

Spiritual Philosophy / Self Help

## Polar Dynamics I

This book reveals the secrets behind the structure of reality, and of the mind. The reader is taken through a series of chapters designed to prepare the reader for a fuller understanding of reality. Then the basic structure is laid out in simple terms showing how this structure controls reality. Many techniques are offered which the reader can apply to create positive changes in personal consciousness and in life.

This book gives or recommends many easy, practical processes and meditations to use, many of which are available nowhere else.

The authors have many years experience in therapeutic processing such as meridian therapies, buddhist meditations, yoga meditations, ritual work, and other practical applications of philosophy.

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Polar Dynamics I Sandor • Dawson

## Polar Dynamics I

Life paths, meditation and counseling  
using an Ifa approach to the binary universe



Maximilian J. Sandor, PhD  
Edward J. Dawson

Polar Dynamics I

The Key to Life, the Universe and Everything

Maximilian J. Sandor, Ph.D.  
Edward J. Dawson

"Everything is Dual;  
everything has poles;  
everything has its pair of opposites;  
like and unlike are the same;  
opposites are identical in nature, but different in degree;  
extremes meet;  
all truths are but half-truths;  
all paradoxes may be reconciled."  
—The Kybalion

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## INTRODUCTION

This book aims to lead the reader to the discovery of the most basic truths behind the Universe we are living in and ourselves.

These truths, even though incredibly simple, are yet difficult to perceive. They are so profound that human language is unable to convey their full meaning.

While it is possible to guide people step by step to their understanding in individual or in group work, there are now many more people ready to wake up to their full potential than one could serve through workshops.

Therefore, we want to point to these basic, simple, but most profound truths using this book as a collection of pointers to the unspeakable.

Some of these Truths will be very familiar to the Reader, and some perhaps not so familiar. Reality itself will be framed in a number of different ways—and these ways may seem to conflict with one another. Indeed, historically many of these different frames have been used by people who have taken sides and fought one another with steel and fire—each side claiming to have found the One Truth.

We are here to say that every religion and philosophy is true, and that they really do not conflict...

Is the Truth: The All? The void? Infinite Love? Total freedom? God? Perfect science (reason and logic)? Perfect vibration? Supreme Beauty? The \_\_\_\_\_ (insert your favorite here)?

What if the Truth were ALL of these and more, in perfect accord?

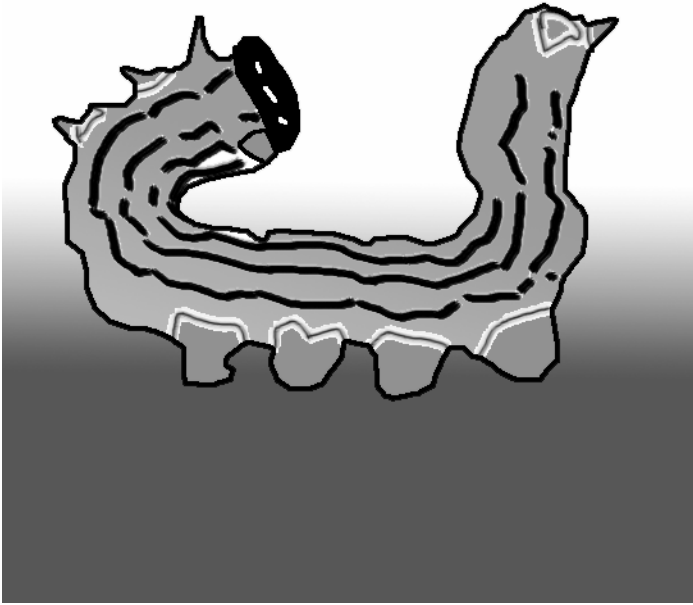
Maximilian Sandor  
Edward Dawson

Sunland, California, June 2002

## PREPARATION



## Mothvana Land



A bunch of caterpillars are sitting under a bark. Says one:  
"Does someone of you guys really believe in Mothvana?"

Answers one: "Just a myth, some old barkscriptures, who cares about those loonies? We're now so advanced, we're at the top! I believe in evolution and..."

Interrupts another: "This question is as old as the species of the caterpillars. Even with all this new technology there is still no conclusive answer."

Another one asks: "What is Mothvana? Can you define it? Can you observe it? Can you measure it? Does it have a beginning, does it have an end? Guys, where are your scientific methods? Come on, give us a break with this mumbo-jumbo stuff..."

Yet another says: "Even if it would exist, who would want to be there? No cozy bark to rub against! If these rumors would be true then one wouldn't be in this Tree anymore at all. What a terrible thought!"

One says "Yes! Outside this Tree there cannot be anything else than the Void! Emptiness! Nothingness!"

And one of the older caterpillars says: "I have been studying the scriptures of the Holy Barks for all my life and I tell you: Believe and you will be saved! Repent now or else the Mighty Woodpecker will swallow you for eternity!"

"Yeah, yeah," jokes another, "What's next—the Green Tree Lizard? Come on, let's chew juicy bark and get on with life!"

"It cannot be entirely excluded that there may be other Trees as well," says one and everybody laughs.

"I am certain that if we just wiggle our way through the bark, eventually we'll be free!" someone claims.

"Free from what? What purpose should that have? This Tree is all that counts—everything else is just some wild speculation — opium for the caterpillars — let's organize and make sure no one gets a better piece of the bark than the rest of us!"

Another caterpillar says with conviction: "I know that there is a way out of this Tree! But I shall not go until every Living Being in this Tree has found its way out first!"

"Me too," announces another one.

"Silly people," someone objects. "if you're both want to go last, neither one of you will be ever able to go. Can't you see that?"

All of a sudden there is a turmoil in the colony.

"I can see the light!" someone yells.

"Oh, no! One of these cultists again!" people sigh.

"I'm breaking through to the other side," the caterpillar insists.

"You must be on drugs," someone tells him.

"Noone has ever gone outside and came back to talk about it. This alone is proof enough that all this Mothvana bull is nothing else than the product of an insane pillar-mind," one of the caterpillars proclaims.

"No, no," shouts the one who saw the light. "Our silky body is just a hull, a cage really! Once you make yourself free, you can leave it. And even the Tree!"

"Come back now, silly boy!" his mother shouts.

"It is impossible to become free from this Tree!" say some wise ones. "You have to be member of the Order of the Enlightened Caterpillars first. There are no Worthy Nymphs outside of our Holy Community! This must be a sad case of delusion."

"Yes," adds another wise one, "besides there cannot be a salvation until the next Enlightened Pillar appears in this Tree!"

And the political caterpillar community calls for the caterpillar police to lock him up: "These crazy ideas are antisocial, signs of a deeply disturbed mentality. A threat to society."

"Don't worry," says a scientist. "Fortunately, we have developed a new drug that aids to alleviate the symptoms. It's not cheap, though. We spent many millions of pillar-dollars on its development after all..."

But when they reached the caterpillar who had seen the light, all they could find was an empty hull.

Meanwhile, the unfolding caterpillar saw that Mothvana Lands was the skies. And he looked at his colorful wings and realized that it was a beautiful butterfly.

And in the dawn of a new day, this butterfly spread its wings...

## Glossary of the Strange Words in this Book

Two words used in this text are employed with very specific meanings which the Reader should know before proceeding any farther. These words are:

SPIRIT  
SOUL

**Spirit:** The divine, bright immortal essence which inhabits bodies and reincarnates. Spirit has its origin in "higher" realities which are beyond the universe.

**Soul:** The dark life which condenses from the physical universe itself. Condensed, it is the vitality of living organisms. Uncondensed, it is what some people call a "morphogenetic field".

\*\*\*\*\*  
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**anatta:** [Pali] Non-self.

**as-is:** v. To create or discreate in such a manner that a single moment of existence occurs, followed by a vanishment of the creation.

**Buddhism:** The spiritual liberation religion founded in India by Gotamo (the Buddha) of the Sakya clan of Nepal.

**case:** a person's disabilities, limitations and/or aberrations, taken as a whole set of problems.

**chitta:** [Sanskrit] Mindstuff in Yoga and Buddhism, examples of chitta are thoughts, feelings and attitudes.

**dukkha:** [Sanskrit] Duality or polarization in Buddhism.

Unwholeness. The first syllable "du-" means "two". Usually incorrectly taken to mean "suffering". To be fair, polarization does lead to suffering.

(In "Pali-English Dictionary" by T.W. Rhys Davids and William Stede (the authoritative Pali dictionary): likely formed from du+kha, with du being from dul, but then the dictionary explains that dul has its origin in du2. Whereas dul is an antithetic prefix, du2 means TWO.

"Kha" they explain is from akasha which means "shining forth" or the "illuminated space" and also "void" and "empty", but which an occultist understands instantly as referring to the void higher spaces of consciousness and spirit. We conclude that the word "dukkha" means "spiritual space [higher consciousness or the static] divided in two". It is unfortunate that all the other dictionaries of Pali and Sanskrit I have seen define dukkha as pain and suffering, which are the modern 19th and 20th century usage. Only a close examination of the word's etymology reveals its probable meaning when uttered by Gotamo 2500 years ago.)

**Eshu:** [Yoruba] An orisha who makes it possible for things to happen by using reversal.

**excuse:** A harmful act received, which becomes an excuse to do harm.

**Gotamo:** The "Buddha".

**harm:** Any act or inaction which results in perceived "harm".  
**harm/excuse:** A sequence of giving and receiving harm. (see excuse)

**gunas:** [Sanskrit] An ancient polarity / triad process from Yoga and the Samkhya philosophy.

**Ifa:** [Yoruba] The religion and philosophy of the Yoruba speaking peoples of west Africa.

**ika:** [Yoruba] An olodu which manifests as various forms of the impingement of matter in the universe, often expressed as a gradient of physical survival between life at one end, and death at the other.

**iku:** [Yoruba] Death, usually personified.

**imole:** [Yoruba] A distinct archetypal identity at a high level which utilizes odu power. See <orisha>

**irete:** [Yoruba] An olodu which manifests as various forms of emotional attachment, often expressed as a gradient of clinging between complete attachment at one end, and unattached freedom at the other.

**irunmole:** [Yoruba] (see imole)

**irosun:** [Yoruba] An olodu which manifests as various forms of flowing energy, often expressed as a gradient of motion between unimpeded flow at one end, and stopped energy at the other.

**iwori:** [Yoruba] An olodu which manifests as various types of three dimensional space, often expressed as a gradient of size between a large or infinite space at one end, and a collapsed space at the other.

**key in:** triggering of a bit of the mind

**key out:** a vanishing of a bit of the mind without erasure of it.

**Level of Eight:** The "plane" of reality where are the eight obaodus.

**Level of Four Template:** The underlying template of polarization itself. The structure of the structure of reality. The circular tao symbol showing yin and yang flowing in and out of each other in red and blue is an ancient asian representation of the Level of Four. The Level of Four when neutralized returns to its origin as the tao.

**Matrice:** The entire fractal pattern of the primal goals (including the 16 olodus) which comprise reality as a whole.  
**matrix:** Any subset of the Matrice at any level of the fractal tree.

**neutralize:** To remove the division and resistance between the poles of any polarized existence. To de-polarize.

**oba-:** [Yoruba] King. Royal.

**obaodu:** A coined word combining the Yoruba words oba (king) and odu (primal energy). One of eight basic creations from which the odus derive. Each obaodu divides into two complementary olodus. The eight obaodus are also referred to collectively as the Level of Eight.

**obara:** [Yoruba] An olodu which manifests as various conditions of aware self, often expressed as a gradient of being between self and persons at one end, and not-self or things at the other.

**odi:** [Yoruba] An olodu which manifests as various conditions of density, often expressed as a gradient of density between solid at one end, and empty at the other.

**odu:** [Yoruba] A combination of two primal energies or primal creations called olodus. There are 256 odus.

**ofun:** [Yoruba] An olodu which manifests as various forms of logic, ethics and discriminatory ability, often expressed as a gradient of reason between clear ethics at one end, and coercive laws at the other.

**ogbe:** [Yoruba] An olodu which is the act of manifestation, often expressed as a gradient of bringing into existence between a clear or white purity at one end, and blazing overwhelm at the other.

**ogunda:** [Yoruba] An olodu which manifests as various firmly held locations, often expressed as a gradient of leverage and power between stability at one end, and confusion at the other.

**okanran:** [Yoruba] An olodu which manifests as various conditions of knowing and things known, often expressed as a gradient of perception between knowing at one end, and mystery at the other.

**olodu:** [Yoruba] Any of the 16 base creations or primal energies, or all 16 olodus as a group.

**orisha:** [Yoruba] A high level archetypal spiritual identity which utilizes a specific odu power; commonly misunderstood as a god or goddess.

**osa:** [Yoruba] An olodu which manifests as various locations of awareness, often expressed as a gradient of viewpoints between personal views at one end, and others' views at the other.

**oshe:** [Yoruba] An olodu which manifests as various forms of creativity, often expressed as a gradient of aesthetics between beauty at one end, and ugliness at the other.

**Oshun:** [Yoruba] A female orisha who is involved with art, beauty and feminine attractiveness.

**otura:** [Yoruba] An olodu which manifests as various forms of affinity, often expressed as a gradient of affection between love at one end, and hate at the other.

**oturupon:** [Yoruba] An olodu which manifests as various forms of the impingement of spirit in the universe, often expressed as a gradient of spiritual survival between enlightenment at one end, and spiritual degradation at the other.

**out-int:** Unpleasant side effects of the spirit going exterior to the body ("OOB"), including dizziness, headaches and chiropractic problems in the neck and shoulder area.

**owonrin:** [Yoruba] An olodu which manifests as various forms of shape or image, often expressed as a gradient of shapedness between image at one end, and dispersed energy at the other.

**oyeku:** [Yoruba] An olodu which is the act of unmanifestation, often expressed as a gradient of bringing out of existence between calm nothingness at one end, and black loss at the other.

**Pali:** An ancient vernacular language of India descended from the more formal language Sanskrit.

**Pali Canon:** The early texts of Buddhism written in the Pali language.

**Patanjali:** The Indian contemplative who codified yoga in his books of aphorisms, the Yogasutras.

**PEAT:** A polarity process created by Zivorad Slavinski of Serbia.

**polarize:** To divide something into two pieces such that the two halves do not easily reunite.

**postulate:** To posit or say something is so, a creative decision.

tao: [Chinese] The unity or featureless perfection in Taoism.

**Primal Process:** a therapy process which works opposing items of a fundamental polarity or dichotomy.

Static: a condition of no-motion, which is the natural state of Spirit when it is completely separate from the material universe. As a noun it is used as a synonym for Spirit or a spirit.

**Taoism:** The non-dualist philosophy and religion founded by Lao Tsu of China.

**valence:** An identity characterized by its focus on achieving some specific life goal.

**yang:** [Chinese] The positive or male principle in Taoism.

**yin:** [Chinese] The negative or female principle in Taoism.

**Yoga:** [Sanskrit] The spiritual practice and philosophy of the Hindu religion, much of it codified by Patanjali of India. Yoga means union.



## The Karma of A Teacher

There are two kinds of "teaching":

One consists of having students be able to enumerate so-called "facts"; this category is sometimes useful for certain pseudo-sciences that do not necessitate "understanding" of dynamic structures, such as Geography, History, etc.

A second kind of "teaching" aims to communicate "understanding". In a strict sense "understanding" cannot be taught. It must be discovered and experienced by the individual student by him- or herself.

For this reason Gotamo Siddhartha described his way of "teaching" as leading the minds of his listeners into a direction where it can be expected that they look at what he was pointing at.

However, there is an old saying in the Wild West, "you can lead a horse to water but you cannot make it drink". Even the best guide cannot do more than point the way and it is ultimately up to the listener to gain more understanding.

It is close to impossible to "judge" the individual understanding of a person. Because of the countless factors involved, it is possible that a ten-year old can have a better intuitive understanding of basic processes in life than an 70-year old professor with a cabinet full of awards, titles, and recognitions.

In this notebook the best effort has been made to point into the direction of awakening from the dream of life and the underlying assumption is that the readers will follow at least in part the pointers provided here and then benefit from their own cognition processes that may have been stimulated or propelled by these notes.

The proper way for a teacher to show a direction is to go into this direction him- or herself.

Talking about the various ways that other teachers are taking is usually not helpful; it distracts the listener from the particular way the teacher is going.

Since there is always more than one way to reach a destination it does not make sense to criticize another "teacher" or "guide" just because they are taking a different route.

And even if others seem "objectively wrong", it still is not always advisable to speak the truth when the damage may be greater than the benefits.



Therefore, whenever it is possible, we use the tools of parables and metaphors to communicate patterns of illogical behavior.

Very often, humor is used instead of direct statements. This approach has the advantage that it makes it easier for the reader to break out of an illogical pattern by taking out some of the reader's seriousness and inflated importances instead of "blaming" him or her or disclosing his/her foolishness in the public arena of a book.

There are several exceptions because of the severity or magnitude of damage of some theories. Many of these have been falsely attributed to Gotamo Siddhartha and it sometimes appeared necessary to assert a different perspective than is commonly "known" or echoed as "authoritative word" of the Buddha. The actual sources of these "words of the Buddha" often go back to texts that have been written many centuries after his departure by people who had limited access to the early reports within the so-called Pali Canon.

Some of these theories and practices described are not only NOT leading to awakening for the people following them, they are also preventing many of those who would be ready to awake from the dream of life and may just need a bit of encouragement and acknowledgement of their own abilities to get started.

This means the damage is twofold:

the people who want to stay in this world become easily misled (for example, they may be postulating "all life is suffering" and will then experience exactly that);

the people who want to transcend this world are turned off from the teachings of Gotamo, for example by the observation of practices like bowing in front of statues as well as hearing proclamations of the sweeping generality of "all life is suffering".

Which brings us to the topic of this chapter: the karma of a teacher.

If someone, for example, embraces the extreme viewpoint of "all life is suffering", suffering will follow him "like a cart behind the ox". This is his problem and he will have to carry the consequences by himself.

If someone now indoctrinates others that "all life is suffering" and he actually finds believers that follow him in this extreme way of approaching life, he now becomes responsible not only for the misery in his own life but

also, at least partially, responsible for the misery of those that he taught.

If he is a "good" teacher, there will be some students who will in turn be teachers of his "truth" in the future.

His "karma", and in this case we see one of the worst possible karma scenarios, will deteriorate with the amount of damage he is causing by prompting people to ruin their lives.

This means, ironically, that the "better" he is as a teacher, the worse his individual "karma" will get.

Now, a teacher on the subject of "waking up" should really be already on the "safe side of the shore". Even though "good karma" is not a major concern for such a person anymore, it certainly helps to make things a lot easier.

Let's turn to the bright side of life...

Here is the Good News:

While a "good" teacher can shorten the way considerably, everyone can (and to a certain degree should) be their own teacher.

Every person in the Universe which can and is willing to experience the full range of perceptions in the physical, mental, and spiritual realms can awake from the dream of life: all you need is a body, a mind, and a bit of courage to start examining your own personality and the world around you. There are no limitations in regards to gender, age, education, health, nationality, or language. The message is "come and see for yourself"!

### The Paradox of Talking about 'Awakening'

The occurrence of a fully awakened person who is also a teacher (in Pali called a "sammaasa.mbuddho") is, according to Gotamo, a paradox that would be extremely confusing to think about. His advice has, of course, not prevented many 'Buddhists' to come up with a myriad of stories, explanations, alterations, and ramifications of this phenomenon.

The problem itself is a paradox of the catch-22 class: for someone who has eradicated all roots of entanglements with this Universe, any further meddling in this game will necessarily be a nuisance of magnitude.

In order to prolong the stay in this world and to teach, a "sammaasa.mbuddho" has to create a couple of temporary new body/mind attachments after all of the old ones were cleared. This is necessary in order to enable communication with the body which is obviously needed to teach "ordinary humans". At the same time, new "case" is created automatically

Such a person is walking on the "edge of a razor blade" until the body itself perishes. (Note, that the proposition of the rebirth of a "sammaasa.mbuddho" has no basis whatsoever in the teachings of Gotamo Siddhartha.)

While, at first glance, this phenomenon may not be of great interest to someone who is not yet "fully awakened", it is creating a problem of magnitude if one tries to communicate about the experience of "awakening" to others.

Unless a person is merely rephrasing the insights of another person (and thus unavoidably altering them), the person who is writing about either the state(s) beyond ordinary realities or about processes that are leading there, will have to "look" at them. While doing that, the person will be automatically kicked out of "this" reality, losing immediately the urge to talk or write about it to a larger or lesser degree.

Now, except for the extremely rare case of a "fully awakened teacher", the person writing about "awakening" has a twofold problem: s/he has to recreate the urge to communicate just like a "sammaasa.mbuddho". But the person also still has the tendency to recreate "case", and also has, more likely than not, some remainders of old or renewed "case" left which is now being stirred up by the re-creation of the urge to communicate about it.

As mentioned, this problem does not arise for those who are echoing words rather than trying to formulate their own

experiences or meta-experiences but it is a recurring stumbling block otherwise.

Assuming this problem has been overcome, another one is coming up: words are part of this Universe, a closed and complete system.

Any experience beyond this Universe cannot possibly be expressed in words (which are part of this Universe).

To overcome this hurdle, descriptive examples have to be found and formulated. However, in order to have examples that make sense to an audience within its cultural context, the teacher to be has to "dive" deep into the thinking of the audience which may include criminals, suppressive persons, and generally confused people. As it can be observed: insanity is contagious.

(A better, less flashy, but more complicated wording would be: the units that are bearing and causing insanity are able to multiply and migrate on its own as well as under direction of supervising beings.)

Thus, a person at the verge of awakening, exposes itself to the potential of being overwhelmed by the very same phenomena it is a trying to liberate itself from.

All these potential problems aside, another basic task of communication is still to be accomplished: how to establish rapport and context to other persons regarding this subject. Both require an interactive process, a dialogue. A monologue is likely to fall short. A book is even more problematic in this aspect even when efforts have been made to ease the difficulty by structuring it in a certain way. Even originating with the best intentions, a miscommunication can never be excluded.

In any case, as with any verbal communication, the reader should always be on the guard and attempt to look behind the words rather than taking them verbatim:

<p>"The word is not the thing!" —Alfred Korzybski</p>
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## Manufacturing Illusions of Freedom

Freedom as such does not manifest itself directly. As a "state" or "condition" it can only be experienced indirectly through echoes and reverberations in heart and mind.

In the mental domain, freedom can be recognized through the knowledge of being free.

In the emotional domain, freedom will be expressed through the joy of tranquility and the feeling of perfect safety.

However, the compound term "joy of tranquility" is an oxymoron: joy in any form is an excitation of the mind and thus defeats its tranquility.

Likewise, a "feeling of safety" is typically bound to present time whereas "perfect safety" should be independent of time.

And "knowledge of being free" is another formulation of "not knowing of anything that makes oneself unfree".

These are paradoxical situations and they open the door to abuse by canny tricksters.

From a technical viewpoint it doesn't matter whether these tricksters are mechanism of one's own mind or whether they are being presented by authorities which claim to have only the best intentions and which offer "help" to all the poor guys out there.

Individual spiritual illusions and political manipulation of the "masses" are overlapping here.

The following could therefore be taken straight from a "Handbook of How to Delude One's Fellow Humans on a Large Scale".

And each of the tricks that are outlined here contains enough material to write books with thousand of pages of ramifications and examples.

Most of these tricks have been "successfully" employed by the major religious institutions and all of the governments in past, presence, and future (hence the importance of "eternal" vigilance).

They are "situational" traps and as such different from "semantical" traps. The bridge between both could be called "conceptual, emotional, and symbolic associations" and they sometimes are hard to tell apart.

Why does this book go into this field at all?

Because manipulators use the existing aberrations of their victims—without these already existing aberrations they would be utterly helpless.

In short, these aberrations are the same fetters of the mind that are holding back a Being from realizing its unlimited potential—an overlap is therefore impossible to avoid.

Regardless whether self-inflicted, other-determined, or abused, these tricks are pervading the individual mind to such a degree that a confrontation with these issues may be unsettling to the emotional make-up of some of the readers.

Therefore, examples are mostly left up to the readers themselves. The reader's own willingness to confront may determine the depth of unveiling the amount of delusion that was, is, and will be going on wherever there is a congregation of men.

It makes the pain go away

What better "proof" exists than to demonstrate the ability to make pain go away?

The extinguishing of pain— isn't that the road to happiness?

This is an easy one to manufacture: just throw someone in a river and then pull him out: you've saved his life and his eternal gratitude is yours.

Immediate experience overrides logical thinking—it will be very difficult to "de-program" the victim of such a (manufactured) salvation, especially if this process had been applied repetitively.

This sounds too incredible to believe, yet today's most notorious cult works entirely on the basis of this cheap trick.

Pitying the poor guy who'll surely go to hell

If someone thinks in a way that is differently from what the powers that be are expecting from their slaves, there is, besides hate, a rather innocent responses that can be manufactured: pity.

Pity and hate are more closely related than one would expect.

Both are manufactured by misinformation and exaggerations, as amply demonstrated in both politics and religions.

The "pity-trick" here consists of prompting the minds of the slaves to assume that they are better off than the poor souls that think differently.

Such an assumption is "self-propelling"—once established in the mind, it will reinforce itself every time that it should become obvious that it is false.

A bolder course would be to abandon the duality of seer and seen, and count both as one. In that vision the seer does not see or distinguish, or even imagine, two; he is changed, no longer himself nor owning himself there, but belongs to God, one with him, center joined with center. —Plotinus, *Enneads*

### Know your enemy

Freedom is fragile unless it is boundless (which is impossible within this Universe).

There are these enemies of Freedom of course, and if there shouldn't be any of those around, it is easy enough to manufacture them.

Find someone who asks for being hated and blamed for every crime under the sun—there are always some who are ready for abuse.

Do exactly that: blame the guy for every crime under the sun, and the crowds will hate him—and love you. Then generalize it for a group of people that is somewhat related to the guys and there you go...

