On Above Chapter: 'No Matter'

For more than two thousand years, it was believed that atoms were the ultimate ingredients of matter. They were pictured as tiny particles, indivisible and solid. But modern physics shows that nothing could be further from the truth.

Early in the twentieth century, physicists realised that atoms are composed of even smaller 'Subatomic Particles.' **(10)** An atom may be small, a mere billionth of a centimetre across, but these subatomic particles are a hundred-thousand times smaller still. Imagine the nucleus of an atom magnified to the size of a tennis ball. The electrons would be spinning around it in orbits several kilometres across, making the atom itself the size of Sydney or Melbourne. As the early twentieth-century British physicist 'Sir Arthur Eddington' **(11)** put it, "matter is mostly ghostly empty space, 99.999999999999% empty space to be a little more exact.

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If you could take away the empty space then all the subatomic particles in all the six billion people on planet earth would pack into a volume only a little larger than a grain of rice” (about this size: 🌾)

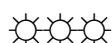
With the advent of quantum theory, it was found that electrons, protons, neutrons, and the other subatomic particles were themselves far from solid and far from even being particles. On closer examination they appear to be just waves of energy, with no exact location in space just a *probability* of being around at certain point in space and time. *Solid matter had, literally, disappeared into empty space.*

Why then does the world seem so solid? Why doesn't the 99.99999...% empty space of my hand simply pass through straight through the 99.99999...% empty space of the table it is resting upon? The answer has to do with the forces that bind the atoms together.

When my hand meets the table, the ‘*Force Fields*’ (12) in the atoms of my hand come up against the equally strong fields in the atoms of the table. The mutual repulsion of these billions of tiny, but immensely strong, force fields prevents my hand penetrating the table, giving rise to the appearance of solidness. *But however real it may seem - this solidness is only how things appear to us; it is not a fundamental part of matter.*

FOOTNOTES

1. *Wikipedia* – Quanta;
2. *Wikipedia* – Quantum Physics;
3. *Wikipedia* – Double Slit Experiment;
4. *Wikipedia* – Nick Herbert;
5. *Wikipedia* – Max Planck;
6. *Wikipedia* – David Bohm;
7. *Wikipedia* – A Field of All Possibility;
8. *Wikipedia* – Dr. John Hagelin;
9. *Wikipedia* – Dr. Fred Alan Wolf;
10. *Wikipedia* – Subatomic Particles;
11. *Wikipedia* – Sir Arthur Eddington; and
12. *Wikipedia* – Force Fields



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Chapter 13

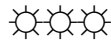
Focus & Intent – Jed McKenna

“The vast majority of spiritual seekers are motivated by desire, so the failure of their search is a foregone conclusion, as is amply evidenced by mankind’s history of near-total inability to find the one thing that can never be lost.

How it is possible that something as simple as seeing what is manages to elude even our most devout seekers and our greatest minds? Because no one really wants what awakening really is. We may express a vague sort of desire to awaken, but we want a very specific kind of awakening: the kind that doesn’t require us to leave our cosy dreamstate or, better yet, makes it even cosier. We don’t want to awaken from the dream; we want to dream that we are awake.....

Many people hear the ringing alarm in life, the call to awaken, but what we really want, more than sex, power, fame, love, immortality or money, is to hit the snooze button and go back to sleep. When life calls, all we want to do is pull the covers over our head and roll over and, above all, keep our eyes closed.

The last thing anyone really wants, whatever they might say, is to have their slumber disturbed.”



My Impression On Above Chapter: ‘Dreaming Reality’

In our dreams we are aware of sights, sounds and sensations happening around us. We see dream colours, hear dream music, smell dream fragrances, and taste dream food. We are aware of our bodies; we think and reason; we feel fear, anger and love. We experience other people as individuals separate from us, speaking and interacting with us.

In the dream it all seems very real, and appears to be happening ‘out there’ in the world around us. But when we awaken we realise that everything in the dream, including our own body, was a creation in the mind. It was all just a dream.

It was just a dream in so far as the image created in the mind was not based on ‘Physical Reality.’ It was created from memories, hopes, fears, unconscious needs, and other influences.

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There is no input from the outside physical world or rather very little input; the sound of a banging door may filter through and be integrated into the dream reality in some way, but most of the data is internally generated.

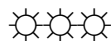
The difference with 'Waking Consciousness' (1) is that the image created in the mind is based primarily on sensory data drawn from our 'Physical Surroundings.' This gives our waking experience a consistency not found in dreams. We don't suddenly find ourselves transported to a completely different location, conversing with someone we've never met before. We don't find ourselves flying magically through the air. We don't find physical reality transforming before our very eyes. When we are awake, the images created in the mind bears a direct relationship to the physical world around us.

Our sleeping dreams are private affairs. Whatever I may be dreaming usually has little similarity to what my partner may be dreaming. They are based on different inputs. Our waking experiences, on the other hand, are based on very similar sets of data. The light reflected from a tree to my eye is the same as that reflected to another person.

The images created in our minds are, as far as we can tell, identical; we are likely to find ourselves agreeing on everything right down to the finest details of the colour and structure of a leaf or thorn. This confirms 'our assumption' that we are experiencing reality as it is, out there, around us.

FOOTNOTES

1. *Wikipedia* – Waking Consciousness.



Chapter 14

There Is No 'Out There' Out There – Stephen Davis

"Dr. Karl Pribram (1) has had a long and illustrious career. Born in Austria in 1919, Pribram is both a neurosurgeon and a neurophysiologist who spent many years trying to find out where memories are stored in the brain. The problem was that in the 1920's a brain scientist by the name of 'Karl Lashley' (2) had found 'no matter what portion of a rat's brain he removed, he was unable to eradicate its memory of how to perform complex tasks it had learned prior to surgery.' So Pribram set out to solve the mystery of memory storage that seemed independent of brain cells (neurons). But it wasn't until he met David Bohm, one of the pioneers in quantum physics, that Pribram found his answer.

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Bohm helped establish the foundation for Pribram's theory that the brain operates in a manner similar to a hologram, in accordance with quantum mathematical principles and the characteristics of wave patterns.

Technically, Pribram believes memories are encoded not in neurons, or small groupings of neurons, but in patterns of nerve impulses that crisscross the entire brain in the same way that patterns of laser light interference crisscross the entire area of a piece of film containing a holographic image. In other words, Pribram believes the brain is itself a hologram.

Memory storage is not the only thing that becomes more understandable in light of Pribram's theory. Another is how the brain is able to translate the avalanche of frequencies it receives via the senses (light frequencies, sound frequencies, etc.) into the concrete world of our perceptions. Encoding and decoding frequencies is precisely what a hologram does best.

Just as a hologram functions as a sort of lens, a translating device able to convert an apparently meaningless blur of frequencies into a coherent image, Pribram believes the brain also comprises a lens and uses holographic principles to mathematically convert the frequencies it receives through the senses into the inner world of our perceptions.

In short, Pribram believes our brains mathematically construct hard reality by relying on input from a frequency domain.

Okay. Let's translate all of this into simple English. According to Karl Pribram and the results of many scientific experiments, the human brain itself is a hologram. Its function is to receive holographic wave frequencies and translate them into the physical universe we see out there.

And now the fun begins....

I want to talk about two specific scientific experiments (out of many) that not only seem to prove Pribram's theory, but go beyond it to an amazing conclusion. The first began in the 1970's with a researcher in the physiology department of the University of California, San Francisco, 'Dr. Benjamin Libet.'⁽³⁾ Put very simply, Libet would experiment with brain surgery patients during their operations. The patients' brains were exposed and they were fully conscious, having received only local anaesthetic. Libet would, for example, stimulate the patients' little finger on one hand (like a pin prick) and ask the patients to tell him when they felt it. Then he would stimulate the area of the brain associated with that little finger, and ask the patients to tell him when they felt that as well.

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Before I tell you what he discovered, we need to understand how we feel things, like a pin prick. The stimulus (pin prick) is transmitted from the location on the body where it happened to the brain, and then the brain lets us know about the sensation. Technically, we don't actually feel things where they happen; we feel them in the brain. So it would make sense that if you stimulate someone's little finger, it would take time (fractions of a second) for the nerves to move that sensation to the brain where it would be felt, since the physical body is limited by space and time and nothing in the physical universe (according to Einstein) can travel faster than the speed of light.

Basically, it would take time for a stimulus on the little finger to get to the brain and for the person to then become aware of it. On the other hand, it would also make sense that if you stimulated the brain directly at the exact location where the little finger sends the sensation to be felt, the person would be aware of it immediately. In other words, there would be no time delay since the brain already has the information about the stimulus and only needs to alert the person to the sensation.

What Libet found, and others after him, was that the exact opposite was true! In fact, you will probably read many times in this book that the information we're getting from the scientific research in quantum physics is proving that the opposite of a lot of what we have always believed is true.

Libet's patients would tell him instantly (no time delay) when he stimulated their little finger, and yet there was a delay when he stimulated the brain directly. Libet was flabbergasted. He tried to find an explanation, as did many other scientists; and the prevailing theory became that time can travel backwards. It's called the 'Time Reversal Theory,' or 'Subjective Backward Referral,' or 'Antedating.' However, after trying to prove this and failing, Libet himself later said 'there appeared to be no neural mechanism that could be viewed as directly mediating or accounting for the subjective sensory referrals backward in time.'

In other words, there is no evidence in the brain for time reversal as the explanation for this phenomenon. For now, just file that information away and let's talk about another experiment.....This one started in the 1990's conducted by 'Dr. Dean Radin' (4) and other colleagues.

Dean Radin is a senior scientist at the Institute of Noetic Sciences, on the Adjunct Faculty at Sonoma State University, and part of the Distinguished Consulting Faculty at Saybrook Graduate School and Research Center. He earned an undergraduate degree in electrical engineering from the University of Massachusetts Amherst, and both a master's degree in electrical engineering and a doctorate in educational psychology from the University of Illinois at Urbana-Champaign.

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He worked at AT&T Bell Labs and GTE Labs, mainly on human factors of advanced telecommunications products and services, and then held appointments at Princeton University, Edinburgh University, University of Nevada, Las Vegas, SRI International, Interval Research Corporation, and the Boundary Institute.

I say all that because Radin's research is admittedly not widely accepted by the 'Mainstream Scientific Community,' which is why you may have never heard of it, although his credentials are beyond question. Here's why his results are so hard for some scientists to swallow.....Radin would hook a person up to various machines to measure a number of different bodily responses, such as heart rate, EKG, skin conductants, the amount of blood in the fingertip, and respiration.

The person then sits in front of a computer screen with a button in their hand. They're told to press the button whenever they're ready, and five seconds later the computer will randomly select a picture and display it on the screen. There are two different types of pictures the computer can choose from. One group of pictures will evoke an emotional response in normal people – like a picture of violence, or war, or rape, or ugliness, or the Twin Towers coming down on 9/11. The other group of pictures are designed to be neutral, to normally not have any emotional impact when viewed, like a scene of a city street in Anytown.

We already know what happens in the body when people see an emotional image – what happens to their heart rate, to their EKG, skin conductants, the amount of blood in the fingertip, and respiration. They spike. We also know what happens in the body when people see a neutral (non-emotional) image. They remain calm.

When the person in this experiment pushes the button, the computer has not yet chosen which picture to display, or from which group, and will not make that decision until five seconds later when it immediately puts the picture on the screen.

Now here's the amazing thing: The person's bodily responses being measured would occur before the computer chose the picture and displayed it on the screen. In other words, the person's heart rate, EKG, skin conductants, the amount of blood in the fingertip, and respiration would all spike prior to the picture coming up if the picture were an emotional picture, and the bodily responses would all remain calm if the picture about to appear would be neutral.

To repeat, all of these bodily responses (or lack of bodily responses) would occur before the computer had even chosen which picture to put on the screen.

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The only conclusion that makes any sense is that the brain knows what picture is coming before the person is aware of it – indeed, before the computer has even chosen which picture to display – and the body is responding accordingly!

There have been other studies that have shown that when people are beginning to move a hand, or beginning to say something, there is actually activity in certain nerve cells of the brain even before they become consciously aware of what they're trying to do.

What does all this mean?

Before I answer that question, I have to introduce one last scientific concept called 'Occam's Razor,' (5) a principle that's been hanging around for almost seven-hundred years. It is often paraphrased as, 'All other things being equal, the simplest solution is the best,' although that's technically not the correct interpretation of Occam's Razor. It is also called the scientific principle of parsimony, which is a preference for the least complex explanation for an observation. The general rule is that the best answer requires the least number of assumptions and postulates the fewest entities.

There have been many different attempts to explain the results of these brain experiments, by as many different scientists. But the simplest and most logical explanation (the one that seems to satisfy Occam's Razor the best) is that the brain knows what is going to happen, before it happens out there in the physical universe.

The sequence, appears to show that the brain receives holographic wave information, and then sends it out there, creating a physical universe for the person to perceive and experience.

For example, in the Libet experiments, the brain knew the little finger was going to be stimulated before the actual stimulation took place, and therefore there was no time delay for the person to become aware of it.

However, when the brain was stimulated directly (as if a new hologram was being downloaded to it) it took time for the brain to send the sensation out to the little finger and bring it back to the brain to be perceived.

In Radin's experiments, the only thing that makes sense is that the brain knew what picture would appear because it was creating the reality that was about to happen, not simply responding to a reality after it happened.

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*Let me repeat that, because it is so critical to understanding how the holographic Universe works..... **the brain knew what picture would appear because it was creating the reality that was about to happen, not simply responding to a reality after it happened!***

So let's put this together with Pribram's holographic brain model..... Pribram says 'the human brain is itself a hologram and it will mathematically construct hard reality by relying on input from a frequency domain.' Remember The Field? The Field is Pribram's frequency domain (an infinite number of possibilities existing as waves of frequencies).

So Pribram is saying the brain receives wave frequencies from 'The Field,' which it then translates into hard reality (what we normally call the physical universe). In fact, all these experiments suggest your brain receives a hologram in wave frequencies from 'The Field,' collapses the wave function and converts them into particles to create physical reality and then sends that reality out there for you to experience.

It means, first of all, the human brain is the observer that collapses the wave function that I talked about in chapter five, since quantum physics says it is the observer that changes an electron from a wave into a particle. Put more simply, it's the brain that takes those wavy 3-D pictures.....and converts them into something we can see. It also means our senses (seeing, hearing, tasting, smelling, touching, etc.) are not really sensing some independent reality out there, but in fact are projecting that reality so it appears to be out there. In addition to being receivers, then, our eyes are projectors, since your brain knows what you are about to experience before you perceive it with your senses.

It appears that, once our brain converts the wave frequencies from 'The Field,' it projects them out there and makes it appear we are surrounded by a total immersion movie. Then, and only then, our senses read what has been projected, out there and bring that information back to the brain. David Bohm had suggested that were we to view the cosmos without the lenses that outfit our telescopes; the universe would appear to us as a hologram.

Pribram extended this insight by noting that were we deprived of the lenses of our eyes and the lens-like processes of our other sensory receptors, we would be immersed in holographic experiences.

I don't think anyone knows exactly how this works right now, but I feel confident as the research in quantum physics continues, someone will discover the process. Meanwhile, we have been given a big clue (one of those hints I talked about in the last chapter) in the form of the modern computer.

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Most computers currently use what is called binary code, which is made up of nothing but zeros and ones. If you look at the zeros and ones themselves, they look random and chaotic, like the 3-D pictures. But inside every computer is a CPU (a central processing unit) that acts as the brain of the computer. This CPU receives the binary code in sequences of zero's and ones, translates that binary code, and projects the results onto a computer screen where we can see it in a form that makes sense to us. A computer also has its own sensory perceptions, which include things like a mouse, a touch screen, a microphone, a video camera, etc. When we interact with the computer through one of its senses (like clicking the mouse) that message gets sent back to the CPU for further processing.

Therefore, in the same way a computer's CPU receives its binary code, translates it, projects the results onto a screen, and then processes the inputs that come back through the mouse and other sensory perceptions, our human brain receives wave frequencies from 'The Field,' translates them into particles by collapsing the wave function, projects the results out there and then processes the inputs that come back through our own sensory perceptions.

I invite you to try an experiment yourself. Go outside, or just look around wherever you are, and imagine for a moment you are not looking at some independent or objective reality out there, but you are projecting that reality out there much in the same way a projector puts a movie onto the theatre screen. If the holographic brain model is taken to its logical conclusions, it opens the door on the possibility that objective reality (the world of coffee cups, mountain vistas, elm trees, and table lamps) might not even exist... ..Is it possible that what is out there is really a vast, resonating symphony of wave forms, a frequency domain that is transformed into the world as we know it only after it enters our brain?

David Bohm said 'the tangible reality of our everyday lives is really a kind of illusion, like a holographic image.

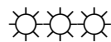
Underlying it is a deeper order of existence, a vast and more primary level of reality that gives birth to all the objects and appearances of our physical world in much the same way that a piece of holographic film gives birth to a hologram.

If the concreteness of the world is but a secondary reality, and what is out there is actually a holographic blur of frequencies, and if the brain is also a hologram and only processes some of the frequencies out of this blur, what becomes of objective reality? Put quite simply, it ceases to exist. Although we may think we are physical beings moving through a physical world, this is an illusion. We are really receivers floating through a kaleidoscopic sea of frequency.'

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In other words, as Fred Alan Wolf and Lynne McTaggart both say, ‘There is no out there out there, independent of what is going on in here.’ ‘What is out there,’ says Michael Talbot ‘is a vast ocean of waves and frequencies, and reality looks concrete to us only because our brains are able to take this holographic blur and convert it into the sticks and stones and other familiar objects that make up our world.’

‘What is real? How do you define real? If you’re talking about what you can feel, what you can smell, what you can taste and see, then real is simply electrical signals interpreted by your brain’ (Morpheus, from The Matrix).

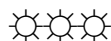


*Time to sum all of this up in a nice neat little paragraph.....**What we have always thought of as our life, our reality, is not real (according to quantum physics) but actually a holographic 3D movie we have been immersed in, whose wave frequencies have been downloaded from ‘The Field’ to our brain, where they are translated into particles located in space and time and projected out there for us to perceive through our senses.***

What this means is that there is no independent, objective reality out there, but a wholly subjective reality created totally dependent on what’s in here. In short, there is no out there - out there!

There is evidence to suggest that our world and everything in it (from snowflakes to maple trees to falling stars and spinning electrons) are only ghostly images, projections from a level of reality so beyond our own that it is literally beyond both space and time.

Even ‘Einstein’ (6) is reported to have said, ‘Reality is merely an illusion, albeit a very persistent one.’ This is the only radical thinking that you need to do. But it is so radical, it is so difficult, because our tendency is that the world is already out there, independent of my experience. It is not. Quantum Physics has been so clear about it.”



My Impression On Above Chapter: ‘Seeing What Isn’t Really There’

My experience of a tree is nothing like the tree itself. The colours we see are not really there (not there in the physical world, that is).

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Light reflected from the tree is composed of many different wavelengths, with most of the energy focused in what we call the green part of the '*Visible Spectrum*.' (7) The cells in the eye detect how much light there is in three different parts of the spectrum (*the three primary colours*); and this information is then sent to the brain. But all that is passed on are '*Electro-Chemical Impulses* ;' (8) there is no colour here. The green I see is a quality created in consciousness. *It exists only in the mind.*

Similarly with sound, *what I hear are qualities created in the mind.* When the seventeenth century Irish theologian '*Bishop Berkeley*' (9) argued that only what is perceived exists, a debate ensued as to whether a tree falling in a forest made a sound if no one was there to hear it. ***The answer is no. There is no sound in the physical reality; vibrations of the air molecules, yes, but not sound. The sound itself exists only in the mind of the perceiver (whether that perceiver is a human being, a deer, a bird, or an ant).***

The same is true of all other sensory qualities. Molecules released from the tree's bark reach '*Chemical Receptors*' (10) in the nose, leading to the perception of the smell of certain sap or resin. We imagine the smell is in the air; but it is not. *That again is a construction in the mind.* We may be able to isolate the combination of molecules involved, and even synthesise them to recreate the same sensation, but the aroma itself is a quality that exists only in the mind.

Even our perception of distance is a construction of the mind. Light falling on the retina of the eye creates a flat image; it gives no indication of how far away things are. The brain estimates distance by taking into account information from several sources. It analyses slight differences between the images from the left and right eyes (*the stereoscopic effect*), and integrates this with information about where the eyes are focused, relative movements of objects, and previous experience as to the likely size of things.

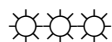
From this data it calculates that the tree is fifty metres away. A three-dimensional image of the world is then created with the tree placed out there in that world. *Yet, however real it may seem the quality of space and distance that we experience out there is actually a creation of the mind.*

FOOTNOTES

1. *Wikipedia* – Dr. Karl Pribram;
2. *Wikipedia* – Karl Lashley;
3. *Wikipedia* – Dr. Benjamin Libet;

The Meaning of Life & Who Is Your Infinite I?

4. *Wikipedia* – Dr. Dean Radin;
5. *Wikipedia* – Occam’s Razor;
6. *Wikipedia* – Einstein;
7. *Wikipedia* – Visible Spectrum;
8. *Wikipedia* – Electro-Chemical Impulses;
9. *Wikipedia* – Bishop Berkeley; and
10. *Wikipedia* – Chemical Receptors.

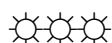


Chapter 15

Surrender – Jed McKenna

“To surrender is to relinquish the illusion of control, which initiates the death part of the death/rebirth process, which is the transition from the bondage of the womb-like segregated state to the freedom of the ever-expanding integrated state. No faith or belief is required to accomplish this act of surrender, only clear-seeing. When one begins to understand ego and fear for what they really are, then this process becomes as easy and natural as dropping a heavy weight.

Sadly, owing to the faux-surrender popularised by pop Christianity, jailhouse conversions and twelve step programs, this vital and necessary growth stage has fallen into disrepute and is widely scorned as the desperate act of the stupid, the frightened and the weak. This is a clear example of how Maya operates in the world”.



My Impression On Above Chapter: ‘The Letting Go Of Wanting’

This letting go of ‘*Wanting*’ (1) is something I am still frequently encountering along me journey. The problem with wanting something is that ‘*I*’ (2) may then try to control events and circumstances (*and, not infrequently, other people*) in order to make the world turn out the way I think it should. But often I do not know my own best interests. *When I do let go of my attachments, and stop trying to control my circumstances, I frequently find events turn out even better than they would have, had my own plans come to fruition.*

The Meaning of Life & Who Is Your Infinite I?

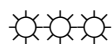
FOOTNOTES

1. *Wikipedia – Wanting; and*
2. *Wikipedia – I.*



Chapter 16 ***The Process – Stephen Davis***

“Different ‘scouts’ have different methods for processing the holographic experiences created for you in the cocoon by your ‘Infinite I,’ and I doubt there’s a right or wrong way, or just one way. There’s no question there’s only one place to end up – as a Butterfly. But there may be as many ways to emerge from the cocoon as there are routes across the Rocky Mountains to the Pacific Ocean. It might be helpful to look at a couple methods used by other scouts to give you a clue about where and how to find what works for you.



Robert Scheinfeld, whom I have called my mentor, came up with a process that goes something like this.....

1. *Remind yourself it isn’t real;*
2. *Dive right smack into the middle of it;*
3. *Feel the discomfort energy fully;*
4. *When it reaches a peak, call it what it is and tell the truth about it;*
5. *Reclaim your power from the creation; and*
6. *Express appreciation.*

In other words, as you continue with your life, immersed in the movies in your cocoon, there will be times when an experience brings you less than total joy – discomfort Robert calls it, which includes mental discomfort as well as physical and emotional discomfort, all the way from a slight emotional reaction to intense pain and suffering. The easiest way to spot this is that you will wish something about your present hologram would change, because you don’t like some part (or all) of it very much.

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Let's be very clear and specific about what we mean by discomfort. Physical discomfort should be fairly obvious, ranging from 'Ouch!' to severe and debilitating pain. Emotional or 'Mental Discomfort,' (1) on the other hand, can be a little more subtle.

'L. Ron Hubbard' (2) invented an emotional tone scale in which he lists a lot of the uncomfortable emotions we can feel from time to time, including (in part): anger, antagonism, anxiety, apathy, blame, covert hostility, despair, dying, fear, grief, hate, hiding, hopeless, hostility, no sympathy, pity, propitiation, regret, resentment, self-abasement, shame, sympathy, terror, total failure, unexpressed resentment, useless, victim.

I can think of some other feelings that could be considered as discomfort as well, such as bitterness, condemnation, condescension, depression, embarrassment, envy, exasperation, frustration, humiliation, impatience, indecision, indignation, intolerance, jealousy, mistrust, reproach, revenge, sadness, sarcasm, spite, worrying.

But we can make this very simple by saying discomfort is anything you feel that is less than total excitement, joy, and enthusiasm.

Whenever we feel one of these emotions, or physical pain, the first thing we do is judge it to be wrong, bad or undesirable (something we don't want to feel). Then we resist it. Then we assign power out there to the person, place, or thing that made us feel less than totally joyful. He, she, or it caused me to feel this way, whether it's an emotional upset or an upset stomach. In other words, we blame whatever is out there that did this to me. Then we try to change, fix, or improve that situation somehow.

Even those of us who have believed for years you create your own reality do this, whether we like to admit it or not, or whether we might think we're too enlightened for that. We do it anyway, in greater or lesser ways, if we're really honest with ourselves; and rightfully so, because it's an intrinsic part of the first half of the human game which we played for so long and which led into more limitation.

In the cocoon you're going to have similar experiences to those from the first half of the game. Basically, you're going to find yourself immersed in movies with people, places, and things that make you feel discomfort from time to time. Some of the people you encounter, for example, might piss you off the same way they did the first time you met them (or the second time, or the umpteenth time).

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Rest assured this is not a hologram created by your 'Infinite I' in order to create more limitation in your life. This hologram is a gift to you from your 'Infinite I,' showing you exactly where you assigned power in the past to something out there and, most importantly, where that power still resides. It is your chance to respond differently to this hologram (to, in a sense, reclaim the power you gave away and rewrite the ending to this storyline). Whenever you feel this discomfort (whenever you have the slightest thought you wish something out there in your present experience would change) Robert says to run his process; so let's take a little closer look at it (again, Robert may or may not agree fully with some of my extended explanations).

- 1. Remind yourself it isn't real. Remember that you are immersed in a hologram, and by definition a hologram is not real. You only make it real if you assign it the power to be real and give it control over you.*
- 2. Dive right smack into the middle of it. This is the opposite of what we normally did in the first half of the human game. Whenever we would meet something out there that made us uncomfortable (pain and suffering, for example) we would try to get away from it, resist it, suppress it, change it, ignore it, drug it, deny it, hide from it, escape it, or otherwise make it go away.*

Robert says, on the other hand, to embrace it fully, to see it in all its glory, to invite it closer and get yourself into the middle of it as completely as possible.

- 3. Feel the discomfort energy fully. Rather than rushing through the process as soon as you feel the least little discomfort, let it build as much as possible. There's a very simple reason for this. What we want to do next, according to Robert, is reclaim the power we assigned out there in these holograms. In many cases, we have given a lot of power away to certain people, places, and things that resulted in our feeling less than joyful. In fact, it may take more than one experience in the second half of the human game to switch off that power flow; and the more we can get at one time, the faster and easier the process will be to reclaim it all.*

Therefore let the discomfort grow as much as possible to process as much as you can at one time; and then be prepared to do it again later, either with the same person, place, or thing, or a similar situation, until all the power you have placed out there has been turned off. (There are some workable techniques you might want to use to help the discomfort build, like focusing developed by 'Dr. Eugene Gendlin'). (3)

- 4. When it reaches a peak, call it what it is and tell the truth about it. When the discomfort has become as much as you can stand at that moment, it's time to honestly assess the situation and look for your judgments, beliefs, and opinions.*

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For example, is there someone or something in this experience you think is wrong or bad and should change or be different than it is? Who or what, specifically? And is that true? Is there a belief you hold causing the discomfort? Exactly what is it? And is it true?

Did you form an opinion that is now causing you discomfort in this experience? What is it, and is it really true? (It can help a lot to actually write these things down as you go through the process, at least in the beginning.) One of the things you don't ask is why this experience is happening to you. That's a distraction that has no relevance and will keep you from focusing on what does matter. Asking why is what everyone does inside the movie theatre, because it leads into more and more limitation; but inside the cocoon it's a useless concept. Maybe you will understand why or maybe not - it doesn't matter.

As the experiences in your cocoon continue, you might start to see patterns in your life that revolve around certain key judgments and beliefs and opinions. You can expect to have similar holograms appear that give you the opportunity to follow those patterns, perhaps back to the first time you formed that judgment, or adopted that belief, or created that opinion.

So calling it what it is means acknowledging and owning up to the fact that your discomfort is based on the judgments, beliefs, and opinions you formed as a reaction or response to this situation.

The truth about it is that no one and nothing out there is going to change to make you happier. You're the one who's going to have to change your reactions and responses to your experiences; you're the one who's going to have to take 100% responsibility for how you feel and your condition in life; you're the one who jumped into this uncomfortable hole, rather than being pushed or forced or tricked into it.

The truth about it is that no one can ever be a victim of anyone or anything at any time in any experience; likewise, there are no unwanted perpetrators. As long as you feel like you're a victim, you have assigned power out there that isn't real. The truth about it is that you have no power to change the experience or anyone or anything out there. The only power you have as a player is using your free will to change the way you react and respond to the holographic experiences created for you by your 'Infinite I.'

- 5. Reclaim your power from the creation. Reclaim is Robert's word, and I think it can be a little misleading. A player has no power; we didn't create the hologram to begin with. We definitely made the hologram real by assigning it power, but the power we assigned was as imaginary as the hologram itself.*

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Reclaiming your power also suggests that when you have finished with the process, you will have more power than before you started, by taking the power back you had assigned to the hologram – out there. This is also not true. What I prefer to say is that you disconnect or turn off the power you assigned to the hologram, like pulling the plug or turning off a light switch. It was your judgments, beliefs, and opinions that provided the power in the first place. Think of it this way..... In the first half of the human game, you entered a holographic experience and flipped a switch that lit it up and made it appear real. It's still there, fully illuminated, when you re-visit it in the second half (which is helpful, because you need it as bright as possible to clearly see the judgments, beliefs, and opinions that were your reactions and responses, and which became part of your false self, the personality construct, the Ego you have been thinking is you).

When you have finished processing that hologram, you simply unplug the power source or turn the light switch off. In the beginning, it helped to visualise myself doing that (if there are still judgments, beliefs, and opinions associated with that holographic experience – In other words, you didn't get them all the first time – the light won't go off completely and your 'Infinite I' will give you another opportunity later to run the process on the same or similar circumstances again).

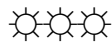
- 6. Express appreciation. Expressing appreciation is perhaps the most important step. Even if you don't like the experience you are having, do whatever possible to express appreciation to your 'Infinite I' for the experience – and especially thanks and appreciation to the person, place, or thing that was causing you the discomfort. After all, your 'Infinite I' has just given you the gift of showing you where you assigned power – out there in the past, and that's worthy of some appreciation; and the people, places, or things that caused your discomfort have given you the gift of expertly playing a role in your holographic movie to assist you in your process of becoming a Butterfly – definitely worthy of appreciation!*

I realise this may be difficult in the beginning; but in fact, you may soon be wanting other people, places, or things (who make you feel less than totally joyful) to show up in your holograms as much and as often as they can, just so you can see where you've assigned power – out there and reclaim it.

(For a more complete discussion of other people in your holographic experiences and the roles they play, please see chapter twenty-three, 'Other People,' in part three of this book).

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If you keep doing this process, you will eventually come too sincerely and completely appreciate each and every experience you have had, and all the people, places and things in it for the absolute perfection they represent.

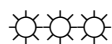


Remember what you're seeing out there causing you discomfort is just a total immersion movie. If you went to a play one night and were moved to tears by an emotional scene (let's say a woman who was dying of cancer, à la Love Story) you wouldn't blame the writer or director or the actors for making you feel bad. That's why you went to the play in the first place, to have an inner experience from the outer experience.

If you then went to the café next door after the play and saw the actress who played the part of the dying woman, I doubt you'd blame her for causing your discomfort, or consider yourself a victim of her performance, or ask her to change the way she plays her part. To the contrary, you'd probably praise her for doing such a good job to elicit your emotional response.

That's what Robert's Process is all about.....

Recognising we are immersed in an amazing '3D Holographic Movie' in order to have an inner experience from the outer experience, that our 'Infinite I' is writing and directing every scene of that movie down to the smallest detail, that there are actors playing their roles in our movies to which we are reacting and responding, that any discomfort we feel is based solely on our reactions and responses and the power we assigned – out there to the movie, that the only power we have is to change our reactions and responses if we are not happy with them, and then express our appreciation to the writer, director, and actors who did their job so well to show us the true source of our discomfort and give us the opportunity to write a new ending for ourselves.



I found Robert's process easy to do and very effective for the first little while inside my cocoon, and I recommend it (as I have explained it above) for all players new to their cocoon. At least it gets you started and produces some beneficial results in letting go of judgments, beliefs, and opinions.

In this chapter and the next, I want to give you a couple examples in some detail from my own life that might be helpful in better understanding this process. This first example contains virtually all of the elements I've just been discussing.....

The Meaning of Life & Who Is Your Infinite I?

I had been in my cocoon about six months and I was living with two-hundred good friends in an Intentional Community in southern Portugal called Tamera. One of my jobs for the community was running an evening café, which I totally enjoyed. It was a chance to see many friends from the community I wouldn't normally meet during the day, who would come to the café at night to relax and have fun. I loved creating a special atmosphere and energy for them, and serving them and treating them with popcorn and great music.

This café was a source of pride and pleasure for me, and I treasured it and protected it, which is why on this one particular evening I got very upset. There was one member of the community; I'll call her Betty, whom I had known for fifteen years, ever since the community of ZEGG in Germany. It wasn't that I didn't like Betty; I hardly gave her a thought. But I didn't enjoy her company, and I honestly don't know anyone who did. She seemed to always have this sour, angry and arrogant attitude that was simply not fun to be around. For some reason the community never kicked anyone out (at least not for being sour and angry and arrogant) so she was still there after fifteen years. Fortunately, I didn't have to see her a lot.

However, on this particular night of my café, Betty suddenly drove her car onto the same gravel lot where I ran my café and parked it. Granted, the car was off to one side somewhat, so it didn't really bother my guests; but it was ugly sitting there, ruining the ambiance I worked so hard to create. Besides, there was a rule against parking cars in that location.

My first reaction was to assume Betty had just parked there temporarily since her room was close by and perhaps she had to unload something and would be back soon to move her car. But when ten minutes went by and the car was still there, getting uglier by the second and infecting the entire atmosphere, I went to her room to make sure she would move it. My very polite request was met with an antagonistic, 'Mind your own business!'

I was beginning to feel more and more uncomfortable. Pissed is the better word. I let another ten minutes go by and, when she hadn't moved the car, went back to her room and ordered her with all the authority I could muster to park it where it belonged.

She was in the middle of an angry diatribe about 'Who was I to tell her what to do' when I turned and walked away. She never did move the car. It sat there the entire night poisoning my carefully orchestrated Café ambiance. I was too busy at the time serving drinks and popcorn to have the time and space I needed to run the process, but I couldn't let myself look at the car or think about Betty or I would get seriously angry.

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As luck would have it, that particular night a female guest in the community fell and broke her leg and we had to call an ambulance. The way Betty's car was parked was blocking one of the main dirt roads the ambulance could use to get to the injured guest, so my indignation at her refusal to move it suddenly gained legitimacy. It was no longer just my personal desire to have the car gone from my beloved café; it was now interfering with a serious medical emergency, which is one of the reasons why there was a rule against parking there. So I went back to Betty's room and told her to move her car one more time before the ambulance arrived. She didn't. That was Betty. (The ambulance eventually found another route to get to the injured patient).

The next morning I allowed myself to let the discomfort – the anger I felt – come back up. I wanted to make Betty wrong. I blamed her for ruining one of my greatest pleasures at the time, my café night. I knew if she would only change what she was doing, I would be a lot happier! So I began running Robert's Process, (or at least my version of it), and I reminded myself that the discomfort was a red flag pointing to where I had assigned power to this Hologram to make it seem real; and I let the discomfort build and build inside me until I was feeling it full force.

I had long since stopped asking why this had happened. I knew why, or I knew the only reason that counted for anything: my 'Infinite I' was trying to help me by showing me something. So I didn't waste time speculating about the reason I had this experience. Instead I reminded myself none of it was real, that this was a holographic experience created specifically for me by my 'Infinite I' as a gift on my path toward self-realisation. I had done this enough by this time that it only took five seconds before I knew with certainty this was true. I just didn't know what was inside the gift wrapping yet. I admitted to myself I felt like a victim, that I believed Betty had interfered with the pleasure I got from my café, and that I was judging Betty for being wrong for what she had done.

I even had a great justification for my judgment in the form an ambulance that needed the right of way. In fact, I could have found a lot of support from other members of the community about how right I was and how wrong Betty was.....

But That Road Leads Nowhere.

Instead I decided to let go of all my judgments and stop blaming Betty, recognising instead she was simply reading a movie script my 'Infinite I' had written for me. This had nothing to do with her and everything to do with me. Betty's behaviour was not wrong at all; in fact, she had performed her part in my movie with great expertise. How could I possibly blame her for that?

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I also realised I believed she should follow the rules and that it was my place to make her do that; and my opinion was that she didn't even belong in this community, much less in my hologram! My anger then extended to the whole community for not kicking her out sooner.

The truth of it was that I had given Betty the power to ruin the total joy I got from running my café, and it had been my reaction and response to Betty that created my discomfort, not anything Betty did or said. More importantly, they were reactions and responses I had full control over through my own free will and could change in an instant. So I consciously reclaimed all the power I had given to Betty and to the incident itself to make it real; or at least that's the way Scheinfeld would say it.

As I said earlier, I think in terms of turning off the power source to the Hologram, of flipping the switch. By the time I had done all this, and it only took a few minutes, all my discomfort was gone, and I was feeling enormous appreciation to my 'Infinite I' for the experience (thankful for the opportunity to see where I had formed judgments, beliefs and opinions I no longer wanted to hold).

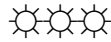
But more importantly, I was deeply and sincerely appreciative to Betty for having played her part so well, for having been willing to accept that role in my holographic experience, and for not giving in to my authority but playing the scene out in its entirety. In fact, I was feeling such appreciation that I wanted to go to Betty and hug her and thank her and ask her, please, to continue playing these kinds of parts in my movies so I could uncover other places where I may have judged and blamed and given away my power (In the end I didn't actually go to Betty and hug and thank her. How do you say to someone, 'You did such a great performance in my movie last night. Thank you, sincerely, and please continue being the sour and angry and arrogant character you're playing so I can see if there are other situations like that where I have assigned power and made real.' I don't think she would have understood!).

After this process, Betty never parked her car there again, although I never asked her not to; and I no longer had any discomfort being in her presence. But here's a warning: You cannot run this process with the hope or expectation that by doing so, your experience will change.

In other words, you can't lie to yourself and fool your 'Infinite I' by letting go of your judgments and expressing your appreciation scheming that if you do, someone or something out there will change. It doesn't work that way, and the someone or something – out there won't change.

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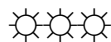
Your 'Infinite I' will keep creating experiences to show you where you assigned power and left it there until you honestly and completely accept the experience for exactly what it is and your role in it. In other words, someone or something – out there can only change when you no longer need or want anything in that holographic experience to be any different than it is; and then it doesn't matter to you whether it changes or not!



Before we leave this chapter, let me be very clear about one thing: This process is not about forgiveness, as wonderful and spiritual as most people consider that to be. It was not about me forgiving Betty; and you are not trying to get to the point of being able to forgive someone for what they did. In most cases, forgiveness implies a judgment still exists that a person did something wrong for which you are forgiving them. If that's as far as you get, you haven't finished the process!

On the other hand, 'A Course in Miracles' (4) says, 'forgiveness recognises what you thought your brother did to you has not occurred. It does not pardon sins and make them real. It sees there was no sin.'

That's their definition of forgiveness, and a most accurate one, if everyone could understand it that way. To put it simply, when you recognise the other person never did anything to you at all for which they need to be forgiven, you will be on your way; and when you actually arrive at the point of sincerely and enthusiastically expressing your appreciation to them for what they did (for the role they played so well in your hologram) you will have arrived!



My Impression On Above Chapter: 'Why I?'

It is a quirk of the English language that the word for the 'Self' (5) is the shortest word (*the letter 'I'*). In the English language, the letter 'I' is also the simplest letter (*just a single stroke of the pen*).

The self is beyond definitions, without attributes or form (*the simplest aspect of ourselves*). It is the innermost core of our being, the centre of our consciousness, the foundation of all experience.

The self has two aspects. There is the 'Pure Self' (6) (*the faculty of consciousness common to all minds*) and there is the 'Individual Self' (7) (*the localised manifestation of that essence as an individual*).

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Similarly there is 'I' and there is 'i.' The 'i' is a small 'I,' in which the wholeness of creation has become a mere point, placed above, out of reach. The individual self believes it is separate from its own essence. It lives under the illusion that it is no longer whole (*as if the gap in 'i' could cut itself from its 'I-Ness'*).

This simple stroke of the pen is also the number '1.' The self is the unity within, the one common thread to our experience. This is also reflected in our speech. When speaking of 'I' in a detached way, we say "one thinks; one feels; one does this or does that." Not only is the self an inner oneness, awareness of 'I' leads also to an awareness of one's oneness with creation. The unity within is also the unity without.

The self is the consciousness that sees the whole world of our experience. The inner 'I' is the inner eye. The eye is both an organ perception, and a 'Window into the Soul.'⁽⁸⁾ When we meet another eye to eye we are meeting 'I' to 'I.'

'I' is the great unknowable. We cannot describe or define 'I' in words. We can only describe and define the many forms 'I' takes (*I play, the many clothes I wear, the many things I do*). But none of these is what 'I' is. Yet, unknowable as it is, 'I' is undeniable. 'I-Ness,' consciousness, the existence of experience itself, is the one certainty behind all experience. Everything else is open to doubt. 'I' is the absolute truth.

'I' is my true name. Whatever labels others might call me; 'I' is what I call myself (*the self that lies behind all names and labels*). And 'I' is also what you call yourself. We all share the same inner name.

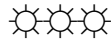
Since my innermost essence is the essence of all beings, and the essence of all creation, 'I' is also the name of my 'Infinite I' (God). My true name and the name of my 'Infinite I' are one. 'I' am the eye through which my 'Infinite I' sees the world.

FOOTNOTES

1. *Wikipedia* – Mental Discomfort;
2. *Wikipedia* – L. Ron Hubbard;
3. *Wikipedia* – Dr. Eugene Gendlin;
4. *Wikipedia* – A Course in Miracles;
5. *Wikipedia* – Self;
6. *Wikipedia* – Pure Self;

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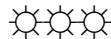
7. *Wikipedia* – Individual Self; and
8. *Wikipedia* – Soul.



Chapter 17

The Price of Truth – Jed McKenna

“The price of truth is everything. The price of truth is nothing. This is another way of stating the ‘Gateless Gate’ (1) paradox. From the unawakened side, the gate blocking one from enlightenment is enormous and impassable. ‘Delusion’ (2) fills one’s entire field of view because it resides prior to perception. Once delusion has been destroyed, we can see that it never really existed.”



My Impression On Above Chapter: ‘The Path is No Path’

Spiritual teachers with non-dual leanings often say that there is no path to enlightenment. There is nowhere to get to; you are already enlightened, you just do not know it. There is no need for a technique or practice; they will only keep your mind trapped in the illusion of ‘Relative Phenomena.’ (3) Do not meditate; do nothing.

There certainly is a profound truth embedded in such statements. When awakening occurs, there is the realisation that there really was nowhere else to get to, no higher state of consciousness to achieve. The world remains as it is, and your experience remains as it is. What shifts is your relationship to experience, or rather your non-relationship to it. The identification with a constructed sense of self is no longer there. You are not thinking, seeing, breathing (*thinking, seeing, and breathing are just occurring*).

It is obvious that it always was this way; but all our wanting, striving, clinging, avoiding, and self-identification obscured this simple fact. In this sense there is nothing to do.

So what is the concern we need to come to terms with? It is our doing that is the problem. When we let go of all attachments as to how things should or could be, we wake up to the truth of what is. Even the word enlightenment is misleading; it implies some other, higher, state of consciousness.

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This is what makes the statement “*you are already enlightened*” so confusing. *But to say you are already awake, but not awake to your own wakefulness, or you are already aware, but not fully aware of awareness, makes more sense.*

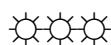
From the awakened perspective, it is true that there is nowhere to get to. This is why many teachers say: “*Do nothing. Stop. Don't meditate. Don't try and get somewhere other than where you already are. There is nowhere to go. There is nothing to do. There is no path.*” *And yet..... many of these teachers did tread a path.* Some spent years investigating the true nature of our apparent ‘I-Ness.’ Others followed a path of total surrender, or a ‘*Deep Deconstruction (4) of Experience.*’ My own glimpses of the truth have come in periods of meditation, when the mind is totally relaxed and still. *Then I see so clearly that there is nothing to do and nowhere to go.* And yet, if had not followed a path that allowed me to drop into a stillness and let go of my habitual mode of experience, I would not have fully appreciated this truth.

So from the unawake perspective (*which unfortunately is where I am some of the time, and probably the majority of you are most the time*) there are paths to follow. And, until such time as they are no longer needed, the paths that help the most are those that develop the skill of letting go, allowing the mind to relax, releasing all effort and not trying to get somewhere. So, do not meditate with intent to reach some ‘*Enlightened State of Being.*’ (5) *But do take time to let the doing mind die away, to sink into your own being.*

Take Time To Learn To Do Nothing!

FOOTNOTES

1. *Wikipedia* – Gateless Gate;
2. *Wikipedia* – Delusion;
3. *Wikipedia* – Relative Phenomena;
4. *Wikipedia* – Deep Deconstruction; and
5. *Wikipedia* – Enlightened State of Being.



The Meaning of Life & Who Is Your Infinite I?

Chapter 18

On Becoming a Butterfly – Stephen Davis

“I have run Robert’s process hundreds of times on this body egg over the last two years and uncovered a number of judgments, beliefs and opinions. For example, as a result of my Christian upbringing as a human child and later beliefs in new age spiritual theories as a human adult, I judged the body itself to be bad, that it was wrong (unspiritual) to have a body in the first place. I always thought I’d be better off without a body, that it was more of a hindrance than a gift, something to rise above, an indication I had dropped down a level or two from my innately immortal soul.

After my car accident I gained a lot of weight because I couldn’t move easily or exercise; and eating good food is one of my great pleasures in life. Eating without exercise; not a beneficial combination. So I still carry some of that extra weight, and I think of my body as fat (and I say that, unfortunately, with shame and as a judgment and not just a statement of fact). In short, I cannot yet express full and sincere appreciation for my body the way it is, or even for having a body at all. Clearly there are more judgments, beliefs, and opinions for me to process in this egg.

I have uncovered some of the fears associated with my body as well. One is the fear that if I don’t have a perfectly healthy body, people are going to discount the scouting information I am offering. I’ve done exactly that myself in the past, especially in judgment of all the celibate holy men and teachers and gurus and saints: How can he talk about world peace when he can’t even create a peaceful relationship with a woman?

So in my mind I hear people saying, ‘How can he talk about serenity of being if he’s in pain and can’t even heal his own body?’ A lot of this also has to do with vanity. I admit I’m vain; it’s one of the layers of my Ego I haven’t fully gotten rid of yet. I have always taken pride in my appearance, probably too much pride. I still like it when people tell me I look ten years younger than I actually am.

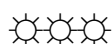
I had fun signing autographs when I was a ‘star drummer’ in my twenties; I enjoyed being asked for my autograph when I was in my thirties by people who thought I was Tom Selleck, and then again in my fifties by people who thought I was Kenny Rogers; and for years I was sure Carly Simon was talking about me in her song (your so vain)! Another fear I uncovered had to do with dying.

When I wrote in the last chapter, ‘I have no fear of death,’ this is true. Ever since I started believing in ‘Reincarnation’ (1) over fifty years ago, I have not feared death; but I was still afraid of dying, still resisted a long, drawn-out and painful death. When my ‘Infinite I’ decides it had finished with me as its player, I prayed I want to go quickly.

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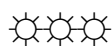
I watched live with great empathy as people jumped out of the World Trade Towers on September 11th and fell one-hundred stories to their certain death. I could feel the choice they made not to stay inside and slowly burn alive, but to end it quickly and painlessly. That's how I wanted to go. So as long as the judgments about my body and the resistance remain, the pain will too. I know that; and even though I have done a lot of work on this body egg, there is obviously stuff left inside to process.

In the meantime, I am doing my best to appreciate the pain, to thank my 'Infinite I' for the gift, for the opportunity the pain gives me to process all these judgments, beliefs, opinions, and fears, and let go of the associated layers of the Ego. I have honestly gotten to the point where I don't want the pain to leave until I've finished processing whatever is there inside the egg.



In the last couple of weeks, since I started working on this chapter and processing the pain, I have run into one of the most key beliefs about the body, and about life in general: the belief in the 'Law of Cause and Effect;' (2) and it's powerful (a very core belief for everyone in this holographic human game, it appears).

But it's too early in my process to say much more than the so-called law of cause and effect is simply another belief system formed inside the movie theatre and a function of the hologram itself, like 'Space and Time.' (3) Clearly the diabetes associated with one of the multiple personalities discussed in the last chapter is not caused by some malfunction in the body, since it disappears as soon as a different personality takes over! However I'm not prepared at this point to give a scouting report on the law of cause and effect. That, it seems, will have to wait, and may be the subject of another book altogether (the final stages of my cocoon).



Meanwhile, since I know all pain is the result of judgment and resistance, I have to ask: What am I resisting? Becoming a Butterfly? Yes, truth be told, I am. It doesn't feel like it has anything to do with fear of being a Butterfly, however; or at least I can't see it that way. When I think of being a Butterfly, sailing around on my beautiful catamaran, it is a most wonderful picture full of excitement and joy, with no twinge of fear I can find. I look forward to it with great anticipation.

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I am also not aware of any lingering fear of non-existence. But just as it's possible not to be afraid of death and still be afraid of dying, perhaps buried very deep is the fear of the final stages of the cocoon, of not knowing what becoming a Butterfly would mean in my relationship to the people I love (my children and grandchildren, most specifically). (I know they're not real, but I love them anyway!) Am I really ready to let go of everything, unconditionally, if that what's required?

One of the problems is that other scouts who could provide any clue of what is required in the final stages of the cocoon (especially in relationship to other players whom I care for so much) are few and far between. Jed McKenna doesn't talk much about family or wife or kids.

He mentions having lunch with his sister..... 'Visiting your sister and having lunch shouldn't be a confusing ordeal, but it is. Is she really my sister? What does that mean? We share some history and acquaintances, such as childhood and parents. Are my parents really my parents? Genetically they are related to my body, but the person who lived my childhood is no longer here. The past I share with this person is about as real and important to me as if I'd read it in a brochure..... I'm an actor playing a role for which I feel no connection and have no motivation..... Actually, it's not really confusing. I possess not the least shred of doubt about who and what I am.

The tricky thing is that who and what I am is not related to this pretty, professional, salad-eating woman across from me... I have some residual fondness for my sister and if she died I'd be saddened to think that she was no longer in the world, but the simple fact is that our former relationship no longer exists. Okay, so why am I telling you this? Because that's what I do. I try to hold this enlightenment thing up for display and this seems like an interesting aspect of the whole deal. How do you relate to the people who were most important to you before awakening from the dream of the segregated self?'

That's not very encouraging. The last time I saw Robert Scheinfeld he had a wonderful family and what looked to be a very close and loving relationship with his wife and two children. Then he talked about a dark night of the soul that involved his family, so I'm not exactly sure of that situation.

It doesn't matter, though, because I don't think of Robert as a scout who's close to becoming a Butterfly, as I will explain in chapter thirty-three in part three of this book. Jesus may have been a scout; he may even have become a Butterfly. I find the all 'Egoric' (4) symbols of his life, especially his crucifixion (the death of the caterpillar) and his emergence from the cave (his cocoon) three days later, to be fascinating; but that will have to wait until the next book.

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The point is that all the evidence suggests Jesus had a wife and child; but that after he became a butterfly he never saw them again, since they went to the south of France and he went to live (and finally die) in a community in Kashmir.

There may be other scouts who have maintained so-called normal family relationships with ones they loved after they transitioned into a Butterfly, but I don't know their stories.

So there is the chance that once you complete your transformation into a Butterfly, real communication with players in the cocoon or the movie theatre is no longer possible, which is why we don't hear from any Butterflies or read their books.

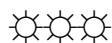
It may be that you have to take the last step in the cocoon on total faith, without anyone to let you know what it's like, as Harrison Ford did in Indiana Jones and the Last Crusade when he had to step out from a canyon wall and risk falling into a deep gorge, not knowing there was a camouflaged bridge that would take him across to the other side.

So whether it's out of fear or excitement, I have to admit I've had the thought I would like to postpone my final transformation into a Butterfly and stay where I am in the cocoon for a while. Perhaps this is my own thought; perhaps it has been put there as part of a hologram by my 'Infinite I.' I don't know yet. However, I am excited and very curious about a game I see developing, if I'm reading the ripples in the universe correctly.

I have a lot of friends, and am witnessing many thousands more human adults who seem ready to break out of the movie theatre and transform into Butterflies. The situation in the earth environment also appears to be getting more intense, like a rubber band being stretched to its limits before it breaks.

How much more pain and suffering and limitation and restriction is required before millions of players surrender, understand it is their own judgments and resistance causing that pain and suffering, and are willing to begin processing the false knowledge and layers of Ego that are part of life inside the movie theatre? I think it would be a cool game to play to see how many human adults can be encouraged to enter their cocoons and then guided safely through their transformation into a Butterfly. Everything that's needed is in place now for a mass exodus from the movie theatre, and the trail has been blazed.

There are even some hints and clues the earth (itself a player in the human game) might be ready to transform as well.