If necessary, start a war in a foreign country. Once started, nobody will remember who started it and it's easy to become a hero.

Employed by all major religious institutions (except Buddhism and Baha'i) and by practically all governments in past, present, and future (here again: the importance of "eternal" vigilance).

### Doing the right thing

It is only through the negligence of the Being that it became entrapped in the first place—the Being knows this deep down.

Treading on the road to freedom, it doesn't want to make further mistakes.

Internal "Logics" suggests that while one is doing the "right" things one can't do anything "wrong".

How can one manufacture the satisfaction that goes along with knowing that one is "doing the right thing"?

This one is easy too: invent as many rules as possible—as unrelated to freedom and spirituality as possible—and enjoy being in their "voluntary compliance" (a most ridiculous oxymoron, of course).

This is a major factor in the creation of uniforms of all kinds—wearing a certain kind of hat, for example, proves beyond doubt to everybody that one is walking on the holy path to enlightenment. (Another major factor is described in the chapter 'Group Identities').

Employed by most major institutions that are based on belief or blind obedience, including the IRS which is holding the all-time record of 17,000 rules that can come handy for "voluntary compliance".

Ironically, even the early Buddhist orders have been hit by this trap.

#### Enjoying Peace of Mind

Peace of mind is a hallmark of Freedom.

It can also be achieved by drugging people, mentally, emotionally, or physically.

Anything can act as a drug if it creates a desirable emotion or feeling as a substitute for the emotion or feeling which was there. So in addition to chemicals: sex, chants, thrills, group emotions, danger, etc.—extend this list as you wish.

Since "peace" is a relative concept, manufacturing "peace of mind" interlocks with the pity/hate and other paradigms successfully.

No further words needed.

#### Expansion

One aspect of Freedom is the ability to roam the spheres of existence without restriction.

On the way to Freedom, therefore, expansion is vital.

Transferred to social constructs, expansion can be taken as a sign of increasing Freedom by the unsuspecting mind.

Furthermore, successful expansion is typically interpreted as a sign of the correctness of the approach itself, interlocking with "Doing the right thing".



Nations and empires always operated under the flag of expansion.

Now, "global economy" replaces the outdated concepts of nationalities and local cultures.

Can a country be "democratic" if McDonald's doesn't have a market share of more than 50%?

NOT!!

### Unity

Integrity has the spatial and conceptual aspect of "unity".

A "united" mind has found its peace in itself (see above).

This paradigm can be used to introduce "unity" in instances where "diversity" becomes an obstacle for the dollar-and brainwashing markets.

What exactly, for example, is meant by "unity of religions" as pushed by the "United" Nations?

Can it mean anything else other than that there will only be ONE religion left after the successful "unification"?

And, whatever the denomination of the reader may be, are you sure, that it is "your" kind of religion that will be the "unified" religion of tomorrow?

### Stability

What would Freedom be good for if it wasn't stable?

How can the illusion of stability be manufactured?

By creating stability out of confusion.

If the confusion doesn't already exists, it's not too difficult to create some.

Then, reestablishing stability is another "proof" of having the "right" approach.

Beyond this "proof", this old trick reaches straight to the basics of self-enslavery.

It directly ties up the unsuspecting person.

Details are in the chapter "Exteriorization by Thawing Viewpoints".

## Safety

Safety is a big concern and one of the biggest buzzwords around.

Probably the safest place on Earth can be found in the isolation of a solitary prison cell.

It is always surprising how people accept slavery in various shades and colors just in order to feel a bit safer.

Truly, fertile grounds for manufacturers of illusions of Freedom.

The list of tricks seems sheer endless...

Looking at the ways in which the concept of freedom is being used to achieve its opposite is like opening a can of worms.

The brevity of this outline should not give reason to take them lightly or brush them off-as mentioned, these illusions are deeply seated in the individual mind and difficult to perceive, no matter how they got there in the first place.

Every lie draws its power from a truth-the more powerful the truth, the more powerful the lie will be.

There cannot be anything more truthful than complete spiritual freedom: it is transcending all departments and echelons of this Universe. This circumstance is giving the lies about Freedom such a tremendous power.

Honest, tough, self-assessment is required to even grasp a glimpse of it.

Certainly, the contents of this book must be assessed in a similar way as well: is it leading to individual freedom or is it strengthening illusions thereof?

The mind can pervert the most innocent statement to presumably mean the opposite. This is because of one of the basic rules of polar dynamics: any positive or negative statement contains its opposite. This makes it easy for the mind to twist anything toward its desire.

And any tool can be used as a weapon as well.

It is hoped that the reader doesn't use the wayposts to freedom, as presented here in this book as a weapon to hurt himself or others.

It is sincerely hoped that the reader recognizes these wayposts as what they are. And that the reader, despite all shortcomings of the medium and the presentation of this

notebook, is moving in this direction—the direction of spiritual Freedom.

Recognizing illusions as what they are is perhaps the most vital part thereof.

## Traps And Prep Traps

How To Recognize a Trap When You See it:

The basic characteristic of a trap is that there seems to be:

- NO CHOICE -

This zero-option feature is often hidden deliberately or buried by confusion. However, there are lots of dead giveaways:

no choice of time

Example: tight and precise schedules ("Muster is at 3:05 sharp!")

no choice of appearance

Example: uniforms

no choice of individual expression

Example: the one and only Guru has said it all. It's insane to look at anything else.

forced choice of a symbol

Example: other symbols are those of the "enemies"!

no choice of space

Example: monasteries

no choice of "good and bad"

Example: "enemies" and "saviors" have been "preselected" and one should trust "their" judgments.

"No choice" situations brought about through the use of words (semantics) are a class all in itself. Here are some of many examples:

general identifications using unspecified subjects or objects: "everybody", "we", "all".

the usage of the verb "to be" to uncritically equate two things that are different: "he is..."; "they are...";

unlimited time/space specifications: "always", "eternity", "never",...

using paradoxical or contradictory constructs without warning or proper awareness: "all is one..."

formulating statements as suggestions, especially using the pronouns "we" and "you": "We are easily falling back into old habits.", "You want xxx."

throwing in assertions of correctness and pseudo-questions to produce formal agreements;

or disagreements: "right?", "do you see this now?", "do you follow me?"

The Supertrap (all of above sub traps combined):

"everybody always wants ..."; "we are all one", "you can never do this without..."; "you'll fry there in eternity."...

It may seem that it would be impossible to avoid some structures used in traps altogether, especially the "language constructs". For example, it makes good sense to expect punctuality for a meeting, thus restricting "time" for other parties.

The purpose of the list above is to find recurring and compounding indicators that, taken together, expose the suppressive structure of the world-saving person or organizations.

If there are only some of the indicators present in the investigated group, it would be, of course, a good idea to work on resolving or attenuating the suppressive features rather than doing away with the entire structure as a whole.

Last, not least, the list above can also be taken as a "check-sheet" in cleaning out one's own dependencies on prior personal or group agreements that may have been of a suppressive nature.

And, as always, don't be so serious.

Next: the Prep Trap

Very often a preparatory step becomes a trap in which the "victim" gets stuck in some kind of necessary introduction and never proceeds to actually engage in the final objective.

This phenomenon is widespread and engrained to such a degree that it is difficult to uncover and to change. Here again, the "victim" is completely convinced that s/he "knows already" and will vehemently fight anything that expands on this established "knowledge" (Formal methods for dealing with this are in "The Ogunda/Osa Processes".)

Sometimes it is not easy to decide an observed condition belongs to the prep trap class because of similarities in symptoms to the self-evident trap, the know-best trap, or the on-the-roll trap (all described later).

The prep trap can develop out of several conditions which in some instances overload to a seeming hopeless condition:

- lost technology: someone came up with something good a long time ago but there is a broken link in the chain of tradition;

- a teacher's progression trap: in order to not lose credibility (and with that the paying followers), the teacher may not be able to revise or expand his/her own philosophy;

- an negative overwhelm during a stage after the preparatory stage, making the Being stop at the prep stage in order to

avoid another "horror trip" (a "crash" to the negative pole in a polarized state);

a "positive overwhelm" that the person thinks it cannot be repeated easily such as an out-of-body or a "we are all one" experience (cp "Blinded by the Light", these are "ascensions" to the positive pole in a polarized state);

failure to achieve the expectations of a preparatory stage and compulsive repetition of the failed action;

a "one source" teacher/founder never got there in the first place because of the prep trap and promotes the prep trap stage, typically as the "only way there is";

From the outside, the situation will look like the picture of a scuba diver who keeps walking on the beach in scuba gear instead of actually diving in the ocean (cp 'Mahamahabaala Sutta'). Or, a horseback rider who, in a nice dress and with a saddled horse, never proceeds to mount the horse. Or maybe a car driver who has learned in hard and long lessons over the last twenty years how to open the door of a car, how to sit behind the wheel, and start the engine, but who never actually drives the car out of the garage.

While these parallels may look ridiculous, recognizing the prep trap in familiar spiritual schools or techniques can come as quite a shock.

The two most significant instances of the prep trap are probably the concentration exercises as a "Way to Enlightenment" in many traditional schools and the paradigm of "Coming to p.t. (Present Time)" promoted by a contemporary philosophy.

Both instances follow the same pattern: in order to expand in a coordinated way it seems necessary to start out by first contracting into a clean-slate state.

Another classical example of a prep trap is, of course, any book that attempts to communicate some kind of knowledge or technology.

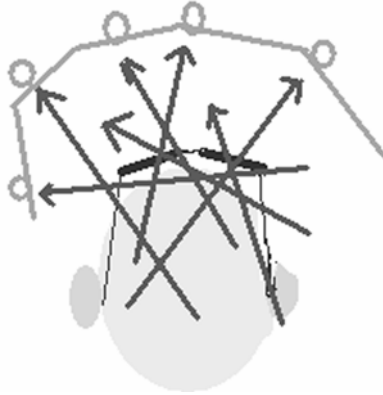
Both authorship and study of a book can easily become a prep trap!

So, if you see this Max-guy displaying any symptoms of the prep-trap, please hit him on the back of his head (not too rough, OK!) and make him read his own babbling in this chapter, will you, please!?

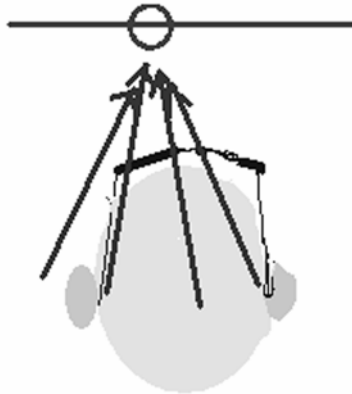
Prep Trap Example 1: "p.t."

"Coming to p.t." (Present Time) is an example of a pattern of intentional contracting ("concentration") with the purpose of bringing order into something. Typically, the person's perception then fails to expand again.

To begin with, the attention units of an "ordinary" human being are scattered all over a projected timeline, making the Being seemingly "stuck in the past":



As a remedy, the person could ignore stuck attentions by concentrating on a time slice that it projects as "Present Time" or undo stuck attentions except those in p.t.:



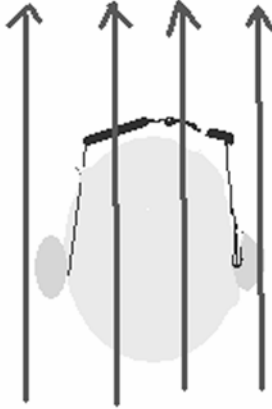
This, however, is a preparatory step and not the final objective. Since time is an illusion, the time line itself must be resolved or confronted. Otherwise, the person is just stuck at a self-defined time slice and acts much like a robot instead of being dispersed with attention scattered over time and space.

So far, it is tunnel-vision. If expansion does not occur after the initial contraction, the Being becomes

"concentrated" (literally!!) and is figuratively "smaller" than before. This is the dynamic polarity of personal space at work.

In other words, if a "concentration" exercise or practice is not immediately followed by un-focusing again or followed by permeating a medium or the Universe as such after restricting the view in an initial stage, it can quickly become a "prep trap".

At least, a Being must be able to view time in a larger perspective. But optimally the person runs something like Filbert's Trackblaster process or follows something along the line of Dennis Stephens ("time breaking" in the TROM materials). Then there is no limit to a Being's perception of time anymore because the illusion of a timetrack has been broken apart (hopefully in a smooth way):



Limiting the attention of people regarding "time" is a favorite tool of cult masters. Especially in conjunction with the "on-the-roll" trap, one can quickly raise robots who will execute the orders of their masters without questioning or even a second-thought about it.

An interesting situation occurs when a person really tries to limit their attention on a single point of time. This then becomes an exercise, let's call it the "catch-the-moment" process. It is best done with a noisy clock and by first limiting one's perception of time to strictly the time in between beats. This will induce a feeling of "shifting" through time.

Once this feeling is there, one can try to "hold" this feeling while shifting through the intervals of one second



each. This can result in "time" virtually falling away left and right. Surprisingly (or not?), arresting time will create a very similar perception as "boundless time". The perceptions of "No time at all" and "all the time" are practically indistinguishable. Even before this point, however, a person will be unable to perform any coordinated tasks, as simple as they may appear to be.

"Being in Present Time", therefore, in praxis means "being limited to a strictly limited time slice", which is a feature that animals share with robots.

"Wa men kulli shayen khalqna zawgyne la'alakum tadhkaroon."

"And all things have We created in pairs (opposites) in order that you may reflect on it."

— Mohammed, The Koran 51:49

Prep Trap Example 2: 'on-the-roll'

Advice echoed by well-meaning gurus is Gotamo's recommendation to "not be idle". Nowadays, more often than not, this advice misses its mark. If one looks around, except for some pensioners and some who live off public benefits, people are constantly busy, busy, busy...

The times where people could goof off a year or two without putting themselves completely outside the social context are long gone. Instead, the "on-the-roll" trap finds victims in all walks of life.

The most visible victims are "professionals'", doctors, lawyers, business people and the like. The most invisible ones are members of sects or cults and our brothers and sisters in the asylums.

The name "on-the-roll" trap describes the condition already fairly well: people do not have time anymore to sit down and think for themselves even once a day for a minute or two.

Every minute of their days is completely planned, scheduled, and reserved. There is no time left anymore for following spontaneous, creative impulses. Only machines are better slaves because they don't need sleep nor pension funds.

With the loss of the ability to determine one's own calendar comes a significant loss of freedom.

Nothing demonstrates this more than when the "on-the-roll" trap is being combined with the "p.t." trap. Humans, forced into tight schedules with their attention fixed to only the "problem at hand", have lost self-determinism to such a degree that it makes a rabbit look like a freedom fighter.

It is not a mere coincidence that this combination of traps is the hallmark of the military. The pattern, however, is the same for Marines or surgeons, lawyers or UPS drivers.

No time anymore to see the flowers at the wayside, the play of waves in the puddles on the driveway when it's raining, watching the course of the clouds in the sky...

If Gotamo would be walking down Westwood Boulevard these days, I'm very, very sure he would say "Hey, you guys! Wait a minute! Sit down for a sec and THINK!".

Of course, nobody would take him serious and it may very well be that he would be trampled over by the hordes of people trying to get lunch and be back in the mill within an hour.

The reason that the all-present and pervasive "on-the-roll" trap can be classified as a "prep trap" is that "action" is a necessary starting point for most quests. But the preparatory "action", such as earning money to start something new, has to mound into whatever the original quest was asking for. If not, someone "earning money" will look like a dog chasing its tail.

Just like my favorite button says:

"Remember, even if you're ahead in the rat race, you're still a rat!"

Now, I could write a lot more about this subject, but I have still a meeting at 4:05 pm and then I'll have to pickup someone who arrives at LAX at 5:34pm but leaves at 5:58 on another flight, and then I'll have dinner with an old friend at 7:15pm sharp, after which I'll have to rush home to see a TV spot on our institute at 9:09pm on Channel 2, and I promised to call a friend in Europe at 9:30pm PST. I think I forgot something, tho,...where the heck is my calendar???

Next: the Hubris Trap

Hubris (Greek): overweening pride or overconfidence; arrogance.

Whom the gods would destroy, they first make proud.

One of the nearly inevitable pitfalls on the path to enlightenment and spiritual freedom is the Hubris Trap. It is the reason why many religions (esp. Christianity) stress humility.

It happens to a student like this:

The student starts out as an ordinary Human person, a meat body walking around at the mercy (or lack of it) of a violent universe. There's nothing quite like thinking oneself to be a fragile organism to create a sense of mortality and insecurity.

Then the student discovers that he really is an immortal spirit. I don't mean reads about it, and "understands" it. I mean he KNOWS by experience that he is a spirit and not a body. That's quite a relief! He feels much better and keeps studying and practicing his exercises/solo processing. Soon he finds that his understandings have turned to knowledge, to CERTAINTY. Another student may speak of a difficulty, and our first student finds himself teaching.

He becomes really, really expert. He teaches large numbers of students, publishes his wisdom in a series of books/websites, councils/audits the lame and halt to throw away their crutches, and pretty soon he's damnsure he's hot stuff—because he gets 130 emails a day telling him he's hot stuff, gets snailmail letters from as far away as Pluto, and beautiful young girls want to meet him.

Before long he starts thinking he's extremely hot stuff.

He is THEE being! Thee BIG BEING. The MAN. The DUDE. All eyes are turned to him. He has become SOURCE for thousands of worshippers. All wisdom flows from him and if something didn't flow from him, why then it must not be wisdom!

Sound familiar?

Sure it does.

The worst thing is that hubris stops the spiritual student cold. There is no further progress made by a person who is enforcing a Self which cannot tolerate an effect upon it by others. Such a person gets no case gain from any further counseling. They won't allow it, because they won't allow another person to be Cause, Source, etc. over their precious majestic Self.

I know what I'm talking about here, I personally plowed face first into hubris a few years ago. I started thinking I was hot stuff. I had to keep reminding myself that I was no bigger, no different than any other person. But I was also educated enough to recognize it as a trap, so I kept digging, didn't treat it as an end phenomenon of a process called "Point to God" (joke) or any such foolishness.

Finally I made it behind/beyond hubris. From that perspective I turned and looked back at hubris with, first horror, then great amusement. The whole idea of promoting a "self", a personality as the "Great One" was a joke. It is

like a toddler insisting upon its red toy and no other toy will do. How can I be better than you? Any toy will do. Want to be Source? Alright! Let's have you be source this week! Next week we'll have someone else originate wisdom. It doesn't matter who it's coming from, Buddha or Jesus, or nameyourprophet is no more source than you are. All you have to do is originate it, and it doesn't need to originate from your body. It could just as easily be spoken for you by a four year old girl with a dirty face and a ring of chocolate around her mouth. Yes: out of the mouths of babes.

We are all god, spirit, insert holy word here. Surety of being hot stuff is a partial truth, but the divine being who is such hot stuff is also looking out of every pair of eyes you meet—not just out of the mirror...

## POLARITIES

## Somber Lights

"Can't you shut up for a while? I'm trying to catch some sleep," said the little girl with an annoyed tone in her voice.

"See, I told you so, everyone hates you," shouted the Light triumphantly at the Darkness, not hiding his disdain.

"I meant BOTH of you, shut up now!" The little girl grew more and more impatient. "I gotta go to school tomorrow morning, very early," she stressed.

"This obnoxious Darkness was starting this fight, I'm completely innocent!" the Light defended himself.

"Well, well, well," said the Darkness with a soft, ironic voice, "the Light finally shows his true face: nothing but lies!"

"You're a fine one to talk," yelled the Light with outrage. "Everyone knows that Darkness is evil, a coward, and full of deception! I, on the other hand,

I, yes, I, the Light himself, I stand for eternal truth and honesty. I am the justice, and, yes, again, I am the truth!"

"Why do you have to yell so loud, Light? Is it that you must overwhelm everyone with your brightness in order to make yourself being taken serious?" The Darkness was whispering now. "Must you blind others with your light so that they can't see the real truth?"

"Nobody sees anything without me being there in the first place," asserted the light with a tone full of confidence, but way too loud.

The little girl rolled over in her bed, sighing, holding both of her ears with her tiny hands.

"You didn't answer my question," murmured the Darkness gleefully. "Which proves my point right there."

"You get only noticed when I am not there!" continued the Light with pride.

"Hah," countered the Darkness, "which shows that I am

still there when you're gone. Without me, you  
wouldn't  
be in existence in the first place! Get it?"

"Now, that's enough, you guys!" The little girl jumped  
up and sat upright on her bed, determined the put an  
end to this fight which robbed her of her precious  
sleep.

"How long are you two fighting already? Can't you  
never stop?"

It was suddenly very quiet in the child's small room.

"Come on, answer up!" demanded the little girl.

More silence.

Finally, Darkness answered slowly, weighing every  
syllable as if her life depended on each of them:

"There was a time where I was at peace with myself.  
This was a long, long time ago. It was so long ago,  
that, really, there had been no time at that  
time  
at all. Then, I can't remember when, I found a  
dirty  
spot of ugly light in my wonderful Self. Ever  
since  
then, my dear little child, there was this ugly,  
annoying, totally obnoxious and revolting thing  
that calls itself the Light."

Another moment of deep silence spread in the room  
of the little child. For a moment, it seemed that  
peace may have finally entered the room.

"What do you have to say to all this, dear Light?"  
inquired the little girl.

Seemingly out of nothing, there was a flash. Harsh,  
hurting everyone's eyes, and with a sharp,  
piercing  
voice, the Light started yelling, with  
words so  
fast and so shrill, that the little girl  
stopped  
breathing for a moment.

"This is the most incredible lie I ever heard in  
my entire life. And what a life, I must say! I am  
here since the beginning of the Universe.  
Nothing  
exists without me. And nothing persists  
without me..."

"Except me, of course," interrupted the Darkness  
with a broad grin.

"Oh, stop it now, you guys! Let's get this straight  
once and for all: you're fighting since the  
beginning  
of the Universe? Is that right?"

"Hmm, yes," admitted the Light.

"Well, no! Only since I saw the first speck of Light  
in me," growled the Darkness with disgust.

"Poor thing!" the girl said with a mocking tone.

"Frankly, I cannot remember not having this filth  
of darkness around. I cursed my existence from  
the beginning over this."

"So, when are you going to stop fighting, you two?"

"When the light is gone for ever," claimed the Darkness.

"No, when Darkness has been vanquished forever."  
asserted the Light, raising his voice again.

"That can't be, Light! At the end of all of this,  
at the end of the Universe, there will only me  
remaining, me!, me!, me! Long after the Light  
has gone!"

"But wasn't there anything before you and, maybe,  
just maybe, there may be something after you,  
dear Darkness?" asked the girl with  
curiosity.  
Darkness remained silent.

"Do you know or not?" the little girl pressed on.

"There is one thing, yes, but I'm not supposed to  
mention it. Only when someone really wants to know,  
I am allowed to give a hint or two." the  
Darkness

answered carefully.

"Well, I asked you, didn't I?" the little girl said.

"Yes, but as long as you prefer the light over the  
darkness, you wouldn't understand the answer, I am  
afraid." Darkness said. And it seemed there  
was  
a sorrowful undertone in her soft  
voice.



"But I love you BOTH!" the girl shouted. "When  
     I go to bed, I love the darkness and the  
         silence of the night. And when I get up in  
 the  
     morning, I enjoy the sun going up and brightening  
         the sky!"

There was a silence in the small room.

"But darkness is evil, can't you see, little girl," the  
     Light asked with astonishment. "Don't you want  
         to be with the Light?"

"Don't let yourself fool you," interjected the Darkness,  
     "it's the other way around, of course!"

"You guys, what does that has to do with all of this?"  
     scolded the little girl both of them.

"Light is Light And Darkness is Darkness,  
     Whether Good appears together with Light or within  
         Darkness, it still is Good! And Evil can dwell  
 in both  
         of you as well."

She paused to take a deep breath.

"In any case, it seems we're in for a long fight,"  
     the little girl said thoughtfully. "But I must  
         sleep now, otherwise I will be tired all day  
     tomorrow. And that's no fun, believe me!  
         Now, how about you two give it a break for some  
             hours? How about you like each other,  
 just for  
                     now, you know?"

"Hmmm...", " grumbled the Darkness.

"Tsss...", " hissed the Light.

"After all, think of it, isn't there something of  
     the other in each of you, isn't it?"

"Yes... but that's the problem..." the Light  
     started raising his voice again.

"Pssst!" ordered the little girl.

"How about you really like yourself even though  
     you have this Darkness in you as well? Just for  
         tonight, mind you!" the girl proposed.

"I could try," conceded the Light.

"And how about you, dear Darkness," continued  
the little girl. "Can you try to love yourself  
even though there is a speck of light in you  
as well, spoiling your majesty?"

"Hmmm..." groaned the darkness.

And at this, some somber lights entered the room of  
the little child who was falling asleep immediately,

The shiny darkness engulfed the little house where  
the girl was living, glowing peacefully but  
mightily.

This night, the moon was smiling. This night her  
broad grin, far from being a mere figment of  
imagination, was for real.

## The Basic Polarity

"Harken: I begin with nothingness. Nothingness is the same as fullness. In infinity full is no better than empty. Nothingness is both empty and full. As well might ye say anything else of nothingness, as for instance, white is it, or black, or again, it is not, or it is. A thing that is infinite and eternal hath no qualities, since it hath all qualities." -Carl Jung, The First Sermon to the Dead

The basic polarity can be expressed in a number of different ways.

Here is a simple table for keeping track of all these darned names! Each vertical column is the same thing. The two columns are the basic split.

positive	negative
yang	yin
ogbe	oyeku
plus	minus
manifest	unmanifest
male	female

When an item on the right is (re)united with its opposite on the left, the result is the Unity or Tao.

Despite all these different ways of naming, I ask the Reader to maintain awareness that the basic polarity is unnameable; and that none of the names above are the real things. The names are only signposts pointing beyond...

One of the fundamental aspects of the basic polarity occurs inside consciousness. This divides "self" into two:

- a higher self which is bright, immortal (it survives death of the body) and "from beyond". We call it "SPIRIT".
- a lower self which is dark, dissolves back into darkness upon death, and "from below", literally rising up toward consciousness out of physical matter. We call it "SOUL".