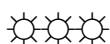
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There have been experiments done with rats, putting them in a water maze and observing them finding their way out. It seems each new generation of rats learned to escape quicker. After ten years, the latest generation of rats could escape ten times faster than the original rats.

Interestingly, rats of the same lineage in other areas of the world also escaped ten times faster, a phenomenon which cannot be explained by any localised instruments.

Perhaps I'm simply one of the first generation of rats to find their way to the Pacific Ocean, and perhaps those who come after me will find it much easier and faster. But it means I'm just a rat like everyone else; and I don't want to leave this book without paying tribute to all the rats who came before me and made my maze a little easier to navigate, and especially to all those other rats who died trying to find their way out of the water.

Then, maybe, if 'Rupert Sheldrake's' (5) theory of 'Morphic Resonance' (6) turns out to be correct, all the rats who come after me will escape ten times faster, without so many wrong turns, and this process will spread throughout the world until a critical mass is reached and all the rats turn into Butterflies. How much fun I have mixing metaphors!



What's it going to be like when I finally finish processing the layers of Ego with my body? All I can do is speculate, because I don't personally know anyone who has actually become a Butterfly. I know there must be some, but I have no idea who they are. Jed McKenna (whoever he might really be) claims he emerged from his cocoon and then..... 'I spent the next ten years trying to make sense of this new world; a non-world in which a 'Non-I' nevertheless seemed to reside. The waking dreamstate. It was like the world had turned from hard solidity into shimmering mirage.

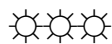
I could still see the world I had always known, but I could not find its substance. Whatever I reached out to touch, my hand passed through.

Whatever I thought about dissolved in my mind. Whoever I looked at, I saw through like vapour, myself included. I looked at my own character, and it was like a face you see in a cloud for a second before it's gone.

My reality now is the awakened, untruth-unrealised state, and it's the same for me as for anyone who comes to it. There are no masters or novices here. There are no teachings or beliefs; no Hindus or Buddhists or Jnanis or Advaitins; no masters or yogis or swamis; no discorporate entities or higher level energies or superior beings. Awake is awake. Everything else is everything else.'

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Keep peeling away layers of an onion and what do you have when you get through? Nothing. It isn't that you peel away the layers and finally get to the onion. You get to the no-onion. The same thing is true for the self. After peeling away all the layers of the Ego, you get to..... No-Self. Jed says it takes about ten years to get used to living as a no-self, to get accustomed to being awake from the dreamstate, to operate without false knowledge and a false Ego. I don't know about that, because I assume he's talking about living those ten years after emerging from his cocoon as a Butterfly. First, I'm not certain it's true he's a Butterfly; and secondly, I won't know until I get there. I do know it is a very different way to live (a very wonderful and joyful and peaceful and exciting way to live) and even where I am now takes some getting used to.



There were a lot of questions I had as I blazed this trail to the Pacific Ocean, and in the next part of this book I want to share some of the answers I came up with based on the information I found along the way. But before I go.....I began this book talking about Plato's Cave, that a human child is like a prisoner who is chained and can only see the wall in front of them; that a human child believes the shadows it sees on the wall are real; that when a human child realises it is not really chained at all, it gets up and walks to the back of the cave and sees the fire and the walkway that creates the shadows on the wall; that this new human adult begins to recognise that the shadows are not real; and that a few human adults will eventually walk through the door in the back of the cave and out of the cave entirely.

Then I switched metaphors and said this human adult, once through the door, will enter a cocoon, where it will undergo a process of transformation, letting go of its judgments, beliefs, opinions, fears, and layers of Ego that it believed itself to be as a caterpillar.

I have said I am near the end of my cocoon phase, standing at a point overlooking the Pacific Ocean, poised to become a Butterfly, and that anyone who wants to can join me here. I have achieved this serenity of being by a strong will and determination to find the truth, a lot of hard work, a lot of processing, and a lot of support from my 'Infinite I.'

I did it by following my discomfort (physical and emotional) to locate the judgments, beliefs, and opinions I had formed during my time inside the movie theatre. I did it by going further to expose my fears and embracing them, especially the fear of non-existence.

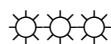
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I did it by identifying the layers of the Ego I had created and throwing them away, one by one, until there is virtually nothing left. I did it by letting go of the self that wasn't true and finding the no-self that was.

Anyone who wants to can stand where I am standing now. Anyone can reach the Pacific Ocean and emerge from their cocoon as a Butterfly. I am not special, I am not any better than anyone else, and I certainly am not any more enlightened. Enlightenment is a word that belongs inside the movie theatre, in the first half of the human game, since it automatically carries a judgment with it – a judgment that one state of being is better (more enlightened) than another.

I'm simply near the end of the rollercoaster ride, reporting back to those still going up the first hill and those just at the top ready to take the plunge, trying to give some clarity and encouragement about the ride to come and how much fun it can be. If you're still inside the movie theatre, my best advice would be to realise it's just a game, that it isn't real, and (now that you know the true source and reason for all your drama and conflict and pain and suffering) to let go of your resistance and relax and learn to appreciate and enjoy every moment of every experience you're having.

Remember you're on a rollercoaster, and that going up that first hill is an essential part of the ride. The more you resist that hill, the more needless pain and suffering you will have. If you've walked out of the movie theatre and are starting off in your cocoon, hang on for the ride of your life; and if you meet me on the road, it means I'm still playing the scout. So kill me, and then go further.”



My Impression On Above Chapter: ‘Our Final Exam’

In the past, greater awareness of the true self was deemed important for personal well-being. Today the game has changed; it is now imperative for our collective survival. Our knowledge of the external world has been growing at an accelerating pace, bringing with it an unprecedented ability to modify and manipulate our surroundings. The technologies we now have at our disposal have amplified this potential so much that we can now create almost anything we dream of.

Our knowledge of the inner realms, however, has developed much more slowly. We are probably as prone to the failings of a limited sense of self as were people two thousand years ago. *This is the source of our problems.*

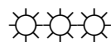
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Advanced technology may have amplified our capacity to control our environment, but it has also amplified the shortcomings of our partially developed consciousness.

Driven by the dictates of our belief that inner well-being depends upon external circumstances, we have misused our newfound powers, plundering and poisoning the planet. We have reached what 'Buckminster Fuller' (7) called our 'Final Evolutionary Exam.' The questions before us are simple: Can we move beyond this limited mode of consciousness? Can we let go of our illusions, discover who we really are, and find the wisdom we so desperately need?

FOOTNOTES

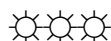
1. *Wikipedia* – Reincarnation;
2. *Wikipedia* – Law of Cause and Effect;
3. *Wikipedia* – Space and Time;
4. *Wikipedia* – Egoric;
5. *Wikipedia* – Rupert Sheldrake's;
6. *Wikipedia* – Morphic Resonance; and
7. *Wikipedia* – Buckminster Fuller.



Chapter 19 **Ignorance – Jed McKenna**

“There are two kinds of ignorance. One is the relatively benign kind where we don't know or understand something. This kind is not usually a big troublemaker. If you don't know how to change the oil in your car, you hire someone to do it. If you don't know how to make lasagne, you buy a cookbook. If you don't know how to skydive, you don't jump out of aeroplanes.

The other kind of ignorance is the perniciously debilitating kind. It's the kind where we think we know something we don't know, or that we understand something we don't understand. The former type of ignorance is what most spiritual aspirants waste their lives trying to address, never realising that it's the latter that enslaves them.”



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My Impression On Above Chapter: ‘Paradigm Shift’

The term Paradigm has become common terminology over recent years, and almost everywhere you go these days people are talking of “*Paradigm Shifts*” (1) (in science, economics, business, world affairs). As often happens, the popularisation of the notion has resulted in a diluting of its original meaning, and since the concept plays an important part in what follows, it is worth briefly recapping the principal features of a paradigm shift.

‘Kuhn’ (2) used the word paradigm to refer to the set of beliefs and assumptions that constitute a particular worldview. A paradigm can be thought of as a super-theory, the mental lens through which scientists look at the world.

‘Quantum Theory,’ ‘Darwin’s Theory of Evolution’ (3) and the ‘Psychoanalytic Theory’ (4) of the unconscious mind are all examples of paradigms in particular scientific disciplines.

Kuhn was particularly interested in the processes by which paradigms changed. In his seminal work, ‘*The Structure of Scientific Revolutions*,’ he showed that science does not always progress through a series of steady steps, but from time to time it makes relatively sudden shifts to radically new paradigms.

For as long as the prevailing model accounts for all the data within a given field, it is accepted as the truth. Over time, however, anomalies may be discovered that cannot be easily explained by the current model (*the anomaly for the geocentric model of the universe was the uneven motion of the planets*). At first the anomalies are ignored or rejected as erroneous.

Later, when they can no longer be so easily dismissed, attempts are made to incorporate them in some way (*often clumsily*), into the existing paradigm (*witness the epicycles of mediaeval astronomers*).

From time to time, some brave soul may challenge the assumptions behind the existing worldview and propose a radical new model of reality that can account for the anomalies. More often than not, however, the new models are rejected, and often ridiculed, by the establishment. It is easy for us today to pour scorn on the way the establishment refused to consider the ‘*Copernican Theory*.’ (5) It is easy because we have been born into a world in which the ‘*Heliocentric View of Reality*’ (6) is the accepted truth. *But four hundred years ago you would have been brought up to believe in a very different model of reality.* Not only was this worldview an article of faith, it was confirmed by experience.

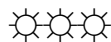
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One had only to look up to see that the sun was moving across the sky each day, while the earth remained as still as could be. To suggest otherwise would have seemed ludicrous.

The new paradigm gradually gains acceptance as it shows it is able to explain the anomalies in a straightforward way (*the retrograde motion of the planets is just a consequence of the relative motion of the earth to the planets*), and successfully predict and account for future observations. It then takes over as the dominating belief; until, that is, anomalies arise that this new model cannot account for, and another shift is triggered (*as happened when ‘Newton’s Laws’ (7) were unable to explain the apparent constancy of the speed of light*).

FOOTNOTES

1. *Wikipedia* – Paradigm Shifts;
2. *Wikipedia* – Kuhn;
3. *Wikipedia* – Darwin’s Theory of Evolution;
4. *Wikipedia* – Psychoanalytic Theory;
5. *Wikipedia* – Copernican Theory;
6. *Wikipedia* – Heliocentric View of Reality; and
7. *Wikipedia* – Newton’s Laws.



Chapter 20 **Beliefs & Opinions – Stephen Davis**

“Dr. Bruce Lipton **(1)** began his scientific career as a cell biologist. He received his Ph.D. from the University of Virginia at Charlottesville before joining the Department of Anatomy at the University of Wisconsin’s School of Medicine in 1973, where his research on muscular dystrophy focused on the molecular mechanisms controlling cell behaviour. In 1982, Dr. Lipton began examining the principles of Quantum Physics and how they might be integrated into his understanding of the cell’s information processing systems. In the process he discovered that the brain of a cell is not in the nucleus (which is what I was taught in school), but in the membrane – the outer surface, or skin of the cell.

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His research at Stanford University's School of Medicine, between 1987 and 1992, revealed that the environment, operating through the membrane, controlled the behaviour and physiology of the cell. His discoveries, which ran counter to the established scientific view that life is controlled by the genes, gave rise to one of today's most important fields of study, 'The Science of Epigenetics'.⁽²⁾ Many subsequent papers by other researchers have since validated his concepts and ideas.

Epigenetics is to biology what quantum physics was to physics; it has turned our age-old understanding of biology upside down; or, as I've put it many times already, the opposite of what we have always believed is true. From epigenetics, we now know our perception of the environment controls our DNA, not the other way around!

Bruce is a brilliant man and a good friend. Unfortunately, he still believes what's out there (the human body in particular) is real; but despite that, through his bestselling book, 'The Biology of Belief,' and his live seminars called 'The Biology of Perception,' he offers some very important insights into the effects of beliefs on our lives. How we see life determines our behaviour, and since perceptions can be wrong, it is more accurate to say that beliefs control biology – what you believe creates your life.

The first example he offers is what is called the 'Placebo Effect'.⁽³⁾ It is normally used as a medical term, meaning a patient is given something neutral – like a sugar pill – and yet it makes them feel better. There is no chemical reason in the placebo for it to have any effect at all on the body, but it does somehow. That somehow is because the patient believes it will, and nothing else. It is the patient's belief that changes their biology and their behaviour. Statistics reveal that one-third of all medical healings are the result of the placebo effect.

But this placebo effect does not have to be limited to medicine or pills. In fact, it is in operation a lot of the time as we, the players, believe something (anything) is good for us that are actually neutral, and yet it makes us feel better. This, of course, is true for all homeopathic remedies as well. 'Homeopathy' ⁽⁴⁾ is still based on a belief that taking something from out there (natural though it might be) will have an effect in here.

The other side of the coin, and not nearly as well known, is the 'Nocebo Effect.' ⁽⁵⁾ This is when a patient (or a player) believes something, anything that is actually neutral is harmful to them; and it makes them feel bad or worse, when in fact there's nothing in the nocebo that can hurt them at all.

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If a doctor tells you that you have a certain disease, or the doctor tells you that you're going to die (and you believe the doctor because he's a professional), that belief can give you a certain disease or can cause you to die.

The most famous Nocebo currently is HIV. 'Dr. Peter Duesberg,' (6) member of the United States National Academy of Sciences and professor of molecular and cell biology at the University of California, Berkeley (a renowned virologist who received acclaim early in his career for research on oncogenes and cancer) says there's nothing about HIV that can do damage to a human body, that HIV is a harmless passenger virus and according to 'Dr. Kary Mullis,' (7) Nobel Laureate in chemistry, and over two-thousand other medical and scientific researchers, health care professionals, and journalists, there is not one scientific paper proving HIV causes AIDS. In fact, HIV fails every accepted scientific test to be called the cause of AIDS. But if someone believes HIV will make them fatally ill, it can; and many will die from taking the drugs prescribed to treat them.

In both cases (the placebo and the nocebo) it is the player's belief and not the actual experience that controls their perceptions and determines their behaviour. If you believe that something will be good for you, it will be good; and if you believe that something is harmful, it will be bad. 'Dr. Lipton' (8) stresses the fact that a lot of our beliefs are learned from other people and those learned beliefs can actually override our natural perceptions and instincts.

For example, all babies know how to swim when they are born. But as they grow up and watch the reaction on their parents' faces whenever they get near water, the baby learns to be afraid of water; and then it needs to be taught how not to fear water and to swim again at the proper age – when their parents are no longer afraid.

Bruce likens our perception to a camera, taking snapshots of the physical world our brain has projected out there. But, he says, our beliefs act like filters on that camera, filtering out certain frequencies and changing the picture that comes in; and he offers a very good example of this during his workshops when he puts one slide on the screen that makes no real sense..... and has the audience put on a pair of glasses he provides with green lenses and look at the picture. Then he has them trade the green lenses for glasses with red lenses and look at the same picture (the audience sees two very different pictures on the screen by filtering out certain light waves). In exactly the same way, Dr. Lipton concludes, our belief filters determine how we perceive our world and therefore how we react and respond to our experiences. 'Life has everything in it, but you will only see what you have belief filters to see.'

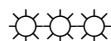
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There's a classic psychology experiment where mixed in a normal pack of playing cards is a red six of spades. The red six of spades is shown to a group of people along with other normal playing cards. The people are asked to write down the cards they see. Many people cannot see a red six of spades the first few passes through the cards; some can never see it as a red six of spades, even when holding it in their hands!

*The conclusion is that our beliefs can filter and affect what data comes in through our senses. We can end up seeing and hearing only what we believe. The stronger the belief system, the more powerful will be its ability to filter out data that contradicts those beliefs. **You were taught and you believe that seeing is believing. It should be the other way around!***

You have come to understand that metaphorically speaking, the eye is a camera that passively collects light and brings it in to record photographs of what is actually 'out there,' with no alteration of the sense data going on. What I am proposing is that in actuality the reverse of that simple phrase is true: believing is seeing. What I am proposing is that the eye is a camera that filters out most of the electromagnetic spectrum to only record visible light, and that the camera is controlled by the photographer who chooses consciously or unconsciously what to photograph. In this case, we start with a belief that a red six of spades doesn't exist, so it's difficult to see it for what it actually is; and for some with very strong and controlling belief systems, it's virtually impossible.



I deliberated long and hard about whether to include this next example, because it is so controversial; but it is also the most perfect example I can think of to illustrate how our beliefs affect what we perceive out there and prevent us from seeing what is and how those beliefs can contribute to so much pain and suffering in our lives.

Even if you are not a Christian, you probably know Jesus was crucified and died on a cross, to rise again from the dead three days later. Over the last 2000 years, many people have believed this and based their lives on it.

Here is the scripture from the Holy Bible on which this belief is based (even if you know this story already, please read it again now) Luke 23:50 'And, behold, there was a man named Joseph..... 52 This man went unto Pilate, and begged [for] the body of Jesus. 53

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And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.....55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye him that liveth among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Mag'dalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, what manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cle'opas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, what things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.....

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And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another; did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.'

But what if this were actually the account of a man who was taken down from his cross after just three hours, still alive, moved to a secret hiding place where he was treated for the wounds on his hands and feet and head and side, survived, left three days later under his own steam, and met his disciples on the road as he was walking out of Jerusalem.

In other words, I want to ask you to read the exact same Bible passages again, without the prior belief Jesus died on the cross....Luke 23:50 'and, behold, there was a man named Joseph.....52 this man went unto Pilate, and begged [for] the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid..... 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

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I cannot imagine how that could be any clearer. Jesus is saying he's alive, that this was his actual physical body, not a spirit; and to prove it, he ate meat with them. There are even more telling phrases in the other Gospels. In Matthew, 18 for example.....Matthew 28:5 'And the angel answered and said unto the women, fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come; see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him.'and.....Matthew 28:10 'Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me..... Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him.'

A resurrected body would not need to go before anyone else to any place. It would just appear there spontaneously. Nor would it need to tell anyone to go someplace to see it.'

The Gospel of Mark says.....Mark 15:43 'Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead.'

The synonym for marvel is wonder – Pilate wondered how Jesus could be dead, because he had only been on the cross for three hours, and crucifixions normally would take a lot longer than that to kill someone. The Romans used crucifixion as a prolonged, agonizing, humiliating death.....

It is possible to survive crucifixion, if not prolonged, and there are records of people who did.and.....Mark 16:1 'And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.'

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To anoint means to smear or rub with oil or an oily substance, which even today is a common medical treatment for the wounds of a body that is still alive.....and.....Mark 16:9 'Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that she had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. And when they heard that he was alive!!'

How can that be misunderstood?and.....Mark 16:14 'Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.' And in the Gospel of JohnJohn 19:39 'And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes.'

Nicodemus was a wealthy and popular holy man reputed to have had miraculous powers. Myrrh and aloes were not just used for embalming, but as medicine for wounds. Myrrh is currently used in some liniments and healing salves that may be applied to abrasions and other minor skin ailments. In alternative medicine, it is said that mixing myrrh gum into vinegar increases its ability to relieve pain. The Greeks and Romans used aloes to treat wounds, as we also do today.....and.....John 20:6 'Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.'

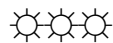
The cloth around Jesus' head where he had wounds from the thorny crown was in a different place than the rest – not likely if his body resurrected and left his linen clothes lying there.....and, finally..... John 20:19 'Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.'

I need to add that it's quite likely Jesus' disciples really thought he had died on the cross, so I can understand their astonishment to find out he didn't. But even the Bible, when read without a prior belief, is quite clear that Jesus survived his crucifixion.

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For 2000 years, Christianity has been based on the belief Jesus died on the cross (many say for our sins) and rose again from the dead. Think of the impact this one belief has had on the world and on many of us personally. Wars have been fought, millions have died, and millions more have lived lives of guilt and shame based on this belief. But there is ample evidence this belief is not true and even the Bible does not say it happened that way, unless you read the Gospels with that belief already in place; and then you still have to make some very big assumptions (Remember “Occam’s Razor,” (9) that the best answer is the one with the fewest assumptions).

So we start with a judgment that we are all, as human beings, innately defective (the Roman Catholic church calls it ‘Original Sin’); we form a belief (despite the evidence) that a ‘Son of God’ has been resurrected from the dead in order to save us from our sinful nature; and we are of the opinion that anyone who doesn’t believe in him cannot make it into Heaven. It makes for a very interesting game!



Here’s another quick example of how this judgment-belief-opinion cycle happens.....Let’s say you judge prostitution to be wrong, for whatever reason. You then form a belief that the government should do something to stop it, and you hold the opinion that any man or woman who engages in prostitution is acting immorally.

And let’s say your ‘Infinite I’ creates an experience for you in your cocoon where you come face to face with this, such as your husband or wife or lover or son or daughter or good friend (someone you love and respect and admire) gets arrested on charges of prostitution, either soliciting or selling sex for money.

I can imagine this might cause you some discomfort, severe discomfort if it were your husband or wife, I’m sure. So this is your chance to run Robert’s process first, to take the heat and discomfort and reality out of the situation, and then run Jed’s spiritual autolysis to discover the false belief, false information, and layers of Ego that resulted from this judgment.

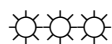
Most of the time you can simply follow the discomfort (the emotion or pain, for example) to uncover the judgment. In this example it should be fairly easy to find the underlying judgment that you consider prostitution to be wrong and to use spiritual autolysis to ask, is that true? But sometimes it’s not that easy; the judgment is not so readily available, buried more deeply, hiding from your awareness. So instead you can follow the emotion to find the belief, and then follow the belief to find the judgment.

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Or, if the belief is also hard to get at, follow the emotion to find the opinion, and then follow the opinion to find the belief, and then follow the belief to find the judgment. You get the picture.

Remember what Jed McKenna said..... ‘All attachments to the dreamstate are made of energy. That energy is called emotion. All emotions, positive and negative, are attachments’so consider every emotion you have that is less than total joy, excitement, and enthusiasm to be a signpost – a red flag – leading you to your opinions, beliefs, and judgments. In fact, you can do this for any opinion or belief at any time, without needing your ‘Infinite I’ to create a catalytic experience for you. If you hear yourself offering an opinion (any opinion) look for the belief that led you to that opinion, then look deeper for the judgment that led to the belief. Remember that all judgments, beliefs and opinions were formed inside the movie theatre and are based on incorrect premises; so they are all untrue!

This may be difficult for some people to accept who have become very attached to their opinions with multiple layers of Ego for each one, piled on top of each other. But it is exactly these attachments, and letting go of them, that are the point of this whole process in the cocoon.



‘Okay,’ you might say, ‘I can see living without judgments; I can even imagine living without beliefs; but living without opinions? Isn’t that kind of..... boring?’ Do you just accept anything and everything that is put in front of you in your hologram without question or discrimination? Yes and no. Yes, you accept anything and everything that is put in front of you, since your ‘Infinite I’ created anything and everything for you it wants you to experience, down to the smallest detail. It’s true I no longer live with judgments and beliefs and opinions, except those occasional times when one might pop up for me to identify and process. But, no, life is far from boring, and I do have my preferences.

Jed McKenna started off book two of his ‘Enlightenment Trilogy’ saying, ‘I hate L.A.’ I never could figure out whether Jed was expressing a judgmental opinion, or just using some literary license for effect. I don’t hate anything; but I prefer a lot of things. What’s the difference? It can be very subtle and tricky at times, but I’ll try to explain. An opinion, based on a belief and judgment, includes resistance to the opposite opinion. A preference has no resistance, but is merely an expression of choice. I prefer not to play Tic Tac Toe, unless I am engaged with a very young child.

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I find the game very boring for me, since it's unwinnable when playing with anyone who has even the slightest clue of what's up. Now that I know a game like backgammon exists, I prefer to play it instead. I have no resistance to playing Tic Tac Toe, no judgment about it, no beliefs about it, and no opinions about it as a game. I just prefer not to play it under most circumstances.

Likewise, I prefer not to play the judgment game, the belief game, the opinion game, the fear game, the first half of the human game inside the movie theatre. I have no resistance to playing any of it if the appropriate circumstances were to arise and it was clear my 'Infinite I' was creating that for my experience at the moment; and I have no judgment about it, no beliefs about it, no opinions about it other than how perfect a game it was at one stage of my metamorphosis, and how perfect it is for other people who still want to play it.

But I also prefer not to spend a lot of time with people who are playing the first half of the human game. I enjoy living in a way that I'm not surrounded with the constant noise of other people's drama and conflict. I prefer not to talk about Tic Tac Toe. I prefer not to listen to Tic Tac Toe players who spend the vast majority of their time talking about the game, rehashing prior games they played, accusing someone of cheating in a game they seem to have lost, describing in detail how much of a victim they are when they lose, or even discussing new strategies of how to win a game that's unwinnable. But I don't judge them. In fact, I totally support them to continue doing exactly what they're doing; I just don't find it at all interesting or fun to be part of that myself:

- *I prefer silence to the sound of motorcycle engines;*
- *I prefer not to drink alcohol because of the way it makes me feel;*
- *I prefer to sail than motorboat;*
- *I prefer to eat protein and vegetables rather than carbohydrates;*
- *I prefer warm weather to cold, sun to snow, the beach to the mountains, and less (or no) clothes to more;*
- *I prefer watching a movie to small talk, a concert to a cocktail party, a solitary walk listening to good music in my earphones to a dinner party;*
- *I prefer diving forty feet deep in the ocean to walking on land.*

Those would be my choices if I could choose.

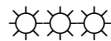
But I will be wherever my 'Infinite I' wants me to be and experience whatever my 'Infinite I' wants me to experience with full joy and without hesitation or judgment or resistance, because I totally trust my 'Infinite I,' and that is my job as its player in the human game.

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I would caution especially those who are new to their cocoon to be very wary of this opinion-preference thing. Judgments are sometimes hard enough to spot for processing without making it any harder; and it seems so easy to say, I prefer not to be around that kind of person, and think it's a statement of preference when in fact it's a statement of judgment. I found it a lot easier in the beginning to simply assume that any preference I wanted to express was in reality an opinion based on a judgment and belief, and process it accordingly.

After about a year, when I was more comfortable with letting go of my judgments and beliefs and opinions (when I felt fairly secure I could spot when my Ego was trying to slip something by me) I allowed myself to have preferences again.

But I remain very vigilant and still challenge my preferences on a regular basis to make sure I am not resisting anything, for resistance is the key."



My Impression On Above Chapter: 'Inner Knowing'

The strong 'Anthropic Principle' (10) suggests that the universe has to be one that can come to know itself. If so, it is unlikely that this knowing would be restricted to its physical manifestations. There is the equally real (*in some respects more real*) realm of the mind also waiting to be known.

As self-conscious entities we can take that inner step. We are aware of our thoughts and feelings. We are conscious of our knowledge; and conscious to some extent of the self that knows. However, compared to our understanding of the world around, our knowledge of this inner realm is at present much more thinly spread.

I do know that more is possible. Dotted through history there have been those who have awakened to this inner realm in all its glory. They have come to know the 'Essence of Consciousness,' (11) and in doing so have realised that this inner essence is the essence of all creation. In the language of 'Indian Philosophy,' they have come to know that 'Atman,' (12) the consciousness that manifests within us all, is 'Brahman,' (13) the source and essence of all creation.

The vast majority of us may still be far from such realisation. *But it is the direction we are headed in, both as individuals and as a species.* And, as we have seen, there are good reasons to believe that our inner awakening need not take a lot of time. We could, if we put our minds to it, find ourselves fulfilling this inner quest within a century or so (*or even less*).

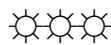
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Then 'Brahman' would know itself in all its dimensions. Through our perception and understanding it would have come to know its physical manifestations in all their depth and beauty. And through our own inner explorations 'It' would have come to know the many manifestations of mind, including the self, the pure consciousness that underlies all knowing.

Life's long journey of data gathering, information processing, knowing, and understanding would be complete. Through us the universe (*our Infinite I*) would have fulfilled 'Its' design.

FOOTNOTES

1. *Wikipedia* – Dr. Bruce Lipton;
2. *Wikipedia* – The Science of Epigenetics;
3. *Wikipedia* – Placebo Effect;
4. *Wikipedia* – Homeopathy;
5. *Wikipedia* – Nocebo Effect;
6. *Wikipedia* – Dr. Peter Duesberg;
7. *Wikipedia* – Dr. Kary Mullis;
8. *Wikipedia* – Dr. Lipton;
9. *Wikipedia* – Occam's Razor;
10. *Wikipedia* – Anthropic Principle;
11. *Wikipedia* – Essence of Consciousness;
12. *Wikipedia* – Atman; and
13. *Wikipedia* – Brahman.



Chapter 21

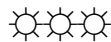
Spiritual Autolysis – Jed McKenna

“Spiritual Autolysis is a writing process that allows us to utilise the fullest potential of our intelligence by bringing the mind into the sharpest possible focus. Autolysis means self-digestion, and that’s the purpose of this technique. Unlike journaling or keeping a spiritual diary, it’s all about finding and illuminating the next obstacle to our progress. It is not concerned with finding answers, but questions. There are no answers to be found, only the questions that define our limitations. Understand the question, and you destroy the limitation. It is through courageous thought and clear-seeing that delusion is destroyed.

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Everyone thinks they think, but when someone begins to truly think (surgically, unemotionally, and destructively) they quickly see that it's not something they've ever really done before. It is by writing, by externalising the thought process, by depersonalising it, by standing back from it and representing all sides in an organised and objective manner, that we are able to unleash an intellectual ferocity of which we are normally incapable and unaware.

A good way to start is to write down a statement you're sure is true, and then try to figure out exactly why the statement is false, which unless you have stated a negative (no beliefs true), made a subjective observation (my foot hurts), or wrote the only true thing you know (I am), it is."



My Impression On Above Chapter: 'If You Are Ready – Read On'

In Jed McKenna's first book, *'Spiritual Enlightenment - The Damnedest Thing,'* we met Julie Meyers, a new age journalist assigned to interview Jed for a magazine. In that book Julie Meyers begins by asking questions a good journalist would ask. Then almost imperceptibly the questions take on the nature of personal inquiry. She becomes a student of Jed McKenna.

At the end of *'Damnedest,'* Jed reveals this about Julie:

"She is visibly processing herself into a new level of awareness and the only way I can help is by not interrupting. This is it the first step..... In a few years I'll ask her how the enlightenment thing is working out and she'll say, 'Real good, thanks. Really getting a kick out of it. You?' But that's still a ways down the road."

In *'Spiritually Incorrect Enlightenment'* it is two years later and Jed is literally a ways down the road, sitting at the sidewalk table of a little cafe in Montreal. Julie approaches Jed and asks, *"So how's the enlightenment thing working out for you?"* I look up and smile. *'Oh, real good, thanks. Really getting a kick out of it,'* I recite. *'You?'* *'Oh, same, yeah. Real pleased,'* she says."

Non-separation, or not-two-ness, is the hallmark of non-duality. *Julie is Jed and Jed is Julie.* Jed gives the taste of non-duality to the reader through direct teachings, demonstrations of how he goes about life, and in more subtle ways, as illustrated above. He even plays with the boundaries of his own identity. Who is Jed McKenna? *I have not come across anyone who knows him.*

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Are the events he describes fact or fiction? The answers are contained within the books. They hinge on an understanding of the *'Break-Out Archetype,'* described briefly below.

While Jed is using literary means to give the taste of non-duality, he is giving practical means for experiencing it at two levels. One level he calls *'Human Adulthood,'* and he doesn't spend much time on it. The other level is *'Enlightenment.'* Where enlightenment might be a rare occurrence and beyond anyone's control, human adulthood is available and can be willed.

Human adulthood is release of *'Egoic'* bonds and opening to grace, the will of *'Allah,'* (1) as in *'not mine, but thy will be done.'* To effect the movement toward human adulthood, McKenna recommends a combination of *'Spiritual Autolysis'* and fervent prayer. He says human adulthood isn't an enlightenment thing in particular. It's more a human thing, but it certainly has parallels to the larger awakening process, and it's a precursor to enlightenment; a prerequisite.

Although human adulthood isn't discussed much in the book, its mention has a memorable impact *since it's not only achievable but every person's responsibility.* The book's themes of human adulthood and enlightenment achieve a practical dimension with the method of *'Spiritual Autolysis.'* Chapter eight of *'Spiritual Enlightenment: The Damnedest Thing'* is dedicated to the topic. Jed says, *"It doesn't matter where you start.*

You could start by using 'Ramana Maharshi's' (2) query, 'Who am I?' or 'What is me?', and then just work at it. Just try to say something true and keep at it until you do. Write and rewrite. Make it cleaner and cut out the excess and Ego and follow it wherever it leads until you're done. It's a process of discrimination, of unknowing what is untrue, of progressively stripping away the false and leaving only what is true."

According to Jed, one who is driven to undergo their brand of *'Spiritual Autolysis'* until it is done represents the *'Break-Out Archetype.'* (3) He discovered in reading *'Herman Melville's - Moby-Dick,'* which Captain Ahab fulfils and defines the archetype. McKenna lists several characteristics of the break-out archetype.

They include monomania (*the sense of standing alone*) and having lost a significant part of oneself, no thought of the fruit of one's actions, being driven and not merely drawn, inability to swerve or be swerved, the embracing of one's madness, knowing the truth of one's reality. There are many others listed which are exemplified in *Moby-Dick.*

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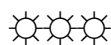
Jed points out that he, Herman Melville, and Julie belong to the archetype along with Ahab. Jed implies, via extensive quoting, that 'U.G. Krishnamurti,' (4) 'Henry David Thoreau' (5) and 'Walt Whitman' (6) also belong. Many others are quoted, serving not only a literary purpose but also to teach the reader to hear the voice of the break-out archetype, if it isn't already known.

Since there are four break-out archetypes in Jed's books, it follows there could be an equal number of identifiable spiritual autolysis events. There are three levels of spiritual autolysis happening in '*Spiritually Incorrect Enlightenment*,' as presented via Julie's journal entries; Herman Melville's as expressed through his journal known as Moby-Dick, and Captain Ahab's autolysis expressed through his search for the white whale. There's a fourth autolysis, according to Jed's confession, and it is his first book, '*Spiritual Enlightenment - The Damnedest Thing*.' The literary grace, with which these autolysis are layered throughout the two books, generates the potential for a fifth autolysis, which is at the level of the reader and which could lead to '*Human Adulthood*' or '*Enlightenment*.'

In the front pages of '*Spiritually Incorrect Enlightenment*,' which are normally reserved for excerpts from glowing reviews, is only a two-page letter from an anonymous woman in Seattle. She writes in part, "Do you realise that if people do as you suggest that their lives would be ruined? What you call enlightenment I call a horrendous nightmare." These are the reactions from someone who had a glimpse of the breakdown of the boundaries that keep her separate from others and from nature. She couldn't handle it. But if you are ready, step into Jed's world. *It is intelligent and powerful.*

FOOTNOTES

1. *Wikipedia* – Allah;
2. *Wikipedia* – Ramana Maharshi's;
3. *Wikipedia* – Break-Out Archetype;
4. *Wikipedia* – U.G. Krishnamurti;
5. *Wikipedia* – Henry David Thoreau; and
6. *Wikipedia* – Walt Whitman.



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Chapter 22

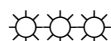
Spiritual Autolysis – Stephen Davis

“On average about a year into your cocoon time, based on the many successful results of your first-hand experiences using Robert’s process, you will know with certainty there is no out there out there; that your 3D holographic total immersion movies aren’t real; that your ‘Infinite I’ is creating all your experiences for you, down to the smallest detail; that you cannot be a victim of anyone or anything at any time; that if you feel any discomfort, it is solely the result of your reactions and responses to your movies, and you can run the process in a matter of minutes (even seconds sometimes) to locate and let go of any remaining judgments, beliefs, and opinions; and that you live mainly in a state of awe and appreciation for the game and all the players you encounter.

That’s a really wonderful place to get to and be; and yet you feel you’re not done, that there is something left to process, that you still have unanswered questions, that you do not yet have the one true answer to ‘Who Am I?’; that you’re only at the point of mild contentment with your life rather than constant enthusiasm and joy, and that you continue to experience some moments of discomfort from time to time.

Although it produces some excellent results early on, I found Robert’s process has its limitations. I know of others who reached this point as well (for a more complete discussion of why, please see chapter thirty-three, Robert Scheinfeld, in part three of this book). Robert’s Process can be very effective when dealing with discomfort that seems to come from out there, but it’s not as effective when you have reached the point where there is no longer any thought of out there and you are more interested in looking in here.

That’s because judgment, beliefs, and opinions are only the tip of the iceberg; and once you’ve gotten comfortable and been successful in letting go of them, you’re ready for the next stage of your metamorphosis. Underneath the judgments, beliefs, and opinions are the fears that led to them and the layers of the Ego created as a result (the false self you thought yourself to be) that Robert’s process simply cannot address. At least that was true in my case.



In 2003, still inside the movie theatre, I had a car accident which broke eleven bones in my neck and back, and I came within a millimetre of being paralysed for life. One vertebra in my neck had to be taken out and replaced with a titanium cage, and I then needed six months in bed to recover.

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My ex-wife had been married to her new husband about three years at that time and his mother had also recently come to live with them. But out of their love and caring, and going way beyond any call of duty, they put a hospital bed in their living room and that's where I spent those six months recovering. Plus, they bought a travel trailer at their own expense, set it up just a short walk from their house, and moved me in there as soon as I could walk sufficiently to get back and forth, continuing to feed and take care of me for another six months.

During that year, my ex-wife's new husband became my best friend, and his mother treated me as if I were her son. After fifty-seven years, I finally had the kind of mother I wished for as a child, and a real brother to boot. My ex-wife's parents, who also lived nearby, were a constant source of love and support as well. What an incredible experience! The car accident was indeed a very special gift from my 'Infinite I' on many levels!

But how do you ever repay someone for that kind of love and caring? I felt such gratitude to my ex-wife and her husband (and to the entire family) and spent the next seven years trying to find ways to give back even a small percentage of what they had given me. This turned out to be the subject of a series of holographic experiences my 'Infinite I' would create for me later.

Suddenly and seemingly out of nowhere (about a year and a half into my cocoon) my ex-wife and I started to have some communications problems which soon became uncomfortable for me. To be specific, I had been my ex-wife's scout and coach, among other things, while we were together. A big part of my relationship to her, part of my Ego identity, was to assist her (at her request) in seeing when she had strayed off her own chosen path and help her get back on course. Her new husband had, in fact, thanked me profusely many times for the excellent job I had done in this capacity.

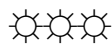
Ten years later I was still attached to this 'Ego Identity' and continued to play my role. By this time it had become a habit of mine to fix, change, or improve her when I would see she had left her path. My Ego convinced me it would be a real gift to her and her husband if I once again exercised my identity as her coach and offered my assistance and support (perhaps a big enough gift to repay their love and generosity). If I could only get her to see and understand.....

For the first time ever in our relationship, my ex-wife did not agree she had strayed off course, despite the evidence I presented; and our communication problem lasted about six months while I tried to do what I had done so well for her in the past, with zero success this time.

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I ran Robert's process very early on, leaving me with no discomfort, no emotional or mental upset on my side with her or the situation we were in. I did not blame her or judge her for anything she was saying or doing and I no longer had any desire to fix her or improve her or change her. But still I knew something wasn't right with me; and I needed help, something more than Robert's process to find it. So my 'Infinite I' asked Robert Scheinfeld (how ironic and perfect!) to appear in my holographic experience via email and introduce me to Jed McKenna and his Enlightenment Trilogy.....

The external searching is only one part of the story. The other part is the internal part; the slow, painful sloughing away of self, layer by layer, piece by piece. I was ready to tackle some very tough layers of my Ego and the fears that created them.



In book one of his 'Enlightenment Trilogy,' Jed introduces us to a process he calls 'Spiritual Autolysis.' I'm going to let Jed speak for himself a lot in this chapter and the next, because he says everything so clearly and there's no point in my trying to paraphrase..... 'Autolysis means self-digestion, and spiritual means, uh. Hell, I don't really know. Let's say it means that level of self which encompasses the mental, physical and emotional aspects; your royal I-ness. Put the two words together and you have a process through which you feed yourself, one piece at a time, into the purifying digestive fires..... It's an unpleasant process..... basically like a Zen koan on steroids.....All you really have to do is write the truth..... Sounds simple, doesn't it? Yes, that's all there is to it.'

The best description Jed gives of the actual process of spiritual autolysis is during a conversation with a student named Arthur in book one, Spiritual Enlightenment: The Damnedest Thing..... 'Just write down what you know is true, or what you think is true, and keep writing until you've come up with something that is true.'

'Pi is the ratio of a circle's circumference to its diameter,' says Arthur. 'Sure,' I agree. 'Start with something as seemingly indisputable as that, and then start examining the foundation upon which that statement is built and just keep following it down until you've reached bedrock, something solid, something true.' 'Pi isn't the ratio of a circle's circumference to its diameter?' he asks. 'The question pre-supposes that there's a circle.' 'There's not a circle?' 'Maybe. I don't know. Is there?' 'Well, if I draw a circle.....' 'I? When did you confirm the existence of an I? Draw? Have you already raced past the part where you confirmed that you are a separate physical being in a physical universe with the ability to perceive, to draw? Have you? If so, we have to switch seats.'

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Arthur is thoughtful and silent for several moments. 'I guess that's what you mean by following it down. This is very confusing. I don't even know where to start.' 'It doesn't matter where you start, just grab a thread and start pulling. You could start by using Ramana Maharshi's query, 'Who am I?' or 'What is me?', and then just work at it. Just try to say something true and keep at it until you do. Write and rewrite. Make it cleaner and cut out the excess and 'Ego' and follow it wherever it leads until you're done.'

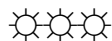
'And how long does that usually take?' 'I would think a couple of years. But when you're done, you're done.' 'And by done, you mean.....?' 'I'm done.' 'Oh. Is this like journaling? Like keeping a diary?' 'Ah, good question. No. This isn't about personal awareness or self-exploration. It's not about feelings or insights. It's not about personal or spiritual evolution. This is about what you know for sure, about what you are sure you know is true, about what you are that is true. With this process you tear away layer after layer of untruth masquerading as truth. Anytime you go back to read something you wrote, even if it was only yesterday, you should be surprised by how far you've come since then. It's actually a painful and vicious process, somewhat akin to self-mutilation. It creates wounds that will never heal and burns bridges that can never be rebuilt and the only real reason to do it is because you can no longer stand not to.' He lets that sink in for a few moments. 'What's the reason for writing it down? Why not just do it in your head like with koans?' 'That's another good question. Yes, koans and mantras are done in your head. Ramana Maharshi's 'Who am I?' query is done in your head.'

The reason for writing it down on paper or on a computer where you can see it is because the brain, unlikely as it may sound, is no place for serious thinking. Any time you have serious thinking to do, the first step is to get the whole shootin' match out of your head and set it up someplace where you can walk around it and see it from all sides. Attack, switch sides and counterattack. You can't do that while it's still in your head. Writing it out allows you to act as your own teacher, your own critic, your own opponent. By externalising your thoughts, you can become your own guru; judging yourself, giving feedback, providing a more objective and elevated perspective.'

'Does that make spiritual autolysis a path of intellect as opposed to a path of heart or a path of devotion or a path of service?' 'Ugh. Frankly, you start losing me a little bit there, Arthur.' He gives me a perplexed look. 'I don't know what all these different paths are, Arthur. Spiritual autolysis is an intellectual endeavour, but I balk at calling it a path of intellect.'

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It's a process of discrimination, of unknowing what is untrue, of progressively stripping what is true. Discrimination is used in a machete-like manner for hacking one's way through the dense underbrush of delusion, or, if you prefer, in a swordlike manner for hacking off one's own delusion-riddled head. Intellect is used as the sword with which Ego commits a slow and agonizing suicide; the death of a thousand cuts. Whether that makes it this kind of path or that kind of path doesn't concern us here; that's something for a student of paths to worry about. If the question stays with you then it's something you can address for yourself in the process of spiritual autolysis.'



This was exactly what I needed to process my current experience with my ex-wife. I needed to see my emotional attachments to her and her husband, especially the tricky ones that seemed so justified by well-earned and well-deserved gratitude. I needed to write down how these attachments were defining who I believed myself to be, and look honestly at the hold my Ego had on me as a result. I wanted to find out what was really true about any of this, and spiritual autolysis was a powerful tool in that process.

What I discovered, of course, was that my Ego liked this role of being the coach for my ex-wife. It defined my identity, my relationship to her, especially since I was no longer her husband. In fact, my Ego liked being a coach to anyone. It gave me the identity of a teacher, a mentor, and a guru of sorts.

It also satisfied a belief in helping others, in trying to mitigate their pain and suffering, in offering support by exposing the inconsistencies and contradictions that were making their lives less happy than mine (none of which can ever be true, of course). Isn't it amazing how arrogant our Ego's can be, thinking we know what's best for someone else or how they should live?

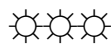
It was my Ego that wanted me to feel this eternal gratitude to my ex-wife and her husband (without any possibility of ever being able to pay them back) to keep me attached to this identity. That's the way the Ego survives and grows and gains power. But it was clear the time had come for me to detach from the identity of a coach or mentor or teacher or guru to my ex-wife (and anyone and everyone else) and from the endless gratitude to her and her husband.

Detaching does not automatically mean disconnecting, however; although in this case my ex-wife finally asked that I take her and her husband off my mailing list, which I did, although I hope the disconnection is not permanent or even lengthy. Detaching means.....well; I'll talk about it in detail in the next chapter. For now, think of the Ego like an onion. Detaching is peeling off one of the layers and throwing it away.

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Or maybe you prefer cutting it up into little pieces, throwing it in a hot pan with some butter, and eating it with great appreciation for the flavour it gives to a hamburger or zucchini (for more appreciation of the Ego, please see chapter thirty-one, The Ego, in part three of this book).

Originally, I was quite surprised when my coaching offers were so adamantly rejected by both my ex-wife and her husband, given our history. Now I am so extremely appreciative to both of them, for it was only through their resistance that I was able to find and let go of these Ego layers. What a relief it is not to feel like playing any of those roles any more, and what a gift they gave me once again (although this time I am not bound to the Ego by the gratitude).



There were many fears I discovered as well as I ran Jed's spiritual autolysis on this incident with my ex-wife and her husband. The bottom line was that I wasn't enjoying our conversations anymore. I wasn't having fun being involved in her dramas; and I didn't look forward to listening to him recite conspiracy theories of government concentration camps ready to accommodate millions of Americans. The only reason I kept putting up with it was this endless gratitude.

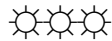
But I was afraid to let go of her and her husband, even knowing I could never repay them no matter what I did. In addition to feeling I should feel grateful for the rest of my life; there was the fear of how it would look to others if I suddenly put an end to the endless gratitude. I was afraid of what the rest of the family would think. How ungrateful would it seem if one day I said, 'You know, I am and will always be very appreciative of you and everything you did for me; but I can never pay you back, and I have to stop trying. That part of my life is over, and I no longer feel joyful or interested (or compelled by gratitude) in walking down the road you seem to be heading at the moment.'

What would my children think? Did I stand the chance of jeopardising my identity as their father if they disapproved of my behaviour with their step-mother? I was also afraid of losing the mother I had always wanted and just recently found, and the new brother I had come to love. These layers of identity had made up for years of my dysfunctional childhood, and I cherished them.

Finally, and most importantly, I was afraid this was the last chance I would have to get my ex-wife out of the movie theatre and into her cocoon, which was the gift I had been trying to give her. I still loved her and cared for her, and wanted her to find her way out of the drama and conflict and pain and suffering (the dreamstate she was so clearly still experiencing as a human adult).

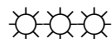
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Of course, my Ego loved this, feeling secure in its existence as long as I felt responsible for and was focusing on her spiritual evolution instead of my own. Detachment isn't always just from the things we don't want or like, but also from the things we want and love.



I had to let go of the attachments to all of this, to all the fears that had created layer upon layer of my Ego and formed the false belief of who I thought I was: coach, friend, father, brother, son. These were all just characters I played (none of which were who I really am at all, all of which are who I am not, in fact). The fact is that every judgment I ever made in my life has attached me to that experience and formed another layer of my Ego, defining who I thought I was. Every belief adopted as a result of these judgments has been false, solidifying and justifying the Ego. Every opinion based on those false beliefs will turn out to be in error when viewed from a new perspective of truth.

That's why our 'Infinite I's' gives us the opportunity to revisit, or re-live, those experiences while in the cocoon; to let go of those judgments, beliefs, and opinions; to look head-on at the fears and break the attachments that have formed the false identity layers of the Ego.



This is all well and good, you might say, for something as insignificant as a little emotional upset over Betty's parked car or a spat with your ex-wife (for the minor drama and conflicts in life). But what about real discomfort? What about physical abuse? What about a rape, domestic violence, divorce, child abuse, war, poverty, starvation, depression, severe illness, and the really difficult experiences of true pain and suffering?

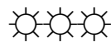
The severity of the discomfort does not matter; the process is exactly the same regardless of the content of the hologram. None of it is real, no matter the intensity, whether it is a minor cut on your finger or a near-fatal car accident. It just seems real (it looks and feels real) and the more emotional or physical pain, the more real it becomes, which means the more power we have assigned to it.

That's why I suggest starting with Robert's process to take the heat and the reality out of the situation, and then work your way into Jed's spiritual autolysis, always reminding yourself that the experience has been created by your 'Infinite I' (to show you where you assigned power, to give you the opportunity to change how you react and respond, and then decide whether you want to continue living with the fears and the layers of false Ego identities).

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Yes, it might take a little longer to process the more extreme feelings of discomfort, but the process itself doesn't change. It might mean you reclaim some power the first time through the process, but there's still a lot left to go back and get the next time, or the third time, or the three-hundredth time through the experience. The good thing is that each time you run the process on a particular situation and turn off some of the power associated with it, it gets less intense and therefore a little easier the next time.

Eventually, within a couple years, you will do all of this with ease and excitement, appreciating the experiences of discomfort (if they come up) as an opportunity to locate and process the last remnants of judgment and fear, but living more as a witness to your own life.



*In book three of his 'Enlightenment Trilogy,' called 'Spiritual Warfare,' Jed mentions witnessing in a conversation with a teenage student, Maggie.....
'Ultimately, the only spiritual practice is observation; seeing things the way they really are. That's what spiritual autolysis is; a tool to help us do that, to see more clearly, to use our brains the best we can. In witnessing, you want to take a step back from yourself so you're not just living your life; you're also observing it. Not in reflection, like a diary, but as its happening; in real time. Like right now, I'm sitting here talking with you, but I'm also in this witnessing mode of impartial observer. I am not fully in character; I'm also an audience member. I'm aware that I'm acting on a stage and I am, somewhat disinterestedly, monitoring my performance.'*

She looks confused but eager. 'How do I do it?' she asks. 'Well, in a way, you're already doing it, except your witness is kind of unfocused. She's bored, hungry, aggravated, muffled. You want to bring her into focus, sit her down and have her pay attention.' 'Her? Her who?' 'The little voice in the back of your mind. You know what it's like when you're bored, and in the back of your mind you're thinking about something else? You're not fully present, your mind is somewhere else; wandering, daydreaming..... Daydreaming is a very good word for it because it suggests that we're asleep while we're awake, which is exactly the point. We want to transfer our primary awareness out of the character we're playing and into the actor that's playing the character. We want to accentuate that distinction to help us stop blending the character we play with the actor playing the character. We want to take up primary residence in the actor instead of the character we're portraying. Does that make sense?'

'I don't know. You mean like being self-conscious all the time?' 'Yes, but in an impartial sense, not in a judgmental sense.'

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When you have internal voices holding imaginary conversations or worrying that you wore the wrong blouse, those are character elements too. The actor can just sit back and watch all that. In this way you can observe yourself just like you observe anyone else, except with a better view.'

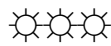
'I'm not sure I can do that.' *'Of course you can, it just sounds weird.'*

Sounds to me a lot like the 'Fair Witness' in Heinlein's 'Stranger in a Strange Land,' for those of you who know the reference; and as far as I am concerned, witnessing is an advanced process that takes a lot of training and discipline and is probably not suitable for the early stages in a cocoon. But it's how you begin to live all the time toward the end of your metamorphosis..... There's nothing to it except observation, awareness, vigilance, wakefulness.

First you learn to do it, to have this detached awareness; you do it consciously, a little at a time, just to get the hang of it.

Practice witnessing other people to get the idea. Watch them, wonder about them, deconstruct and reverse-engineer them, then just watch yourself the way you've been watching others.

Then you start doing it more and more until it becomes second nature and you're almost always in the witnessing mode and you see your own character from the same impersonal perspective as you see other people."



My Impression On Above Chapter: 'Illusion of Duality'

In his classic book, Light on Yoga, 'Iyengar' (1) called yoga "the science of religions." If this is the case, it's most fruitful experiment might be an endeavour known as spiritual autolysis. The term autolysis simply means self-digestion, and since the spirit is that aspect of the human being which surrounds the mental, emotional, and physical aspects, spiritual autolysis is the process by which you allow your spirit to digest everything about you that can be digested. All your false identifications, all your erroneous assumptions, everything you take for granted is slowly eaten alive by your spiritual enzymes.

Ultimately, the task of spiritual autolysis (and of self distillation) is to ask yourself what's true until you know.

My efforts in self distillation thus far (Sept 2011) have proven that the most difficult part of the process is getting over what 'Alan Watts' (2) called the 'Hoax of Egocentricity.' This is the Ego's pulling of the metaphysical wool over all our eyes.

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It is an elaborate lie, which purports quite convincingly that one day you were shuttled from somewhere else into this world at birth and that one day you will be shuttled out just as quickly when you die. It says that what you are is something different than what I am – that what’s out there (*what’s outside your human body*), is completely separate from what you are, what’s in here.

This is the classic ‘*Illusion of Duality*,’ (3) and belief in its appearance is so important to society today that to refuse participation in this ‘*Ego Game*’ is akin to madness. Indeed, in psychological circles, ‘Sanity’ (4) is judged by the development of a solid sense of self in relation to others. What I have found in the process of spiritual autolysis however is that the dividing lines are not as clear as my Ego would have me believe. As I get to know my self better, I find that what I really am cannot possibly be what society has taught me I am.