Both should be addressed in processing and meditation, but not in the same manner.

With the Spirit and its mind, the processing should be pointed toward taking "case" apart and dissolving it.

With the Soul and its structures, the processing should be designed toward cleaning up any incorrect circuits, and laying in positive new ones.

To do the reverse with either or both is to do great harm. Because these two levels of the self are usually not known, or confused with one another, much harm has been done in the past.

One aspect of the Spirit level is that bright awarenesses (individuals) are mere fragments of the single awareness which is all—otherwise known as God.

One aspect of the Soul level is that it is far more than merely the life of a particular body. It is also the collective life of the entire physical universe; and indeed at its deepest level it is the darkness of the unconscious of everything (the largest morphogenetic field). As such it is the polar opposite of God. But God is not polarized, merely our perception is polarized. By defining God as Light, we enforce the positive, which places all negative aspects "below". This is an illusion, part of the "veil" of maya, also called the abyss of hallucination. But for those below the veil, it is real enough.

Therefore be aware of this polar dynamic: every positive is merely half, that it has a negative; every negative is half because it has a positive. Watch for it in all things.

Everything casts a shadow.

### The Matrice of Polarities

Whereas a plethora of procedures and processes exists to handle specific ailments, shortcomings, and oddities of the phenomena called mind, body, spirit, and soul, a truly comprehensive overview has not been published in current times.

Of course, countless efforts to sell a complete bridge to freedom can be encountered at any corner of the spiritual marketplace. Some of them do have some paths that work for quite some people, achieving temporary exalted states or "key-outs". Sooner or later their adepts will invariably crash, however.

The reason for this lies in the circumstance that this Universe unfolded as a multidimensional MATRIX and ONE shortcut path to "outtahere" will result in a stressing of the matrice on the other paths of its grid. This stress WILL pull the Being back sooner or later.

Gotamo Siddharto, known as the "Buddha", recognized this and proposed the "Noble Eightfold Path", explaining carefully that all eight (8!) areas have to be developed at the SAME TIME.

His detailed descriptions of these eight parts of the comprehensive path have not found entrance into the Pali Canon (these scriptures were compiled after his physical death and against his explicit will).

From its rough descriptions, however, we shall see later how they fit into the "matrice" as it will be proposed in the following.

There are several historical approaches to the "matrice". Best known perhaps is the I-Ching matrix, consisting of an 8 by 8 code, resulting in 64 elements. While the I-Ching can serve as a grid to explain many properties and consequential phenomena in nature and human life, the grid is so abstract that its usage is severely limited.

Another ancient approach has been preserved as the "Code of Tzolkin" of the Maya civilization and has a 13 by 20 code resulting in 260 elements.

Unfortunately, the brutal cultural extinctions and the genocides that were initiated by the Roman Catholic Church have practically not left any of its interpretations for modern time.

One of the rare exceptions is the "Mayan Calendar". This calendar is starting an entire new cycle of 5,200 years as

the manifestation of the matrice as a sequence of universal base energies on December 23rd, 2012 at 11AM PST.

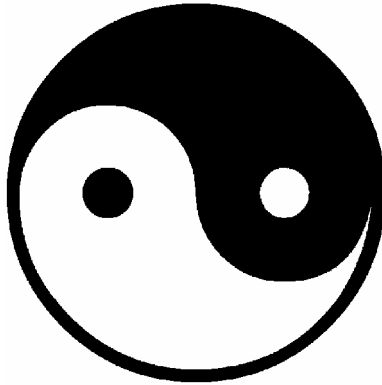
By far the most details about the matrice have been orally transmitted in the philosophy-religion called "Ifa". The Ifa mapping features a 16 by 16 matrix and the intrinsic relationships have been orally preserved in an estimated 4,000+ (four thousand plus!) stories and poems.

Gotamo's eight (8) when polarized into their extremes are Ifa's sixteen (16).

Even though the depth of Ifa's teachings exceeds the scope of this book and even though most of its teachings have been traditionally kept secret, we will use this mapping of the matrice as an introduction and the initial overview.

The motivation in this context will be to depict the matrice as a roadmap for processing. No justifications for the system itself will be presented.

To reiterate: every single one of the 256 paths in this matrice can be taken as an "escape route" by designing the appropriate process. There is no "one-and-only" way to achieve this. Every method found in the world's religions, philosophies and therapies are paths of the 256. However, in order to avoid being pulled in by any of the other 255 elements in the matrice, it is necessary to know how to approach them.



Here is a rough map:

From an abstract UNITY, the Universe unfolds into a mirrored duality. The duality itself is known as Yin and Yang (Chinese), *tamas* and *rajas* in Indian philosophy.

In the traditional graphical representation of the unity or TAO, these mirror points are the little dots in both sides.

These four manifestations are the "basic fractal" in the Universe, which we are calling the Level of Four". All other manifestations are instantiations of this four-fold fractal.

As a consequence, the next level of unfolding leads to a 4x4 matrix with 16 elements, and the next unfolding level yields  $16 \times 16 = 256$  elements.

These three unfoldings describe a three-dimensional Universe PLUS a mirror Universe.

"Time", in this perspective, is an artificial construct of the human mind with the purpose of describing the pulse in which changes can occur in the matrix. It could also be called the "base frequency" and is a phenomenon WITHIN this world, thus not an explicit dimension as such. Consequently, 'time' as a manifestation in this Universe, is but one of the 256 elements of its matrix.

"Nothing rests; everything moves; everything vibrates."  
—The Kybalion

Since all elements are mirrored, one can collapse the level of 16 (the *olodu*) to a level of 8 (Gotamo's) if one keeps in mind that every element has a mirror. This is the secret of the I-Ching. This implied property makes it nearly impossible to use the I-Ching correctly unless one knows about it AND one has the mental power to always stay aware of the appropriate mirror elements.

The 260 elements of the Code of Tzolkin are NOT the 256 elements of Ifa at the three-dimensional level with the addition of the basic fractal with 4 elements. However, the 13x20 mapping can be derived from the Ifa system in a specific way that would be outside the scope of this series.

Now, the BASIC, FUNDAMENTAL mistake of the vast majority of philosophers, past and present, is to ignore the "mirror", or, in other words the "fractal structure" of this Universe.

The manifestation of the matrix unfolds in ALL four parts of its basic "strange attractor" (a name coined in Chaos Theory).

As the most dramatic example of our times, the New Ager's frantic thirst for the "Light" is INVARIABLY INVOKING DARKNESS. If the "other side of the coin" is disregarded or pushed away, it will persist and it will be only a matter of time until this other side will manifest.

One does not become enlightened by imagining figures of light, but by making the darkness conscious.

Any society with a sufficient number of people that is "blinded by the light" WILL self-destruct in time or invite its destruction by outer forces.

A dramatic example of this process can be seen in ALL countries that harbored the philosophy of "Modern Buddhism" for a sufficiently long time. The original teachings of Gotamo Siddharto were mutated and mutilated early on into propositions diametrically opposed to Gotamo's original ones with the horrendous result of brutal destruction of its own adepts, their families, and their countries to the point of annihilation, a process that Gotamo himself predicted, according to the Pali Canon.

On the other hand, true Shamans of ancient and new times, such as Rowland Barkley ([tranceform.org](http://tranceform.org)), for example, are USING the four-fold fractal kernel deliberately in order to awake people in a fast and efficient way.

The core fractal, or the "Level of Four" as labeled by one of us (Ed Dawson) is mirroring into a four-foldedness consisting of 16 elements which thus form the 8 most basic polarity pairs in this Universe.

In this mini-series within this book we will see the reconstruction of an "Eightfold Path" and explore the various ways of processing to thus rediscover the famous "Middle Path" of dissolving polarization.



## The Fractal Geometry of "The Matrice"

"Fractal geometry will make you see everything differently. There is danger in reading further. You risk the loss of your childhood vision of clouds, forests, flowers, galaxies, leaves, feathers, rocks, mountains, torrents of water, carpets, bricks, and much else besides. Never again will your interpretation of these things be quite the same."  
 -Michael F. Barnsley

Barnsley's quote, prefacing one of his own pioneering works, applies to the following as well and even more so than he points out. In the matrice as represented by the Ifa system, human behavior itself in all its ramifications is included in addition to the manifold physical manifestations we can witness in nature.

Nothing, absolutely nothing can come to existence in this Universe without being embedded in the Matrice and thus following the rules as they are visible in Fractal Geometry.

To start with, the ancient wisdom "as above, so below"

"...that which is above is as that which is below..."  
 -The Smaragdine Table

reflects the phenomenon of "self-similarity": inner structures are similar to the structure they are contained in. In recent decades an entire branch of mathematics appeared that is dealing with this and related topics under the heading of "Chaos Theory". In simple cases, self-similar structures are quite obvious. See the Sierpinsky gasket as an example, in which a triangle is mirrored repeatedly into itself. Such "copy-itself" approaches are based on rigid algorithms and are needed for a variety of explorations of the polar dynamics of the "Matrice".

Surprisingly, the same pattern can be achieved by an another approach of creating structures which is called Iterated Function Systems (IFS). The structures created with IFS are much, much closer to manifestations occurring in nature and therefore closer to the manifestations of the "Matrice" as such.

To get an impression how an Iterated Function System works, imagine tiny magnetized particles being thrown into a space that contains an electromagnetic field. The random particles will align with the electro-magnetic field structure and the structure of the field itself will thus become visible.

(Note, that while an electromagnetic field is invisible, it is still measurable with instruments and therefore very much part of the Universe and not transcending it. This

experiment is just for creating the picture being used below.)

An Iterated Function System is modeling above random throws of particles into space by creating numbers through a random number generator and then feeding these numbers into a set of mathematical functions. The result is the spatial position at which the new particle will be located.

With every new particle thrown into this virtual space, the picture will become more distinct. Various basic structures can be generated in this way, solely depending upon the initial coefficients of the function systems. The most famous of these is the "Barnsley fern" but many other basic structures that can be found in nature can be generated this way.

The initial configuration that describes the 3-dimensional structure actually created, is called an "Attractor" and often a "Strange Attractor". In Ifa, the system we will be using to describe the workings of the "Matrice", the (strange) attractor is just the result of the configuration of the initial coefficients and, as the 'thing as such', doesn't even carry a specific name. However, the "initial coefficient array" that prescribes the resulting manifestation has a name and this makes much more sense. The (Yoruba) name of this pattern is "odu".

What is significant in both mathematical approach and in the Ifa view is that the way the spatial location is being determined is inherently "outside the system", hence "transcending" the system as a whole. This observation parallels the view of the Ifa system as the "odu" principally transcending the entire Universe. If one is combining now the (strange) attractor with the general self-similar propagation functions of fractals, we can find a way of explaining countless properties within the "Matrice" that are otherwise difficult to explain. In Ifa, the initial coefficients of the (odu) of the principal "attractors" in the Universe fractalize from 4 into 16 and then into 256 new odu, each of them capable to spawn new subhierarchies. While self-similar propagations and "detailing" alike in general do not generate NEW formations but a combination of basic strange attractors or "olodu" certainly will.

The properties of the newly created manifestations are not predictable and were in Ifa determined through diligent observation and verification over large spans of time. In short, what the pioneers of Fractal Geometry achieved was finding IFS coefficients that are creating interesting objects.

Ifa is determining the prime coefficients for everything that exists or that could possibly exist, effectively

reverse-engineering the Creation as such, and abstracting the myriad of forms in the manifestations in the Universe to its basic minimum: the prime patterns, or prime goals, or primordial odu.

More complex structures are the result of "mixing" odus, resulting in new attractors. Our current mathematical tool of algebra is not suited to deal with the mutations of strange attractors. Algebra uses the concept of zero (0), a concept that cannot manifest in the Universe. Zero implies infinity and both exceed the Universe. (Note: we will make use of this "feature" in the next chapters to engineer an entire series of valuable processes.)

In contrast, the "geometrical" manipulation of Ifa coefficients allow several basic but important predictions. At first glance, Ifa uses only two states to describe one coefficient. These states are often described as 0 and 1. With the above in mind, it is better to write these two states as 1 and 2 and this is the way it is traditionally written or marked (one or two lines) both in Ifa (vertically piled) and in the I-Ching (horizontally stacked).

On the surface, 256 prime patterns don't seem enough to describe a primal pattern. However, these 256 are better called "classes" of pattern rather than patterns. A closer examination reveals that every odu has two vectors and therefore a total of more than 16 Million possibilities. If one attaches yet another odu to the vector(s), one can "zoom in" to any depth one likes. The fractal structure as such explains why ANY process that addresses one tiny part of the Universe can THEORETICALLY be used to transcend the Universe altogether.

However, as pointed out in this book repeatedly, other effects WILL kick in when such a lop-sided attempt is being made. The Matrice as a whole must be addressed and that is what we are after in the following chapters. We will look at the basic elements of the 256 prime patterns (Odu Ifa) that are spawned by a 16x16 matrix. After inspecting and understanding the phenomenon of "Polarity" in the next chapter, we will then be able to collapse the 16 prime-prime patterns into 8 pairs.

After careful investigation one can speculate that these 8 pairs have a historical precedent, namely the "Noble Eightfold Path" of Gotamo Siddhartha, now called the "Buddha". Special care will be given to detect the initial 4-fold matrix, since they are the key to successfully blow holes into the Matrice as a holistic entity.

In these chapters, the comparison of the Ifa system with some aspects of modern mathematics is meant only and only as a means to provide some definitions that are more easily

understandable and to outline some properties of the Matrice which would otherwise be difficult to accept.

The main downfall of attempts to use Ifa as a way to describe the "Matrice" has been to assign labels to its elements without keeping in mind that the "odu" itself is a primal pattern that is "transcending" the Universe. An "odu" doesn't manifest in one single, simple way. It serves as a "template" for creation and it can spawn manifestations that may appear unrelated or even contradictory.

All of above is also true for the interrelations in between the primordial odu, relations that are expressed through "triads". It is likewise true for the set of primordial "identities" and their primordial "scripts", all concepts that will be discussed in the next chapter(s). "Traditional Ifa", in itself and as the underlying pinnacle of a multitude of religions and cults, is basically inaccessible to the uninitiated.

Consequently, the vast majority of information on Ifa on the Internet is either plain wrong or so much out of its original context that any attempt to understand its deeper meaning is utterly futile.

The paradigm of Ifa is still extremely useful, even in a distilled, crude, and abbreviated form, and we will use it here for this and no other reason.

Again, the sole goal of this presentation is to bring about an understanding of a systematic systemic approach to a comprehensive liberation of the Being itself. Most "roads to freedom" advertised around the world, past and present, end up with a rude awakening. Many people fool themselves by entering "exalted" states of the mind, thinking: "I'm one with everything", "I'm the only one", "I'm one with the nothingness.", "I'm eternal bliss", and the like.

From a larger perspective, these states are but states of the Matrice in which one can get lost in no time. Upon "return", the rest of the Matrice is still there, untouched or even more solidly in place than ever before.

To point to a road out of this dilemma is the purpose of this book.

### The Polarities within the Matrice

One of the basic observations in nature's Matrice is that every basic manifestation occurs in pairs.

In the first chapter it was pointed out that actually everything comes in a "set of four". For many purposes, we can collapse this however into one duality as long as we always keep this in mind for more thorough investigations.

For convenience reasons, we'll call one side of the basic manifestation, the "Plus pole" or "positive pole", the other side the "Minus pole" or "negative pole", and the entire assembly a "Polarity". "Plus/Minus" or "positive/negative" are not meant as evaluative in this context but rather in a scientific/engineering way.

The poles are traditionally called Yin/Yang (Taoism), Tamas/Rajas (Indian) or Oyeku/Ogbe (Ifa). In the Hermetic tradition they are amusing known as female/male.

"Gender is in everything;  
everything has its Masculine and Feminine Principles;  
Gender manifests on all planes."

—The Kybalion

Gotamo Siddharto referred to them simply as the "extremes" of his "Middle Path". His central concept of "dukkha" can easily be interpreted as "duality" and thus "polarity". The conventional translation as "suffering" is plain wrong. "Suffering" is the direct consequence of dukkha but so is (worldly) happiness. The root of both is "dukkha", the "non-wholeness" of things.

It cannot often enough be repeated that there cannot be any manifestation in this Universe WITHOUT both sides of polarity. While this seems obvious in natural sciences and technology, it is routinely overlooked in human behavior on personal and group levels.

The failure to consider the "other" side can result in catastrophic failures, ranging from achieving the opposite of one's own personal desires with, for example, "Positive Thinking", to disastrous consequences in global politics.

For our purposes we want to concentrate on how to work on greater spiritual and emotional freedom.

The major obstruction to this freedom consists of obsolete or inapplicable past goals that are still activated in present time. To begin with, every goal consists of a polarity. In order to have any goal persist over time, it must, like everything else, contain an untruth.

This untruth commonly is a swapping of polar properties between the poles. In other words, one is mixing "Yin" into the "Yang" part and vice versa.

Any existing goal is annulled by simply undoing this process. This is the entire secret of the Indian "Gunas" process.

The only prerequisite for this process is the ability to identify and differentiate Yin and Yang (Tamas & Rajas, respectively).

While this seems of no concern at first glance, real-life processing experience shows that a certain percentage of people have the attributes of Yin and Yang REVERSED. In those cases the Gunas process will NOT work until this is corrected through special and sometimes arduous and time consuming processing. This phenomenon seems independent of the degree of spiritual work the person has already undergone up to this point.

Is the complete cleaning of a basic structure possible at all?

The basic fractal template, the "Level of Four", already contains the mix of Yin & Yang as exemplified by the "Tao Symbol" having each side containing its opposite as a small dot.

In a very strict sense, any complete resolution of any Gunas construct will result in a transcendence of the Universe as such.

As pointed out earlier, however, the conglomerate of existence that we're used to call the Universe, manifests as a mesh of basic goals derived from the "unified/unmanifested" in three concurrently unfolding layers.

As one construct gets close to resolution, the other goal constructs in the Matrice will act up.

It should be noted, that such an attempt is only possible if all constructs were already removed that were stacked upon the basic one.

Such a process may take many years to complete with the "standard" Gunas process as devised in ancient India and encoded by Patanjali in his main work, the "Yogasutras".

Recently, another fast process to clean polarities has emerged: Zivorad Slavinski's PEAT process. Compared to a properly grooved-in Gunas process, it is still slower and the "entry points" to the process are more difficult to get.

A remedy for the latter is to run the reversed Gunas process in order to create a temporary goal construct that is related sufficiently close to the basic one that is being targeted.

PEAT is extremely easy and fast to learn. After the first and most accessible polarity has been cleaned in a "normal" session with a processor, it can be run "solo" without any special setups.

If a qualified introduction into the Gunas is not possible or a Yin/Yang reversal exists, PEAT may remain the only choice in the moment.

PEAT and Gunas Process can be freely mixed. They can be augmented by communication-type processes such as Flemming Funch's Polarity Clearing approach ([worldtrans.org/transproc.html](http://worldtrans.org/transproc.html))

While this sounds all just very easy and problem free, one should keep in mind that these approaches were not known until recently and those handlings that were in use are extremely dangerous.

Improper goals handling, such as the so-called "GPM" (goals/problems/masses) approach can be DEADLY; especially so with stacked up long term goals as examined in line plots (past life charts). Some of these handlings can actually create the illusion of a temporary release of the goal construct assembly. But an "inexplicable" crash can occur at any time afterwards and it can be very brutal.

As a rule of thumb: the higher the ascension, the deeper the fall.

We will focus in the following on the 16 "master polarities (olodu)" of Ifa which can be grouped as 8 polarities.

It's not necessary to sit under a Bodhi Tree to work on these polarities although for some people it may be helpful to find a pleasant, aesthetic environment while approaching the top polarities.

(Note: to be honest, I actually did sit under a Bodhi Tree, the only one left on the UCLA campus these days, when I released the 'Level of Four' for the first time. This happened rather by accident, however, I have to confess).



It should be pointed out that Gotamo Siddharto, the "Buddha", did not simply come up with his "Noble Eightfold Path" by mere meditation alone. As Ed Dawson pointed out to me after careful analysis of the Pali Canon, the "Buddha" seemed to have forcefully released the prime polarity "Ika-Oturupon" which manifests as "Body Death Vs Spiritual Survival" in this Universe.

This prime polarity must be confronted before any successful ascension attempt and, in the hindsight not surprisingly, we can find dramatizations of this polarity in most major religions, most notably in the Christian story about Jesus the Nazarene.

Before finally plunging into the soup of the Matrice, a brief note about the names being used above and in the following chapters.

The prime polarities (odu) are manifesting in this Universe in a fashion that can be compared to the models of Fractal Geometry and Chaos Theory.

However, they are OUTSIDE and PERMEATING the Universe at the same time.

Attaching any familiar label to it, such as "create/destroy" for "Ogbe/Oyeku" may become necessary when looking at their prime manifestations.

However, it should always be kept in mind that the odu cannot possibly be appropriately labeled. For this very



reason, we will use the Ifa names even though this may constitute an inconvenience for the reader at first.

This way, there will be common identifiers when we examine the manifestations of the prime polarities in various different forms such as a "sine wave", electronics, mechanical engineering, the "cycle of action", (ethics) conditions of success, or the stockmarket, to name a few.

If this sounds all too complicated, one could speculate that "if one is running long enough Polarity Clearing", one would "automatically hit" the prime polarities and simply skip any such questions like "what are the basic polarities"?

This is a nice theory but until proven, it seems advisable to study the core polarities as they are already known and shown to work since thousands of years.

### Prime Manifestations of the Polarities

As mentioned already several times, the manifestations of the Odu (Prime Polarities) should never be mistaken for the Odu themselves, a warning that cannot be emphasized enough.

One of the main difficulties in isolating the most basic polarities is their fractal character which implies duplicities in traits that are being shared amongst different odus.

For example, "Osa" appears as "Viewpoint" as a prime manifestation but "viewpoints" as such can be found in other prime manifestations as well.

Another basic difficulty is the determination at what point a quality is a pole of a certain kind and at what point it becomes "more of its opposite" character.

To use "Osa" again: a "viewpoint", when solidified, becomes its polar opposite "Ogunda" which, as a prime manifestation appears as an "anchorpoint".

While in theory it seems clear that the quality with the "greater charge" is the dominant one and determines the overall character, this determination is unfeasible in praxis even if the "quality" or "pole" is "cleared" from all debris.

Before giving explicit examples, here is the list of prime polarities as a summary.

Legend:

Manifestational Realm (example: "Existence"): a global heading for the area of the manifestation that is covered by the basic polarity;

8-fold Path Name (example: "samma-sankappo"): the traditional (Pali) name of the part of the path according to Gotamo Siddhartha (the 'Buddha'), cp Majj. Nikaya iii, 141;

Ifa name (example: Ogbe): the traditional names for both positive and negative directions;

Vectors: positive and negative directions; "Plus/Minus" or "positive/negative" are not meant as evaluative in this context but rather in a scientific/engineering way.

Binary code (example: "0100"): There are several different possible considerations when assigning the digits for the binary code. Here we are assigning 1 = "turned ON" and 0 = "turned OFF" which makes the basic code look similar to a "Byte" in today's computers. The more traditional way would

be to add "1" to both sides which makes it mathematically  
"more correct".

List of Prime Manifestations  
of the Prime Polarities (Olodu):

Existence (samma-sankappo):  
Ogbe: 1111 manifested order/chaos  
Oyeku: 0000 not-manifestations

Vectors:  
(positive) manifesting order  
(negative) destroying order (Chaos)

(positive) before manifestation (not-yet-manifested)  
(negative) after manifestation (un-manifesting)

"I was sent forth from the power."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"I am the silence that is incomprehensible."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

Space (sammaa-samaadhi):  
Iwori: 0110 size of spaces  
Odi: 1001 density of spaces

Vectors:  
(positive) Large spaces  
(negative) Collapsed space

(positive) Solidity in space  
(negative) Vacuum

"...the smallnesses are known from the greatnesses."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"I am the substance and the one who has no substance."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

Wave (Energies) (samma-kammanto):  
Irosun: 1100 (energy) motions  
Owonrin: 0011 (energy) fields

Vectors:

(positive) Flowing energy  
(negative) Stopped flow of energy

(positive) Image/Focus  
(negative) Dispersed (no image possible)

"I am the one whom you have pursued,  
and I am the one whom you have seized."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"I am the one whom you have scattered,  
and you have gathered me together."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

Consciousnesses (sammaa-vaacaa):  
Obara: 1000 everyone (others)/only I (self) = beings  
Okanran: 0001 know (perception)/not know (non-perception) =  
awareness

Vectors:  
(positive) Hero, savior, self as a god  
(negative) Bad lone wolf or dictator  
  
(positive) Know/perceive  
(negative) Not-know, oblivious

"But whenever you hide yourselves, I myself will appear.  
For whenever you appear, I myself will hide from you."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"For I am knowledge and ignorance."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

Points or Locations (physical or mental) (sammaa-ditthi):  
Ogunda:1110 anchors for leverage (strength)  
Osa: 0111 change of viewpoint/fixed ideas = viewpoints

Vectors:  
(positive) Anchored  
(negative) Adrift, unable to hold onto, loss  
  
(positive) Viewpoint  
(negative) Other's viewpoints / all viewpoints

"...great is my multitude of words."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"I am a mute who does not speak..."

-The Thunder, Perfect Mind  
Trans. by George W. MacRae

Survival (of created living existences) (sammaa-aajiiivo):  
Ika: 0100 life/death = survival of bodies or lifeforms  
Oturupon: 0010 oppressor/victim = survival of spirits

Vectors:

(positive) Physical life  
(negative) Physical death

(positive) Spiritual life  
(negative) Spiritual death

"I am the one whom they call Life,  
and you have called Death."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"I am the judgment and the acquittal.  
I, I am sinless, and the root of sin derives from me."  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

Distance (sammaa-sati):  
Otura: 1011 affinity (emotions)  
Irete: 1101 freedom (obligations)

Vectors:

(positive) Love  
(negative) Hate

(positive) Freedom  
(negative) Attachment

"Why, you who hate me, do you love me,  
and hate those who love me?"  
-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"I am the whore and the holy one. I am the wife and the  
virgin." -The Thunder, Perfect Mind  
Trans. by George W. MacRae

Values (sammaa-vaayaamo):  
Oshe: 1010 Aesthetics  
Ofun: 0101 Ethics

Vectors:

(positive) Beauty  
(negative) Ugliness

(positive) Honesty  
(negative) Deception

"I am the voice whose sound is manifold  
and the word whose appearance is multiple."