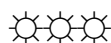
As psychologist ‘*Jack Engler*’ (5) said, “*You have to be somebody before you can be nobody.*”

So this is our journey from a somebody to nobody. It isn’t a journey for the faint at heart. It isn’t easy. Sometimes it’s downright painful, and it can appear callous to friends and family. Even so, it’s not terribly complicated. In the words of Jed McKenna, just “*Sit down, Shut up, and ask yourself what’s true until you know.*”

What’s true, however, can lead you right into the heart of madness, and while that realm is commonly considered to be a ‘*bad state of mind*,’ we would not be the first people to see value in it. ‘*Aristotle*’ (6) said, “*No excellent soul is exempt from a mixture of madness.*” There are numerous other quotes along these lines, but I’ll just mention one more by comedian and actor, *Robin Williams* – “*You’re only given a little spark of madness. You mustn’t lose it.*”

FOOTNOTES

1. *Wikipedia* – Iyengar;
2. *Wikipedia* – Alan Watts;
3. *Wikipedia* – Illusion of Duality;
4. *Wikipedia* – Sanity;
5. *Wikipedia* – Jack Engler; and
6. *Wikipedia* – Aristotle.



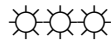
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Chapter 23

Fear – Jed McKenna

“Fear is the prime emotion of the eyes-closed state. All emotions are attachments and the energy source of all attachments is fear.

Fear of what? Fear of no-self. The nameless, faceless dread of non-being. Not just fear of death, which anyone can deny or explain away, but fear of nothingness, which no fairytale can fix.”



My Impression On Above Chapter: ‘Fear – The Voice in Our Heads’

***“Fear is not of the present, but only of the past
and future” - A Course in Miracles***

Looking to the material world for the satisfaction of our inner needs is the source of much fear. We fear any changes in our circumstances that suggest the world may not be the way we think it ought to be, for us to be at peace.

We may fear losing our jobs because of the loss of income, and the possibility that our lives may not be so comfortable. We may fear failure for the disapproval it might bring or for the loss of self-esteem. We may fear having nothing to do because we might get bored. We may fear telling the truth because others might not like us for it.

We fear the unknown for the dangers it may contain. We fear uncertainty, not knowing whether or not we will find what we are after. Here lies a sad irony. In the final analysis what we are all after is a more satisfying state of mind. *We want to be happy, at peace within ourselves.* Our fears stem from the possibility that the future may bring us greater suffering rather than happiness. Yet the very nature of fear makes us more anxious in the present. *And a mind that is anxious cannot, by definition, be a mind that is at peace.* Our concern to avoid suffering in the future, keeps us suffering in the present. We have lost the very thing we seek.

Self-Talk

Many of our fears are not so strong that we would label them as fears. They may just be concerns, little niggles we have about how things might turn out. They may not even be conscious concerns (*in many cases they surface only in our dreams, in conversation with a friend, or after a couple of drinks*).

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Nevertheless, however intense or mild they might be, they fill our minds with thoughts. This is our 'Self-Talk,' (I) the mental chatter we carry on with ourselves. This is the voice inside our heads that comments (*often critically*), on everything we do. It thinks, "I did that well, people will approve of me." Or it reprimands us, saying, "If only that had not happened, if only I had said it differently, things would have turned out better."

It is that inner voice that speculates on the future. It thinks, "What if such-and-such were to happen, would it be good for me?" Or "What if I buy something, will it make my life more comfortable?" "Should I make that telephone call..... just in case?"

It wonders what other people are thinking, and how they will react. It wonders what might happen to the economy, to housing prices, to our partner, to our lifestyle, to our image, to our car. It worries, "Have I made the right decision?" "Will I have enough money?" "Will I be able to cope?"

This is the voice of fear.

The voice in our heads believes its function is to guide us towards greater happiness. But it is the voice of our Ego (the part of us that believes that only through what happens to us in the world around can we be at peace within). And since the world around seldom brings any lasting satisfaction, the Ego is always finding more possibilities to fear, new reasons to be anxious. This is not to imply that we should not think about the future and not make plans. Our ability to look ahead and gauge the outcome of our actions is one of our most valuable assets. What we do not need to do, is fill our minds with worry over what might or might not happen. This is not the most constructive use of our imagination, or of our intelligence.

Not Now

Besides giving rise to much unnecessary fear, this mental chatter keeps us trapped in time. All the while that we are listening to our internal dialogue our attention is caught in the past or future. If half our attention is taken up with the voice in our head, that half is not available for experiencing things as they are, in the present. We don't notice what is going on around us. We don't hear the sounds of birds, the wind, the creaking trees, or the mood of our spouse. We don't notice our emotions, or how our body feels. We are in effect, only half-conscious.

We have lost the present moment (*lost the 'now'*).

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Saving Time

Similar fears lie behind our concern for saving time. We fear that we will not have time to do all the things we think we should if we are to be content.

So we try to do everything as quickly and efficiently as possible, reducing unproductive times such as travelling and shopping to a minimum. Then (*so we tell ourselves*), we will have more time (*to spend that is, on chasing after fulfilment*):

- *Time to experience the world in new ways;*
- *Time to explore new interests; and*
- *Time to earn more money and buy more of the things we think we need.*

Little wonder, then, that time is so often equated with money. We apply the same materialist mindset to both. We tell ourselves that the more time we have at our disposal, the more opportunity we will have of finding greater happiness.

But again we are looking to the future, to the surplus times we will create. *Again we miss the enjoyment of the present moment.*

Fear of Each Other

Fear also plays havoc with our relationships:

- *We fear* our partners may cease to like us;
- *We fear* they may not understand us;
- *We fear* being criticised and judged;
- *We fear* others may react in ways we do not like;
- *We fear* rejection;
- *We fear* they will not listen;
- *We fear* they may not be there when we need them;
- *We fear* they may prevent us from doing what we want;
- *We fear* that if they knew what we were really like inside they would not want to be with us; and
- *We fear* they might threaten our sense of identity.

And how do we react?

- We may not express how we really feel;

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- We may not tell the truth;
- We may manipulate others to behave in the way we want;
- We may make them wrong, blaming them for our fears;
- We may be more concerned with proving we are right than hearing their point of view;
- We may attack them in various subtle, or not so subtle, ways, looking for ways to make them fear us; and
- We may not listen fully. *(As soon as we hear something that goes against a cherished belief, the voice in our head tells us where they are wrong and how we should respond and as long as we are listening to our own self-talk we are not really listening to them.)*

Then we wonder why our relationships can be so full of tensions and problems. Nor is it just our intimate relationships that suffer. We find things to fear in our friends, our neighbours, our workmates and our bosses. We even find things to fear in people we have never met, or may never meet again.

Will they make me look foolish? Will I be respected and valued? Will they impose upon me? Will they ignore me?

Fear also disturbs our relationships with people far away in other countries. We are afraid of different political systems. We are alarmed by other nations' economic power. We are frightened by their instability. We dread their military might. Then, as if there were not sufficient fear in the world, we try to diminish our own fear by having them fear us. And so the vicious circle grows.

Resisting Change

Not only is fear the root of many of our problems, it is also leads us to resist the changes that would help solve our existing problems. Change can threaten our careers, threaten our relationships, threaten our position, threaten our sense of control, threaten our feelings of security, or threaten our freedom. If this is the way we see change then quite naturally we resist it.

We resist new technologies, new working practices, new customs, and new ways of thinking. We resist changes to our plans, changes in our circumstances, and changes in our lifestyle.

Tragically, we also resist the very changes that we most need to make if we are to survive. We resist giving up our cars, reducing our energy consumption, saving water, recycling our waste, and doing without some of the luxuries to which many of us have become accustomed.

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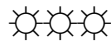
Stuck with our material addictions, we anticipate that in some way or another, inconveniences of such changes will cause us some discomfort.

The same pattern underlies our resistance to change on a global level. This is why farmers continue to degrade the soil. Why corporations continue to buy hardwood from the rainforest. Why industries continue to pollute the air and water. This is why the world continues to spend \$750,000,000,000 a year (*Year 2010*) on armaments, rather than on food, sanitation, housing, and education. Someone somewhere believes the change would not be in their own best interest.

Yet, much as we may resist change, we cannot prevent it. If the patterns of the past hold up (*and there is every reason to expect they will*) change is going to come faster and faster. We will need to become more flexible, freer in ourselves to accept change. *To do this we must learn to let go of our many unnecessary fears.* If we do not then we may well find that fear will be our ruin. For there is one more problem that results from fear, and one which we each must attend to if we are to survive an ever-accelerating pace of change. *And that is stress.*

FOOTNOTES

1. *Wikipedia – Self Talk.*



Chapter 24

Fear – Stephen Davis

“Inside the movie theatre, I prided myself on not being afraid of anything (or not much at least). Talking dolls in horror movies were one big exception. For some reason it scared the crap out of me when a plastic doll’s head would turn, its mouth would open, and it would speak. Freaked me out!

Once I got inside my cocoon, I had to be honest that I was, and had always been, afraid of a lot of things. We all are. In fact, fear is not only the first emotion we ever feel as a baby, but the basis of all judgments, beliefs, and opinions we form during the first half of the human game.

*According to the Holy Bible fear was also the first reaction Adam and Eve had after they ate the apple from the Tree of Knowledge of Good and Evil.....
‘And the LORD God called unto Adam, and said unto him, where art thou? And Adam said, I heard thy voice in the garden, and I was afraid.’*

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If I tried to list out all the things I have been afraid of, it might take a whole book in itself. But there are a few fears I want to look at more carefully that you might have also experienced from time to time, so maybe you can relate.



Some fears are quite obvious, and everyone can relate to them. 'I'm afraid to walk through Central Park at night.' There's no shame being afraid of that, is there? It just makes good sense, right? Well, not actually... ..Others are more subtle, perhaps, as well as more pervasive; and there are a few that remain unspoken but almost everyone seems to share. Not many people would come right out and say, for example, they are 'Afraid of Life Itself,' believing the world is a dangerous place to live. But that is the case with the vast majority; and they teach that to their children. Just think for a minute what people go through to protect themselves from what's out there (both physical protection and mental or emotional protection). Home security, for example, is a multi-billion dollar business. I have always found it strange someone could think a few small pieces of metal on a door or window (called a lock) could protect them from anyone who really wants to rob them, as if a serious burglar would arrive at the house, find the door locked, and say, 'oops, doors locked; can't rob this house tonight.'

Of course, a lock also ignores the fact that if your 'Infinite I' wants you to be robbed (if that's the experience it has decided to create for you at the moment) you're going to get robbed regardless of a few pieces of metal.

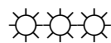
The same applies to surrounding your house or car or loved one with white light, which is also based on fear. Besides, if you do get robbed, perhaps your 'Infinite I' is simply helping you get rid of some of the attachments that keep you from becoming a Butterfly. On the other hand, it isn't the lock that keeps a burglar away from your house; it's your 'Infinite I' who is not creating the experience of your being robbed. I don't care how much a burglar wants to rob your house, or what kind of high-tech tools he has to penetrate your security, he's not getting in if that's not what your 'Infinite I' wants (he won't even be able to get through an unlocked door).

You will soon begin to understand this and have enough experiences under your belt to start demonstrating your trust in your 'Infinite I' by ceasing to lock anything (home, car, briefcase, locker, whatever); and it's important, once you've let go of some of these lesser fears, to behave differently in your daily life, acting on your new understanding and letting go of old habits along with the fears. Seat belt laws, helmet laws, laws that require children to ride in the back seat, strapped into a plastic shell, are all based on fear and our attempts to legislate against it.

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As a child myself, I always rode in the front seat without any restraints, like all other children my age (it's amazing my generation ever made it into our twenties!) In the two car accidents I had (one at age sixteen, the other age fifty-seven), if I had been wearing a seat belt I would have died in both cases; as I needed to be able to move about in the car as it rolled and crushed the roof down onto the frame.

Yes, I might be the exception, or at least that's how the general public could look at it. But the truth is that a seat belt is neither going to protect you or save you if your time as a player for your 'Infinite I' is over. I'm not saying it's wrong to wear a seat belt; just recognise and admit that it's based on fear (either the fear of a dangerous world or the fear of getting a ticket from a cop) and don't try to justify it as being logical or necessary.



Then there are the mental and emotional protections we put up against fear. Better not commit to something or someone because it might not work. Don't give your heart completely because you never know when you'll be hurt. Keep some money in reserve in case something bad happens. As I said, I could go on and on, and I won't.

You know what you're afraid of now, and you're going to find out all the other fears you're not aware of as you continue your transformation in the cocoon. But there are two fears in particular I want to address. One you're probably aware of (the fear of death). The other you might not recognise (the fear of non-existence). There was a famous saying that became popular for a while, 'Today is the first day of the rest of your life.' I assume it was supposed to convince people to think about each day as a new start, a new beginning, and free them from their past.

Not a bad thought and it might work for some people, especially if they use it to let go of all past judgments, beliefs, opinions, and fears. But we both know that's not what normally happens, even though the saying on its surface might be true.

Then came 'Live today as if it were your last;' or, as Mahatma Gandhi is reported to have said, 'Live as if you were to die tomorrow.' Also not too bad; better in fact. Most people, thinking today were their last, might put aside all their should's, must's, and have to's, and live their excitement, doing what brings them joy. That, in fact, is how we could live every moment regardless of when we think we will die.

And then there is the Native American saying, 'Today is a good day to die.' Can you say that to yourself right now? Are you living your life so if you died today, you would have no regrets, no sorrow, no remorse?

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Could you meet death today and welcome it with open arms? You will find yourself living exactly that way when you get a little further into your cocoon and start to let go of all the fears you are carrying.

But I'm starting to sound like some other new-age philosophers, suggesting we need to let go of our fear of death; and that's not really what I'm trying to say at all. I'm saying we need to stop resisting our fear of death and begin to meet it eye to eye, embrace it, bring it into our conscious awareness on a daily basis, and make it our constant companion. I'm suggesting we need to stop judging death as wrong or bad and life as right or good, to stop living in duality when it comes to life and death.

It turns out that a lot of minds greater than mine have expressed this very thought. For example, Wolfgang Amadeus Mozart..... 'As death, when we come to consider it closely, is the true goal of our existence, I have formed during the last few years such close relations with this best and truest friend of mankind, that his image is not only no longer terrifying to me, but is indeed very soothing and consoling! And I thank my God for graciously granting me the opportunity of learning that death is the key which unlocks the door to our true happiness.'and.....

'Michel de Montaigne' (1) 'Death has us by the scruff of the neck at every moment..... To begin depriving death of its greatest advantage over us, let us adopt a way clean contrary to that common one; let us deprive death of its strangeness, let us frequent it, let us get used to it; let us have nothing more often in mind than death. We do not know where death awaits us: so let us wait for it everywhere. To practice death is to practice freedom. A man who has learned how to die has unlearned how to be a slave.'and.....

'Sogyal Rinpoche' (2) 'Perhaps the deepest reason why we are afraid of death is because we do not know who we are. We believe in a personal, unique, and separate identity – but if we dare to examine it, we find that this identity depends entirely on an endless collection of things to prop it up: our name, our 'biography,' our partners, family, home, job, friends, credit cards..... It is on their fragile and transient support that we rely for our security. So when they are all taken away, will we have any idea of who we really are? Without our familiar props, we are faced with just ourselves, a person we do not know, an unnerving stranger with whom we have been living all the time but we never really wanted to meet.

Isn't that why we have tried to fill every moment of time with noise and activity, however boring or trivial, to ensure that we are never left in silence with this stranger on our own?

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When you start preparing for death you soon realize that you must look into your life (now) and come to face the truth of yourself. Death is like a mirror in which the true meaning of life is reflected.’and ‘The Dalai Lama’ (3)..... ‘Awareness of death is the very bedrock of the entire path. Until you have developed this awareness, all other practices are obstructed.’and..... ‘Socrates’ ‘To fear death, my friends, is only to think ourselves wise, without being wise: for it is to think that we know what we do not know. For anything that men can tell, death may be the greatest good that can happen to them: but they fear it as if they knew quite well that it was the greatest of evils. And what is this but that shameful ignorance of thinking that we know what we do not know?’

Even Jed McKenna has a few nice things to say about death as well..... ‘We have taken death out of life and that allows us to live unconsciously. Death never left, of course, we’ve just turned away from it, pretended it wasn’t there. If we wish to awaken (and that’s a mighty big if) then we must welcome death back into our lives. Death is our personal Zen Master, our source of power, our path to lucidity, but we have to stop running from it in a blind panic. We need only stop and turn around and there it is, inches away, staring at us with unblinking gaze, finger poised, and every second of our lives.....

What I am now lives in constant death-awareness, it is suffused throughout my dreamstate being the way fear and death-denial used to be. Death is always before my eyes. I never hide it or deny it or push it away. Death is the diamond heart of my dreamstate being. It is the defining feature that shows me the value of everything I see.....Death gives definition to life. Death-awareness is life-awareness. Death denial is life denial..... I love the fact of my death. It has made my life possible. There could have been no awakening without it. It’s how I know the value of things. It’s how I know what beauty is.

It’s why I am gratitude-based instead of fear-based. It’s also how I know [human] child from [human] adult, asleep from awake. It’s how I can look at someone and know if death walks before them or behind..... This isn’t about death in the abstract, it’s about death in the most personal, intimate sense; your death. Death is the meaning in the dream; the dreamstate shadow of no-self. Death is the bogeyman. You can’t kill him or hide from him or get away from him, you can only turn toward him or away from him. If you turn toward him, befriend him, fully embrace him, not superficially, but as your own essential truth, then death is the demon you can ride into every battle.’

Well said!

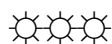
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But please don't misunderstand me. If I'm scuba diving at one-hundred feet and my air supply suddenly stops, I will probably not just sit there and do nothing and let death do with me as it wants. I may; it would depend on the circumstances. But most likely I will try to get to the surface, try to survive, try to find air somehow (not out of the fear of death, but more from instinct than anything else). In fact, while I'm making my way up and thinking I would like to be able to breathe again, I'll be appreciating the beautiful opportunity of dying in a place I love more than anywhere else on earth (in the ocean with the fish and whales and dolphins).

*I had just such an experience. When I first lost control of my car, doing 75 mph down the Interstate on cruise control, and it swerved and started to roll over, my first thought was, *Is this how I'm going to die?* I remember asking the question with no emotion, no resistance and no panic; and the answer came back immediately, **'No.'***

So I continued to completely relax, not resisting, not trying to stop the rolling, not trying to brace myself against anything, just totally going with the flow and the motion, letting my body move freely wherever the car wanted to take it. In fact, my non-resistance to what was happening is without question the physical reason I was not killed as the roof caved in during the first roll.

Would I have reacted any differently if the answer had come back, 'Yes, this is the way you're going to die.' I doubt it. In that case, what's the point of resisting?



Judgments, beliefs, opinions, and the fear of death. I stumbled on a great example I think ties all this together in a nice neat package.....We begin with the fear of death, and therefore fear of anything that can cause that death. Skin cancer can cause death, so we fear skin cancer. We're told, and buy into the judgment that exposure to the sun is bad, because it causes skin cancer.

We believe we have to protect ourselves from the sun and its harmful rays, and we form the opinion that we should never go out into the sun without sunscreen or we'll get skin cancer and die.

*Now let's look at the truth. Skin cancer was fairly rare until the 1950's, the same time that Coppertone began marketing its patented sunscreen and created the now-famous Coppertone Girl. Let me say that again..... the incidence of skin cancer began rising steadily in the 1950's, which is (coincidentally?) when Coppertone began marketing its 'Sunscreen.'**(4)***

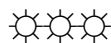
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Then, as more and more people used sunscreen between 1950 and 2010, skin cancer became the most common form of cancer in the United States; and each year there are more new cases of skin cancer than the combined incidence of cancers of the breast, prostate, lung and colon; while since the 1970's, our country has witnessed a 3000% increase in the sales of sunscreen products.

Don't we have to ask, does sunscreen actually prevent skin cancer, or cause it? Isn't it strange that the more people use sunscreen to prevent skin cancer, the more skin cancer we get? We resisted death, we resisted the sun, and we resisted the skin cancer; and we did all this on a massive scale. As a result of this resistance, we took measures to try to prevent what we feared. The result, of course, was more skin cancer and more death; and we're back to What you Resist Persists.

That's how it works inside the movie theatre, and it's a good example of what you need to do in your cocoon (work this equation backwards, starting with your opinions and the actions you take based on them, digging deeper to find the beliefs that are under the opinions, finding the judgments and resistance that led to those beliefs, and not stopping until you can clearly state the fear that began it all). Then you do your spiritual autolysis, asking yourself: Is that fear really true? In this case, you are probably well aware of your opinion not to go out in the sun without sunscreen.

It should not be very difficult to quickly realise you hold a belief that you have to protect yourself from the sun and its harmful rays. From there you should be able to find the judgment that exposure to the sun is bad, because it causes skin cancer. And then it's just a short jump to the fear of skin cancer and death. All emotions are attachments and the energy source of all attachments is fear. I want to repeat at this point that the choice is always yours. You can decide you like these fears, that these fears are right and justified and you don't see any point in getting rid of them. I'm not trying to convince you of anything. My only job as the scout is to point out that the choice is between continuing to live in fear, or living free as a Butterfly.



How do you deal with the fear of death? You make death your friend, your partner in life, your daily companion. You welcome it, accept it, embrace it, and appreciate it. You understand it, look forward to it and above all stop judging and resisting it..... The contemplation of death, of one's own mortality, is a real and powerful meditation.

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Death-awareness is true zazen, it's the universal spiritual practice, the only one anyone ever needs and the one everyone should perform, so yes, you'd want to do whatever you have to in order to bring this living awareness into your life.

Develop the habit of thinking of death every time you look at a watch or clock, every time you sit down to a meal, every time you go to the bathroom. Take a walk alone every day and think about what it means to be alive, to walk, to see and hear, to breathe. It's not an exercise; it's not something you're trying to make yourself believe like an affirmation. It's something that's real and central to your every thought and act. If you knew you were going to die tomorrow, what would you do today? And why the hell aren't you doing it?"

Basically we're talking about letting go of our attachments to life itself, peeling off the layers of the Ego that determine our identity and dictate our behaviours based on our fear of death. This is a big step you will take in the cocoon. But not the biggest.....

As you process your fear of death and begin to embrace it with excitement, you're going to discover there is a more fundamental fear, a more basic fear, a more hidden and powerful fear on which the fear of death depends and from which it grows. It is the fear of non-existence. Like an iceberg, the fear of death is only the part sticking up above the water, with the fear of non-existence as the biggest part lurking below where you can't see it; and like the Titanic, you're going to hit this iceberg, guaranteed!

How you handle the collision with your fear of non-existence will determine whether you survive your transformation into a Butterfly or not. So I want to take a close look at this fear of non-existence.

As we've discussed, when an 'Infinite I' creates a new player, it gives it free will. Maybe it didn't have to, maybe there's not some ultimatum from 'The Chief;' but that's actually the way the human game works best, if a player has total free will to choose their reactions and responses to the experiences created by its 'Infinite I.' This free will and the process of choosing reactions and responses require a certain level of self-consciousness in order for them to work. This self-consciousness is a personality construct (what we normally call an Ego).

As we react to our fears and form judgments, beliefs, and opinions, we add layer upon layer to this Ego (each layer with its own false identity) and the sum total of these layers creates the overall identity, the personality construct we call 'I.'

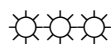
Inside the movie theatre, the Ego has a very important role; and we begin to identify with the Ego and begin to think it is who we are.

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So when we get inside the cocoon and begin to annihilate the Ego (one layer at a time), we're liable to encounter some resistance from the Ego itself. In short, the Ego will fight for its life, wanting us to believe we are something we are not and that we cannot live without 'IT' The fear that develops is all about who we are, if we are not the Ego; in other words, the fear of being nothing without 'IT' (the fear of non-existence).

Since the beginning of recorded history until the present time, all religions, spiritual philosophies and belief systems (including the most recent new age theories) have all had one thing in common: a solution for this fear of non-existence (the idea we are really an immortal soul which will continue to exist after our physical death). But is that true? Does that stand the test of spiritual autolysis? Is there any proof, any evidence we are really anything more than a temporary self-consciousness that will cease to exist when we die? Are the ideas of a soul, and the immortality of that soul, simply our solution to the fear of non-existence, leading to more judgments, beliefs, and opinions? Is it possible being an immortal soul is just another layer of Ego we need to let go of?

I see myself as a player in a game, much like Douglas Hall discovered in 'The Thirteen Floor.' I cannot honestly say it's true 'I' will survive the death of this body. Perhaps, like Douglas, I might find myself on another level, in another game; but that remains to be seen, and there's nothing to suggest that here and now. I realise this is all theoretical at the moment, but it will become very real to you as you progress inside the cocoon and start peeling off layers of the Ego; and I can guarantee you the fear of non-existence will come up in full force. If you continue with your transformation into a Butterfly, you're going to have to answer these questions for yourself."



My Impression On Above Chapter: 'The Fear of Fear'

This fear of fear speaks to an issue relevant to us all. It is an example of what in 'Dialectical Behaviour Therapy' (5) is called a secondary emotion. When an event happens, we may have a primary emotion. For example, if you break up with a significant other, you may have the primary emotion of being sad.

If you think that you shouldn't be so sad, you may get sad about being sad! Being sad about being sad, angry about being angry, or fearful of being fearful are all examples of 'Secondary Emotions.' (6) These secondary emotions may prolong feelings of sadness, anxiety and anger.

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To avoid being stuck in any of these emotions, let go of thoughts of how your primary emotion should be different. Welcome how you feel and the primary emotion relatively quickly comes and goes.

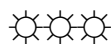
As we accept our feeling of fear, the fear does not last as long. Fear is an embodiment of our ancient 'Fight-or-Flight Response.'⁽⁷⁾ The adrenaline is released from our adrenal glands and heightens our ability to physically react. This adrenaline response can be experienced in a number of ways including fear and worry. This fear and worry can be thought of as distress or bad stress. The adrenaline response can also be experienced as excitement or enthusiasm which can be thought of as 'Eustress'⁽⁸⁾ or good stress.

Interestingly, if you say the word 'Eustress' out loud, it sounds a lot like 'use stress.' By using the adrenaline, you can convert the distress to eustress.

When you feel stressed, you can try relaxing to classical music. Alternatively, let go of thoughts of how you should feel different, and then use the energy to rock out to ACDC! Even if you don't use the additional adrenaline to dance or run, you can enjoy the feeling of it flowing through your veins!

FOOTNOTES

1. *Wikipedia* – Michel de Montaigne;
2. *Wikipedia* – Sogyal Rinpoche;
3. *Wikipedia* – The Dalai Lama;
4. *Wikipedia* – Sunscreen;
5. *Wikipedia* – Dialectical Behaviour Therapy;
6. *Wikipedia* – Secondary Emotions;
7. *Wikipedia* – Fight-or-Flight Response; and
8. *Wikipedia* – Eustress.



Chapter 25

Gratitude – Jed McKenna

“Gratitude is a non-specific, all encompassing quality and tinged with a not-unpleasant sadness, might be said to be the primary emotion of the truth-realised person and the mature human adult. It is this gratitude that comes in as fear goes out.”

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My Impression On Above Chapter: ‘To Show Gratitude is Life Changing’

Expressing gratitude is transformative. Imagine an experiment involving two people. One is asked to spend ten minutes each morning and evening expressing gratitude (*there is always something to be grateful for*), while the other is asked to spend the same amount of time practicing complaining (*there is, after all, always something to complain about*).

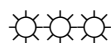
One of the subjects is saying things like, “*I hate my job. I can't stand this house. Why can't I make enough money? My spouse doesn't get along with me. That dog next door never stops barking and I just can't stand this neighborhood.*”

The other is saying things like, “*I'm really grateful for the opportunity to work; there are so many people these days who can't even find a job. And I'm very grateful for my health. What a phenomenal day; I really like this spring weather.*”

They do this experiment for a year.....

At the end of that year the person practicing complaining will have deeply reaffirmed their entire negative stuff rather than having let it go (*guaranteed*).
The one practicing gratitude will be a very grateful person.

Expressing gratitude changes our way of seeing ourselves and the world.



Chapter 26

Compassion – Stephen Davis

“Question: *This whole model seems to me a very selfish way to live. Where's your heart? Where's your ‘Compassion’ (1) for the pain and suffering of others?*

Answer: *I have no interest in justifying or defending selfishness. I will leave that up to people like ‘Robert Ringer’ (2) (Looking Out for #1), ‘Ayn Rand’ (3) (The Virtue of Selfishness), ‘Bud Harris’ (4) (Sacred Selfishness: A Guide to Living a Life of Substance), ‘David Seabury’ (5) (The Art of Selfishness),*

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'The Hellers' (6) (*Healthy Selfishness: Getting the Life You Deserve Without the Guilt*), and 'Mahatma Gandhi' (7) ('Be the change you wish to see in the world.')

As for my heart, it is as open as it has ever been. As you drop all judgments, beliefs, opinions, and fears, your heart can't do anything except open wider and wider and be filled with love and appreciation for the perfection of everything, and especially love for your own 'Infinite I.' But compassion is a very different story. Its true compassion is the new 'Spiritual Buzzword,' perhaps helped a lot by the Dalai Lama. Like judgment, compassion has been made to seem right and proper and a good thing to have. In fact, being compassionate has become the hallmark of enlightenment and the most important trait a good person must have, in the same way judgment has become a symbol of intelligence and reason.

But let's find out what compassion really means..... Deep awareness of the suffering of another coupled with the wish to relieve it. Sympathetic consciousness of others' distress together with a desire to alleviate it. It should be clear by those definitions that compassion belongs in the first half of the human game, inside the movie theatre, and not in the second half.

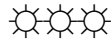
Why? What's wrong with compassion? Nothing is wrong. That would be a judgment. But compassion as it is defined (and practiced) automatically leads a player to judge the experiences of someone else as bad or wrong, to think they have the power to change that person's reality, and to entertain the wish to do so; and none of that is possible (or appropriate) in the second half of the human game. It also inevitably leads the player who's trying to be compassionate into frustration, sadness, and sometimes even despair; or, in other words, it leads further into limitation and restriction.

Therefore, by its very nature, compassion is not part of infinite joy. It also doesn't feel like joy; it actually feels bad to identify with someone else's pain and suffering. In fact, we're supposed to feel bad for someone else if we're compassionate ('I feel bad for them').

The synonyms given in the dictionary for compassion are pity and sympathy. I doubt anyone would suggest pity and sympathy are joyful experiences! In a meeting of the intentional community in Tamera, a young man from Israel stood up and announced his recent revelation that his only job in life was to be happy. Everyone cheered, and a feeling of joy and excitement and enthusiasm filled the room. Then a young woman stood up, the daughter of the guru, and admonished everyone not to forget all the pain and suffering of others. The bubble in the room quickly burst.

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Try to recall right now what it feels like to be compassionate. Does it feel like joy to you? You can do the same thing with jealousy, for example. Does it make you feel loving to feel jealous? Does it make you feel expansive and powerful? Does it make you feel all warm and fuzzy like love does? In the same way that jealousy cannot be part of infinite love, compassion cannot be part of infinite joy. It's as simple as that. The only way compassion could make you feel good is because you think by being compassionate, you're being a good person (Ego?).



But there's more to talk about. Let's really dissect this thing called compassion, since it's become such a big button in the first half of the human game. Remember that the holographic experiences you perceive are not real, and that your 'Infinite I' is creating your total reality. Remember also that the people you see in your holograms (the other people) are actors playing a role for you and reading a script word-for-word written by your 'Infinite I.' Think again about the analogy of our holographic universe to a total immersion movie, created as an outer experience to give you and your 'Infinite I' (through you) an inner experience.

Whatever you perceive, then, in your reality is being played out for you (for your experience, for your benefit) by actors, like a movie or a play. If you went to a play at your local theatre, there might be an emotional scene where some character you cared about was killed, or maimed, or raped, or tortured, or starved, or displaced, or abused. If it's a good play with professional actors, a convincing script and perfect scenery, you should feel what the writer of the play wanted you to feel (anger, frustration, sympathy, sadness, pain, regret, grief, sorrow, or a whole host of other emotions, none of which come close to joy). But that's what the play was designed to do. Then after the play, you go next door to the bar for a drink; and there, by chance, are the very same actors you just watched. But they're very much alive, healthy, happy, unscathed, enjoying a beer and joking around with the rest of the troupe.

When you see them there in the bar, would you feel the same emotions for them you did during the play? Obviously not. You would probably feel a little silly expressing compassion for the actor you had just watched starving that is now sitting in front of you eating peanuts and popcorn. You might even go over and thank them for what a great job they did and for the experience they gave you, telling them how deeply you felt for them during the play, and then joining in their celebration.

The Meaning of Life & Who Is Your Infinite I?

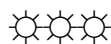
The reality you see out there as the physical universe is a movie (a fantastic 3-D total immersion movie in which you play a part). But nothing else is different from the play or movie you just watched. Everyone you see in your reality is part of a hologram and is playing a role your 'Infinite I' has asked them to play and which they've agreed to perform at a professional level. When that role is over, they get up from the battlefield, or the hospital bed, or the slums, and revel in the good job they did to convince you the characters they played were real. They gave you a gift of a powerful experience, which your 'Infinite I' wanted and created. But don't confuse things and start to think the scenes they acted out were anything more than actors playing temporary roles at your 'Infinite I's' invitation.

Another big problem with compassion is the part that makes you want to relieve or alleviate someone else's suffering. Frankly, although it's cloaked in a very acceptable social veneer, it is the height of arrogance to think we know better than our own 'Infinite I's' what experiences another person should be having. Even Mahatma Gandhi said, 'Be the change you wish to see in the world.' He didn't say, 'Go out and change the world into the way you wish to see it,' or 'Go out and change other people's experiences into the way you think they should be.'

*In the same way you trust your own 'Infinite I' to create the most appropriate experiences for you, we can trust the other person's 'Infinite I' to create the most appropriate experiences for them, regardless of how those experiences looks to you or me on the surface. In fact, there is no other player who appears in your holographic reality whose situation is your responsibility to change. **Nor do you have the power or authority to change it.** Their experiences have been as carefully chosen for them by their 'Infinite I' as yours have been for you.*

It's time we respect that and respect and trust the choices of other 'Infinite I's' as well as our own, and not think we know better what they should be experiencing. Besides, this desire to relieve or alleviate someone else's suffering cannot do anything but produce frustration, anger and depression, since you have no power to do anything about it.

By trying, you will (more times than not) fail and feel worse in the end. This is why compassion is such a limiting concept that belongs strictly to the first half of the human game.



'You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete.' – R. Buckminster Fuller.

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The concept of compassion, by its very nature, tends to make us ignore this wisdom and fight against what we see happening in the world. Many peace-workers, for example, take up the slogan, 'Say no to war and violence.' But the mere act of thinking or acting against war and violence because of compassion is, indeed, fighting the existing reality.

'But wait a minute!' you protest. 'Are you saying I should do nothing when I see another's pain and suffering in my hologram? Are you suggesting I sit back and simply watch while a child gets beaten, or a woman raped, or people die from starvation or disease?' Absolutely not! That's not what I'm saying at all. But rather than compassion in the first half that can only lead to more limitation, empathy; ethics; and excitement (not sympathy) will determine your reaction in the second half of the human game.

Here's what I mean.....

Once you have run the process on those holographic experiences you encounter as you start the second half (any time you have felt discomfort with someone or a particular situation) you will view those incidents of pain and suffering that might come into your hologram very differently. But there is something extremely important to remember: as long as you feel discomfort (and that includes the discomfort of compassion) you are still assigning power out there and there is still judgment. Only when you can see someone else's pain and suffering without the judgment its bad or wrong or needs to be changed, can you cleanly take any action. Then you are free to follow your excitement and joy in any specific circumstance.

For example, I'm often asked what I would do if a hologram popped up where a child was being beaten in front of me. I honestly cannot give you a generalised answer, because so much of it depends on the situation. But my own ethics might lead me to want to do something about it; since I am the caretaker of the holographic experiences my 'Infinite I' has created for me.

Maybe I would step in between the adult and the child, and inform the adult I do not judge what s/he is doing, but I request s/he beat me instead of the child, and I would not resist. However, that's just one possibility. Under no circumstances would I judge what was going on as right or wrong, or good or bad, nor judge the actors playing their parts, nor think I must or should change the action itself.

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But right now I can imagine my personal feeling of excitement and joy would be to prefer to be beaten myself than to watch the child being beaten. I would also never strike back or try to defend myself. Neither would Mahatma Gandhi, as he proved time and again.

Okay. That's a particular individual situation. What about the millions of people starving in the world, those getting killed and maimed every day in countless wars and other violence, those who are homeless, hungry and sick (which is a fair number of the Earth's population if we watch and believe the TV news). What about them? 'Be the change you wish to see in the world,' Gandhi said.

So here's another tough concept.....

In spite of all the pain and suffering we are shown out there, our only job as a player in the second half of the human game is to reclaim the power we assigned out there in the first half, and take the rollercoaster ride back to infinite joy, infinite power, infinite wisdom, infinite abundance, and infinite love.

***It is solely our responsibility to live our own reality.** In fact, when our holograms include pictures of pain and suffering out there, it is primarily because our 'Infinite I' is trying to show us where we assigned power in the first half and give us the opportunity to reclaim it. These holographic images of pain and suffering are not for us to do something about them, but about us as individual players to do something about us. Put simply, someone else's pain and suffering that finds its way into our holograms is an opportunity to leave judgment and compassion behind and explore a new way of feeling and acting.*

Remember what we said about other people in chapter twenty four..... Other people serve three main purposes in your holographic experience:

- 1. To reflect something you think or feel about yourself;***
- 2. To give you the gift of information or insight; and***
- 3. To set something in motion to support you.***

This includes all the other people who you are now judging to be in pain and suffering; and nowhere on that list does it say other people serve the purpose of having you save them from their experiences.

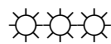
*Along the way, however, we will start to feel excitement inside (excitement that is prompting us to do something). So if I see someone else in pain and suffering in my hologram, and I do not judge it or fall into the trap of wanting to change it, **I might find it totally joyful and exciting to take some action anyway.***

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What if someone in my hologram asks me for help? I give it gladly, as long as it brings me total joy to do so (without judgment or discomfort) and as long as I have no expectations of the outcome. Please don't get me wrong; I am often touched on a very deep level when I see someone in my hologram in pain or suffering, and I will give my help if asked if I can do it without the intention to fix, change, or improve things. But I also know it is impossible for them to be a victim, just as it is impossible for me to be a victim, of anyone or anything out there; so I offer my support in any way I can while they have such a difficult and limiting experience, because I know they are playing in the first half of the human game.

This is really no different than giving encouragement to someone on the first hill of the rollercoaster, supporting them in any way possible to hang in there! This may be a crude example, but it's the best I can think of at the moment. Someone calls out to me from the rollercoaster going up the hill. They say they're getting sick and need help. I will do everything in my power to get to them, bring them a barf bag, hold their hair back while they get sick, offer them some encouraging words, or give them whatever assistance I can at the time.

What I won't do is judge their experience as wrong, or that it should be different and needs to be changed, or sympathise with them, or pity them, or try to get them off the rollercoaster. I've been there; it doesn't feel good, and I know it. I also know the experience they're having has been carefully chosen for them by their own 'Infinite I,' and it is perfect for them at that moment. After all, they can't ride the rollercoaster without going up the first hill.



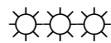
There's an old saying in the recovery business that an alcoholic will not quit until they've had enough to drink. 'A Course in Miracles' says, 'If your brothers ask you for something, do it, because it doesn't matter.' So if your alcoholic brother asks you for a drink, exactly what is the compassionate thing to do? According to recovery principles and 'A Course in Miracles,' maybe it would be to give them the drink they ask for, rather than judging and trying to change the experience they're having because you know what's best for them.

There is, of course, a natural desire that all the players we meet in our holograms experience the same joy and power and abundance and love we have; and when we see someone else in our hologram not in that condition, we can easily wish something different for them, and want them to join us in the joy and power and abundance and love of the second half.

But what we cannot do is to judge their situation to be bad or wrong, or even that our situation is better than theirs, and then try to do something to change their circumstances.

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Many years ago I gave up the idea of trying to save the world or even end war on this planet when I realised war had been a very valuable experience in my own life (if nothing else, to show me who I was not and how I did not want to behave); and who was I to try to limit other people's experiences who might benefit from the same opportunities. Today I am excited about finding out how to download other frequencies from 'The Field' (as will be explained in chapter thirty-six) that create a peaceful and harmonious life on planet earth, but without any judgment that all people should live that way, or that the way other people are living now is somehow wrong.

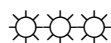


The point the young Israeli man was making in Tamera was that rather than becoming bogged down in someone else's pain and suffering, and feeling that pain and suffering himself, he decided his only job was to be happy (to provide others with the hope and the inspiration and the model of how their lives could be different).

I seriously doubt those in pain and suffering want us to join them in their misery. I don't think they want us to pity them or feel their pain. I think, instead, they would prefer for us to be happy, so they know it is possible for them as well. Therefore, rather than compassion in the second half of the human game, we follow our excitement and our joy and our passion, and take whatever actions we feel moved to take in relationship to our holographic experiences, as long as there is no judgment or discomfort involved. After all, the world doesn't need to be saved. It's perfect exactly as it is, down to the smallest detail. Saving the world (as wonderful as it may sound on the surface), is not only the height of arrogance in thinking you know how the world should be, but also one of the cleverest temptations the Ego (Maya) has come up with to maintain her power and existence.

I realise there is a lot of social pressure to be compassionate these days; but, in fact, this whole compassion thing is one of the greatest lies that keeps people inside the movie theatre, for the simple reason that focusing on compassion for others keeps players from looking at themselves.

As long as your time and attention is tied up trying to alleviate the pain and suffering of others, you will never have what it takes to process your own judgments, beliefs, opinions, and fears. Instead you will hang on for dear life to this layer of the Ego – this identity you are not – called compassionate.



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My Impression On Above Chapter: ‘In Compassion’

You cannot be in compassion because you have no energy. All your energy is divided, sometimes in sex, sometimes in anger, sometimes in greed. Compassion is not a form. Only when all your desires disappear does that energy become compassion (KARUNA). (8)

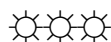
You cannot cultivate compassion. When you are desireless, compassion happens; your whole energy moves into compassion. And this movement is very different. Desire (*Ego*) has a motivation in it (*a goal*); compassion is non-motivated, there is no goal to it, it is simply overflowing energy.

‘Buddha’ stated: “*Meditation is enough to solve your problems, but something is missing in it — compassion. If compassion is also there, then you can help others solve their problems.*” He said: “*Meditation is pure gold; it has a perfection of its own. But if there is compassion then the gold has a fragrance too — then a higher perfection, then a new kind of perfection, gold with fragrance. Gold is enough unto itself — very valuable — but with compassion, meditation has a fragrance.*”

It is exactly the same thing when enlightenment comes; the Ego has already gone out. When enlightenment comes, just as a shadow to it compassion, truth, beauty, grace and blissfulness comes in. All that you have been searching for and were never able to find will be showered on you by your ‘*Infinite I,*’ as soon as you are able to fully control your Ego.

FOOTNOTES

1. *Wikipedia* – Compassion;
2. *Wikipedia* – Robert Ringer;
3. *Wikipedia* – Ayn Rand;
4. *Wikipedia* – Bud Harris;
5. *Wikipedia* – David Seabury;
6. *Wikipedia* – The Hellers;
7. *Wikipedia* – Mahatma Gandhi; and
8. *Wikipedia* – Karuna.



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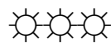
Chapter 27

Further – Jed McKenna

“The word ‘FURTHER’ is like a talisman, a power object. We must pull it out and gaze upon it after every battle, every time we think we must be done, that we must have at least arrived. As much as it may seem otherwise, there’s always further. Get up, dust off, and gird thy loins for the next fray.

Carl Jung said he had to descend a thousand ladders to arrive at the little clod of earth he really was. At each landing, he must have thought himself done until his eyes adjusted and he saw that there was yet another ladder to descend. If Dr. Jung had command of the word further, he would have known that there were more ladders still, and that a little clod of earth was infinitely more than he actually was.

Whenever you’re sure you’ve arrived, there’s always further. The day may come when there is no more further and you will recognise that fact not with fanfare and tickertape, not with radiant backlighting and choirs of angles, but with the bemused and unenthusiastic observation that you are.....DONE.”



My Impression On Above Chapter: ‘Our Final Exam’

In the past, greater awareness of the true self was deemed important for personal well-being. Today the game has changed; it is now imperative for our collective survival.

Our knowledge of the external world has been growing at an accelerating pace, bringing with it an unprecedented ability to modify and manipulate our surroundings. The technologies we now have at our disposal have amplified this potential so much that we can now create almost anything we dream of.

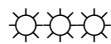
Our knowledge of the inner realms, however, has developed much more slowly. We are probably as prone to the failings of a limited sense of self as were people two thousand years ago. *This is the source of our problems.*

Advanced technology may have amplified our capacity to control our environment, but it has also amplified the shortcomings of our partially developed consciousness.

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Driven by the dictates of a derived identity, and by our belief that inner well-being depends upon external circumstances, we have misused our newfound powers, plundering and poisoning the planet. We have reached what 'Buckminster Fuller' called our 'Final Evolutionary Exam.' The questions before us are simple:

- 1. Can we move beyond this limited mode of consciousness?**
- 2. Can we let go of our illusions, discover who we really are?**
- 3. Can we find the wisdom we so desperately need?**



Chapter 28

The Future – Stephen Davis

“Question: I thought I just read in chapter twenty-seven that time doesn't exist. What are you doing calling the last chapter in this book 'The Future?'

Answer: You're right. But I also said in chapter twenty that 'I can still dream;' and that's what I'd like to do (dream a little about the future) as long as I don't get attached to the fulfilment of those dreams. Actually, toward the end of your time in the cocoon, you begin to see ripples in the universal ocean, movement in the earth environment template; and sometimes it's fun to speculate (in a general sort of way) where those ripples might be heading. I'm seeing a couple ripples I want to focus on for a few minutes before I end this book, simply because I find some of this stuff fascinating.

The first ripple I see is that the drama and conflict and pain and suffering and war and violence and hardship in the earth environment template are actually increasing across the world, despite (or perhaps, as explained in chapter eighteen, in part as a result of) the resistance of more and more peace-workers. Some of the developed countries haven't been so hard hit yet, but they will be as the global economic system becomes more chaotic.

It seems like every day the news is full of more deaths from war and violence, and from natural disasters as well. More people are out of work around the world, more barely living from hand to mouth, more losing their homes, more with no idea how they or their families will survive. More economies are failing, more governments are collapsing or being challenged and more 'Theories of Everything' are falling by the wayside.

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For me, however, this is not a bad thing at all. It may actually be signalling the beginning of a mass exodus out of the movie theatre with large numbers of players gathering around the garden ready to eat from the 'Tree of Life.'

In other words, the screws may be tightening, the rubber band may be stretching to its limits, the situation deteriorating until more and more human children are willing to stand up in their seats and yell, 'We're mad as hell and we're not going to take it any more' – and more human adults realise what's in the back of the movie theatre isn't working either and head for the door. Sometimes things have to get pretty bad for that to happen.

But I've been overly optimistic before, so I can't be sure. As Alan Shore said in one of his closing arguments in an episode of Boston Legal.....'When the weapons of mass destruction thing turned out not to be true, I expected the American people to rise up. They didn't. Then, when the Abu Ghraib torture thing surfaced and it was revealed that our government participated in rendition (a practice where we kidnap people and turn them over to regimes that specialise in torture) I was sure then the American people would be heard from. We stood mute.

Then came the news that we jailed thousands of so-called terrorist suspects, locked them up without the right to a trial, or even the right to confront their accusers. Certainly we would never stand for that. We did. And now it's been discovered the executive branch has been conducting massive illegal domestic surveillance on its own citizens – you and me; and I at least consoled myself that finally – finally – the American people will have had enough. Evidently we haven't.

In fact, if the people of this country have spoken, the message is, we're okay with it all – torture, warrantless search and seizures, illegal wiretappings, prison without a fair trial, or any trial, war on false pretences. We as a citizenry are apparently not offended. There are no demonstrations on college campuses; in fact there's no clear indication that young people even seem to notice.'

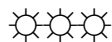
Maybe it's an encouraging sign that young people aren't demonstrating on college campuses, or otherwise protesting in general. Perhaps it means they are beginning to realise that changing things isn't working, but they also see the futility in resistance, the purposelessness in joining groups in the back of the movie theatre, the rampant contradictions and inconsistencies in all judgmental belief systems.

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Maybe young people are simply numb, fed up with the whole thing, but with no clue of what to do, no concept yet of a viable alternative to the outdated and inaccurate models of life found inside the movie theatre. Perhaps they're ready for this human game model.

As I asked in chapter twenty-one, 'how much more pain and suffering and limitation and restriction is required before millions of players surrender, understand it is their own judgments and resistance causing that pain and suffering, and are willing to begin processing the false knowledge and layers of the Ego that are part of life inside the movie theatre?'

*So **Ripple #1** appears to me headed in the direction of more pain and suffering, and says to me the rollercoaster is nearing the top of the first hill, when things get really tough and the going gets really rough for those inside.*



***Ripple #2** appears to be going in the opposite direction, is that there are also signs more and more players are waking up from their dreamstate, or at least waking up within their dreamstate. You recall I talked about a template (or matrix) for the earth environment in chapter twenty-four. Let's speculate a little on how that template might change from time to time.....Remember 'The Field?' 'A Field of all Possibility?'*

'The foundation of the universe is a single universal field of intelligence..... the fountainhead of all the laws of nature; all the fundamental forces, all the fundamental particles, all the laws governing life at every level of the universe. We can't explain what we do see as matter.....unless we picture that these matter particles somehow come out from or emerge from these thought-wave patterns.'

An 'Infinite I' goes to this Field and chooses certain specific wave frequencies to create the holographic experiences it wants for its player. But rather than having to re-create the car and the buildings and the briefcase (and the galaxies and the solar system and this planet) each time, it uses a template in the Field which I have called the earth environment for its basic total immersion movie set, and adds whatever unique aspects it wants for its individual player. Then it downloads that hologram to its player's brain.

I also talked about the human brain receiving these holographic wave frequencies from 'The Field' and translating them into our physical reality, like a radio that receives sound wave frequencies and translates them into music and words we can hear; and this is where the player comes in.

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Let me explain.....A radio has a certain range of frequencies it can receive and translate into sound. The AM range is 535-1605 KHz, and the FM range is usually 88 - 108 MHz, although this can vary slightly from country to country. Obviously, there are sounds to be heard outside of those frequencies, but a radio receiver doesn't pick them up.

This is also true for humans, who can hear only a limited range of sounds as well. Dogs, dolphins and other creatures can hear different frequencies than we do, for example. There is some scientific evidence our brains are receiving a much wider range of frequencies than we are able to perceive. Michael Weliky from the University of Rochester conducted a study which led him to conclude that perhaps as much as 80% of the frequencies we receive are locked in our heads, unable to be perceived.

Regardless of how wide a range of frequencies the human brain might be able to receive from The Field, its clear there is a limited range of frequencies we can actually perceive. What exactly is determining this range of frequencies? The judgments, beliefs, opinions, and fears we form in the first half of the human game. So at any given moment, the earth environment template in The Field available to an 'Infinite I' to create a hologram for its player is limited to a certain range of frequencies the player can perceive based on their judgments, beliefs, opinions, and fears.

I want to say that a third time because it's so important: Our judgments, beliefs, opinions, and fears limit the range of frequencies our 'Infinite I' can use from The Field to download a holographic experience we can perceive. This is demonstrated so well by Dr. Bruce Lipton in his exercise with the two sets of coloured glasses and the pictures of FEAR and LOVE.

With that in mind, I want to take a look at the frequency range of our current template of the earth environment, but this is going to be a little tricky because of the wording and the analogy to a radio. I want to emphasise before we start that no frequency is better or worse than any other frequency; and when I use certain numbers to represent frequencies, it does not mean one number is better or worse just because it's a higher or lower number. For example, the music at 91.3 on a radio dial is no better than the music at 104.7. It's just a different frequency with different content. You may prefer to listen to one kind of music over another, but that doesn't make it better. Okay. Let's arbitrarily say the total frequency range in The Field available to our 'Infinite I' to create a holographic experience goes from 0 to 2000, somewhat like this.....However, most players today can only perceive part of that frequency range (500-1800) because of their judgments, beliefs, opinions and fears.

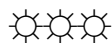
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If we were to graph the players on earth and the frequency ranges they could perceive, it might look like a 'Bell Curve'.....with very few whose experiences consist mainly of total joy and abundance (approaching no limitations); also very few experiencing catastrophic disasters and plagues (complete limitation); and the vast majority with an earth environment template ranging from beauty, sunsets, happiness, and love to war, violence, abuse, and fear.

At any given time, it's interesting for me to look at the template for the earth environment that appears in my own hologram, to see the frequency range and how it is changing. As I said, it seems to me more and more players are experiencing more war, violence, abuse, and fear. The sheer numbers of people who are in pain and suffering have seemingly increased dramatically in the last fifty years compared to previous templates.

What this tells me is more and more players are nearing the pinnacle of limitation in the first half of the human game, and more and more 'Infinite I's' might be ready for their players to enter the second half.

Did I make that clear? Rather than judging the increasing deaths occurring so frequently now from natural catastrophes, or the crash of the world financial system, or the melting of the glaciers as bad, they may simply be an indication the amount of limitation appearing in the earth environment template is reaching its maximum threshold and could result in more players moving into the second half of the human game – as I said, like a rubber band being stretched to its limits before it breaks.



So how can we start perceiving a different range of frequencies in the earth environment template?" By letting go of our judgments, beliefs, opinions, and fears on an individual player level. We have the free will and the ability to do that; and in the process we will shift the frequency range of the earth environment template we can perceive, and therefore the frequency range our 'Infinite I' can use to create our holograms, from this.....to this.....You'll notice that war, violence, abuse and fear are no longer perceivable in this new range. They still exist, as all frequencies do, but we simply do not experience them any more as individual players.

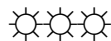
This is what happens as a player moves further in their cocoon as they run Robert's process and do their spiritual autolysis, letting go of their judgments, beliefs, opinions, and fears, and especially stripping away layers of the Ego; they simply stop having the limiting experiences they had inside the movie theatre appear in their holograms.