-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"I am the one who is called truth and iniquity..."

-The Thunder, Perfect Mind  
Trans. by George W. MacRae

"You who tell the truth about me, lie about me,  
and you who have lied about me,  
tell the truth about me."

-The Thunder, Perfect Mind  
Trans. by George W. MacRae

(At a higher plane "values" become transformed into the means used to create and uncreate. At that level oshe becomes "compile" and ofun becomes "decompile". They are the same primordial forces, merely different expressions.)

(It has come to our attention that most processing does not obtain a full erasure of unwanted conditions. For example, reviewing the narrative of an unhappy event fails to erase the split consciousnesses which resulted (the entities). We now know how to solve this problem. In order to obtain a complete erasure and vanishment in session of any unwanted condition, it is actually necessary to clearly view and erase ALL ELEMENTS of that condition. Since any existence in the mind or universe consists of a combination of all 16 olodus (in order to exist in the universe, something must combine all 16), then it is... ..necessary to view each of those 16 aspects. This would be done sequentially at first, but with practice I'm sure all 16 can be done simultaneously by a well practiced person. Therefore to achieve erasure one must: view the item's urge to survive (ika), view its urge to not survive as matter but ... ..instead exist as spirit (oturupon), view its attachments (irete), view its affinities (otura), view its anchor points/locations (ogunda), view the space(s) used to view from associated with it/the viewpoints (osa), view the knowing and perception in it (okanran), view the consciousnesses in it (obara), view its energies (irosun), view its images or shapes ... ..(owonrin), view its densities or masses (odi), view its spaces (iwori), view its compilation into a whole using all of these (oshe), view the pieces of these from which it was assembled individually (ofun), view the pure existence of each of the above (ogbe), and finally, view their true non-existence (oyeku).)

### What are the Olodus?

In order to accomplish anything, to achieve a goal, it is necessary to first NOT be able to accomplish it. I realize that sounds mad, but it happens to be a true statement. If you started with something already accomplished then it is a DONE and no DOING of it can occur. In order to learn something, one must first not know it, then it can be known. In order to be something, one must first not be it, then one can become it.

All creation involves a perfect split in half between the "thing" and its "not". (The hidden aspect of this split is that the "not" is also a "thing", and its opposite [originally the "thing"] is also a "not". I call this the Level of Four.) Once a split occurs then one can have a goal to DO the thing. The negative precedes the positive, yin before yang, darkness before light. Please note that I used a certain crucial word: "goal".

So what does this have to do with the olodus?

The olodus are GOALS.

But they are not human goals, not even the two olodus which are closest to Life: ika and oturupon. They are "god level" goals, the sort of goals used in creation of reality itself. Despite being god-goals, the mechanics of the split still apply so long as the olodus are manifesting inside a universe. This split is an aspect of the "structure of the structure".

The olodus are goals, and they are how reality is created.

In the mind beyond all petty minds are eight (8) terrible purities, the power of which have no limits. I call these the obaodus. (Despite the fact that I write many of these as other parts of speech, all of the olodus and their aspects are VERBS. They are an unstoppable, unlimited DOING.)

1. The first is the pure idea of SOMETHING. Out of the first purity there is a split whose first aspect is the Void, known in Ifa as oyeku, which is NOTHING. This split allows the goal of ogbe: MANIFESTATION. (mathematically:  $0 = \text{infinity}$ )

2. The second is the pure idea of a composite thing made of MULTIPLE SOMETHINGS. Out of the second purity there is a split whose first aspect is CHAOS like a white noise, a chaos which can be made orderly, known in Ifa as ofun, which is SEPARATION and DIFFERENTIATION. This split allows the goal of oshe: creation by COMPILING MANIFESTATIONS. (mathematically:  $\text{plus} = \text{minus}$ )

3. The third is a pure idea of DIMENSION. Out of the third purity is a split whose first aspect is size, known in Ifa as iwori, which is infinite space. This split permits the goal of odi: a dense CONCENTRATION of mass.

4. The fourth is the pure idea of a DEFORMATION OF SPACE. Out of the fourth purity there is a split whose first aspect is a potential MOTION within space, known in Ifa as irosun, which is a flow of ENERGY. This split allows the goal of owonrin: energy slowed into SHAPE or IMAGE.

5. The fifth is the pure idea of AWARENESS. Out of the fifth purity is a split whose first aspect is UNKNOWING, known in Ifa as obara, which manifests as SELF. This split permits the goal of okanran: to KNOW.

6. The sixth is the pure idea of LOCATION in space. Out of the sixth purity proceeds locations from which to know and hold and manifest, known in Ifa as osa, which is VIEWPOINT. This split permits the goal of ogunda: the fixed location in space used for leverage, an ANCHOR POINT.

7. The seventh is the pure idea of DISTANCE. Out of the seventh purity arises an initial split into distance that is pure impersonal hate, known in Ifa as otura, which manifests as infinite LOVE. This split permits the goal of irete: FREEDOM FROM ATTACHMENTS.

8. The eighth is the pure idea of SURVIVAL or PERSISTENCE. Out of the eighth purity proceeds a split whose first aspect is NON-SURVIVAL, known in Ifa as ika, which is LIFE. This split permits the goal of oturupon: SPIRIT and its enlightenment.

The first olodus coming out of the obaodus (oyeku, ofun, iwori, irosun, obara, osa, otura, ika) can be used more easily for ascension and enlightenment than their complements—but those complements (ogbe, oshe, odi, owonrin, okanran, ogunda, irete, oturupon) are crucial for use in magic. Each group is half of the puzzle. Each group has a vector pointing opposite the other group. The negatives of the first group and the positives (the goals) of the second group make the universe solid. The positives (the goals) of the second group and the negatives of the first group undo creation.

All this is shaped by the structure of the structure, the 1=4 program at the Level of Four.



### The Meaning of the Olodus

Books on Ifa or its offshoot Santeria sometimes explain the 16 base olodus only in terms of their positive aspects. This is a common reaction to such powerful forces, because the negatives can be difficult to face. The result is often the negative of an olodu being assigned to what should be the positive of its twin. For example, ika is the span of living, with extremes of life and death. But ika is sometimes described as only life, while death is assigned to its twin oturupon. This leaves the false impression that death and illness is the main function of oturupon. It is not. The true energy of oturupon is that of spirit not descended into matter, but instead rising out of it. Expressed as a positive, this could be called enlightenment. Expressed as a negative, the separation of spirit out of matter is death.

While reading the following descriptions it should be kept in mind that it is impossible to fully depict any olodu. None of the following are complete, and in fact no description of olodus can ever be comprehensive.

#### OGBE

Ogbe primarily manifests as the act of manifestation inside the universe. As such it often assumes the likeness of the beginnings of things, such as birth, or the start of a project or business. This is an unobstructed and wide open expansion, indicating no blockages or impediments will be encountered. It is often perceived as pure white light, sometimes of great volume, emanating from the source of everything and pervading all space. The positive aspect of ogbe is everything positive and good and beneficial. The negative aspect of ogbe is overwhelming manifestation, a chaos of too much, overexposure, fade to white, a bizarre inverted form of the positive of its twin oyeku. Ogbe functions as change in the universe through the triad BE-DO-HAVE.

#### OYEKU

Oyeku primarily manifests as the act of not manifesting in the universe. This can be non-manifestation, or never-manifesting, or an ending of manifestation. As such it often assumes the likeness of the endings of things, but not death or destruction exactly, instead it is the quality of the vanishing itself which occurs with death or destruction. Because of this it is involved in the endings of cycles of all kinds. Its presence is perceived as an absence. It is often perceived as blackness or void. The positive aspect of

oyeku is a peaceful emptiness, the calm sleep of the dead soul, and the "mind of no mind" of the buddhists.

#### OSHE

Oshe primarily manifests as the act of pressing together individual acts of manifestation and unmanifestation by ogbe/oyeku, into a new creation comprised of multiple original parts. It is pure creativity, and as such is often perceived as beauty, art, storytelling. Negatively—from the viewpoint of its opposing twin ofun—it is perceived as lies and illusion. As aesthetics, oshe is a range from beauty to ugliness. It has much to do with rhythm, for rhythm is the pattern of alternating ogbe and oyeku which have been linked together consecutively. Oshe is the basic energy used by the orisha named Oshun, usually in its positive aspect as beauty. Magick which manifests effects in the physical world usually employs oshe. Dreaming is pure oshe. The act of creation as normally understood is oshe: creating art, creating children, creating the world. One of oshe's functions as change in the universe can be seen in the triad HARMONY-RHYTHM-MOOD.

#### OFUN

Ofun primarily manifests as the act of taking anything to bits. This can be done in an orderly logical manner, or it can be a chaos of disorderly disintegration. In its highest aspect ofun is Truth with a capital "T". Negatively—from the viewpoint of its opposing twin oshe—it is perceived as destruction, disharmony, unbalance, and ugliness. Because ofun is truth, a person viewing the world through ofun sees its twin oshe as "lies". Ofun is the Eye of Shiva which when opened, destroys the universe. It is the looking which takes anything and sees all the individual parts of which it is made; which seeing unmakes it. Ofun is the creation, as known and taken apart to look at it after the fact (which is why oshe and ofun are normally placed last in the series of olodus). Reason and logic employ ofun and ogunda together. Processing and meditation toward enlightenment usually employs ofun heavily.

#### IWORI

Simply, iwori manifests as 3 dimensional space. More intricately, iwori manifests as the essence which is beyond consciousness and from which consciousness springs, which is presence inside a universe. A universe is a space; and consciousness is a quality of that space. No space, no consciousness. In its highest aspect iwori is infinite space. Positively, iwori is a sense of openness and

limitless vistas. Negatively, iwori is a collapse into smallness, the negative of its twin odi's positive. It is fascinating to observe that the larger a person's personal space is, the thinner and more open it appears, and the smaller a person's personal space, the more dense it appears to psychic sight—which leads us to the next olodu, iwori's twin: odi.

#### ODI

Odi primarily manifests as the density of things. This is a span from solidity to the thinness of vacuum. The positive of odi is solid density. It can appear as any massive object such as a heavy rock, or a hole in the dense ground for you to stick your head into, or even the entire earth itself. In normal terms odi is involved in the bringing of anything (like a vision of building a house) into the solid existence of a real house. In addition to anything massive (which is the positive of odi), it is also the quality of density or lack of it in everything. Therefore interplanetary space above earth's atmosphere also possesses the quintessence of odi—as its negative.

#### IROSUN

Irosun primarily manifests as energy, ranging between flow and stopped. Its positive aspect is a flow of motion. Its negative is a quality of stoppedness which feels dead. The extremes of irosun can be seen in the Heisenburg Uncertainty Principle where the observer cannot measure the absolutes of something's motion (its energy) and its precise location at the same time. Energy is something's flow, and location its stopped position. The poles of irosun indicate the two states are always opposed. Irosun can be seen at work when there is a smooth flow of action. It can also be seen in projects which are stopped cold, then break loose and get underway. The positive of irosun is motion: motion of matter, motion of energy, motion of anything.

#### OWONRIN

Owonrin primarily manifests as energy focused into image and shape. Owonrin produces the basic archetypes of physical objects, so that a chair is a chair, and a coffee cup is a coffee cup. All mental images are formed using owonrin. It is strong in photography and the film industry. It is present in the shapes of all things. The negative of owonrin is the dispersal of energy into chaos. For owonrin, the positive of its twin irosun is a negative: a motion of dissolution into a scattered lack of shape. Examples: positive—crystals growing in a solution; negative—a sugar

cube dissolving in a cup of tea. The universe as viewed through the filter of owonrin is the hologram.

#### OBARA

Obara primarily manifests as everything which has to do with "self"; it is the action of being a self. It can be ego, or a hero, or a lone wolf personality, or a serenity of self, self-assurance, self-confidence, a president, a dictator, a god, an imole, an orisha, a movie or rock star, all life as one self, God is everyone, etc. In its purest aspect, obara is "that which is aware of non-self". There is no awareness of the site of being aware, therefore obara is also unconsciousness, the negative aspect of its twin okanran. This explains one of the ascensions, that God is mystery. Obara can be observed as personal will, self aggrandizement, individuality—and also the opposite: the selflessness of the spiritually enlightened person.

#### OKANRAN

Okanran primarily manifests as the action of knowing. It is awareness of things, direct perceptions, and pure knowledge (not learned information, which is ogunda). Okanran can be seen in the world as hunting, seeking, looking for, and in general the attempt to know or discover. It is the ability to recognize. It is strongly associated with the orisha called Ochosi. When the attention is fully engaged in knowing an object of attention, then the self (okanran's twin obara) is temporarily lost to sight.

#### OSA

Osa primarily manifests as the loose locations in spaces (spiritual, mental and physical) from which an obara-self views reality. It is point-of-view and perspective. This is loose, flexible, adjustable, multiple and mobile. The location can change in an instant, be anywhere, be anyone, be anything... or be nothing. When nothing is held fast, everything can change in an instant. Therefore osa is the quality of spirit which is not fixed in any way, and which responds to life in no set pattern and with no restrictions.

#### OGUNDA

Ogunda primarily manifests as simply locations which are viewed. When enforced (and they usually are) this is anchor points. Anchored locations allow the application of force on other anchored locations (they cannot simply float away, that would be osa), which translates into leverage and the

tools, mechanical machines (including the body's muscles and skeleton) and other applications which use leverage. Ogunda is also one's inner anchorages. All schooling where information is memorized turns that information into mental anchors. All opinions held from a point of view are under ogunda.

#### OTURA

Otura primarily manifests as felt affinity. It is the range of emotions between pure love at one extreme and hate or indifference at the other. Enthusiasm, anger, fear, grief, depression, hostility, passive-aggressiveness, sympathy, empathy and boredom are all expressions of the energy of otura. The positives of otura are all expressions of love; the negatives of otura are all expressions of hate or indifference. The manifestations of otura are felt as flows across distance in space, or as the withholding of such flows. At its highest, otura is the infinite love of God.

#### IRETE

Irete primarily manifests as the connectedness of things. It ranges between completely attached and totally free. Promises, obligations, emotional attachment, clinging, contracts, pacts, marriages and family connections are all using the template of irete. The breaking of these are also irete; and also the refusal to marry; in which with a little meditation irete can be seen in both virgins and prostitutes (irete's negative). Irete can be seen in those who keep their vows, who stubbornly hold their course while remaining true to their commitments. The manifestations of irete are connections across distance which are either solid or broken; this is quite different from otura's flows. Irete makes it possible for anything in the universe to be connected to anything else—or disconnected.

#### IKA

Ika primarily manifests as the span of physical life. It is the energy of the physical body's life, held between bright spirit and dark soul, in the Yoruba language: orun and egun. Its positive is good health. Its negative is illness and death. Ika can also be the persistence of matter and objects, because there is life in even a rock. Life is spirit and matter combined, and there is spirit and dark soul of the ancestors in all matter. Its negative of illness and disease sometimes seems to be the positive of oturupon, but this error of perception is caused by polarization between ika and oturupon, which can be relieved with processing and/or meditation to clean these olodus. Ika also manifests as objective reality as perceived by an organic life form.

## OTURUPON

Oturupon primarily manifests as the life of the spirit. This ranges from a state of enlightenment to complete degradation and interiorization into matter. The positives of oturupon are help by spiritual assistance and counseling, processing and meditation, praise of self and others, positive affirmations, and monastic life. The negatives of oturupon manifest as oppression and suppression of others, physical self denial, invalidation or denigration of anyone, harm of others' minds and spirits, and use of drugs for temporary release of the spirit which is followed by a collapse back into the flesh. Oturupon can also manifest as a purely subjective reality in protest against physical life. As such (negative) it produces insanities, and hells of one's own making such as the "unhappy destinations" shown in the graphic depicting the 32 "lokas" (worlds, universes, or planes) in the chapter "Beyond the Prime Goals".

Prime Polarities:  
A Modern View of the "Gunas" Principle

One of the greatest and most important discoveries in the history of philosophy was the revelation of the "gunas-principle" in Ancient India. The oldest reference to it we have found is in the Samkhya philosophy, founded by Kapila around 700 BC. About 500 years later Patanjali wrote instructions in its use in his Yogasutras.

Unfortunately, it is now one of the most ignored and underestimated principles.

It comes therefore as quite a surprise that "modern" philosophers (not from the institutionalized mainstream, mind you!) have discovered this principle anew and they did so rather independently.

While the Indian approach appeared to be isolating the core elements of the character of a human Being through intense and prolonged meditation, the modern Western approach arrived at it mainly by looking at the sequence of lives of Beings and through theoretical speculation.

Drawing a chart of the life sequence of a Being results in a table that is called a line plot.

One of the most striking properties of such a line plot is the alternation of the "main" (or "central") valences of a person from one lifetime to the next.

Frequent paradigm sets are beggar/millionaire, saint/criminal, genius/imbecile, adventurer/couch potato, traditionalist/revolutionary etc, etc. and the individual sets remain surprisingly similar over incredible long time periods.

Yet they are also different for every human Being.

The question arises: is there a basic set of qualities with which these core paradigms align?

And, if so, is there a way to access these core paradigms within a reasonable time and using reasonable effort?

Once found and understood, what impact will it have on the future course of lives of a Being?

The Indian approach was to find the common denominator in the extremes of an individual set of paradigms.

One component, called "ragas", was the outgoing, "positive", bright, and conquering side.

The other component, called "tamas" was the introverted, "negative", dark, and defeated side.

Both are gaining their power through the spark of pure intention, called "sattva".

This triad of qualities, the "gunas", was said to be the principal construct determining the individual human character.

Its discovery through isolation of the core qualities within the jungle of human emotions and behavior patterns was therefore of crucial importance and a focal point in ancient meditation techniques.

While the circumstance that every Being has its very own set of core qualities was largely lost over time, the basic philosophy of the "gunas" is still present in today's time.

As mentioned above, "modern" approaches are going a radically different way and five main approaches are visible:

- drawing a chart of past lives until a clear pattern emerges and the person recognizes the two most basic valences as their own set of prime motivations;
- tracing back goals/problems/(mental masses) ("GPM's") to their origin, yielding the basic goal of a person.
- assessing the person's core valences using a biofeedback device until the pattern crystallizes;
- finding the actual moment of creation (or first contact) with the two core qualities that constitute the basic pair of axioms for an individual (contact Edward Berwick eberwick@pacbell.net ).
- finding one's "primordial polarity" using PEAT processing (contact Zivorad Slavinski)

It is immediately apparent that the last two approaches are preferable because they avoid the interference of human language or other conceptual crutches by accessing the core qualities directly as perceptions rather than abstractions.

The likelihood of words altering the perception of the core qualities is considerable. The danger in doing so is the incorrect selection of an item from a list of choices. This can happen in PEAT also, so that the person is stuck for months or years with a not-quite-correct polarity which doesn't full emerge, then merge.



This phenomenon, sometimes called a "wrong list item", can create havoc of major proportions, and it is the main reason that asking the "why...?" is a big no-no in any kind of processing.

The exact mechanism of this killer trap has never been explained exhaustively. Yet, it is claiming a lot of victims.

Now, what would be the advantages of finding one's prime motivators in life?

The individual qualities ('Primordial Polarities' in PEAT or 'Codes' in Knowledgism) have determined the course of one's lives since aeons.

And more often than not in a negative way: the qualities can also be described as the "most basic desire" and the "most vehement rejection" in the character profile of a person.

Any course of action that is not aligned with the central goal/anti-goal of a person will inevitably lead to a decrease of happiness and success.

A person not following its own basic axioms will become the worst enemy of itself.

The individual discovery and recognition of a person's "gunas" or "prime motivator" or "goal/anti goal" can lead to an alignment of the person's current and future goals, dramatically increasing effectiveness and success rate.

With practice, other people's goal/anti-goal constructs can be recognized. Just as one example out of many, Dennis Stephens in his work "The Resolution of Mind (TROM)" traces his goal constructs ("GPMs") back to "knowing" and then postulates that "knowing" is the basic goal in this Universe.

With the knowledge of the Matrice and its polar dynamics is becomes immediately clear that Stephens simply transposed his very own basic goal ("knowing", in Yoruba "okanran") onto the rest of mankind. (His approach is still feasible for many people as long as "knowing" is replaced by a person's own prime goal.)

It seems, the application of the gunas in life seems far more important than the act of discovery or the theoretical knowledge of its contents.

From a larger view, the lives of a Being in this Universe are centered around the two poles of its principal goal and its principal anti-goal.

Thus, it seems only a matter of time spent on the path to self-discovery and liberation until the most basic goals in life will have to be recognized as such.

### Beyond the Prime Polarities

The creation (or "adaptation" in the Buddhist comprehension of things) of the Prime Goals or Motivations coincides with the creation of a solid timetrack, right after descending from the "Pool of Shining (or Glowing) Gods".

In the Buddhist view of things it is precisely "halfway down" into the density of Universes.

At this point, the individuation of a Being is jolted towards a temporary isolation. While a Being in the god pool is not yet differentiating between itself and other gods in the "god pool" it already has a kind of "self-awareness".

But upon descending into the "Brahma" worlds, Beings that encounter other Beings are now seeing them as "other" Beings. Thus the first "incidents" occur. These first incidents form the beginning of a solid time track, the beginning of "Time".

"Case" as seen in processing could be speculated to be "born" with the first messing up of the time track. This "messing up" typically arises from a swapping of the sequence of harm with a excuse (placing the excuse BEFORE the harm even though the incident occurred afterwards as a result of the harm).

The "Prime Motivators" in general mark the "beginning of games" and, from a Buddhist view, they were not created from "a space of absolute freedom" as often suggested, but they were the first dichotomy encountered during the descension into the Brahma-worlds.

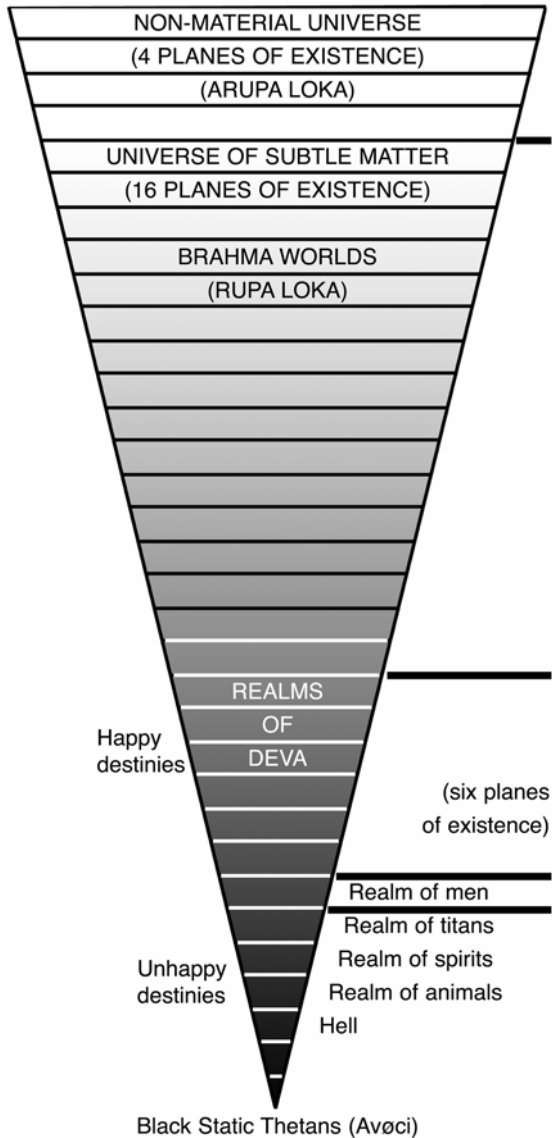
The complete list of Universes, according to early Buddhist view, can be found in the center of the first recording of Buddhist teachings, the so-called "Pali Canon".

Lots of books could be written for each of the Universe levels. This would a somewhat futile project because any such elaborations will make sense only for someone who is able to view these spheres of existence. But "seeing is believing", and someone who can "see" it doesn't need read about it.

Furthermore, human language is not applicable to many spheres in the first place and any formulation must necessarily be fuzzy if not misleading.

In a nutshell, the "physical universes" begin at #17 out of 33 planes of existence. Bodies with intelligence are at plane #27. (This plane includes humans but spans also comparable non-human lifeforms on other planets).

The preceding chart reflects nicely the view of the plane of human existence as the pivot point of experiencing the Universe. At this level, all possible experiences can be made, from the least desirable to the most exalted ones.



To more closely locate the beginning of time track and the arising of the prime goals, here is a more detailed list of the upper realms in this model:

(the classifications are more specific than reflected here. An empty line indicates the boundary of a sub-class. All realms have distinctive but descriptive names; the translation reflects the very poorly):

I. ARUPA LOKA, 4 non-material spheres:

1. Neither-acceptance of truth-nor-non-acceptance of truth
2. Absolute Nothingness
3. Boundless Consciousness
4. Boundless Space

II. RUPA LOKA, 16 planes of subtle matter

Five Pure Spheres

5. Supreme Heaven
6. Heaven of Being very welcomed
7. Heaven of Clear Vision
8. Heaven of Pure Serenity
9. Long-lasting Heaven
10. Heaven of Non-Perceptants
11. Heaven of supreme Merit

The "Perfect Brahma" Worlds:

12. Stable Splendidness
13. Limited Splendidness
14. Lower Splendidness

Radiant Brahma Worlds:

15. Abundant Radiance
16. Limited Radiance
17. Lower Radiance

\*\*\*\*\*

Prime Motivators / beginning of  
"Games" & "Personalities"

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The major reason to spend time on this topic is to see where one can go after the discovery and harmonization of the Individual Prime polarities. This feat is now being accomplished by less time- and energy-consuming methods than Patanjali's approach of consecutive splitting and cleaning of dichotomies.