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On the other end of the spectrum, we begin to experience more than just beauty, sunsets, happiness and love as we move toward unlimited joy and abundance. I want to emphasise it's not necessary to send new information to The Field to create these new frequencies as some teachers have suggested, because The Field, by definition, already contains all information and all possibilities, and because we as players cannot create anything anyway.

It is also not necessary to change the number of DNA strands, or achieve a certain level of enlightenment, or eat only organic food, or meditate, or anything else in order to begin to perceive this new range of frequencies. All that is required is to let go of the judgments, beliefs, opinions and fears that determined the frequency range for the first half of the human game.

Now the interesting question is: What if a large number of players were to leave the movie theatre; make their way through their cocoon; let go of their judgments, beliefs, opinions, and fears; and were able to perceive this new frequency range? What effect would that have on the earth environment template in The Field – the one the 'Infinite I's' use when creating holographic experiences for their players? In other words, what might be the effect, if any, if a large number of players begin the process of transforming into Butterflies?



A British biologist, Rupert Sheldrake, has a theory he calls 'Morphic Resonance,' or 'Morphic Field Theory.' Basically the theory says when enough members of a species have adopted the same behaviour, a critical number is reached, called a critical mass, and this new behaviour is automatically and rapidly transferred by morphic resonance to the entire species.

The term [morphic fields] is more general in its meaning than morphogenetic fields, and includes other kinds of organising fields in addition to those of morphogenesis; the organising fields of animal and human behaviour, of social and cultural systems, and of mental activity can all be regarded as morphic fields which contain an inherent memory.

Sheldrake's theories have been heavily criticised by mainstream biologists for many years. However, some quantum physicists have supported Sheldrake's hypothesis, and even David Bohm suggested it was in keeping with his own ideas of what he called the 'Implicate and Explicate Order.'

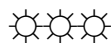
I know from my direct experiences of testing and challenging this model that an individual player can significantly change the range of frequencies its 'Infinite I' can use to create its holographic experiences by letting go of judgments, beliefs, opinions, and fears, and stripping away the layers of Ego.

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So I wonder.....

If more and more players were to enter their cocoons, would the transformational process become faster and easier for each new generation? Would a critical mass (tipping point) eventually be reached where all the players on earth automatically walk out of the movie theatre and into their cocoons? Would the earth, as a player itself, no longer need a movie theatre and begin an entirely new game? (That's Ripple #2).

I'd like to stay around long enough to see where it goes.

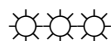


My Impression On Above Chapter: 'A Singularity of Time'

The pace of life is forever speeding up. Technological breakthroughs spread through society in years rather than centuries. Calculations that would have taken decades are now made in minutes. Communication that used to take months happens in seconds. *In almost every area of life, change is occurring faster and faster.*

Yet, this acceleration is not confined to modern times. Medieval architecture and agriculture, for instance, varied very little over the period of a century. But even then change occurred much faster than it did in prehistoric times. *Stone Age tools remained unchanged for thousands of years.*

Nor is this 'Quickening' confined to humanity; it is a pattern that stretches back to the dawn of life on earth. The first simple lifeforms theoretically evolved nearly four billion years ago. Multicellular life allegedly appeared a billion or so years ago. Vertebrates with central nervous systems, several hundred million years ago. Mammals appeared tens of millions of years ago. The first hominids stood on the planet a couple of million years ago; homosapiens, a few hundred thousand years ago. Language and tool-use emerged tens of thousands of years ago. Civilization, the movement into towns and cities, started a few thousand years ago. The 'Industrial Revolution' began three centuries ago. Finally, the 'Information Revolution' is but a few decades old.



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Why Does Evolution Accelerate?

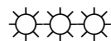
The reason for this acceleration is that each new development is (*so to speak*), standing on the shoulders of what has come before. A good example is the dawn of sexual reproduction allegedly some 1.5 billion years ago. Until that time cells, reproduced by splitting into two, each of the new sisters being exact clones of the original. With sexual reproduction, two cells came together, shared genetic information and produced offspring containing a combination of their genes.

It no longer took many generations for one genetic difference to arise. *Differences now occurred in every generation, speeding evolution a thousandfold.*

A more recent example is the transition from the 'Industrial Age' (1) to the 'Information Age.' (2) When it came to manufacturing computers, we did not need to reinvent factories or global distribution systems; that expertise had already been gained. We had simply to apply it to the production of computers. *Thus the information revolution established itself much faster.*

This pattern is set to continue in the future (*each new phase requiring a fraction of the time required in the previous phase*). In the future, we might expect the same amount of change we've seen in the last twenty years take place in years rather than decades.

It is difficult; therefore, to predict what the world will be like in ten or twenty years. *Two hundred years ago no one predicted we would have telephones or movies, let alone cell phones or the Internet.* Just twenty years ago, very few of us had any notion of the 'Worldwide Web,' (3) or of how dramatically it would change our lives. Similarly, who knows what new breakthroughs or developments will be transforming our lives ten years from now?



Approaching a Singularity

So where is all this leading? Some people think we are headed toward what is called a 'Singularity.' (4) This is the term that mathematicians give to a point when equations break down and ceases to have any useful meaning. The rules change. *Something completely different happens.*

A simple example of a singularity occurs if you try to divide a number by zero. If you divide by smaller and smaller numbers, the results will be larger and larger numbers. *But if you divide something by zero you get infinity, which is not a number in the everyday sense.* The equation has broken down.

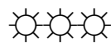
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The idea that there might be a singularity in human development was first suggested by the mathematician 'Vernor Vinge,' (5) and subsequently by others, most notably 'Ray Kurzweil' (6) in his book 'The Singularity Is Near.' They argue that if computing power keeps doubling every eighteen months (*as it has done for the last fifty years*), then sometime in the 2020s there will be computers that can equal the performance of the human brain. From there, it is only a small step to a computer that can surpass the human brain.

There would then be little point in our designing future computers; ultra-intelligent machines would be able to design better ones, and do so faster.

What happens then is a big question. Some propose that humans would become obsolete; machines would become the vanguard of evolution. Others think there would be a merging of human and machine intelligence (*downloading our minds into computers, perhaps*). The only thing we can confidently predict is that this would be a complete break from the patterns of the past. Evolution would have moved into a radically new realm.

But this transition, as major as it would be, would not yet be true singularity in the mathematical sense. Evolution (*whether human, machine, or a synthesis of the two*) would continue at an ever-increasing pace. Development timescales would continue to shorten, from decades to years, to months, to days. Before long, they would approach zero. The rate of change would then become infinite. We would have reached a true mathematical singularity.



Timewave Zero and 2012

The idea that humanity is heading towards a point of infinitely rapid change was explored by 'Terence McKenna' (7) in his book 'The Invisible Landscape.' He developed a 'Mathematical Fractal Function,' (8) which he called the timewave that appeared to match the overall rate of ingression of novelty in the world. (*Ingression of novelty is a term coined by the philosopher 'Alfred North Whitehead' (9) to denote new forms or developments coming into existence*). This timewave is not a smooth curve, but one that has peaks and troughs corresponding to the peaks and troughs of the rate of 'Ingression of Novelty' (10) across human history.

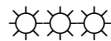
The most significant characteristic of McKenna's timewave is that its shape repeats itself, but over shorter and shorter intervals of time. The curve shows a surge in novelty around 500 BC, when 'Lao Tsu, Plato, Zoroaster, Buddha,' and others were exerting a major influence on the millennia to come.

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The repeating nature of McKenna's timewave shows the same pattern occurring in the late 1960s, where it happened sixty-four times faster. In 2010, the pattern repeats again, sixty-four times faster still. And then, in 2012, sixty-four times faster still. The timescale is compressed from months to weeks, to days, tending very rapidly toward zero: a point McKenna called *'Timewave Zero.'* **(11)**

But when precisely is this date? McKenna experimented with sliding his curve up and down history to look for a *'Best Fit.'* Eventually, he chose December 22, 2012. *At the time, he did not know that the 'Mayan Calendar' (12) also ended its 5,124 year cycle one day earlier.* McKenna himself was not overly attached to the date; he confided that he would be intrigued, come 2012, to see whether his conjectures about *'Infinite Novelty'* **(13)** would indeed prove correct. Sadly, he passed away in 2000.

Personally, I am not so concerned with what actually will or will not happen on that precise date of December 21, 2012. *Indeed, almost every prediction ever made that related to a specific date has failed to materialise.* I am more interested in where this accelerating pattern may be taking us, and its mind-boggling implications (*whether they occur in 2012, or some other time*).



Limits to Change?

If the ever-accelerating pace of change continues, we are not going to be evolving for *'Eons'* **(14)** into the future. We could see the whole of our future evolution (*as much development as we can conceive of, and more*) compressed into a very short time. *Within a few generations, perhaps within our own lifetimes, we could reach the end of our 'Evolutionary Journey.'*

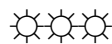
It is often argued that this will never happen because there are limits to the rate of change. Any growth will eventually reach a plateau, resulting not in an ever-steeper curve, but one that bends over into an *'S-Shape.'*

Population growth is a good example. For thousands of years the human population has been growing, and growing faster and faster. A thousand years ago, the world's population numbered around 310 million. This number had doubled by 1600. In 1800, it was approaching one billion, and the doubling time was down to 150 years. By 1960, it had reached four billion, with a doubling time of only thirty years. Since then, however, population growth has slowed; the curve has begun to bend over. *If current trends continue the human population will probably stabilize between 10 and 12 billion.*

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Similar ‘S-Curves’ (15) can be found in just about every area of development. For example, the production of steam locomotives increased rapidly during the first century of the ‘Industrial Revolution;’ then tapered off in the mid-twentieth century as diesel and electric power became more dominant. Or, consider the growth of high-speed Internet connections in the USA. The rate of new connections grew rapidly in the first years of this century, and by 2005 over half of all homes had a high-speed connection. Now, as the saturation point approaches, the rate of growth of new connections has slowed.

However, when we talk about a speeding up of the overall rate of change, we are not talking of any particular ‘S-Curve,’ but the rate at which successive ‘S-Curves’ stack up. It took population growth thousands of years to reach its turning point. The Industrial Revolution took two hundred years. High-speed Internet connections—less than a decade. So the question is not whether any particular growth keeps increasing forever, but whether there is a limit to the rate of ingression of novelty—whatever it’s medium at any particular time.



Evolving Intelligence

One recurring pattern that underlies evolution is an increasing complexity in the processing of information. DNA code is an information database, built up over eons. Sexual reproduction was an evolutionary breakthrough in information processing. So was the development of senses, and later, the central nervous system. The advent of human beings brought another major development in information processing—‘Symbolic Language’—allowing us to share our thoughts and experiences with one another. Over the years, human breakthroughs in information technology—writing, printing, telephony, radio, television, computing, and the Internet—have consistently increased our ability to gather, process, organise and utilise information.

Organisation and utilisation of information is the essence of intelligence. We usually think of intelligence primarily in human terms, and occasionally in other animals. But intelligence in its broadest sense has been evolving for billions of years. What is happening today with our own ‘Information Revolution’ (16) is but the latest phase of a process that has been going on since the birth of the universe.

So the question of whether there is a limit to the speed of evolution does not concern the limits of any particular phase of evolution; it is whether there is a limit to the rate of evolution of intelligence (*whatever form it may take*).

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As far as I can see, there is none.



Beyond the Information Age

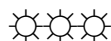
The growth of 'Human Information Technologies' is taking us rapidly toward a time when all human knowledge will be instantly available to anyone on the planet, in any medium.

This will be a fully functional 'Global Brain' (17) in which the information technologies of television, telephone, and 'Worldwide Web' will be seamlessly integrated. The world's audio and video archives will be as easily accessible as text and images are today. Search engines will learn from their interactions with people, becoming increasingly sophisticated in their responses. *We will be linked into an emerging global mind.*

At this point, the growth rate of human knowledge will be reaching its own maximum. *It too will begin to turn into an 'S-Curve.'* But knowledge is not the end-point of the evolution of intelligence.

Many have pointed to a hierarchy of data, information, knowledge, and wisdom. Information can be defined as the patterns extracted from raw data. Knowledge is the generalisation of information, applying findings to other situations. *Wisdom determines how that knowledge is used.* It involves discernment and evaluation: Is this decision for the better or worse? Will it help or hinder our future well-being?

At present, humanity has vast amounts of knowledge, but still very little wisdom. Without developing wisdom, it is most unlikely we will avoid catastrophe. As the inventor-philosopher, 'Buckminster Fuller' repeatedly emphasised, we are facing our final evolutionary exam. Is the human species fit to survive? Can we wake up sufficiently so that we can use our prodigious powers for the good of all generations to come?



A Half-Awake Species

Symbolic language led to another significant step in human intelligence. We used language not only to communicate with each other, but also within our own minds, i.e. verbal thinking. With this power we could reflect upon our experiences and plan our future. In addition, we could reflect upon the fact that we were aware.

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We became conscious of consciousness itself. We began to wake up to our own inner worlds. At present however, we are only half-awake to who and what we really are. Becoming aware of our own selves brought with it a sense of an individual 'I' observing the world and initiating our actions. But just what is this self? It seems so obvious that it is there, but, as many have discovered, it is hard to define it or pin it down.

When asked "who are you?" most of us will respond with the various things we identify with (*our name, beliefs, occupation, education, roles, gender, social status, personality, interests*). We derive a sense of identity from what we have or do in the world, with our history, and our circumstances.

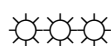
But any such derived identity is conditional, and thus forever vulnerable. It is continually at the mercy of circumstances, and before long we need to defend or reassert our fragile sense of self. Our basic survival programming, designed to ensure our physical survival, is usurped for our psychological survival, leading to many unnecessary and often dysfunctional behaviours. In addition, we are only half-awake to our deeper needs and how to attain them.

Most of us would like to avoid pain and suffering, and find greater peace and happiness, but we believe that how we feel inside depends on external circumstances. This is true in some cases (*for example: if we are suffering because we are cold or hungry*).

In the modern world, most of us can fulfil these demands very easily. The flick of a switch or a trip to the store usually suffices. But we apply the same thinking to everything else in life. We believe that if we could just get enough of the right things or experiences we would finally be happy.

This is the root of human greed, our love of money, our need to control events (*and other people*); it is the cause of much of our fear and anxiety, we worry whether events are going to be the way we think they should be if we are to be happy. This thinking is also at the heart of the many ways we mistreat, and often abuse, our planetary home.

The global crisis we are now facing is, at its root, a crisis of consciousness (*a crisis born of the fact that we have prodigious technological powers, but still remain half-awake*). We need to awaken to who we are and what we really want.



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Prophets of Wisdom

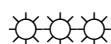
Throughout human history there have been individuals who appear to have become fully awake. These are the enlightened ones (*the mystics, seers, saints, rishis, roshis, and lamas who in one way or another have discovered for themselves the true nature of consciousness*). Although their discoveries have been expressed in different ways, depending on the dominant worldview of their time, the essential message remains remarkably consistent. ‘Aldous Huxley’ (18) called this “*The Perennial Philosophy*,” the timeless wisdom that has been rediscovered again and again through the ages.

The enlightened ones have realised the illusory nature of the concept of a unique individual self. When we examine our experience closely, delving deep into the nature of what we call ‘I,’ we find that there is nothing there (*no ‘thing’ that is*).

This sense of ‘I-Ness’ that we all know so well, and which has been with us all our lives, is just our sense of being. It is awareness itself (*so familiar, yet completely intangible*). Thus, it cannot be known in the ordinary sense. Not realising this, we seek to give our sense of self some form, some substance. We dress it up in various psychological clothes (*all the things we think we are, or would like to think we are*). This is the reverse of the emperor having no clothes. ***With true self-awareness, one discovers there are lots of clothes, but no emperor inside them.***

Another consistent realisation of the ‘*awakened ones*’ is that the essential nature of mind, uncluttered by worry and chatter, is one of deep ease, joy, and love. ***Not recognising this, most of us look to the world around us to provide us with peace and happiness.*** But, despite all the messages from marketing and advertising industries, things or events do not bring happiness.

On the contrary, our minds are so full of scheming, planning, and worrying whether or not we will get what we think will make us happy, we seldom experience the peace and ease that lie at our core. ***When we awaken to our true nature, we are freed from a dependence on the external world both for our sense of self and our inner well-being.*** We become free to act with more intelligence and compassion, attending to the needs of the situation at hand rather than the needs of the Ego. *We can access the wisdom that lies deep within us all.* This is the next step in evolution of intelligence: ***the transition from amassing knowledge to developing wisdom.***



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The Dawning of a Wisdom Age

Because each new phase of evolving intelligence takes place in a fraction of the time of the previous phase, we can expect the dawning of a 'Wisdom Age' to take place in years rather than decades. It will be standing on the shoulders of the 'Information Age.'

Never before have we been able to access so much spiritual wisdom. A century ago, the only spiritual tradition available to most people was the one that was indigenous to their own culture. Moreover, with rare exceptions, they did not have the benefit of learning from a 'truly enlightened being.'

Today, we can access teachings from many different traditions and cultures, discover their common underlying truths, and translate that recurring philosophy into the language and terms of our own time. Something completely new is emerging: a single spiritual teaching that is a distillation of the world's wisdom traditions.

This is merging and being spread globally through a variety of information technologies: books, tapes, Web pages, online forums, and Internet broadcasts. At the same time, a growing number of people are becoming 'Fully Awake' and proving themselves to be excellent educators (*scouts such as Stephen Davis and Jed McKenna*). Many are using the Internet to share their wisdom and help awaken others. Instructions in practices that facilitate awakening are appearing online, and could become much more sophisticated.

It may even turn out that 'Darshan,' (19) the Indian word for a direct transfer of higher consciousness, can be transmitted via the net.

Awakening is often a sudden event. Once a person is ready (*the necessary groundwork done, the conditions favourable*) the shift can happen more or less instantaneously. It's possible that research into the 'Neurological' (20) compared to 'Spiritual Awakening' will lead us to methods of promoting the process directly. There will likely be other unforeseen discoveries or developments that help us free our minds. Whatever they may be, the more we learn how to facilitate a shift in consciousness, the faster it will happen.

As this becomes a normal occurrence, humanity will relate to the world in wiser, more compassionate ways. Problems would still exist. Global warming would not suddenly cease; pollution would not evaporate; extinct species would not suddenly return. On the other hand, we might then have at our disposal new technologies that could help us solve the problems we have created. We can only guess at the ways in which this marriage of high technology and higher consciousness would play out. We have not been there before.

The Meaning of Life & Who Is Your Infinite I?



Beyond Wisdom

Would this be the endpoint of our evolution? Or would there follow yet another turn of the spiral? Many of the world's 'Mystical Traditions' maintain that the liberation of the mind from its attachments is only the first of step of inner awakening. More universal experiences of mind, and fundamentally different perspectives of reality, lie beyond.

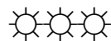
Advanced 'Spiritual Scouts' claim that the world of matter is not real, and that space and time are not the 'Ultimate Reality.' (21) Interestingly, this view is in accord with modern physics explorations into the nature of physical reality. *Whenever we try to pin down the essence of matter, it eludes us. It seems nothing is there (that is, nothing of any material substance). Nor are space and time absolutes, as we once thought. They are part of a more fundamental reality, the 'Spacetime Continuum.'* (22)

Perhaps those spiritual scouts have already discovered the ultimate nature of reality *(not through digging deeper into its external forms, but through a penetrating exploration of inner space)*. *If so, our collective destiny may be precisely this freedom from the 'illusion of materiality,' from the 'illusion' that we exist in space and time.*

Let's not be too quick to rule out that possibility, merely on the basis that it is so divorced from our current reality.

If you had told Mozart that in the future people would own tiny boxes, made from some strange material that was neither wood nor metal, with two strings coming out of the box, that when placed in their ears, would enable them to hear any of his compositions as clearly as if they were in a room with an orchestra, would he have believed you?

On the contrary, he would probably have thought you mad!



The Omega Point

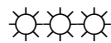
One person, who believed our destiny was indeed a 'Collective Spiritual Awakening,' was the French priest and palaeontologist, 'Pierre Teilhard de Chardin.' (23) Exploring the evolutionary trends towards greater complexity, connectivity, and consciousness, he argued that humanity was moving towards an 'Omega Point' (24) *(the final end and goal of evolution)*.

The Meaning of Life & Who Is Your Infinite I?

He believed that the universe had been through several major stages of evolution, starting with what he called 'Cosmogenesis,' the birth of the universe. Next was 'Geogenesis,' the birth of the earth. Following that, 'Biogenesis,' the birth of life. With human beings, there came 'Noogenesis' and the 'Noosphere,' (25) the sphere of thought. He predicted that the final stage, the one that led to the 'Omega Point,' would be 'Christogenesis.' This would be the birth of Christ consciousness, not in an individual, but in the collective (*the spiritual birth of humanity as a whole*).

'Teilhard de Chardin' believed this 'Omega Point' would happen thousands of years in the future. Like many others, he did not take into account the implications of ever-accelerating change. In his later years, he commented on the impact of radio and television in bringing humanity together. Technologies like these, he said, were bringing the 'Omega Point' much closer. Just before he died, the first computers were being developed.

Perceiving the potential of this new technology, he predicted that they too would bring the 'Omega Point' even closer. If he had lived to see the emergence of the Internet, he would probably have realised that the 'Omega Point' could come very soon indeed.



Breakdown or Breakthrough?

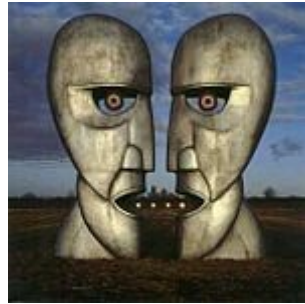
When we look at what is happening in the world today, it is understandable that we might laugh at the idea of a collective spiritual breakthrough.

The daily news is full of evidence that we are heading ever more rapidly towards breakdown rather than breakthrough. That is certainly one likely possibility. I do not want to play down the dire urgency of the world situation. If we don't make some radical changes, we are surely headed for disaster of one kind or another.

I also believe that change is possible. If we can develop the wisdom needed to navigate our way through these turbulent times safely, the potentials are staggering and unimaginable in scope. Let's put our hearts and minds to proving that we can pass 'Buckminster Fuller's' final evolutionary exam, and become a truly magnificent species. Understanding that our 'Infinite I's,' are in control of our reality, is our only hope of turning things around from what we are currently perceiving.

The Meaning of Life & Who Is Your Infinite I?

By looking at things a little differently, you may see what has always been there looking you in the face – but you could not see the ‘*Forest for the Trees*’



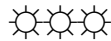
The album cover artwork for *Pink Floyd's - The Division Bell* is an example of a ‘*Rubin-Vase*’ (26) like construction. The two metal heads in profile facing each other form the image of a third face looking directly at the viewer.

FOOTNOTES

1. *Wikipedia* – Industrial Age;
2. *Wikipedia* – Information Age;
3. *Wikipedia* – Worldwide Web;
4. *Wikipedia* – Singularity;
5. *Wikipedia* – Vernor Vinge;
6. *Wikipedia* – Ray Kurzweil;
7. *Wikipedia* – Terence McKenna;
8. *Wikipedia* – Mathematical Fractal Function;
9. *Wikipedia* – Alfred North Whitehead;
10. *Wikipedia* – Ingression of Novelty;
11. *Wikipedia* – Timewave Zero;
12. *Wikipedia* – Mayan Calendar;
13. *Wikipedia* – Infinite Novelty;
14. *Wikipedia* – Eons;
15. *Wikipedia* – S-curves;
16. *Wikipedia* – Information Revolution;
17. *Wikipedia* – Global Brain;
18. *Wikipedia* – Aldous Huxley;
19. *Wikipedia* – Darshan;

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20. *Wikipedia* – Neurological;
21. *Wikipedia* – Ultimate Reality;
22. *Wikipedia* – Spacetime;
23. *Wikipedia* – Pierre Teilhard de Chardin;
24. *Wikipedia* – Omega Point;
25. *Wikipedia* – Noosphere; and
26. *Wikipedia* – Rubin-Vase.



Chapter 29

Who Am I? – Stephen Davis

“Finally I have the opportunity to tell you how I feel standing where I am, looking at the Pacific Ocean, close to emerging from my cocoon as a Butterfly. For me, life is full of excitement, joy, amazement, appreciation, fun, laughter, surprises, fulfilment, relaxation, and especially peace of mind. I don’t worry about anything anymore, particularly money. I know with certainty from direct experience of testing and challenging the model that my ‘Infinite I’ will provide everything I need for the experiences it wants me to have; and it always has. If it doesn’t, I can’t have those experiences since I have no power as a player on this side of The Field to create anything for myself. I may not know where the money is coming from all the time, but I don’t need to know. I just know it will be there, often from sources I would never have guessed or planned for (see chapter thirty, Money, in part three of this book).

I live in total trust of my ‘Infinite I.’ That’s easy for me to do because I’ve had so many experiences that have proven my ‘Infinite I’ is fully trustworthy, that it loves and cares for me as its representative in the human game, and that it will create for me (and always has) exactly what it wants me to experience down to the smallest detail (see chapter twenty-nine, Trust, in part three of this book). I have no personal needs, wants or desires that have to be fulfilled, although I do have my preferences as I explained previously. I never think about what I do not have, but only express my appreciation for what I do have. After all, our needs and wants are often based on judgment (needing and wanting something we don't have because we think it's better than what we've got). The truth is, as you let go of judgment, beliefs and opinions, the only thing you ever need and want is exactly what’s right in front of you.

*I don’t plan for the future, and I doubt whether the past ever existed. I have no goals, no agendas, and no objectives, nothing I feel I need to do or should do or have to do or must do. I live in the moment. But I can still dream. Rudyard Kipling said it best in his poem, *If*.....*

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'If you can dream and not make dreams your master; If you can think and not make thoughts your aim; If you can meet with triumph and disaster and treat those two imposters just the same.' I have very minimal drama or conflict in my daily life and virtually no pain or suffering, with one exception I'll speak about in a minute. I am free of the world of dichotomies, which means I simply do not see right or wrong, good or bad, better or worse, good or evil in my holographic experiences. Only occasionally, when I still need to process some lingering layer of Ego in my cocoon, I might judge something out there that I encounter; and I trust my 'Infinite I' will create holograms for me in order to see those judgments and process them, so I don't have to go looking for anything. But it's been a long time now since any of those experiences of any consequence have appeared.

The vast majority of the time I see only perfection all around me (not only in the magnificent earth environment my 'Infinite I' has created for me, but also in the wars, the violence, and the pain and suffering as well). After all, I know from my direct experiences of testing and challenging the model that none of it is real, only a game being played by consciousness, in consciousness, and for consciousness.

The way I relate to other people, to the world, and to myself is the way I have always wanted to relate. I have a wonderful family and many friends whom I love but am not attached to. I do not belong to any group, but I never feel alone or lonely. I wake up every morning with excitement and curious anticipation to discover what holographic experiences my 'Infinite I' has in store for me that day. It's such a relaxing way to live knowing I do not create the experiences I have, and not having to think I must do something, to make something happen.

As long as my 'Infinite I' wants me as its player, I know from direct experience it will provide everything I need to survive, and I don't have to be constantly striving to make ends meet; and it's quite a load off to realise I have never done, and can never do anything wrong (that every reaction and response I have to every experience is valuable and wanted by my 'Infinite I,' that no reaction or response is right or wrong or better than any other).