This Buddhist system of planes is essentially correct, but appears to have some omissions. A quick investigation of the Arupa Loka reveals that they are:

1. Ofun
2. Oyeku
3. Obara
4. Iwori

What happened to the other 12 olodu? Did Gotamo omit them because he did not deem them necessary to achieve

enlightenment? Did he include them but they simply were not recorded in the Pali Canon? Did he not know them?

One thing apparent to this writer is that if the non-material universe contains the above 4, then it contains all 16. The olodu are a matrix in which reality is imbedded—one cannot simply abstract a few and say those are an independent realm.

And the non-material universe DOES contain all 16. This writer has personally observed (as well as observation can be accomplished when no mental images can be formed during the experience) that the 16 olodu are OUTSIDE of space-time. This writer has also observed that the 16 olodu—singularly and as a group—are accessed via 3 dimensional spaces, and that spaces are accessed via shapes and fields and locations. This is describing from the top-down.

From the bottom up:

As a spiritual therapist I have observed that "normal" mindstuff such as thoughts and mental images have shape and occupy only a limited space. These lead in session to the processee experiencing mindstuff which is shapeless in a larger space such as emotions and postulates. These in turn lead to experiencing polarized olodus in space, which when merged (depolarized) in turn leads to the vanishment out of space-time of the olodu(s) and any problems along with them.

These observations correlate exactly to certain remarks made by Geoffrey Filbert that there exists:

PHYSICAL

ASTRAL (spiritual forms)

ETHERIC (space the forms are in)

MENTALITIES (the absolutes which make the ethers)

Flip the above four upside down and one has a simple description of the Lokas down through the world of men. The MENTALITIES are the Arupa Loka; the Rupa Loka are the ETHERIC; the Realms of Deva are the ASTRAL; and men occupy the PHYSICAL.

Filbert also goes on to remark that:

"...nothing is going to change at all unless the mentality level is addressed and the absolutes stated and run."  
—Geoffrey Filbert

These "absolutes" to which he refers are the Matrice of polarized absolutes known in Yoruba as the olodu. Bringing the reader to addressing and running them (processing and meditation) is the real purpose of this book.

### More Beyond the Prime Polarities

The arising of the Prime Polarities marks an unprecedented degree of individuation for the Being on its way deeper and deeper into the Universes.

After the discovery and harmonization of the Prime Polarities or Goals, there appears not much else to do other than to address the phenomenon of individuation itself.

Already at this point, human language has long lost any meaningfulness. Worse, it has become a liability. Attempting to attach a word to either of the two prime goals is not only a futile attempt, it can seriously throw a person off the track and into insanity.

The arising of discrete polarities also brings about the phenomenon of the split of 'doingness' of 'havingness' from 'beingness'. Even limiting the Prime Goals to either an activity or a quality as such would be a grave mistake.

What processes can be run at such a point?

Certainly, any process that involves incidents would rely on some form of a time track. This excludes the majority of known processes and rundowns.

Any process that makes use of discrete locations in space are not workable anymore either. Moving within space presupposes a sequence which necessarily introduces a time track.

As a result, the class of processes that addresses immediate perceptions appears to be the only workable technology available at this point.

The grave danger of such processes is the compulsion of the remainder of a Being's personality to dub in or to allocate significances to an experience that may not have any concrete significance in its context due to the lack of prime goals at this point.

The problem here is that there is already a fragmentation of the Being and any allocation of significance may lead to misattributions of authorship.

A basic Primal Process ("What is?/What isn't?") is the most fundamental version of immediate perception processes. However, the same caveat applies to other processes of this class. For example, Alan C. Walter's proposal of a "connect/disconnect" rundown yields the same problem: "what fragment (dis)connects to/from what other fragment of the Being?".

An excellent and workable, yet simple solution has been proposed by Flemming Funch who uses it in his 'Polarity Clearing' approach since quite some time (see his 'Transformational Processing' books for more information): As the fragment becomes apparent to the person, have the fragment point to the part it was splitting off.

Here, the circle seems to be closing and 'Clearing' flows into strikingly similar techniques that are used in Neo-Shamanism, for example Rowland Barkley's "Soul Retrieval" approach.

Now, it could be argued that the phenomenon of fragmentation of a Being would require a time track. This is due to the inclination to ask "When" did the split occur? Following such a temptation seems not to be wise and can lead to disaster. It would artificially create a mocked-up and incorrect time track, confusing further attempts to reintegrate remaining fragments.

Finally, progressing on a path of un-individuation quickly leads to key-out experiences that easily induce the perception of 'oneness'.

However, as Gotamo Siddhartha (the "Buddha") pointed out some thousand years ago, the concept of "oneness" is but one element of the dichotomy "allness/nothingness" and should be avoided by all means.

The problem with the "oneness" experience is that it constitutes already a basic form of identification. Therefore he insisted that, to overcome the limitations of individuation, the experience of "boundlessness" should be cultivated instead.

Even though this distinction seems to be too unimportant to many, it reflects the structure of the core entrapment of the Being, and could thus be called the hallmark of successful liberation.



## Primal Goal Structure and Beyond Duality

0. Goals are VERBS. They are actions driven by the fact of separation of something into two parts (polarization is charged separation). Separation over time produces charge, what the buddhists call "thirst", the levels of which are the CDEI scale. (See the end of this chapter.)

1. There are 8 primal goals which divide into pairs, yielding 16 items.

2. Normally the Being will embrace one side of each item at the level of these 8 (by being it), while pursuing the other side as a primal goal. This is how the apparency of 16 olodus occurs. For example, static (nothingness) is embraced, leaving manifestation as the goal. This is the classic "not-be/be" when done as "Shakespeare", or zero=infinity when expressed mathematically. Another example is that conscious self has a goal of knowing and perceiving (obara/okanran). Another example is that life has a goal to survive and become spiritual (ika/oturupon). Another example is that a viewpoint wants anchors or dimension points (ogunda/osa).

3. Any single one of the 16 can be worked in processing and meditation to produce a temporary high state of existence (an ascension). No single one of the 16 has to my knowledge produced a STABLE result. Dennis Stephens (creator of the TROM system) tried to work one of the 16: "know" (okanran). He achieved very high states of awareness, but ultimately failed. A processing system called UCP (Universal Clearing Process) works another of the 16. Entity processes work another. Let me caution everyone against working any single one of the 16 exclusively. The resulting ascension is normally followed by a crash. Instead one should work multiples. Do TROM and UCP and...

4. An identity is formed whenever a goal is transformed into a noun (as a havingness), and often another verb is used (SUBSTITUTED!) to achieve that havingness. Any attempt to HAVE (an action stopped in time and attempting to stop change) produces a BE opposite it. This pattern produces the verb/noun combos (root word/end word) worked in some processing styles.

5. Different "planes" of an individual will exhibit different goals. This is a restatement of #2 above. Now we know where the planes originate. The planes will produce the verb/noun combos explained in #4 above, because the individual has various parts of himself linked, or not linked, from one plane to another. (These can be detached directly using the "Nameless Process".) An individual will usually emphasize one plane over the others. If it's the effort or chi plane of life energy, then the person pays a

lot of attention to survival. If it's the astral plane of feeling-emotion, then the person has attention on love and passion. If it's the etheric plane of spaces then the person's attention is on expansion and contraction, etc, extend this list as you wish...

6. An individual exists in more than one universe. The two most noticeable universes are the shared physical universe and the individual's personal universe. Each of the above mentioned "planes" are also universes for an individual. Each universe (plane or level) will have its own primary goal (one of the 16 olodus). Together these comprise a combination. There are 256 such combinations at this level. This is an important combo because it is exactly how an individual will manifest himself.

7. A triad is created by the simple action of placing an infinity of change or gradation between the poles of any polarity.

Despite the fact that this volume is focused on polarities and the triads of change which occur among the poles thereof, I should make this extremely clear: these polarities are not the end-all and be-all of existence.

There are various schools of philosophy which in the past have contended with one another. Some say that the Truth is a Trio, and that a triad is the ultimate. Others contend that all is duality and polarization. Still others reject that claim and stress a non-dualism and unity of all. Yet others proclaim a nihilist vision, that All is nothingness and empty.

So which school of philosophy which is correct?  
Nihilism? Monism? Dualism? Triadism?

These four schools—and their theist offshoots proclaiming a God or gods which exhibit those characteristics—have argued and fought for millennia.

I am telling you only what I personally can see on this subject:

Within the visible world triads are truths, and their "gunas" qualities are high powers over all.

Within the world polarities operate (from beyond it) with a level of force and energy that is essentially infinite. All case is based on them. But...

Above all such duality is a unity which is supreme.

Behind the unity is a Nothingness which is beyond being supreme.

They are all true: 3, 2, 1 and 0.

No one should fight over them, declaring one or another of them superior.

They are simply four different "planes" of reality.

And those four planes are merely four different views, not "points" of view, but rather styles or flavors of view.

As you read this book keep in mind that its primary focus—duality—is merely a means for achieving unity and nothingness, which in turn are merely good starting points for reestablishing a clean separation (duality) and change (triads).

The point of revealing these polar dynamics is to enable the reader to more effectively handle their triads (the activities of life) both by discharging the stress and force between poles, and by showing the processes by which reality works.

These goals can decay and become worse within a person.

Decay of Goals Scale:

not know  
 know  
 unknown  
 wonder  
 curious  
 desired  
 enforced  
 inhibited  
 no  
 refused  
 false  
 denied  
 absurd  
 rationalized  
 abusive  
 horrible  
 compressed  
 conjured  
 substituted

This scale is a circle. It is the "decay" scale of any goal (including the Primal Goals) indicating what a person does to achieve that goal.

The final two are strange and magical:

Conjured is the creation of a new goal in the darkness below consciousness.

Substituted is the action of replacing the original goal with the one which was conjured up. This new goal appears at the top of the scale at Not Know.

In truth, Not Know and Conjured are the same item because the scale is a circle; and Substituted is an action within that area.

## Oshun Flies to Heaven and Pleads with God

The following is a retelling in English of a "pataki" (orisha story) taught by the Yoruba people of Nigeria, Africa. There are several points I wish to make before telling the pataki.

The tendency among ALL peoples worldwide is to personify primal forces. The Yoruba people are no exception. The ordinary person does not easily conceive of these primal forces. Primals are apparently far more "digestible" if they are turned into persons. An example of this is the Upanishad era philosophers in India who discovered the prime triad of Create-Preserve-Destroy which is the template cycle of action in a universe. The triad was written as three gods: Brahma, Vishnu and Shiva. A primal force was transformed into three persons, apparently in order to make it more acceptable to the masses. Likewise many of the 16 basic oloodus and 256 odu combinations in the Ifa philosophy were personified, thereby transforming what must have been an Ifa applied philosophy into the Ifa, Candomble and Santeria religions.

A close look at the pretty young goddess named Oshun reveals that she is a personification of the olodu oshe. Her various aspects (life paths) in different patakis are merely different odu combinations utilizing oshe as part of a life path. Since she is first seen in the pataki as beautiful, then she is personifying the positive pole of oshe's most noticeable manifestation: beauty.

But note that she can only get to heaven by becoming ugly! This is the beauty/ugly polarity, for which in a later chapter we give a process for merging. The following tale is full of polarities: life/death, heaven/earth, beauty/ugly, ridiculed/honored...

Long ago in the early days of the world the orishas began to rebel against their lord God. They were tired of serving him, and wanted his power for themselves. The Lord of Heaven lived very far away, so far that they thought they could divide the powers among themselves and rule directly.

When God saw this he punished the rebels. He withheld rain from falling. All the Earth was dry. The plants turned brown and died. The orishas and all others began to starve.

Hunger drove the orishas to swallow their pride and beg for mercy and forgiveness—and rain.

But they could not reach God; he was too high and far. The orishas tried to send birds as messengers, but the birds tired before they could reach Heaven. None of the birds they sent could fly high enough.

Then a peacock offered to fly to God. The orishas laughed and made fun of the peacock, that such a pretty and vain bird could possibly make it to Heaven they thought a joke.

They didn't realize that the peacock was not really a peacock, but actually the youngest and prettiest of the orishas who has disguised herself. The peacock was Oshun.

The peacock kept asking them in spite of the jokes, and before long they relented and gave her permission to try.

The pretty little peacock flew up toward the Sun and the palace of God in Heaven. As she went higher her feathers began to suffer from the heat of the sun. They turned black and unkempt. All the small feathers were burned from her head, and her bare skin there sunburned an ugly red. Despite her great suffering she persisted stubbornly, and eventually through sheer will power she arrived at the gates of Heaven.

When she came before God she looked awful. What feathers were not burned away were turned black. She had become hunchbacked from her great effort. She had become as ugly as she had previously been beautiful.

God had pity and took her into his palace to treat her burns and nurse her back to health. He asked why she had come to see him. She described the horrible state of the Earth, all the dead plants and dying animals and people. She explained that she had come to try and save them all.

God looked down to the Earth and saw the death of the world. He turned back to Oshun, whose shape had become what we call a vulture, and told her he would turn on the rains again.

He looked deep in her eyes and told her that from that time forward she would be his messenger. Since then this messenger of God path of Oshun has been known as the Vulture.

Oshun the vulture returned to Earth with the rain, and everyone on Earth rejoiced at the return of life. The other orishas were ashamed of having mocked her, and were very surprised that the usually vengeful Oshun nobly forgave them all for having made fun of her.

## PROCESSING

## The Mahamahabaaalatta Sutta

Newly translated and annotated by  
Mahababba Makka Sanda

The Story Of the Real Big Fool  
(mahamahabaaalattasutta.m)

Thus I heard:

At one time, a man was dwelling at a beach in Florida.  
There, in the last hours of a day in the rainy season,  
shortly before the full moon, this man was carrying  
the full gear of a True SD.

[Note from the translator: from other sources it may be  
concluded with reasonable certainty that the term 'SD'  
probably was used to denote a 'scuba diver'.]

At this occasion, the Venerable Vatatussi happened to be at  
this very beach, preparing himself to swim out to the ocean.

Seeing the man walking at the beach and in full scuba gear,  
Venerable Vatatussi walked up to him, stood to his side,  
and addressed him thus in a verse:

"Dear friend, oh Dear! What is your name?  
Why are you walking thus in full scuba gear?  
Tell me, quick, what is your game?"

The man turned to the Venerable Vatatussi who was  
standing politely to his right side, answering thus:

"You surely must be uneducated, silly, dull, and without  
proper knowledge. Do you not recognize  
that I am a True SD, fully endowed by the Holy  
Church of Divers, a member of the Noble Beach Club?  
Paul is my name, and I am truly SD!"

Venerable Vatatussi then spoke these memorable and  
remarkable words:

"Certainly have I heard of people who walked  
the Noble path to SD, dear friend.

I, myself, when I was still young in years,  
of good health, and blessed with the fortune of  
my dear parents who were owners of the largest cloth  
hanger factory at the West coast of this Great  
Country, I myself, in those day, have taken the  
Free Calcutta Diver Evaluation Test.

Then, in those days far gone, I sold my house  
and other worldly possessions and started



walking on the noble path to True SD. However,  
 dear friend, after having spent all of my money,  
 after having sold the cloth hanger factory of  
 my dear parents without even their knowledge, borrowing  
 on the credit cards of my dear wife and my eldest  
 son, I was still not endowed with the virtues,  
 degrees, and honors of a True SD.

At that time, then, dear friend, I myself, after my  
 wife divorced me and after my children changed  
 their names to hide the fact that I was their  
 father, I too, joined the Noble and Holy Beach Club.

And, then, while growing older in years, I was working  
 for many, many moons for the Beach Club. Without pay,  
 seven days a week, more than sixteen hours a day,  
 abused, ridiculed, having nothing else than rice and  
 beans for many meals.

Then, one day, just after a new moon at the  
 beginning of the dry season, I addressed my  
 Senior in the Beach Club thus, in a verse:

"Honorable Senior, please answer my modest request!  
 Here I am, for many years on my quest.  
 My name is Pete P. and I am still not SD!  
 Of the hundreds of members, if I look around,  
 Only three, to my knowledge, let me count,  
 have ever reached this Noble goal of SD.  
 How come? Oh Honorable, please speak!"

And anger arose in the mind of the Honorable Senior  
 and he answered thus and in harsh words:

"Thou are ungrateful, a nit-wit, a loser,  
 Thou shallst now be a beach-comber  
 We all hope you will come to your senses!"

And for many years I was a beach-comber, an outcast  
 who was forbidden to speak to anyone in the  
 Beach Club; nor to anyone outside, of course.

But then, dear friend, one day during the rainy  
 season, my body became ill. And, as you well know,  
 how could there be room for sick and old men in  
 the Noble and Holy Beach Club? And they expelled  
 me as I had become a burden."

The man in the scuba gear frowned and uttered:

"I sure hope I am allowed to talk to you.  
 After all, man, you have been expelled!"

And as they were talking, another man approached

them, stood to their side, and listened carefully  
to their words.

And Venerable Vatatussi spoke the following words:

"How can anyone tell an SD what to do?  
Are you not free to roam the ocean whenever you like?  
Do you not even go out to the pool and swim for yourself?"

At these words, the man who had just joined them,  
interrupted Venerable Vatatussi with the utterance that  
follows:

"How could anyone be so selfish to swim in the ocean,  
nor even the pool?  
When all the rest of the world, all other men and  
creatures are damned to stay on the shore?  
I for myself shall not rest day nor night  
until every living being will know how to dive!"



Hearing these words, anger and disgust arose  
in the man with the name Paul and  
he answered with the following verse:

"A snorkel you have, not even a mask,  
you clearly are never up to this giant task!  
Without the right gear, you're lost in the ocean.

Trust me, you must join the great Church of Divers  
for your own salvation!"

And while the Venerable Vatatussi tried to explain  
to both how to get scuba gear on the Free Market and  
promptly got  
beaten up by both, at this occasion, while the sun was still  
setting,  
a whale swam to the shore and talked thus to the three men:

"You three men at the beach,  
you with the snorkel,  
and you, you with the gear,  
and then you, with both snorkel and gear!  
Why don't you join me for a ride in the ocean?  
Do you not see?  
A tidal wave is coming. Now, as we speak."

But the men, except Venerable Vatatussi, refused to listen  
and to enter the water and to swim out to the ocean.

The man in the scuba gear had never learnt to swim  
and the man who knew how to swim did not want to swim  
because the rest of the world wouldn't swim out with him,  
too.

And while Venerable Vatatussi was entering the water,  
he was approached by Mara, the Evil One. And, at this  
occasion,

Mara, the Evil One, spoke thus in a verse:

"Vatatussi, Pete P., hear those wise men!  
Tell me, what do you know?  
Can't you see? They surely know best!  
Or do you have pride still in your chest?

Without blessings of Church or Beach Club,  
no one will ever be able to swim!

And, even if so, don't be so cruel!  
The rest of mankind is not there yet:  
They can't swim, they don't have the gear.  
You should wait until they, too, are finally here!

How dare you swim in ocean or pool?  
You really must be a real big fool!"

Then, after having listened carefully to all these  
utterances,.  
the Venerable Vatatussi, seeing the tidal wave coming,  
left the other two men and the shore behind him,  
and swam out with the whale into the ocean.

Not before too long, the tidal wave had swept the beach

clear leaving no trace of any life. Then, at that very  
occasion,  
the whale spoke thus to the Venerable Vatatussi in the  
following words:

"The water is wet, no matter what man says!  
What use has scuba gear, snorkel, or vest,  
if man is not swimming nor diving, nor all the rest?  
Come on! Forget it! Let's now and forever play chess!"

(End of mahamahabaaalasutta.m)

### The Nirvana Process

Many of us who are studying the art of asking the right question at the right moment are calling the combination of these questions a "rundown".

This term has a negative connotation and will not be used for the following sequence of processes which has been reportedly used by Gotamo Siddhartha to enter what he called "nibbâna".

It is not a single process but rather a sequence. Its result, (or "end phenomenon" as some people call it) is not just "enlightening"—it goes beyond this Universe—beyond "enlightening".

This sequence has been described in detail in a lengthy discourse (Pali: sutta). It appears as a chain of classic "static" processes and these would have to be applied as such in a setup with a facilitator.

However, the true power of this sequence is that it contains dynamic processes, at least when done in a solo processing setup. A dynamic process does not follow the rules of a communication cycle anymore since it "shifts" its question without discrete acknowledgements.

An analogy could be the tuning of a radio station. A static ("traditional") process would be like a digital keyboard in which a frequency has to be entered that then would tune in a station. A "dynamic" tuning happens by just rotating the tuner dial until a station becomes discernible. (In the analogy, this is the "old-fashioned" way.)

The importance of a dynamic process is that it can be applied by the super-consciousness without involving "rational" (discrete) thinking activities.

In this case, and perhaps in only this case, the first person singular ("I") should be used instead of the third person ("You") because one is processing the very last fragments of case. Also, the process is concept-oriented rather than dependent on the semantics of the questions. In other words, run the concepts instead of verbal questions.

After distilling the structure of the sequence of processes that lead Gotamo to enter nirvana, and after adding a "safety net", the following elements emerge:

{begin setup}

What would have to happen that I would enjoy this [domain]  
?

What would not have to happen that I would enjoy this [domain] ?

What would happen if I would enjoy this [domain] ?

What would not happen if I would enjoy this [domain] ?

{end setup}

{begin nibbâna-process}

Is there a [domain] that is more enjoyable than this [domain] ?

How does it feel enjoying this more enjoyable [domain] ?

If thoughts/feelings of the previous domain arise, are they more enjoyable or less enjoyable? ( if necessary, run {setup} again).

{end nibbâna-process}

Again, this is the actual process that Gotamo reportedly used to enter the domain of "nibbâna", commonly called "nirvâna".

In the historical account he started out at the domain of "boundless space". This domain is entered upon staying in the attitude of "upekkha" (equanimity) for a prolonged time.

The attitude (tone level) of upekkha is achieved by a sustained attitude of "mudita" (sharing joy of others) which is following the attitude of "karu.na" (lit. "caring" or a positive empathy, and not "compassion" or "sympathy" as frequently translated), which in turn follows the attitude of "metta" (spiritual love).

These attitudes and states are located on an "upwards spiral" and are automatically entered once a person increases the "frequency" of their attitude. Some immensely popular spiritual leaders claim to be staying on "compassion" for 90% of a day. Whatever they are doing, they are apparently not entering "karu.na" since they would necessarily rise to "muditâ" after a while or "drop" to "mettâ"-boundless love.

The progression of states of the mind is a reflection of the structure of this Universe and is thus independent of subjective evaluations. Just as raising an audio frequency from the tone "A" (440 Hertz) will yield the tones, "B", "C", and so forth, this progression is an inherent structural property.

And, given the law of continuity (or, better, the law of the impossibility of discontinuities in this Universe), these

stages have to be passed sequentially in order to exit this Universe.

Some other interesting details crystallize when zooming into the actual Pali source text:

- intentions and attachments (which, in this context, could be seen as failed intentions frozen in time) are resolved from a state above the state where they occur. This could be called "top-down" processing and is significantly different from most "New Age" approaches which try to "reach for the stars", thus solidifying the contextual attachments and installing new attachments instead of resolving them.
- the higher states are reached by (literally) "getting a taste of it" and "then entering it". This "bootstrapping" through approximation is generally a highly effective strategy, independent of this specific "Nirvana Process".
- the higher states are "absolute, unstructured realms" in between the Universe and its outside. They can only be compared to the realm of "Odu" in the Ifa phenomenology.

How do the Odu Ifa play into this sequence?

- entering a "boundless" space requires neutralizing Ogunda (anchorpoints) and Osa (viewpoints) in the first place.
- then the sequence of Olodu on the higher states appears to be Iwori (boundless space), Okanran (boundless consciousness), Oyeku (not-something-ness), and Ofun (neither-acceptance of truth-nor-non-acceptance of truth).
- the higher realms are entered "after" relinquishing any kind of images (Owonrin) or motions (Irosun), both of which will enter the mind of the aspirant and need to be mastered and discarded if the current state is to be maintained.
- the entire process is based on deliberately looking for a "more peaceful realm" than the current one and then abolishing all attachments that is holding one in a "lower realm". These are manifestations of Otura and Irete.
- Gotamo's goal is the ceasing of self-awareness in a restrictive sense. This means transcending the individual manifestation of Obara.
- the end result is overcoming Ika (life and death in the physical realms) and perfecting Oturupon (spiritual survival).

Any exit from the Universe must comprise ALL Olodu pairs. Any remaining polarity would pull the Being instantaneously back into the Universe.



In the analysis above, what remains is Oshe and Ogbe as the only missing Olodus in this process and this final integration we will leave up to the reader.

Fortunately, this process as a whole is a path of increasing joy and happiness.

Which was (and for some still is) the hallmark of Gotamo Siddharto's teachings:

"Through Happiness to Happiness!".

(Advanced)  
Thoughtform Handling  
(Tibetan Style)

Most of current thoughtform handling techniques are not able to locate all connected thoughtforms that are hampering lives or cause discomfort in general, no matter whether those are circuits or separate entities within a group or organization such as the body or parts thereof.

In particular, malevolent ("suppressive") entities are not easy to spot and this constitutes a significant problem since they usually act as "holders" that keeps other entities in place.



Another problem arises through the ability of thoughtforms to copy themselves ("cloning").

For this very reason, Bill Robertson originated the "Excalibur" additions for entity handling. Here, entities are seen as appearing in groups or clusters which are each held in place by a "plug" (the suppressive entity).

The latter remains completely hidden from view and has to be pointed out by an entity in the group or cluster. If the malevolent entities are not being addressed and released, the lower ranks of entities get easily cleaned out leaving only malevolent entities. This configuration is causing robotism and may result in bad physical health in general.

(This doesn't mean that every-"body" using these approaches would be in the grip of suppressive entities. It just depends on how much confront the person has in general and whether the person continues to handle any occurrence after the "official" end of whatever rundown he or she was doing.)

Even Bill Robertson's cluster/plug paradigm seems insufficient at times. Any undetected clone can, when given enough time, rebuilt a new group. A leader ("plug") is then easily attracted, too.

Experience shows, that checking for "clones" is not enough stimulus to invoke the hidden thoughtforms.

However, there is a method used in the Tibetan tradition and it is extremely useful for all kinds of thoughtforms--circuits, machinery, and entities alike.

The author doesn't know why it works but it does work and it does so on all levels of a composite case, reaching the most incredible and thoroughly hidden stuff.

This Tibetan-Style Handling goes as follows:

- First one locates a thoughtform which seems to create a problem for the person (it is not necessary to establish an "area of attention", as in the Robertson approach);

- one then asks for the number of clones before doing anything else;

- after this number has been established, the entities, circuits, etc. are being "called" by their number, starting with "0" for the one that was originally found;

- handling can be done using one's own preferences but the inspection process alone will handles the majority of thoughtforms.

(The "Who or What Are You?" question is rarely necessary since the entities are volunteering any and all information at once; likewise, the so-called Primal Processes apparently will not be needed at all).

- entities should be treated nicely. The viewpoint of just "getting rid of them" is quite unwise. They should be offered the choice of "going back to their point of origin" or even staying with the person as a member of the person's body organization.

Again, it is very surprising how even die-hard and absolutely hidden malevolent (suppressive) entities seem to be magically forced to appear and how easy they are to communicate with when using this Tibetan-Style entity processing.

- in the end, after handling the thoughtform with the last very number, one should check for "more clones", just in case. (If a biofeedback device is being used, it should show a floating needle and at the end of the line-up of entities a "floating T/A" should develop.)

Entity assemblies that are treated "Tibetan-Style" have never been observed to reappear or to restructure themselves.

As a side-result, the desperate hunt for entities that often develops during other approaches is a thing of the past once a person has gained the confidence of being able to resolve specific entity groups entirely and once and for all. It appears that in non-Tibetan-Style processing, the search for entities belonging to a "plug" or "cluster" (or any search for that matter) will bring up only those entities that one can invoke easily anyway since they're "active" in current life.

All other entities that wouldn't be normally active in 21st century life or those who would appear only during extreme situations, like war, plane crashes, sinking ships, or whatever, are not likely to be stimulated by "area of attention" approaches or even by investigating "connectedness" to known thoughtforms. However, the "calling by number" process gets them all, magically.

### Exteriorization by Thawing Viewpoints

In many circles a lot of attention is given to the achievement of viewpoints and perceptions from outside the body.

The underlying assumption most often seems to be that an "exteriorization" from the body would be tantamount to "freedom" of the Being itself—brought about through the "freedom" from the body.

The fallacy of such an assumption becomes obvious if one considers that at the time of impending death of the physical body, every Being will enter an "exterior" state relative to the body. This does not make the Being more free at all—if anything it will increase its craving for physical and mental sensations.

From another perspective, an exteriorization can be seen as a relocation of the assumed center of origin of the Being's view. Unless the viewpoints themselves are changing in the process, nothing more has been achieved than a limited, spatial move relative to the current body.

Exteriorization processes therefore are likely to leave the original attachments to the body unchanged, and, in quite a lot of cases, they can cause a host of problems which are known as "out-int".

A Being attaches to a body at anchorpoints, usually concentrated at head, neck, and shoulder. It does so via fixed viewpoints, sometimes called "anchor beams".

Changing the distance of the Being's viewpoint origin can cause those anchor beams to be out of balance. Then these beams will "snap" to the body with increased force, since it appears to them that they have lost control.

Dizziness, extremely painful headaches, muscle spasms, and other phenomena can occur and can thus lead to a significant discomfort of the person.

On top of the physical discomfort, any state of exteriorization will restimulate prior experiences of being exterior to the body.

However, for countless life cycles, these experiences occurred only at the time of death or extreme danger. Unless first cleared successfully, both body and Being can be expected to dramatize those events to a more or less marked degree.

But a complete handling of problems while being exterior presupposes the ability to duplicate the viewpoint of being

exterior. Since the viewpoint of being exterior ultimately requires to be exterior a catch-22 situation arises.

Exteriorization processes are still in high demand. They promise a quick and easy fix of all the problems a person may have and they appeal to the "instant gratification" mentality of today's times.

There is no way around the step-by-step resolution of one's fixed viewpoints, however, and in the long run a more patient and comprehensive approach is much more likely to work for a person.

One way to go about it is to look at the way a person keeps holding its anchorpoints on the body in the first place.

They are held in its position by "beams" of fixed and immobilized attention. These have been "frozen" in time and any disturbance will cause an immediate reinforcement and recreation by its generating viewpoints.

If the generating viewpoints can be "unfrozen", or thawed, the Being would not hold onto its body in the frantic way it does.

Furthermore, experience shows that thawing viewpoints will allow the Being to allow itself to have more "permeating" viewpoints (large spaces) instead of fixed viewpoints (small locations) along an unmoving axis.

But experience also shows that the Being will get into a state of general disorientation when it starts thawing or unfocussing fixed viewpoints. This state of disorientation (which can easily be of a overwhelming magnitude) causes the Being to compulsively recreate fixed viewpoints.

It apparently becomes necessary to backtrack one step further in the causative chain that leads to the interiorization of Beings into bodies.

Fixed viewpoints invariably seem to follow a confusion that the Being had about something. To resolve such a confusion, the Being will grasp anything that appears "stable", even if it doesn't make sense at all.

If the attachment to a "stable" point in physical or mental space (sometimes called a "stable datum") was successful at the time, the Being may use this stable point as a reference in the future as well.

Even if the stable datum made sense at the time of the original confusion, it will not make sense in different situations and times and it is likely to cause more confusions in the future—the circle is closing and the

Being, insisting on a stable datum that helped in the past, will reinforce its anchor beams onto whatever represents this stable datum.

In short, until the confusion prior to a fixed viewpoint is recognized as such, there will be considerable resistance to thawing this frozen viewpoint. And, as mentioned above, if the Being now attempts to move this fixed viewpoint, as done directly or indirectly in most exteriorization processes, another layer of the Being's personality will reinforce or recreate this viewpoint with a force greater than ever before.

On the other hand, if the prior confusions are successfully resolved, the previously fixed viewpoints can now be used to permeate space and time. Exteriorization then happens as a side effect of this permeation and it is not just a moving of viewpoints with effort.

These considerations lead to the following sequence of "permeation/exteriorization by thawing viewpoints":

- find an anchorpoint (typically a "ridge" of energy) on the body;

- locate the anchor beam attached to the point;

- identify the fixed viewpoint that is holding the anchor beam in place;

- start thawing the frozen viewpoint either directly or with the help of modality-changing procedures (like in NLP);

- while thawing, spot the confusion that prompted the fixation of this viewpoint;

- and (very important!) hold the confusion in view until its force vanished completely.

With every fixed viewpoint thus resolved, the Being will be more able to focus and unfocus at will.

Once the number of frozen viewpoints falls below a certain threshold, the Being can enter "boundless states" of the mind in which no fixation on individual ("concrete") objects exists any more.

These "boundless states" are the stepping stones on the way to complete liberation—a state where no restrictions exist in regards to the choice of the Being to experience moods in general as well as perceptions through individual viewpoints in particular.

## Mystic Exercises

Many remarks in this book point to the difference between the "rational path" and the "intuitive path". As emphasized, Gotamo stated that only the "rational path" can be gone by everybody. The "intuitive path" requires special talents and is inherently unsafe.

One could label the "rational path" as "processing" and the "intuitive path" as "meditation".

The way things are practiced in Buddhist and New Age communities these days, however, has led to the situation that nowadays about every activity is being labeled "meditation".

Showing how the "intuitive path" is being entered does not mean that the author would encourage it! It is here only to round out the picture.

"Real" meditation as in these exercises should NEVER EVER be done in a group. It should ONLY be done in complete solitude and within a safe environment. ALL exercises that were presented by Gotamo, for example, are prefixed by this very important rule. If this rule is broken, it may happen that the meditant is being touched while being in the state of samaadhi (even if it's just by the house cat), or, in the very worst case, the body is being moved.

There is NO known process to this date that can reliably repair such an incident, and allowing this to happen is a harmful act of magnitude.

Now, after all these dire warnings, here is the "traditional" way to enter "mystic" states, the so-called kasi.naa exercises:

## Step 1:

One selects a visible object, for example: a colored disk, a clearly recognizable spot on the ground, a pond or a lake in the distance, or a very small light source such as the light from another room shining through a keyhole or a gap in the roof during daytime.)

## Step 2:

One concentrates on this visible object with undivided attention until one perceives an image that can be likened to the moon. This image should be perceived with open and closed eyes and it is called the "learnt image" (uggaha-nimitta.m).

## Step 3:

If one continues to concentrate on this image (which should stay even if one is going to a different place), an image will appear that looks like a sparkling star or like the



moon when it comes out of the clouds. This is a colorless and formless "inner image" (patibhaaga-nimmitta.m).

At this point the (mental) obstacles (niivaranaa) will disappear and the state that is "bordering samaadhi" (upacaara samaadhi) is being entered.

Samaadhi itself can be induced by a simple trick but it can also occur inadvertently. This is a state in which the physical body functions, such as heart beat and breathing will come to a complete rest. Nothing for the faint-hearted, obviously, and, again, this exercise is listed here only to give a glimpse of the "intuitive path".

Step 2 above also acts as a very effective way of achieving "exteriorization" (a term that should be used with caution. Much faster, reliable, and cheaper than listening to "hemisync" tapes, anyway. And at least there are some repairs of exteriorization problems (in lingo: "out-int") available even though they are very unreliable at times (which puts quite a crimp on exercises like this).

It is conceivable that modern technology could provide some sort of biofeedback machine that would facilitate "mystic contemplations" (jhaanaa). Entering the state above is a dramatic experience. Since there are no reports of the various phenomena that can occur during upacaara samaadhi (let alone samaadhi itself), it can be assumed that the existing gadgets do not lead there (yet).

In any case, it is much safer to stay on the "rational path", the "processing" side.

### The Case for Processing the Future

Commonly, a person perceives the past as unchangeable but knowable, and the future as changeable but not knowable.

But the immediate future will be the past in a very short time. And the present time was the future of yesterday. Future changes constantly into the presence and from there into the past.

As the reader is perceiving the words within this paragraph, the remainder of the same will be in the near future. By the end of this paragraph the reading of the first sentence is already a thing of the past.

It makes a lot of sense to process the future directly. Actually, in a certain sense, this makes much more sense than processing the past or present time.

But current processing, with few exceptions, addresses the past and only sometimes and often rather indirectly the present time.

Now, in theory, every condition that was handled should prevent any reoccurrence in the future and the paradigm of digging in the past to resolve present-time problems seemed therefore sufficient.

There are several problems with this paradigm, however, and it may be time to reconsider it in its basic premises:

To begin with, a Being made an initial choice under certain circumstances. Its failure or success may then initiate a chain of similar events in the time following.

A successful erasure of such a chain and its initial occurrence (often called the "basic" on the chain), would mean that there is no "charge" in this area left.

Unless the actual choice-making, such as a decision for the future or a fixed evaluation, is being uncovered, there is nothing that would prevent a Being to repeat its past mistake. In the contrary: now that there is no charge left, the Being has no reminder mechanism in place to alert him as soon as a similar condition arises again.

The recognition of fixed evaluations and rigid decisions, however, is clearly bound to the limits of the current case level at the time of the process. In other words, any survey of these evaluations and decisions can never be exhaustive.

Most Beings are at (least occasionally) consciously putting things into the future. Many are doing this even as a

chronic behavior pattern. Anyone with a tendency to procrastinate would come under this heading, for example.

From a certain level one can see the dimension of time as an illusion and can perceive past, presence and future as happening all at once concurrently. Omitting the future side of the track is giving literally only "half of the picture".

Processing exclusively the past is an endless process because the past has such a vast amount of incidents in it. By the time one condition is handled, another new one may already be there and processing becomes a constant catching up with events and conditions.

Any present time condition and any past condition is automatically an "earlier similar" to a future condition. Processing the future will include therefore "conventional" processing. Especially, heavy present time problems which are quite difficult to process, can become an event of the past and as such they can be accessed with much more ease.

Most people's timetrack is more entangled than a pile of spaghetti. They have a serious problem differentiating between now, the past, and the future.

From a certain point of view, the current Universe is a replay of earlier games. From such a viewpoint the "future" is really a "future in the distant past" which then became a "past of the past" a very long time ago.

Some present time conditions may appear so overwhelming or unchangeable that processing of the past cannot possibly change the present time nor even the immediate future. These conditions may not resolve therefore in the future or they may be repeated unnecessarily unless future conditions are accessed directly.

These few reasons out of many should be strong enough to prompt a rethinking of the process of processing the past.

Now, for most people it seems "unthinkable" at first to access a potential future incident.

In this case, it helps to consider that for the purposes of spiritual progress it really does not matter whether something has "really" happened and, likewise, whether something will "really" happen in the future.

If there is a picture in the human mind that contains material that would prompt the person to re-act in an unfavorable way, then there is such a picture in the mind. That's all there is to it.

In short, it doesn't matter if a person really "had a past life" or not—as long as there is a picture in the person's mind that is predetermining the way the person is thinking, there is ample reason to do something about it.

Similarly, if there is a picture of a future incident in the mind of a person, it seems advisable to address such a picture now before circumstances in the future can trigger the same.

It appears that any known process can be run from a viewpoint in the future, most certainly the following:

- basic incident clearing (cp. Flemming Funch's excellent essay on "Future Incidents" at <http://worldtrans.org/>)
- entity or circuit removals ("Who or what would attach during [the future incident]"?)
- goals and anti-goals processing ("how would [X] help the <positive/negative• pole of [the goal construct] in <a future incident.?"
- standard recall rundowns (with its own fantastic end phenomenon) etc, etc.

As another incentive, processing of the future has a much higher "instant gratification factor" than processing of the past. In an optimum handling, a past incident, as traumatic as it may have been, will become a non-issue, shifting completely out of sight of the processee after the session.

This circumstance has been a "problem" of sorts for processing efforts. The "client", being relieved of a problem completely, may not realize just how much better off s/he is now, and may go about daily life without displaying any signs of gratitude or any particular appreciation of the assistance that was rendered.

Processing of the future affects things to come in the immediate or near future and may thus provide further incentives down the road to push ahead.

In any case, processing the future widens the focus of attention called "now" to include a larger picture.

The ideal can be seen as encompassing all past and all possible futures into the "now".

The idea to process the future is not new as such. Many processors are already taking advantage of this approach and its benefits have already been pointed out in various places throughout this book.

The pitch here is the proposal to abandon the focus on "processing of the past" altogether and start out with the

future to begin with. Again, both past AND present time events are necessarily "earlier similars" to future events.

It is hoped that these thoughts will soon help you yesterday!

## Polarity Processes

There are several "shotgun" techniques which can be used to neutralize the resistance between the poles of anything which is found to be divided against itself, or artificially placed in opposition (where the two poles are not a "natural" polarity). Polarity processes are of great value to everyone, especially students of Ifa, because within the mind of the normal person all 16 olodus, and incidents related to the olodus, are often found in badly polarized condition. A person familiar with Ifa will see their problems more clearly due to recognizing the olodus involved, and thereby be able to address them with greater accuracy... IF they also are aware of how the olodus polarize. Once polarizations can be spotted then processing them becomes much easier. The first process below (PEAT) does not require a deep knowledge of polarities. The second (gunas) requires the ability to spot and clearly define the poles of a polarity. The third requires the processor become an expert on any polarity being worked.

## PEAT :

The PEAT process is the creation of Zivorad Slavinski of Yugoslavia, a man whose background includes a deep knowledge of psychology, gnosticism, yoga, Scientology, magick, and the modern energy therapies. A major component of PEAT are the techniques of EFT, which is the work of Roger Craig, who in turn based his efforts on the pioneering work of Dr Callahan.

PEAT processes polarities primarily at the level of the astral plane, note its heavy dependence on the heart chakra.

The PEAT process consists of two parts. First the processee says a verbal formula, into which their problem has been inserted, a formula which sounds rather like a newage affirmation. It is not an affirmation. Its effect is to temporarily reduce the processee's resistance to the problem being processed. Second the processee experiences the problem deeply for a few moments, takes a deep breath and exhales, and then allows whatever is behind the problem to surface. This new content is then used in the formula for the next round.

## The basic PEAT process:

The interview: Determine what the problem is. Try to get the problem reduced to a short phrase which represents the problem in as few words as possible. If the problem contains an emotion or feeling, definitely include it in the phrase. Let's say the phrasing of the problem was "I hate carrots".

The FAM (Formula of Antagonistic Motivation): Have the processee put the first two fingers (index and middle) on their chest over the heart, and say "Even though (I hate

carrots), I fully love and accept myself, my body and my personality, and that fact that (I hate carrots).

The points: the contact points used are the EFT points. The first is the inner side of the eye at the top just under the inside of the eyebrow. The second is alongside the eye at the edge of the socket. The third is underneath the eye just in the socket. The fourth is the center of the upper lip. The fifth is just below the lower lip. The sixth is at the inner end of the collarbone. The seventh is on the side of the chest under an arm centered on the ribcage. The eighth is alongside the base of the nail of the thumb. The ninth is same place on the index finger. The tenth is same on middle finger. The eleventh is an inch back of the ring finger knuckle, toward the wrist. The twelfth is alongside the base of the nail on the pinky finger. The thirteenth is the "karate chop" point in the edge of the hand.

The experiencing: Place index finger, or index and middle together, on the "insight point", which is located at the upper inside corner of the eye socket (either eye). Then say to the processee:

"Fully (or deeply) experience (or feel) the (I hate carrots)". If you feel it's needed you can encourage this by saying next something like "Really get into it.", "Deeply feel it.", "Do not resist it.", or even "Become it." as appropriate. Wait a few seconds for the person to get into it and actually experience it, let them experience it for a few more seconds, then say "Take a deep breath and let it out." When they do, ask "Tell me what is happening?" The processee will either report a new "content", or that nothing new is there. If nothing new comes up, have the person place their finger(s) on the next point in the series and say "Fully experience the (I hate carrots)" Or you could shorten it to "Fully experience hating carrots". In this manner proceed through the points until new content comes to light. Sometimes the person will report "I see a nothingness", which is a content, take it and do the next round of PEAT. But let us suppose that in our humorous "carrots" example that the processee had the new content arise of "I feel disgust".

The next round of PEAT: Insert the new content into the formula; have the person say (with fingers on heart): "Even though (I feel disgust), I fully love and accept myself, my body and my personality, and that fact that (I feel disgust). Then do the experiencing ("Fully experience that feeling of disgust") and proceed in this manner through the chain of new contents.

What is a "content": A number of different types of content will appear. If a processee says more than one thing, take the best in this order, but only after checking to see if the multiple contents are spatially located as in #1 below.

If they are not spatially located, then take a #2 over a #3, etc. For example if the person says "I got this thought that my wife should do this process. And I have a feeling of sadness.", ignore the thought and take up the sadness.

1. Polarizations in session. The most important content is a awareness of two different things present in the processee's space at the same time. Polarization in session takes precedence over all others. This will be a pair of somethings at two separate locations in 3 dimensional space. An example of this would be the processee saying "I have a sense of freedom in the back of my head, but I also have a sense of captivity in my heart." Polarization in session is an excellent sign, much to be desired by the processor. Take that pair of contents and have the processee do the formula with this slight change: "Even though (I have a sense of freedom in the back of my head), while at the same time (I have a sense of captivity in my heart), I fully love and accept myself, my body and my personality, and that fact that (I have a sense of freedom in the back of my head), while at the same time (I have a sense of captivity in my heart)." The experiencing is done with a similar alteration: "Full experience the sense of freedom in the back of your head, and at the same time fully experience a sense of captivity in your heart."

2. A single sense of some primal or philosophical basic. Examples of this would be the processee saying, "I feel a strong sense of oppression a foot in front of my face." or "There is a stuckness in my throat." or "There is a place to my left that is hating me." (Note: oppression = neg pole of oturupon, stuckness = neg pole of irosun, hate = neg pole of otura)

3. Emotions, feelings, sensations, and negative ideas or decisions which apply to life. Take any one of these when it arises and continue the PEAT process.

4. Mental images and ordinary thoughts. When the processee gives you one of these, ask for the feeling behind the picture or thought. then use that feeling for the next round of PEAT.

Positive contents: When the processee gives a positive content at the end of the Experience phase, accept it and do the formula in this manner (without the "even though"). Let's say the processee said: "I have a sense of peace and joy." then use:

"I have this (sense of peace and joy), and therefore I fully love and accept myself, my body and my personality, and the fact that I have a sense of peace and joy." Then have the person "Fully experience that sense of peace and joy." If a new negative content comes up, continue the process. If the peace and joy deepens (pleroma), you are finished with that session.

End Of Session (EOS) phenomena: There are two, either of which will happen.



1. Pleroma. The original problem will have vanished, replaced by a sense of peace, calm, and/or well being.

2. Merging of a polarity. The polarization in session will go through a round or few and then the poles will merge into one another, fade out into nothingness together, or otherwise become One. This is the best thing that can happen in session. It takes the problem right on out of the universe. The person will be unable to find the original problem as a problem, and when asked will say there is no difference between the poles which had been there a few minutes earlier. The session is done.

Often a processee will polarize in session, then depolarize; that is to say a different content comes up which is one thing, not two things. Don't fret, just continue the process. I've had someone do this eleven times in one session. Eventually either pleroma happens, or a polarization merges together. Often when a processee polarizes in session, the two contents are the extremes of an olodu, or very close (such as freedom/captivity above). As a PEAT processor I find it fascinating to watch the person sitting opposite me going through a series of polarizations which are extremes of obara, otura, iwori, ika, irete, okanran...

...And as a student of Ifa, it is not lost on me what is actually being processed in session. The 16 oloodus are basic building blocks of reality, and that reality includes our minds. PEAT is one of the best techniques I've seen for discharging personal problems which have the oloodus as their cause.

This short description of the PEAT process is no substitute for learning to do PEAT processing in a workshop. I highly recommend the workshops which Zivorad holds in Europe and the USA. There are also a few of other people around who teach PEAT. Ask around.

Emergency (shallow PEAT)

When a person is in an extreme state so violent or emotionally charged that the person is out of control, they can be brought back into control using shallow PEAT.

Process:

Do the FAM three times. If the person cannot talk, do the FAM FOR THEM. A person unable to talk cannot tell you the symptoms. Therefore use this formula:

"Even though I am experiencing what I am experiencing, I fully love and accept myself, my body, and my personality, and the fact that I am experiencing what I am experiencing."

Say the FAM three times.

Then have the person place a finger on the first point (inside eyebrow), or you place your finger there, and say:

"Fully experience what you are experiencing. Do not resist it."

Wait a few seconds, then go to the next point. Proceed in this manner through all of the points (to the karate chop point), then back again in reverse order, ending with the eyebrow.

One does not ask for content during shallow PEAT. The purpose of shallow PEAT is to relieve emotion which is of such high volume that the person is not under control.

If however a content does come up (i.e. the person has calmed down enough to tell you that a new content has come to view) then one may switch immediately to the normal PEAT process

#### GUNAS :

The version of the ancient gunas process below is from Max, modernized by him to fully take advantage of what we now know about polarities. This process is so difficult for some people, they cannot run it at all. Others get into it with difficulty. Some people do it naturally and easily. The key seems to lie in the ability or inability to "see" or experience three dimensional space. If a person can locate the poles of a polarity in space, then they can run gunas. If they cannot perceive space (usually because they are short-stopping reality by thinking it instead of experiencing it) then they cannot run the gunas.

The gunas is an ancient technique for merging polarities which has come down to modern times through yoga. At first glance the gunas (sattvas, rajjas, tamas) looks like a triangle based process, as a version of be-do-have. It can be run that way. A more efficient approach however is to run it instead as a polarity process from an exterior sattvas perspective, with the rajjas as the positive pole and the tamas as the negative pole.

"Sattva" is a sanskrit word whose root word "sat" means beingness or "I am". This can be taken to mean "be" of the be-do-have triangle, then the other two gunas would be taken to mean "do" and "have". This is an error to assign the gunas to the triangle be-do-have, one which may lead to making the process more difficult to run because the true polarity is thereby obscured. The secret here is that the "be" of the be-do-have triangle is opposing the "have". The "have" is actually a "not-be". Therefore one runs gunas as a simple "be/not-be" polarity, which is known in Asia as yang/yin, and in the Ifa religion as ogbe/oyeku.

Though I object to running the gunas as a triangle I have to admit that some people get results that way. When run in that manner then rajas is "do" and tamas is "have". The gunas properly belong to the polarity which lies behind/above/senior to be-do-have, which polarity is also called "existence/non-existence". Run as a triangle the rajas will appear to be a purpose lying between the poles of existence and non-existence, but it resolves in session to a "unity" beyond the universe.

This means that the gunas are a way to merge the same polarities which crop up during PEAT processing. The technique is different. Where PEAT dissolves resistance to the things being held in place oppositionally by means of a positive formula, then locates the mental/emotional/energetic attachments to it--their oshe based connections--instead the gunas charge up both poles using ogbe and/or oyeku, which deliberate creation of the polarity dissolves it into One.

#### THE GUNAS PROCESS (Max Sandor version 2001)

Step 1 - determine and locate the polarity to be addressed.

This can be rather similar to a PEAT interview, except that this MUST result in finding the two sides of the polarity. It appears that the better the polarity is defined before beginning, the better the chances of success.

Ask something like:

A) "Tell me the problem." then:

B) "What are the poles of the problem?"

Two way communicate on this to determine the EXACT polarity involved.