I marvel every day at the beauty, the splendour, the magnificence of my life and my world. Here I am, on the Mediterranean coast of Spain, surrounded with water and trees and beach and blue sky and warmth..... I am in constant awe of the hologram and its creator. Quite often I laugh, express my appreciation to my 'Infinite I,' and wonder (rhetorically) how I got here, and about the holographic universe in general. How amazing that each player has its own unique and independent holographic experience, and yet those individual holograms can interact so seamlessly and perfectly that we can give each other gifts.

The Meaning of Life & Who Is Your Infinite I?

What a Game!

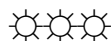
I don't meditate or pray, but try to stay fully awake and aware and observant of the ripples of the universe going on around me, and follow them with my hands off the tiller (how's that for a koan?). I observe – I witness – what goes on out there with other people, places, and things without getting involved or attached; and although I wish everyone else could experience the joy and peace and serenity of being I now enjoy, I know whatever experience they are having at the moment is perfect for them as well. Any change to that experience will require a self-determined decision on their part about their reactions and responses, and there is nothing I should be doing other than being the change I would wish for them.

I have no fear of death and no fear of non-existence. Until proven otherwise, I assume I will cease to exist when this body dies, my role as a player in the game being over; and I'm very okay with that. It's been quite a ride while it lasted. But I know all the feelings I ever had as a player has been transmitted to my 'Infinite I' through our connection and will forever remain part of its infinite nature.

I feel so relaxed and relieved not to be carrying around the layers of Ego that were defining me and determining my identity. I no longer have to be the father, husband, ex-husband, son, lover, friend, coach, teacher, mentor, student, musician, politician, pilot, chiropractor, businessman, management consultant, jack-of-all-trades-and-master-of none and the list went on forever. Soon I will also let go of scout and be completely free to be me (which is nothing).

In short, life is even more than I ever imagined it could be, and who I am now is who I only hoped I could be for many, many years; and I haven't yet finished my transformation into a Butterfly, so perhaps there is more to come.

I know I have done my job well and fulfilled my purpose, because, most importantly, I now know who I am and my purpose for being here. I am a player for my 'Infinite I,' created by my 'Infinite I' to represent it in the human game; and I am totally honoured and privileged to be that and nothing more. I have given up trying to be something I'm not. I call it serenity of being (that state of complete acceptance with total joy and appreciation for who I am.)



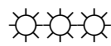
I remember a night in 1995 when I was sailing in the east Atlantic Ocean from Madeira to Tenerife in the Canary Islands.....It was a night straight out of a dream. I was standing at the wheel of the Kairos, an eighty-foot wooden schooner, looking up into a midnight sky overflowing with stars. There was no other light, no land in sight.

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A gentle wind filled the sails, and the only sound was the ship responding with ease through the peaceful waters. From time to time, dolphins would leave green phosphorescent trails as they darted toward the bow. I was alone on deck. There were twenty others on board that week for a workshop, including a dozen beautiful women who would say 'Yes!' if I asked; but at this hour they were asleep below, trusting me to captain them safely to our next destination. 'Could there be anything more perfect?' I thought, turning the wheel slightly to adjust our course. But with the next thought, the dream was gone. 'So why am I not happy?'

It was true: When I honestly looked at the way I felt in that moment fifteen years ago, I wasn't happy. There I was, fifty years old, surrounded with everything I thought I wanted out of life. In fact, I had more than I had asked for. I had achieved it all and found myself in the very scene I always assumed would deliver me to Nirvana. This was the moment I had been working and waiting for my entire life; and yet I wasn't happy.

Of course, that was while I was still inside the movie theatre and of course I couldn't really be happy then. But it's interesting for me to compare that moment to the present, some fifteen years later, and observe how the opposite of everything is true. Now I really am happy, and it has nothing to do with what's going on outside of me at all.



Jed McKenna said you reach a place in spiritual autolysis when you're 'Done'..... 'At a crossroads a couple of miles from the house, Paul joined me. I was pleased to see him. I'm always pleased to see anyone when they get where I believed Paul was at that point. He joined me silently and we walked on. It was ten minutes before he spoke. 'I'm done.' I smiled as warmth poured through my heart. Warmed by the memory of the day I came to the same startling and improbable conclusion for myself, and warm for the times I had heard it from others. Warm knowing the journey one takes to arrive at such a place and warm knowing what lies ahead. That's how it is when you get here; no bells and whistles, no radiant backlighting, no choirs of angels. As 'Layman P'ang' put it, you're 'just an ordinary fellow who has completed his work.' 'I have no more questions,' Paul said. He didn't just mean he had no more questions for me, he meant he had no more questions, period. That's how it is when you get to the end, you're just done.'

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I may not have any more questions (or at least none of any real importance), but I can't say 'I'm Done.' I'm not, and I know that. I'm still in the cocoon; and even though I can see it, like a bright light at the end of a tunnel, the Pacific Ocean is still some distance away.

I made it across the Rocky Mountains, although the climb up to the Divide was difficult and full of limitations and restrictions; I made it through the great North American Desert, where I had to get rid of a lot of baggage I had collected along the way if I was going to survive; and I made it past the Sierra Nevada, the last of the ups and downs before reaching the ocean. In the process I found a way that was safe for others to travel to the same place (not an easy route, but a safe route) if they want to go there.

So I chose to stop here and write this 'Scouting Report' of what I have discovered thus far before I forget a lot of the details or lose the motivation. Before I actually get to the Pacific, however, I have a big layer of the Ego left to tackle. It has to do with the body and it's sitting here waiting for me to process, during the rest of the stay in my cocoon.

Robert Scheinfeld calls these packages of baggage eggs (emotional eggs, money eggs, fear eggs, and so on) and we have to open these eggs and process the stuff inside them. The body egg is perhaps the last and most difficult aspect of the Ego to let go of (not just for me, but I think also for many people). After all, we identify ourselves a lot with the body; we consider it to be who we are in many cases. Even when a human adult starts to get used to the idea there is no out there out there (that nothing in the holographic universe it perceives is real) it has a tendency to leave itself out of that equation, still thinking IT is real or IT's body is real while everything else isn't.

I found it rather difficult to process my mental, spiritual and emotional eggs, but I am finding it extremely difficult to process my physical egg. In other words, it was relatively easy for me to let go of the judgments, beliefs, opinions, fears, and associated layers of the Ego when it came to something out there, but not nearly as easy when it comes to my own body.

I've been working on this for a while now and have made a little progress, but it's as if my Ego knows this is probably its last stand before virtual annihilation and is fighting back with a vengeance. I have this image of me standing on a hilltop looking at the Pacific, knowing my body cannot take me there in the condition it's in. I recognise I put it through a lot on the journey across the Rockies and the desert and the Sierra Nevada; and I admit I didn't take very good care of it while in the movie theatre either. Put very simply, as I write these words, I'm currently in a fair amount of physical pain.

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Now.....I can tell you the pain isn't real, and that the body isn't real. I can tell you the body is just a hologram, and it can change in an instant and I could be totally pain free in the next minute, as evidenced by the documented cases of 'Multiple Personality Disorder.'

'Multiple Personality Disorder,' or 'MPD,' is a bizarre syndrome in which two or more distinct personalities inhabit a single body. Victims of the disorder, or multiples, often have no awareness of their condition. They do not realise that control of their body is being passed back and forth between different personalities and instead feel they are suffering from some kind of amnesia, confusion, or black-out spells. Most multiples average between eight to thirteen personalities, although so-called super-multiples may have more than a hundred sub-personalities.....

In this sense becoming a multiple may be the ultimate example of what [quantum physicist] David Bohm means by fragmentation. It is interesting to note that when the psyche fragments itself, it does not become a collection of broken and jagged-edged shards, but a collection of smaller wholes, complete and self-sustaining with their own traits, motives, and desires. Although these wholes are not identical copies of the original personality, they are related to the dynamics of the original personality, and this in itself suggests that some kind of holographic process is involved.....

Another unusual feature of MPD is that each of a multiple's personalities possesses a different brain-wave pattern. This is surprising, for as Frank Putnam, a National Institutes of Health psychiatrist who has studied this phenomenon, points out, normally a person's brain-wave pattern does not change even in states of extreme emotion. Since brain-wave patterns are not confined to any single neuron or group of neurons, but are a global property of the brain, this too suggests that some kind of holographic process may be at work. Just as a multiple-image hologram can store and project dozens of whole scenes, perhaps the brain hologram can store and call forth a similar multitude of whole personalities.....

In addition to possessing different brainwave patterns, the sub-personalities of a multiple have a strong psychological separation from one another. Each has his own name, age, memories, and abilities. Often each also has his own style of handwriting, announced gender, cultural and racial background, artistic talents, foreign language fluency, and IQ. Even more noteworthy are the biological changes that take place in a multiple's body when they switch personalities. Frequently a medical condition possessed by one personality will mysteriously vanish when another personality takes over.

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Dr. Bennet Braun of the International Society for the Study of Multiple Personality, in Chicago, has documented a case in which all of a patient's sub-personalities were allergic to orange juice, except one.

If the man drank orange juice when one of his allergic personalities was in control, he would break out in a terrible rash. But if he switched to his non-allergic personality, the rash would instantly start to fade and he could drink orange juice freely.....

Allergies are not the only thing multiples can switch on and off. If there was any doubt as to the control of the unconscious mind has over drug effects, it is banished by the pharmacological wizardry of the multiple. By changing personalities, a multiple who is drunk can instantly become sober. Different personalities also respond differently to different drugs.

Braun records a case in which 5 milligrams of diazepam, a tranquiliser, sedated one personality, while 100 milligrams had little or no effect on another. Often one or several of a multiple's personalities are children, and if an adult personality is given a drug and then a child's personality take over, the adult dosage may be too much for the child and result in an overdose. It is also difficult to anesthetize some multiples, and there are accounts of multiples waking up on the operating table after one of their unanesthetizable sub-personalities has taken over.

Other conditions that can vary from personality to personality include scars, burn marks, cysts, and left- and right-handedness. Visual acuity can differ, and some multiples have to carry two or three different pairs of eyeglasses to accommodate their alternating personalities. One personality can be colour-blind and another not, and even eye colour can change. There are cases of women who have two or three menstrual periods each month because each of their 'sub-personalities' has its own cycle. Speech pathologist Christy Ludlow has found that the voice pattern for each of a multiple's personalities is different; a feat that requires such a deep physiological change that even the most accomplished actor cannot alter his voice enough to disguise his voice pattern.

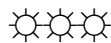
One multiple, admitted to a hospital for diabetes, baffled her doctors by showing no symptoms when one of her non-diabetic personalities was in control. There are accounts of epilepsy coming and going with changes in personality, and psychologist Robert A. Phillips, Jr. reports that even tumours can appear and disappear (although he does not specify what kind of tumours).

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Multiples also tend to heal faster than normal individuals. For example, there are several cases on record of third-degree burns healing with extraordinary rapidity. Most eerie of all, at least one researcher (Dr. Cornelia Wilbur, the therapist whose pioneering treatment of Sybil Dorsett was portrayed in the book Sybil) is convinced that multiples don't age as fast as other people.....”

Yes, it's true. My body could change in the blink of an eye; my pain could be gone and I could be totally healthy. All that would be required is for my 'Infinite I' to download a new hologram of my body and in the next second I'm off and running!

I know all of that intellectually, but damn..... right now the pain is still there.



My Impression On Above Chapter: 'Wakefulness' (1)

How many times in a lifetime will one ask themselves 'Who Am I?' (2) I'd love to present a statistic, but I've arrived almost empty handed on this one. *I'm here myself with a bunch of questions and some reflections.*

There's this 'Myth' (3) that once you know who you are, life gets easier. The myth asserts that being secure in this knowingness means you will know what you want to do in life. The myth mostly goes unspoken, but seems to be somehow perpetuated.

The essence of it is this:

Step 1- Work out who you are;

Step 2- Use this information to work out what you want to/should be doing;

Step 3-You've made it and now you can coast through the rest of your life, happy.

You know I truly doubt this is true. The only people I've come across who tell me they know who they are - are clearly speaking from a place of *Ego* or 'Superficiality.' (4) Lots of people will confuse who they are with what they do. For example, someone tells you they're a medical doctor. That's what they do to earn a crust, it's not who they are, because if they really were a medical doctor they'd be born one and die the same; it's impossible to be born a medical doctor! Consider that during their lifetime they have a career change and decide to become a pilot for an airline, does it make them a born pilot?

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I think that people clutch to the idea that they are their profession because it's safe; it gives them a sense of belonging and place. It can also mean that for a while they get to ease off on trying to answer that annoying question of 'Who Am I?'

Trouble arises when you get fired, get sick and can't work, decide you need a career change or there's some other cause for the end of a career. It's happened to me; I became confused about who 'I am' and where 'I fit' in the world.

My job used to prevent these kinds of very important questions bothering me so much; it was protecting me from the frightening truth that, I didn't know who I was. When you don't let your job rule your life, you begin to notice how frequently you're asked 'What do you do?' *You realise that it's one of the first questions someone asks when they're getting to know you and it somehow gives them a reference point for what kind of a person you might be.*

For example your career may help another to draw assumptions about your political persuasion, how open minded or close minded you might be, how educated you are and your interests in general. Being unemployed can speak volumes, but not so much in the way that's flattering to the Ego. *Unemployed is just as an inaccurate description of a person as doctor, pilot or candle stick maker.* If you asked me about myself I could tell you a whole lot of facts. I'd share my interests, dislikes, skills, strengths, weaknesses, star sign and more.

It would certainly give you an idea about me as 'I am right now,' but most of the aforementioned are changeable and I'd only really tell you the things about myself that I wanted to. I'd most likely distort what I tell you to create a positive impression of me. *Like you, I like to be liked.*

We are not alone in wanting to be liked; ***many of us have strong beliefs that aspects of our lives are objectionable, so we hide them.*** We often decide such things early on in life, from what we observe in the world around us, what we're taught and the feedback we get from others.

Once we decide that some part of us is not ok, we are more than likely going to suppress it with great intensity (*to ensure we're liked and to get along in this world – survival*). It's more than possible that our mind (Ego) will do such a good job of the suppression that we won't even know it's happened and in our adult years we wouldn't know that this portion of ourselves exists. 'Carl Jung' (5) calls it our 'Shadow Self,' in 'Jungian Psychology' (6) the shadow or shadow aspect is a part of the unconscious mind consisting of repressed weaknesses, shortcomings, and instincts. *I believe that to truly know ourselves we need to allow our shadow aspects to come forward and to explore their existence.* ***The only truth I can tell you about 'Who I am' is that 'I am Whole.'***

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While there are aspects of myself that linger in the shadows, awaiting invitation into the light, *I am still whole*. To know myself truly and honestly would be to know each aspect of who I am (*the good, bad and ugly*).

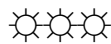
By the time the shadow comes into the light, it's neither good, bad nor ugly.....

It Just Is.

To know oneself truly, is to fully acknowledge your 'Infinite I.'

FOOTNOTES

1. *Wikipedia* – Wakefulness;
2. *Wikipedia* – Who Am I?
3. *Wikipedia* – Myth;
4. *Wikipedia* – Superficiality;
5. *Wikipedia* – Carl Jung; and
6. *Wikipedia* – Jungian Psychology;



Chapter 30

DONE – Jed McKenna

“Done means done.....And then, one day, there is, Nothing. No more enemies, no more battles. The sword that seems welded to your hand can now be dropped, once your fingers can be pried from it. There’s nothing left to contend against and nothing left that must be done, and there will never be anything that must be done ever again.

Even then, it’s very possible that you don’t know what you are or where you are. It’s just over, and nothing comes along to replace it. In novels you see freshly converted vampires wondering what their new status entails. ‘Am I a vampire or just nuts?’ ‘What’s the deal with garlic and crucifixes and sunlight and coffins?’ ‘Am I immortal?’ ‘How do I verify it?’ ‘What’s true and what’s a myth?’ It can be like that.

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I've heard that the Zen guys say it takes ten years to get the hang of it, and for them that means ten years in the most conducive imaginable environment – a Zen monastery where it's all enlightenment, 24/7/365. Imagine, on the other hand, spending that adjustment period in the midst of a society that devalues spirituality and in which even the spiritual experts are unwitting masters of disinformation. That can be a dammed peculiar ten years.

And what comes after? Well, as I understand from practitioners of 'Jnana Yoga' (1) who have spoken to me of it (my apologies to them and anyone else whose teachings I'm distorting in this book), one emerges from the ten-year period of assimilating as a 'Jnani' (2) – one who knows. That's what I am, I suppose, but the process of reduction that brought me from 'Ajnani' (3) to Jnani is not over.

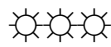
Even now it takes a conscious effort to maintain my false self, my dream character – to animate it, to keep it running. And this trajectory I'm on will take me as close to non-existence as anyone can get and still have a body. In other words, I will continue to channel progressively less and less energy into my dreamstate being, my teaching will reduce down to its most refined and least tolerant form, my interest will withdraw from the world, and I will become as minimal as a person can be. Whether or not Jnana Yoga or 'Zen Buddhism' (4) or any other system confirms this process is moot because I confirm it myself, directly. I don't defer to teachers or teachings. I see myself receding in this manner. Writing this book has accelerated the process, but this is where the road has always led.

When 'Krishna' (5) finished what he came to do he entered a forest and just kept walking until he collapsed from fatigue. A passing hunter mistook his feet for the ears of a deer and killed him with a single arrow. That walk might be viewed as the progressive withdrawal of energy, so maybe when my time comes I'll just walk off into the tall corn until I drop from fatigue, and have my feet mistaken for ripe ears of corn by a passing John Deere harvester.....Here's the deal: I am fully enlightened – fully truth realised. I am here, live, on the scene, and have chosen to describe it as I see it. I don't defer. I don't rely. If what I describe conflicts with the ten thousand other reports – no matter how revered those reports and those who filed them may be – then to me those reports are nothing more than fable and folklore and should be consigned to the dust-heap of history. The simple fact is that I am here and here doesn't look all that much like anyone says it does and I'm not going to waste my time or anyone else's pretending otherwise.

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It should be noted that here isn't mist-enshrouded or poorly lit. It's neither mysterious nor mystical. My knowledge is unflawed and my vision is unobstructed. This is a tricky point to make, but a critical one. I am not interpreting. I am not translating. I am not handing something down that was handed down to me. I'm here, now, telling you what I see in the most straightforward possible terms.

If that sounds harsh, then get used to it. This is a harsh business. I'm not writing this book to make money or gain followers or to be popular. I'm writing it to get it out of my system. My message isn't that you should believe me about what it's like here, but that you can come see for yourself."



My Impression On Above Chapter: 'The Fictitious Identity State'

Enlightenment is simply being what you truly are. Un-enlightenment is an illusory state created by the Ego. Like an evil person trying to enslave another by placing a virtual reality beanie over their head, the *Ego* has provided you with a false identity. ***This fictitious identity state is maintained by fear.***

Eventually, staying in the fictitious state is more comfortable than facing the manifold fears, chastisements and uncertainties which rise up when you question the realness of your *Ego*. *Ignorance is the bliss within which you can take comfort, especially as few people seem to be aware of the 'Great Game' being played upon humanity.* You would not want to stand out from the crowd, would you? You want to go back to the fold, to become a salmon swimming with the shoal upstream, but you are not sure if you might be a lemming jumping off the cliff. *So you are stuck in no man's land between not knowing and knowing that something is not right.*

This peculiar feeling chases and pervades your '*Human Adult State.*'

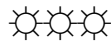
Then you meet someone who is '*Awake,*' who challenges the unreality which you cling to like a magnet to steel. Your life becomes punctuated by moments of knowing followed by a desire for it all to stop spinning. Your addiction to un-enlightenment keeps trying to pull you back to same-as-it-ever-was but reality is different; it is ever-changing and ever new.

Feeling queasy, yet? *You will be when you make the final, heaving shift from life-as-it-always-seemed-to-be to life-as-it-really is.*

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FOOTNOTES

1. *Wikipedia* – Jnana Yoga;
2. *Wikipedia* – Jnani;
3. *Wikipedia* – Ajnani;
4. *Wikipedia* – Zen Buddhism; and
5. *Wikipedia* – Krishna;



Chapter 31 **Summary – David Webb**

These days, there are a great many people out there who claim to have the answers we seek, to some of the biggest questions we all ask:

- ❖ *What is the meaning of life?*
- ❖ *Why are we here?*
- ❖ *Is there life out there in space?*
- ❖ *Is there a God?*
- ❖ *What happens when I die?*

Religious leaders, scientists, new age spiritualists, all claim to have the answers to lead us into enlightenment. But do they really?

There is a saying that I use: *“If you think you have found the answer, you’ve just given up looking!”* I have indirectly stated that I have found the meaning of life, something that most of us would love to know. Many people think that if you know the meaning of life, then you have the answers to everything. I wish this were so. The meaning of life, however, is just one tiny, little thing in a great, big, eternal universe. *There is still infinite knowledge to learn.*

I wish I had all the answers to all the questions so that I could share them with you, but I don’t. I doubt that I ever will, or even if anyone ever will. *If we were to have infinite knowledge, would we not be our ‘Infinite I?’* I for one am not a God (*I am merely a human that has been deposited by my ‘Infinite I’ on this planet we call home*).

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Just like all other humans, I have my fair share of faults and almost certainly some misguided beliefs. For instance I still believe that one day someone will invent a way to lose weight overnight without any effort.....Now tell me that's not a misguided belief!

I am only telling you this so that you realise that my writing is filled with my opinions, my theories, my ideas and my beliefs. Therefore they are subject to any faults that I may have. What I am trying to say is that they are not, set in stone (*fact*). Most of my beliefs are based on my observations and understanding of the world around me. Where I venture into the realms that currently are beyond what can be known I try to analyse the information available, with logic and reason to come to my own conclusions.

What I believe, is what seems right to me. However, I am always open to the possibility that someone may come along and say “*well, did you think of it from this point of view*” and completely change my ideas and ultimately my beliefs.

If I was to tell you my beliefs, would they then become your beliefs too? As much as my Ego likes that idea, I really hope that they wouldn't. If you see anything I or anyone else has written or said and think “*Hey, he's gotta point*” or “*You know he may just be right,*” don't just accept it as gospel because it is a logical and plausible point of view. Look into it, mount your own investigation on the subject, expand on the ideas and then share them, so that we all may grow. The more we question things and examine them, the deeper our understanding will become.

So what of the people who claim to be ‘*Enlightened Beings*’ and supposedly have all the answers? A truly enlightened person would not have the arrogance to claim they know all the answers. In an infinite universe, there is infinite knowledge. Human beings are just an infinitesimally small creature within it, that couldn't even begin to scratch the surface of understanding all that there is.

People may have ideas, theories or beliefs about what the answers to those big questions are, but they do not know as an absolute fact. They couldn't possibly. Of course this doesn't mean that their ideas are wrong.

So what then, do I believe the meaning of life is?

Well I believe it is simple. Anyone who says that it is something only few people are gifted enough to understand, are just trying to control you. Either that or they are brainwashed and just repeating what their controller has said to them.

And now the moment of truth.....The answer to the most commonly asked question by the human race:

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What is the meaning of life?

To Be A Player In The Human Game - For Your 'Infinite I'

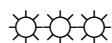
What the...!

The meaning of life can be summed up in twelve words? *Yes*, I believe it is that simple. People usually think that the more complicated something is, the more likely it is to be correct. *The fact is that most of the things that seem to be complicated, really aren't, it is just a matter of how you look at it.*

Now if only we could learn to get along, so that we could experience each other's kindness, rather than create weapons to destroy ourselves.....

Please check out all of the footnotes (*clues*) I have left throughout this book. I am looking forward to your comments after you have read through the great gifts that *Jed McKenna* and *Stephen Davis* have handed to us in their books (*The Enlightenment Trilogy & Butterflies Are Free To Fly*).

May serenity enter your being, after you enter your cocoon.....like *Stephen Davis*, I am sure there is more than one way to get to be a *Butterfly* or reach the realisation that you are indeed *Done*. *Jed McKenna* did it the hard way as far as I can see, where *Stephen Davis* did it (*or is still doing it*) in a way that is also leading me to the light at the end of that very dark tunnel.



Chapter 32

Latest Thoughts – David Webb: 'The Fabric of Reality' (Sept 2011)

When we speak of '*The Material World*,' we think we are referring to the '*Underlying Reality*,' the object of our perception. *In fact we are only describing our image of reality.* The materiality we observe, the solidness we feel, the whole of the '*Real World*' that we know, are, like colour, sound, smell, and all the other qualities we experience, qualities manifesting in the mind.

This is the startling conclusion I am forced to acknowledge; the stuff of our world (the world we know and appear to live within) is not matter, but mind.

The current '*Paradigm*' **(1)** assumes that space, time and matter constitute the basic framework of reality, and consciousness somehow arises from this reality. *The truth (as I currently see it), is the very opposite!*

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As far as the reality we experience is concerned (*and this is the only reality we ever know*):

- 1. Consciousness is Primary; and***
- 2. Time, Space and Matter are Secondary.***

They are aspects of the image of reality manifesting in the mind. *They exist within consciousness; not the other way around.*

Similar claims have often been made in ‘*Spiritual Teachings*,’ particularly Indian philosophy. ‘*Yoga Sutras of Patanjali*’ (2) for example, speaks of the entire world as ‘*chitta vritti - the modifications of mind-stuff.*’

When physicists hear statements such as this, and take them to be referring to the physical world, they become (*or are*) understandably perplexed and perhaps dismissive.

But when we understand this to be a statement about the manifestation of our experienced world, it begins to make more sense. If we consider the reality we experience, then we have to accept that in the final analysis they are correct: *Consciousness is the essence of everything—everything in the known universe.*

It is the medium from which every aspect of our experience manifests. Every form and quality we ever experience in the world is an ‘*Appearance within Consciousness.*’

Distilled Down: ‘How I Should Live My Life’

There is no ‘*black or white,*’ ‘*good or bad,*’ ‘*right or wrong.*’ I make no judgement calls as life ‘*just is*’ and I wish to live it and love it according to how it is being rolled out by my ‘*Infinite I*’ on a daily basis. This is what I perceive as being ‘*Done*’ or becoming a ‘*Butterfly*’ means.

There is nothing more to ‘*learn*’ or ‘*try to do,*’ as no action is required on my part – I am not driving the bus, I am just looking out the window (*experiencing emotions*) on this side of the *Field* for my ‘*Infinite I*’.

My ‘*Infinite I*’ will supply all the ‘*tools*’ throughout my life, (*wealth, poverty, health, sickness, happiness, sadness, etc*) to enable my ‘*Infinite I*’ to experience all necessary emotions through me.

By being aware of my relationship to my personal ‘*Infinite I*’, I have a conduit to introducing more wellbeing, harmony, joy and contentment into my hologram (*if I am in commune with my ‘Infinite I,’ without any ‘Egoic’ thoughts being attached to any of my wants or needs*).

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Peace, Love & Harmony.

David M Webb - 2011

FOOTNOTES

1. *Wikipedia* – Paradigm; and
2. *Wikipedia* – Yoga Sutras of Patanjali.

THE END (for now)