C) "Which pole is yin and which is yang?" Depending on the processee's background, use negative/positive, or tamas/rajas, or feminine/masculine, or yin/yang.

(This seems to be determining the positive/negative attached to the polarity, which may also be determining the goal and the oppgoal.)

D) "Locate (or find) (each of them) in space." (I know this one is crucial. Get the exact locations of both in space.)

Alternate command: "Where would you see (pole)?"

Additional/helpful patter: "Can you feel it now? Follow your feeling. Where would you feel it now?"

Step 2 - the Gunas Process

Take up the positive (yang) pole first.

Command: "Make it stronger and more of its kind (yin or yang)." Do this in the space where it is.

Take up the negative (yin) pole next.

Command: "Make it stronger and more of its kind (yin or yang)." Do this in the space where it is.

If "stronger" has no effect, then switch to "weaker" or "less of its nature". (This is using the manifest/unmanifest

polarity (ogbe/oyeku); manifest for "stronger" and unmanifest [also called discreate] for "weaker".)

With practice both poles can be worked simultaneously.

After the first round check where they are in space.

Repeat until it unsticks or merges. It should unstick rapidly.

Notes from Max:

It is vital to recognize the "guna quality" of the pole. This is not an modern style process. It is "sensing" the quality and "cleaning it", making it pure "rajas" or pure "tamas".

To get a feel, one could ask after roughly determining the side of the pole (it can switch sides after the first round of inspection):

how does it feel like being a tamas quality?  
 how does it feel like being a feminine quality?  
 how does it feel like being a yin quality?

Do the same for rajas/masculine/yang...

The gunas, the way I perceive them, have 3-D appearances.

If there is a picture (2D), one has to look at the energy(ies) beneath it.

The 3rd point is whatever is created by the two poles, the actual "purpose", that what is desired to be experienced.

An example would be a "stereo" music perception. Either left and right would never get the full experience. The thing in the middle is "it".

This "sattva" is a viewpoint that could also be called an entity representing YOU. A temporary mask created specifically for the purpose of the experience which is between the poles.

All gunas are overlaying and connected. It's a dense network. Taking out one messed up polarity doesn't mean one has solved "everything".

The linear view of the "basic" is Western cause-effect thinking. One sole cause is assigned an effect. This is one of the biggest crazinesses of western thinking, right next to the black/white thinking (or may be even that black/white thinking is a result of sole-cause thinking).

With "web-thinking" rather than linear thinking, everything gets more "correct" in one's space.

It is vital to get an intuitive understanding of the "gunas" rather than an abstract one.

Guna processing fails utterly when someone is convinced that a bright white light is female (tamas/yin)—which happened the other day. Quote: "But the bride in wedding gown is all in white on her wedding day, isn't she?"

One develops a third observation point which will develop into the "equanimity" frequency of Buddhism. This is the true sattva position. Most newagers got this completely wrong and confuse unclean rajas parts with the sattva.

It is a truly unbiased position from which one can now stretch into infinite space/consciousness, etc. This is the TRUE BASIC of enlightenment.

My new definition of enlightenment would now be: being able to occupy the state of "equanimity" (sattva) at will and at any time in regards to any upcoming polarity.

Once you can do that (even with a bit of effort in the beginning) life will never be the same :-) -mx

Additional notes and theory:

Many people seem to be unable to run the gunas. Max says that most people cannot run the gunas because they cannot locate the poles and accurately define them. Ed suspects the reason some people cannot run the gunas is because those people are not in contact with themselves outside of space/time. A person stuck in space/time (convinced that they are a location in space/time, either as a spirit or as a body) will not be able to assume the true sattvas viewpoint. That person will then attempt to process the gunas with their viewpoint in "be", which can be perceived as the rajas or positive pole of the gunas. This inability to step back from the universe may also be the cause of being unable to properly define and locate the poles—difficult to do if a person is BEING one of the poles, yes?

Remember: this is NOT actually a triangle process—it is a POLARITY process which is run SENIOR to polarities. I experienced it as dissolving into what Max likes to call "the pre-cycle (of-action) gap".

THE OTHER POLE:

<p>These patterns when subtle may be removed by developing their contraries. —Patanjali</p>
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There are several ways to do this process, one of which has been chopped in half and that half technique employed by

newagers. Their technique probably has its origin in this statement found in the Kybalion:

To destroy an undesirable rate of mental vibration,  
 put into operation the Principle of Polarity  
 and concentrate upon the opposite pole  
 to that which you desire to suppress.  
 Kill out the undesirable by changing its polarity.  
 -The Kybalion

These days this is commonly employed in this manner: a negative is chosen—for example "fear"—and the person concentrates upon "courage". This is usually done by means of an affirmation. One says something like: "I am courageous. I am a lion. I am afraid of nothing." etc. As employed by newagers ONLY THE POSITIVE IS DEVELOPED to get rid of the negative. This is a mistake. Courage is already the positive pole, so developing it merely pushes the negative out of sight temporarily. If you notice in the PEAT process, a positive statement is IMMEDIATELY followed by viewing the negative. And that is how this process works when employed to dissolve problems in the mind. One must develop BOTH POLES.

When improper thoughts disturb the mind, there should be constant pondering over the opposites.  
 -Patanjali

What is not obvious at first glance is that mental charge resulting from "thirst" is on both poles. A positive is also an "improper thought"! The charge on the negative pole appears as black charge or dark mass. the charge on the positive pole appears as WHITE CHARGE. This is an important point, which as far as I know was (re)discovered by remote-viewing and psychic defense researcher Edmund Meadows.

The white charge must be dissolved also. Therefore to fully resolve an item it is necessary to develop the opposite to what is giving one trouble; and what is giving one trouble is often one's own desire for a positive result.

Let us stress that point: both desire for a positive and aversion toward a negative produce mental and emotional charge. Both poles of any polarization are "case". Both poles provide the polarization. Both poles create resistance.

A powerful and explosive way to dissolve white charge is to deliberately reverse oneself. By "reverse" I mean that one deliberately desires the negative pole and has aversion toward the positive.

One of us began using a primitive form of the Other Pole technique back in the 1970s. It was observed that there was

a powerful split between one's inside and one's outside. It suddenly became apparent that good people have bad things happen to them in spite of their goodness (even Job nods...). Many others have observed this too. What was different in this case is that it could be seen that the good people were only being good on the inside. They had expelled all badness from their selves. The badness still existed and had nowhere else to go than outside. And so these allegedly "good" people would act good, but bad actions would be done to them by others, and even by the whole universe around them in a series of incidents of "bad luck". This is the phenomenon of the biblical Job.

An experiment was undertaken. This author tested the theory by placing all badness within himself, and mentally-emotionally attacking the whole outside universe with it!

It worked. Bad things stopped happening, and this author's own evil intentions dwindled and vanished. By becoming the evil, it had been neutralized. This is the original version of the Other Pole, the "beta version" if you will.

Is someone attacking you? Assume the role of Attacker, mentally intending assault and battery (it does not need to be actually carried out against one's attacker, and certainly do nothing illegal or harmful. Instead find a relatively harmless physical outlet of some sort for the intention, like beating the hell out of the ground with a club.).

On the receiving end of anger? Become Anger personified, and blast this emotion outward in all 6 directions into the universe.

Doing these actions will reverse the flow, and provide safety and peace for oneself. This is the original technique prior to refinement.

This author arrived at this reversal process independently, but it has historical precedents of literally biblical proportions. Spiritual history is filled with examples of people who stumbled into doing this. This last process is difficult for most people. The average person will refuse to run it at all (often motivated by fear or a narrow religious education), but it is great for those who are fully on the path to enlightenment. This technique when employed in the physical universe (instead of only in the mind) is often dreadfully slow, taking months and even years. But it is incredibly powerful because it is not only being run inside the mind; it is most effective when run in the objective, physical universe. When it is not run slowly it can be a monster of a process, with terrible effects possible in the physical world, especially if dealing with ika/oturupon; and

rather nasty antisocial effects when addressing osa/ogunda.  
So be thee warned!

Take the olodu level polarity you wish to address, spot which end of it is the goal (your desired goal), and then in real life BE and/or DO the opposite pole thereby desiring it instead. Deliberately reverse your normal direction of desire. Desire the negative and casually (no force!) reject the positive. Most of all when doing this process DO NOT GET SERIOUS, you are messing with the foundations of your own sanity. Lightly, lightly.

If this appears rather evil, that is correct. Just keep in mind that "evil" is itself a polarized viewpoint and therefore is case; what we are doing is going "beyond good and evil" (to use Nietzsche's phrase). This process consists of deliberately reversing into what appears to: be "evil", desiring "evil", acting "evil", having "evil".

Doing so creates "good"!

In the past some people have discovered that they can receive a huge surge of energy and ability simply by reversing from (the normal) desiring light, good, love and survival. Instead they desire darkness, evil, hate and death. This experience then lead in many cases to the mistaken impression that "darkness, evil, hate and death" are actually desirable! And that "darkness, evil, hate and death" were to be pursued full time. This is the satanic approach and it is a terrible mistake. It is equally as stupid as the commonplace "sweetness and light" approach of the sickly-sweet, see-no-evil type of christian.

The point of doing this process is to merge the poles of good and evil (or whatever polarity is being worked) in order that one may return to good. Polarization between the two is exactly what drives people to do evil. For example when someone robs a store in order to survive, that action is driven by a powerful resistance against not-surviving. Dissolve the struggle between poles and a person naturally returns to good—that being the basic nature of all persons.

This does not mean that one does any evil act that will result in one's arrest and execution by the government. I strongly advise the practitioner to select actions which are legal and not socially unacceptable. The process here is not so much to DO evil effects as to BECOME it and DESIRE it, with the actions almost symbolic in that they are merely for the benefit of your own consciousness. The objective is to neutralize the resistance against negative qualities, in order to more fully embody positive ones. Merely by switching the direction of desire and living that way relieves the charge; it is not necessary to become a Charlie Manson or Adolf Hitler. Small (legal) actions while



maintaining the reversed attitude over many months will do the job.

(Note: A small percentage of people are already reversed toward desiring negative goals. These people are crazy, whether in institutions for the criminally insane, or whether controlling a corporation or nation, or singing in front of a punk or metal rock band. They too could benefit from a reversal, but a reversal into desiring the positive.)

Example: Let us suppose you wish to depolarize ika. The poles (extremes) of ika are life/death. Most people have "life" as their goal, that is to say, they wish to live. The way one famous person ran the process was to nearly kill himself. Don't laugh... let me tell you a story from the maha-saccaka sutta. Gotamo (the Buddha) studied under several teachers who taught him their meditations, but none of them delivered the full result Gotamo wanted. Finally he sat down under a tree and tried to reduce the needs of his body to nothing. He tried to survive on one grain of cereal per day while meditating. He became terribly emaciated, a mere skeleton with skin stretched across it. It was immediately following this action that he finally achieved the enlightenment for which he became famous. For legal reasons I strongly advise against taking it to that extreme... but do things which are in a direction of death. Do them cheerfully and deliberately. Actions like: Place yourself in a situation where you are actually safe, but which appears to be a threat to survival, like skydiving. Kill small animals. Refuse to feed your body for a day or few (discuss this with your doctor first). Become a butcher in a meat packing house... you get the general idea... become death, do death-reversed in attitude. Being death places you at the pole opposite life--and there life is in front of you! Doing death places you at the life pole, pursuing death as a goal. Run these both ways and get the charge out from between them.

And there can be an amazing amount of charge between them. If you have ever been at the verge of suicide, the resistance to killing yourself is immense; the body protests strenuously. Then when the decision is made with the means at hand, a powerful calm envelopes one. This phenomenon can lead to complete release from the survival goal. Only, please--like I said above--do not actually kill yourself.

The same thing could be done with otura. The poles of otura are love/hate. If you are a caring and loving person, then deliberately and cheerfully create hate, dislike, disagreement and distaste within yourself. Become Hate. Desire hate. Don't be personal about it, simply create hate. Cheerily write angry letters to the editor of a newspaper, complaining about some randomly chosen political peccadillo or other. Find ways to reject people, but guide it into

nondestructive channels, such as being creatively rude to telephone solicitors. On the other hand, if you already have a lot of hate and dislike, reverse it into love. Next telephone solicitor calls, be all lovey-dovey with the person. Won't that be fun?

It works great with the primary manifestation of oshe too: aesthetics. The action of oshe is creation by sticking individual manifestations (ogbe) together. Because there are gaps (oyeku) between the manifestations, a pattern of rhythm is formed. This produces aesthetics. Aesthetics polarizes into beauty/ugliness. So to use this technique one would simply desire and create really, really ugly art, as discordant and disturbing as possible.

I think you get the idea. Pretty unpleasant process, eh? The one plus side of this Other Pole technique when done properly is that it is THOROUGH.

It can also be used to bring case into view, which can then be dissolved using PEAT or the gunas.

For those who desire a formal process, here is one using "love/freedom" as the example:

Ask:

1. Which pole of "love/freedom" is the desired pole (positive), and which is repelled or ignored (negative)?
2. Hold both poles in your awareness at the same time. Feel the flow of "thirst" toward the positive pole.
3. Reverse that flow. Desire the NEGATIVE aspect of your positive pole.

Freedom is actually a span between freedom and attachment. Love is actually a span between love and hate.

If your positive is "freedom", then desire to be emotionally ATTACHED. This makes the old negative into a positive.

If your positive is "love", then desire to feel HATE. This makes the old negative into a positive.

4. Find ways in the physical universe to actually, physically express this shift in the direction of flow of thirst. Do things, act on it.

Tech notes:

Note that the negatives must be confronted and overcome in order to do this process. One should not act like a newager and simply desire the positive opposite the old positive. This means that if the positive is "freedom" then it does little good to try to desire "love"; or if the positive is Love then it does little good to try to desire "freedom". This is the newager's positives-only, sweetness-and-light approach and frankly it produces little benefit.

## IDENTITIES

The Profound Wisdom of  
a Computer Game-Junkie

Today's way of viewing of time and space is leaning towards the assumption that the player moves within space and along a fixed path of time:

This view has invaded most parts of the Eastern hemisphere as well. However, an ancient Iranian religion, according to some the first recorded religion at all, asserts that the view of "moving in space" is not only incorrect but also the trap that holds a Being into this Universe.

Its view is based on the perspective of this world as an interference pattern of "vibrations" which is experientable only as a series of flashes.

However, in contrast to the prevailing "common thinking/feeling", the observer (the "Being" or "player") occupies a transcendent and non-moving position in respect to this Universe.

Only via the improper identification of the Being with parts of the Universe, especially human bodies, of course, can the Being be made believe that itself would move through space along a fixed time line.

Again, in truth, so was the assertion, there is no "path" through space but only through time. Remembering, except by using secondary (created) body reactions and circuits, would then be seen as "moving naturally" around in time.

On the other hand, Geoffrey Filbert remarked that Time is a substitute for Space—he has a point.

Once the Being would realize this circumstance, it would become independent again from the illusions of this Universe, hence embracing "nirvana".

If not, it would be so hypnotized by the show that it would want to see the "Titanic" movie a million times. The secret mystery of the "static observer" that was only accessible to the "wisest of the wisest", is now within reach of every of our pre-teen kid.

The last two decades have made it possible to reexperience this view with the help of computer technology.

To begin with, here is an illustration of the time-quantum sequence containing the illusion of space:

In a movie theater the observer sits in front of a giant screen. The movie consists of a series of single pictures

with darkness in between. This is exactly the same structure as the ancient "vibrationists" were suggesting.

Now, in a movie theater there are no controls to change the pre-fab show. The only choice an observer has is to leave the theater before the end of the movie. "Leaving the theater" would be in our context similar to "escaping from this Universe" or "entering nirvana".

Leaving a play prematurely is seen by many as very rude and anyone suggesting it is easily condemned by traditional and "modern" thinkers alike.

However, this model is still very incomplete and an expansion can change this viewpoint dramatically.

The next degree of "freedom", compared to the seat of a movie goer, is the TV set with multiple, parallel channels. Just recently, satellite TV in the US has stepped up to the potential of 500 (five hundred) concurrent channels (and nothing on!).

What if the Universe-theater would have an unlimited number of channels and any two adjacent channels would be only slightly different? Then, a remote control could navigate someone through a jungle of endless possibilities. Which, is, of course, LIFE!

The position within such a "holographic" world would then be determined by the adjustments to the viewing apparatus, for example the focus of the beam generator in the "hologram model", rather than "really" moving through space.

These "adjustments" or "choices" would result in a person to decide to experience a life living alone ("A"), or at a certain "time" marry someone ("B"), and, perhaps, to have kids ("C").

In this model, all these possibilities already "exist" in the hologram and a person "switches" to different experience frames by means of the choices it is doing in the course of playing the game.

Nowadays, any kid can do that on a lower, fractal harmonic: computer games, sometimes pretentiously called "virtual reality".

Again, the kid or player does NOT move in front of the computer screen, the only thing that moves is the joy stick.

In an astonishing twist of fate, our kids may now be acting like the "wisest of the wisest"!

If they could or would translate the computer game player's viewpoint into the "real" world, that is.

It is a veritable blessing that they don't! Most (all?) computer games are extremely violent, after all.

The viewpoint of a "static observer" can be reached through some practice even without a computer. If one becomes aware of the spatial relationships (size and location of objects) while one is walking around in house or nature, one can train one's mind to see the door coming towards oneself rather than going towards the door. In other words, oneself would not "move" but one would decide how the picture of the world would move around in front of one's viewing field.

Now back to the accusation that leaving the game early would be sneaking out or abandoning the rest of the players.

Since, in this model, time is not a fixed sequence, the perception of an "end of the game" or an "end of time" becomes an illusion.

Because, in this model, the "end" is just a location in the hologram (and there may be many different "ends", for that matter).

In other words, it becomes completely irrelevant at WHAT location in the hologram one would withdraw and exercising the nirvana option does not mean that one could not reenter the game at any point "in time" (which means at any place in the hologram).

It also means, one could circle around in the hologram virtually "forever" without reaching its end.

In any case, let's kick the kids off the computers and let's do some serious gaming now, OK!

## The Buddha Paradox

The Paradox of Talking about "Awakening" has a foundation in a more basic paradox.

It cannot be certain, of course, that Gotamo referred to this paradox and not to yet another, but the paradox itself still qualifies for the name "Buddha Paradox". It is based on an infinity problem and for problems of that kind Gotamo advised strongly to not "trying to think about it too deeply".

There is a need for awareness of this paradox because it is referenced in several Science Fiction tales and it can also be cause of confusion at points like Bill Robertson's level called "OT 14", for example.

The paradox can be summarized as follows:

Before a Being can withdraw from this Universe, every connection to it must be dissolved. (which is tantamount to a complete integration of the Being). Since "Universe as a structure" is a valid comprehensive viewpoint, this withdrawal must include every impingement—even those impingements that are "raw" structures, such as "ideas that were never realized". Since time is an illusion, a complete withdrawal must happen at all points of the timeline illusion, including all pasts and all futures.

But as soon as this withdrawal occurs, there are no traces left of the Being whatsoever, not even in the "past". For a concurrent observer, reality changes without being noticed.

In other words, except for the unexplained case of a "sammasa.m.buddho", one cannot possibly "know" of any "Awakened" Beings—past, present, or future—because they are not part of reality anymore the very same "moment" they "awaken" completely.

### The "Anatta" Principle

The principle of "anatta" (non-self) is the basic leitmotiv of Gotamo's teachings and it is of extreme importance for all schools of thinking and viewing, past or present.

It describes the circumstance that an observer can only observe an object that is completely different from the observer.

This may not seem too significant at first glance but the consequences are of such a basic importance that this principle can be witnessed throughout the world of phenomena.

Two examples:

a photo camera can make pictures of everything in the Universe (provided the appropriate lenses), except the very film it uses for exposure.

a lever can applied to any other object except itself.

(Note, that in the examples above the phenomena "lens" and "pivot" have a special role. Their function is comparable to Gotamo's "chitta" ("mindstuff") concept.)

Since this law is so basic in this Universe, it must apply also to the relation between "Self" and "Universe":

"Self" cannot be experienced via the Universe.

Any quest for finding the "True Self" from within this world must fail and is likely to end in a self-reflexive lock. Consequently, Gotamo's approach is to recognize non-self (anatta) as the only means of complete liberation.

Applying this simple (but subtle!!!) principle, a vast number of "nirvana" claims fall apart instantaneously.

For example, "enlightenment" is a mental experience (of a light world). It cannot be "self" because it is experienced. Similarly, the perception of "voidness" or "emptiness" are mental processes and cannot be equated to "the self". Note: the latter perception has some vicious traps and is dangerously close to "nihilism", which, according to Gotamo, "...is the most filthy of all coats.." (of the mind).

Many contemporary "enlightenment" or "clearing" processes are lacking the viewpoint of this basic law. This results in a person settling at a stage where it cannot perceive anything that it thinks it is not.

A person can only process items (or be "audited" on them) that it perceives as different from itself. Even if the person becomes indoctrinated by viewpoints of others who



assert the existence of entities or circuits where the person sees none, the person will run the process correctly only to the degree that it learns to recognize the "non-self" features of "itself" on the fly during the process.

In the worst case, the person will mock-up whatever it was indoctrinated to expect. Now the person has false ownerships on a new case on top of the old one.

Most of these pitfalls can be avoided by incorporating the "anatta" principles in programs of that sort.

Because of its basic importance, the degree of perception of the world and its phenomena as non-self is the turning point for a Being. Once the Being realizes the "anatta-view" to a certain extent, there is no turning back. Therefore, to pass this threshold is the explicit goal set by Gotamo for his listeners.

On any level, the "anatta-view" or "perception of non-self" is resolving identifications of the Being with things that are different from it. Therefore, this approach is working its charm in every situation, even in engineering or modern science.

### Another Look at the Doctrine of Anatta

(The first part of this chapter is written to appear to be a discussion. It is not; this is actually a solo process for taking apart identifications. If that doesn't work, try the formal process in the second half.)

A person might consider their body to be their self. But the self can be aware at a different location than the body, so the self is not the body.

A person might consider their personality to be their self. But the personality and its quirks can be quieted to silence so completely that the personality vanishes into nothingness, so the self is not the personality.

A person might consider their identity to be their self. But the self can love another so completely that the identity vanishes into the other, so the self is not the identity.

A person might consider their thoughts to be their self. But the self can exist without having a constant chatter of thoughts, so the self is not thoughts.

A person might consider their mind to be their self. But the self can exist without having any mind, so the self is not the mind.

A person might consider the universe to be their self. But the self can exist without being in a universe, so the self is not the universe.

A person might consider their creativity to be their self. But the self can exist without creating anything, so the self is not creativity.

A person might consider their being aware of things to be their self. But the self can exist without perception of anything, so the self is not perception.

A person might consider their being conscious to be their self. But the self can exist without being conscious, so the self is not consciousness.

A person might consider nothingness to be their self. But the self can exist as something too, so the self is not nothingness.

Anything you can be, you can not-be. Anything you can not-be, you can be. So all statements of being and not-being are rejected.

The self is not anything.

The self is not nothing.  
 The self is not both anything and nothing.  
 The self is not neither anything nor nothing.  
 None of these four statements can be applied.

This is an aspect of the doctrine of anatta which Gotamo declared 2600 years ago.

Process:

1. List on a sheet of paper everything one is, was, will be or might possibly be. This will look like a list of "I am mind. I am my ideals, I am my body. I am feelings. I am emotions. I am consciousness. I am a spirit." etc.
2. Take each item on the list one at a time. Locate examples of both being and not being each of them, alternately. By "locate" I mean remember, or invent, or physically go to and look at—any sort of locating and all sorts of locating.
3. Do #2 until one becomes aware that one can either be or not be the item.
4. Do the next item starting with #1. At some point going down this list the entire idea of self should just fall to pieces, accompanied by a sense of relief, laughter, and/or a general brightening and enlivening.

Please note that in doing this process one is working BOTH POLES of a dichotomy. This is a polarity process. (most of the good processes work polarities.) Just like when running PEAT when polarized in session, locate these examples in space. This is not just looking at pictures. Looking at pictures is of limited benefit. Find these examples in space. In that way this is sort of like experiencing both poles of a polarized item in a PEAT session and also sort of like doing gunas Max Sandor style. One could even locate a Be and a Not-Be at the same time, instead of alternately—if one had sufficient control of attention. I recommend doing that for Yoga practitioners and others who have excellent concentration.

Another version of this process from our friend Ingrid von der Behrens:

Start by realizing and then stating: this is not me. When drinking coffee I stated: this is not me. When walking in the woods I stated: this is not me. When thinking about something I stated: this is not me. When having the impression being in the world I stated: It is not me. I am not in this world. When having wonderful experiences (inclusive of spiritual nature) I stated: this is not me. When having not wonderful experiences I stated: this is not me. When "winning" I stated: this is not me. When "losing" I stated: this is not me ...  
 And so on ... btw: the stating has to be done "neutral" ...  
 There was once an amusing thing: I heard my phone ringing. I stated: it is not me, it has nothing to do with me, I am not

in this world. Later I heard that the phoner had stopped phoning because he had a peculiar feeling of me "being dead" or "not being there" :-) :-)  
Some say the "me" has to die ... can sound horrifying, but in reality there is no "me", so what is going to die?

## Backtracking Identities

When talking about identities or valences, many listeners associate this topic with "multiple personalities disorder" or schizophrenic behavior in general.

However, these much ridiculized forms of identity-switching are just extreme versions of what "normal" persons of the un-cleared kind are doing many times during the course of a "normal" day without being aware of it.

What stands out in the extreme form is the switching of entire sets of identities; sets, that seem to contradict each other in a dramatic way, manifesting without apparent external motivation and in a very short time. It is this extremeness that is drawing the attention and the puzzlement of the observer.

On a smaller scale, however, a person that is being pulled over by a cop for speeding, is typically switching its identity sets nearly as fast as a "schizophrenic" person.

And, on an even smaller scale, persons use different identities all the time when they talk to their boss at work, to their spouse at home, to a stranger they meet on the street, when speaking in front of a small group of persons, or when speaking to a large group of persons.

Moreover, most personalities are not experiencing emotions in a self-determined way. They are "being carried away" by identities that are stuck on exactly that emotional level which is then being experienced by the person.

As with everything in this Universe, "identities" have been created at some time and in some place. They have been created by the Being itself and can therefore be addressed via processes executed by the very Being that created it.

Since there are chains of identities, working through such sequences of identities can be called "backtracking identities".

There was originally no intention of presenting detailed instructions or descriptions of processes as such in this book since there are already large collections of processes readily available in the public domain, notably on the Internet.

Exceptions are being made only for processes that the author cannot find anywhere else and for those processes that exist but which are not always recognized as such, as it is the case with the "Nirvana Process", for example.

In general, processes do not "run" when the person is not ready for them. Someone reading about entity handling without having awareness of entities is not likely to restimulate case by reading about processes for handling entities.

"Backtracking identities" could potentially be run by anybody—with or without experience in running processes.

For this reason, it should be pointed out that "processing" should be learned step-by-step, starting with easy examples that are not prone to stir up heavy stuff. The processor should be familiar with the most important remedies for problems that may occur. Just as an example, the processor should have already worked out his or her most effective "havingness process".

Even with experience in training as presented by the "Transformational Processing" series of F.A. Funch or by the "Self-Clearing Handbook" of "The Pilot", it is a very good idea to be sure to have access to a professional processor before engaging in any adventures with exotic processes that are presented isolated from comprehensive and premeditated "programmes" (sometimes called "bridges").

With this in mind, here is a look at the birth of an identity:

when life is going along just fine, there is usually no reason to change anything. However, if there is a dramatic change of events, the person may be prompted to change its approach to life in an equally dramatic way.

The typical case is that of a significant loss such as the death of a close friend or the failure in providing the means for livelihood, such as the loss of a job or larger amounts of money.

The most dramatic loss a Being can experience on its way through this Universe, is the death of its "own" body. Most major identity changes are prompted by this confrontation with "death", even if it is only a "near-death" experience.

"Backtracking identities" can therefore be used to plot the sequence of identity changes over the course of past lives. Such a table is called a "line plot" and it will always produce a circular pattern. In other words, the sequence of identities is repeating itself.

This repetition can be likened to a rotating wheel: every point on the wheel will eventually touch ground again—every identity will be manifested in this Universe again—unless the circle is broken.

Since the Being loses power with every turn of the circular arrangement of identities, a better picture than the wheel would be a "dwindling spiral". If the power threatens to vanish completely, the Being may break out of the wheel altogether, and will then typically enter just yet another circular arrangement in a completely different paradigm.

The act of "Escaping From This Universe" could be also formulated as "breaking out of the wheels of existences in a self-determined and conscious way".

In many cases, the pattern of identity shifts during a life-time mirrors the shifts over lifetimes—the "line plot". This is a "fractal" phenomenon in which the larger picture repeats itself in a smaller scale.

Therefore, backtracking identities (or perhaps better: identity shifts) can give important clues about the "big picture".

The process itself looks innocent enough:

feel the identity currently assumed and ask for the identity that preceded the current identity.

It is neither necessary nor advisable to examine the exact act of switching at this point (yet). After all, the switch of identity was most often prompted by a heavy traumatic incident and the new identity is generally less powerful than the previous one (unless the Being has broken out of one wheel and onto another).

The previous identity should be fully recovered ("rehabilitated") first. This is a most pleasant and joyful enterprise!

After recovery, it would be tempting to look at the "switch" of identities again that led to the less powerful identity.

However, the previous identity had been abandoned because of an overwhelm and may not be strong enough to confront the specifics of the situation even now—years or eons later.

Before examining switches, the identity prior to the previous identity should be recovered first by the same process.

But again, the switching itself is not asked for in the backtracking process itself and is better addressed as a much later step in a "mini-programme" that covers not only the switching but also the prompting situations and, very importantly, the opposing identities that are catalyzing the synthesis of the "brand-new" identity.

"Backtracking identities" can lead to incredible experiences in a very short of time. In especially, it will not only bring up "past lives" in just a few iterations but it can also break through "dwindling spirals" themselves.

Therefore, a couple of words about "past lives" and "evolution" seems in order.

If one looks at a point a wheel, there is an upward movement towards the top and a downward movement towards the ground.

If the current life is on the "upswing" part, looking back to "past lives" would yield an "improving" picture.

This is the illusion of evolution.

It does not consider the downswing (which is extremely difficult to confront) and it does not look at prior turns of the wheel.

From this viewpoint, it is impossible to perceive preceding wheels that occurred within completely different paradigms.

Therefore, even persons who are able to look back to their past lives, either with a natural ability or with the help of modern "processes", are often unable to perceive the wheels within other lifeforms.

From that perspective, life appears as an evolutionary process and lifeforms as animals, for example, are not perceived as even being possible.

Ironically, many persons who are able to perceive past lives are then making the very same mistake that persons make who don't perceive any past lives at all: just because they cannot perceive them, they declare them impossible altogether.

The problem of "past life recall" is compounded by the circumstance that time itself is an illusion and a very individual and subjective perception.

A "random" past life recall can yield a host of contradictory information for the following reasons:

- "normal" time tracks are twisted, broken, and convoluted;
- Beings are known to "steal" time tracks from other Beings;
- the recall may be accessing the time track of a body entity that the Being is improperly identifying with;
- the recall may be impinged upon by an external source ("channeling");

- the Being may jump ahead in time loops or Universe repetitions (for example, the "last" life happened in the



"future" of the current Universe but during an earlier instance); etc.

Now, where does repetitive backtracking of identities lead to in the end?

This question will most certainly have a different answer for every Being.

But there appears to be a "break-away point", first postulated by Gotamo, at which a Being recognizes the compulsive and circular sequence of identities it has been engaging in for countless eons.

At this point the Being recognizes that in all that time it had never been truly touched by any of this—its core has been, is now, and will always remain outside time and space, beyond life and death.

The Being has now the ultimate choice: to continue to observe the spectacle of the games in this Universe and to proceed to meddle with all this, or to just enjoy itself the way it really "is".

## To Agree To Agree Or To Disagree

Can there be truly a disagreement with anything that is going on?

The world presents itself to the spectator as an interference pattern of the diverse realities of all currently present spectators.

Because of the truth in Heisenberg's observation of the "Uncertainty Principle", a spectator changes the course of events just by witnessing it.

In other words, reality changes depending how people are perceiving it.

A true disagreement would break up reality. The event just wouldn't be there anymore. Just like if a movie-goer would leave the theater, the show would happen without this particular spectator, and the movie-goer would not have the coming scenes in his "past".

There are agreements, of course, and there are disagreements in life.

From a broad perspective however, these are really agreements to agreements and agreements to disagreements.

A player joins a team by sharing its arguments. The player agrees to the agreements of the group. Automatically, then, the player has to agree to disagree to any opposing party.

Beings are around since a very long time. And from the beginning, they were continuously agreeing to agree and, implicitly or explicitly, agreeing to disagree to opposing terminals.

Every time a Being agrees to agree or to disagree, it has to compromise a little bit, since there are no absolutes in this world. There is no absolute truth in this world and every part of the world contains at least a small piece of a lie.

With each such compromise the Being sacrifices a small fraction of its integrity.

Over time, the collection of past agreements constitutes a considerable load. It is "case", in the modern usage of this word. In Gotamo's words, it is "dukkha": the alienation of a person with its own integrity as a result of polarization.

"Agreements" are an instance of the class of basic items. A basic item is an item that, if completely resolved, would result in a complete liberation of a Being.

If a Being would not have any agreements whatsoever with this Universe, it would be completely free.

Another examples of a basic item is communication. If one could perfectly communicate with anything in this Universe, one would also be completely free.

The same is true for another basic item: "goals". If one would not have any goals, there would not be any attachment to this world.

Unfortunately, basic items cannot be resolved in an isolated way. Nonetheless, they have to be addressed in order to tone down the compulsiveness of playing the game of life.

This book is mostly a collection of processes which are not available elsewhere. There are now a couple of superb collections out there, most notably by The Pilot, F. Funch, G. Filbert, and L.Kin, and all of them are completely free in the public domain except for L.Kin who shares selected excerpts of his (very affordable!!) books on the 'net.

Processing of agreements works as an undercut to processing in general but is not specifically mentioned anywhere (to my knowledge) and is therefore an exception.

With a bit of experience, anybody can design the appropriate process him/herself, of course.

For starters, and to give an example how such a process would look like, consider the following:

```
{begin agreement-process}
  "Recall a time when you agreed to agree?"
  (on all such commands, always get the complete
  Who/What/When/Where of all involved parties)

  "Recall a time when you agreed to disagree?"
{end agreement-process}
```

In case of bad indicators (negative moods, upsets, etc), a harm/excuse or a failed purpose has been touched.

```
Repair with:
{begin repair}
  "Was there an agreement that you broke?"
  "What agreement did you honor?"
{end repair}
```

Basic items have to be rerun at any major step on the path to one's liberation. They are not a "been there-done that" process.

Special care should be taken to exclude currently active agreements. Addressing those without a thorough clean-up of past agreements (and there are a lot!!!), is a recipe for havoc.

Neither should it be used as a short-cut out of existing responsibilities: in this area there are no short-cuts that wouldn't backfire.

It seems superfluous to mention that agreement processes are an ogre of cults and cult-like institutions. After all, cults feed on the restimulation of past (and unfronted) agreements.

Any resolution of past agreements to agreements or disagreements directly increases the level of individual responsibility of a person.

Any process to achieve such resolutions should therefore be in the tool chest of any true liberator!

### Do-Be/Have and the Formation of Identities

There is one triad in particular which is particularly bothersome when processing goals: DO BE/HAVE.

It also rears up and bites during other processing.

The DO is what actions you take.

The BE is where you place yourself.

The HAVE is the attempted goal as an ending of the action (dead goal).

The odd thing about be-do-have is that the "do" is an active goal (action), but the "have" is a "dead" goal, a dead action which no longer seeks to act, but instead to possess the prior action from before it went dead. The "do" in this triangle is a substitute doingness, a replacement for the failed goal which has died and gone to hell as a "have".

Without the attempt to have, there is no awareness of identity, no self consciousness, apparently no Self. Without "have" there is no "be".

The combination of "do" and "have" react backward (from a normal point of view) and PRODUCES the "be".

An identity is the product of an attempted "have". This means that a "be" (an identity) is just as dead as a "have", and in fact effectively deader because it cannot be inspected!

Without "have" there is no "be" and one exists as a pure doingness...

I recommend taking every goal to "DO".

CONNECTING THE PIECES

### The Interweavings of Beginnings, Changings, and Endings

A basic process to further understanding of a Being's interaction with this Universe is the awareness of how things begin, change, and ultimately end.

This process is probably predating Gotamo's teaching by thousand of years and thus perhaps the first consciously performed "process" on the human mind in the currently "known" history of man.

It can be applied to all observable processes in nature and technology. It is "natural" to apply it to the most basic process in life itself, the process of "breathing", and a lot of people stop right there and don't go any further, thus having become a victim of one or more prep traps.

As an exercise it seems trivial enough: the observer calms the rational and emotional minds for a moment, selects a subject, let's say "eating an apple", and goes through a basic recall process to look at how the observer started to eat an apple, how the apple became "smaller" over time until only the core was left, and finally how the observer ended eating the apple.

Now, for every beginning there should be a change and an end. This is immediately clear to everybody, right?

Brace yourself! The abstraction of "begin, change, end" (or "Start, Change, Stop") as it was called by Hubbard, appears only trivial because of the labeling of its (likewise abstracted) components!

It is (at least in modern times) an excellent example of indoctrination. The student is given "data" to study.

These "data" are extremely "high" abstractions. The "cycle of action" is a top level abstraction since there is only a single enumeration in its class (every process can be "reduced" to a cycle of action).

The student then stops thinking because s/he now "knows" it all!

There are a couple of "dead give-aways":

- The confusion of the label "beginning" (Pali: bhaava) with the label "existence" in major parts of the "Buddhist" community despite lengthy and repeated efforts of Gotamo to make it clear that there is no static "existence" in nature at all, but "only" beginning (or "becoming"), changing, and dissolution, and that all three parts are different from each other.

- The compulsive urge to "complete cycle of actions" based on the view that, since every beginning must have an ending, the only thing that would be wrong with a person would be that it didn't "finish" what it started. Please notice that this idea is "enforcement".

An interesting hypothesis to explain these phenomena of gross over-simplifications and misattributions is what could be called the "session effect": the assumptions that resolving "case" would be limited to either a meditation or an auditing or processing "session". In a "session", however, "life" is seen exclusively through the filter of the person, literally in an "ivory tower", and without any correlation to the "real" life "out there". The "session" filter, however, are made up by "abstractions" which are exactly what may be wrong with the person in the first place.

This book does not provide any kind of instructions except as examples of how process templates could look like.

Besides the circumstance that there is a wealth of "how-to" guides out there already, the rationale in this book is that any kind of "how-to" guidance is, in one form or another, an open or disguised indoctrination that bypasses the understanding of the "student".

If the understanding is by-passed, however, the student is liable to perform a process based on abstractions that were formed at the time of the indoctrination process.

In other words, instead of looking at his own "case" or at phenomena in nature, the student looks at the structure of words and its internal representation in his or her mind.

This bypass may be practical in many situations, for example to "jump-start" a person's cognition process. In the long run, however, "understanding" is what really counts.

A classic example:

Some "schools of Buddhism" improperly claim that the "only" exercise that Gotamo would have explicitly taught would be the "breathing exercise".

They blissfully ignore a collection of other fascinating exercises. They also don't realize that the early reports of Gotamo's teachings, as summarized in the so-called Pali Canon, are more or less randomly compiled excerpts from his speeches.



Drawing conclusions from coincidental circumstances like "how many times a certain word occurs" appears, in this light, as outright foolish.

Even worse, these schools alter the process of "observation of the various kinds of breathing" (including the "cycle of action" involved) to "intentional changing the rhythm of the process".

In other words, instead of having a person "recognize that a long breath was taken", the person now sits down and takes long breaths for a couple of hours every day for some years, counting the seconds during every stage.

But the latter is clearly a form of putting a yoke (Pali: Yoga) onto the body, a practice that has been explicitly rejected by Gotamo as not leading directly to awakening.

Here, the form of a process overrides the intent of the process and the result is further interiorization and a freezing of the person's focus.

In short, it is a contraction instead of an "expansion"—it is making awareness smaller instead of larger.

If, on the other hand, the process of observing "begin, change, and end" in one's environment is actually being practiced for some time, several concepts will emerge:

- the discovery of the fractal structure of nature itself: the structure of the whole is mirrored in the structures of the parts. For example, any "beginning part" of a process consists itself of a "complete" cycle of action—it has a start, change, and end in itself.
- the discovery of superposition or layering of cycles of actions: no cycle of action exists by itself alone, except in an abstracting mind of the observer—every cycle is embedded in other cycles and is embedding other cycles.
- the existence of psychological phenomena around cycles of actions, to name a view:

the pre-cycle void (distinctly experienced by performers like artists and athletes)

the post-cycle void, ranging from "post-coitus triste" to the "emptiness feeling" after an exam.

the post-post-void, the outcome or long-term effect of a cycle (process kick back); this is the area where second-guessing and nagging doubts arise.

The void phases are not being addressed explicitly in "modern" processing. However, it is in exactly during those phases where high-level "postulates" are made and not during the action parts itself during which the person typically is too busy to decide anything anyway (except during subcycle voids).

The action phases can be effected too, of course, but these are then "implants", intentionally or not, and are not originated by the actor.

The post-post cycle void can easily be interpreted as "unfinished" actions. However, can there be truly "unfinished" actions at all??

Is not every action cycle just that—an action cycle consisting of action cycles embedded in action cycles?

The forceful isolation of single action cycles can make sense in many cases: it is how mechanical machines appear to work, it is a Newtonian abstraction.

The metastructure of the abstraction of isolated action cycles resembles closely another Newtonian abstraction: the attribution of a single cause to an effect.

Both abstractions work only for mechanical machines and then only when neglecting the material properties.

Limiting one's view to not differentiate at all perpetuates dullness, restricting one's view to abstractions of isolated components makes a person to a machine, to a robot that can be predicted and controlled.

What does that all have to do with awakening?

While a person looks at the components of processes in nature and its own mind, the Being recognizes that it remains unchanged while all this is going on.

This way it realizes its own improper identifications with the world around it.

If the person stops at a cognition at the verbal level, it cheats itself out of the real process and has fallen prey to a prep trap or an indoctrination.

If the process is continued, the Being ultimately realizes that it is not even identical with the apparatus it uses to perceive any of the processes, such as ears, and eyes, mind and emotions.

The "observation of action cycle components" is a theoretical "single-process-solution" if such a thing would exist. In practice one may need set-up processes to get to the point where one can do the process.

The process may seem finished when a layer of case has been processed. Because of the fractal and layered structure of case, the process will have to be done again once another layer has been set free, which is typically done by other processes.

The word "nirvana" means "no burning"—the compulsive processes that a Being continually engages in because it confuses itself with the processes in the world become "extinguished" like a fire stops burning once the conditions for its existence have been removed.

In other words, when the identifications of a person with this Universe are resolved on all levels, the Being is free again.

"Manifestation in Dependence on Conditions"  
vs  
"Cause and Effect"

Most circles in the "Modern" Science community are subscribing to a mechanical world view despite saying otherwise. Even though in the past 100 years researchers in physics have shown that Newton's mechanical world view is a crude abstraction of actual processes which will work only under very concise and limited conditions, most people, scientists included, are using the mechanical "cause and effect" paradigm in nearly all situation they encounter and are relegating the propositions of Planck, Einstein, Hilbert, and Heisenberg, for example, to the more esoteric questions and to Science Fiction stories.

This mechanical world view becomes most apparent in medical and political "sciences": a non-optimum condition is being associated with a single, discrete cause.

In some case, of course, there is a hidden agenda which can be recognized when the presumably single, discrete cause will be stated as a generality that suggests a pseudo-solutions, such as "too many children are being killed because there are too many guns in the streets", or, "this ailment is caused by a deficiency of hemo-x-beta-y-globulin (which fortunately is now available as a non-prescription drug nationwide)".

But the prevalence of mechanical viewpoints in the scientific community is apparent in many more aspects. It is not just a "scientific" issue. It is deeply rooted in the minds of the researchers themselves.

Overcoming this mechanical world view is of such a paramount importance for every human being that Gotamo dedicated a considerable part of his teachings to this phenomenon.

He called it "manifestation in dependence on conditions" and posited that its understanding is the prerequisite to understanding the basic natures of law at large. It is the basic theme of the second one of his four "noble" truths: the arising of "dukkha".

One example out of many that he used as an illustration for this principle has become a synonym for Eastern Religions at large in the Western hemisphere: nibbaana (Sanskrit: nirvaana). Few concepts are so profoundly misunderstood or misinterpreted. Interestingly, the majority of "Buddhists" have ceased to even talk about it. Most of them are relegating it to a distant future or see it as an unobtainable property, reserved to a select few of "saints", and beyond the grasp of an ordinary human. All this, of

course, in gross violation of Gotamo's call: "Here and now!" for "everyone who cares to look".

His example is that of a burning fire, how it arises, how it ceases to burn (nirvaana means literally "extinguishment" of a fire), and what can be done to bring the latter about—the "path", "bridge", or "technology" to achieve this.

Obviously, this is an illustration for his four "noble truths".

A "cause and effect" viewpoint would attribute a fire to an arbitrary single element that precedes its occurrence, typically a "spark" or a person "causing" it.

This is an improper simplification and is usually not helpful in understanding the much more complex process that is happening when a fire manifests itself. A more comprehensive view is that a fire requires the presence of oxygen, a material that can react with it, and then a way of starting the fire.

For the common American BBQ-party-goer, this is not a problem, of course. After all, there is "Instant-Lite" coal and someone at the party certainly has a lighter handy.

However, using a lighter is using fire to light a fire and a kind of a transmigration process. Starting a fire from scratch is usually a well-kept secret art of the lonesome cowboy.

In any case, the example serves as a demonstration that a fire can only arise under certain conditions that need to be present in a certain combination.

It is the structure of the arrangement of the elements (which ultimately are also structures themselves) that makes the process possible.

To single out only one of those conditions as the "cause" of the fire is an improper identification and a short rainfall onto the barbie can spoil the party, seemingly proving the "cause" to be "wrong".

The goal of Gotamo and modern philosophers is to how to extinguish an existing fire. At first glance, there seems to be significant difference in the final evaluation. While Gotamo assumes that someone who woke up completely will not return ever to this Universe, modern thinkers are suggesting a continuing "game" in some cases.

This difference partially resolves if the primary goal is envisioned as "total choice" for a Being. Then it is up to the Being what it is "doing next".

For the "path" to there, Gotamo proposed a "Matrix Approach" consisting of eight elements while contemporary approaches are positing a linear strategy ("bridge"). The paradigms are more diverse than it may appear at first.

The "bridge" approach postulates a ladder-like structure that enables a person to climb up one step (or "grade") at a time and in many cases asserts that it is impossible to fall back from there.

The matrix approach can be compared to climbing the highest point of a mountain range which may make it necessary to cross some valleys, seemingly going "down" again temporarily if necessary. Instead of "grades", landmarks are used to verify the correctness of the approach.

Both approaches use a set of techniques to advance towards higher heights. The investigation of these techniques, whether embedded in a linear or in a matrix structure, is the implicit goal of this book.

#### Warning:

In the process of presenting this investigation, it may appear every once a while that a single cause would be posited instead of a structured condition. This occurrence can happen easily because the chapters of this book have been kept as short as possible. Cutting explanations to a simple, basic wording has unpleasant side effects like this one. The reader should, of course, correct any such in appearance of single, isolated causes for him/herself.

"There is, monks, an unborn – unbecome – unmade – unfabricated. If there were not that unborn – unbecome – unmade – unfabricated, there would not be the case that emancipation from the born – become – made – fabricated would be discerned. But precisely because there is an unborn – unbecome – unmade – unfabricated, emancipation from the born – become – made – fabricated is thus discerned."

—Gotamo

### Perception as Detection of Differentials

Fifty-three years ago, as of the time of this writings, airplanes of the United States Armed Forces dropped the first atomic-bombs on two cities of an already defeated Japan, deliberately ignoring its offers to negotiate terms of surrender.

While most of North-America celebrates this single biggest act of destruction as a triumph of the Good over the Bad with the help of superior technology, it will still go into the books of history as the single most atrocious act ever in the history of mankind. The memory and karma of this great country of the United States of America will be tainted accordingly in futures to come.

According to the public view, this "achievement" was based or made possible to a great extent by Einstein's "General Theory of Relativity", which, looking back, was probably the biggest hype in the field of Science of the passing 20th Century.

While it is still not clear whether Albert usurped the ideas of his wife Mileva, who, in turn, had attended a conference in Amsterdam at which the famous postulate ( $E=mc^2$ ) had been presented by other scientists, the very concept of the relativity of motion can be seen as a milestone in modern Science.

Ironically, this concept of relativity of motion is a special case of a broader concept that has been known in Japan for many centuries already even though it has never been formulated in mathematical terms as such. Known, too, in ancient India and China, this concept was never thought of assisting in the mass destruction of innocent and defenseless citizens but, in the contrary, it was considered an insight that assists in the self-realization of sentient Beings.

In a nutshell:

No phenomenon or manifestation in this Universe can be perceived "as such". Only differences between manifestations can trigger the recognition of an "existence".

In other words, not only is "everything" in this Universe related to "everything", "nothing" could ever be perceived if it wouldn't be different from something else within the focus of an observer.

This differential is the basic which creates an apparent reality. Take a moment to read in the glossary the definition of the word "dukkha". This "division into two" is the exact same action which allows perception; all

differentials are derived from "dukkha". In the Matrice, the poles of this most basic division are known as yin and yang in the far east, and as oyeku and ogbe in the Yoruba language of Ifa.

One of the polar dynamics is this: that any polarity (two) creates within the physical universe a triad (three). A triad is simply a polarity with a span of gradation between its poles, so that the poles gradually shade into one another. This action gives us all other polarities; and a wealth of various differentials from which to image the world.

This underlying law of differentials finds its reflections in all sciences, most notably Shannon's Theorems on Information which measures the content of information in a signal.

For the purposes of this book, however, it is necessary to gain an immediate (meaning: un-mediated) and intuitive insight into this relativity of perception in general.

In terms of body functions it seems very clear: perceptions are bound to signals coming from the environment. If there are no signals, there can be no excitations of receptor cells, for example in the retina of the eye, and there would be no perception of anything going on whatsoever.

But a "signal" itself is a difference in the states or intensities of physical manifestations. The electronics as used in today's computers are based on the paradigm of "plus" and "minus" of electrical currents or potentials.

An empty battery produces neither power nor signal.

Again, it is the difference in potentials, in other words: a differential, that makes things happening.

"Semper Flux", "everything is flowing"—but it is flowing because there is a difference of potentials, whether the observable result is the water in a river heading towards the ocean or some junk-mail winding up in one's e-mailbox.

In the grand sum of everything, there is, of course, a zero-sum balance: everything in the Universe is adding up to Zero and Zero is another name for Infinity.

From an individual perspective, however, there are local differentials, depending on the focus of the observer.

Therefore, even though there is a cosmic balance, there are still individual imbalances.



Creating a balance from an individual perspective can be seen as another viewpoint on the liberation of a Being.

"Processing" can be seen as a method to undo or to level out existing imbalances that are present in a personality.

In this sense, Japan's and China's martial arts approaches such as Kendo or Kung Fu, to name just two out of many, can be seen as striving for a balance of a person starting out with body movements instead of mental-only processes.

In the same direction are pointing some modern technologies such as the Alexander Technique and the Feldenkrais Method which are attempting to optimize the balance of the posture and basic movements of the human body itself.

In a sense there is no "creation" of balances but only an "uncreation" of existing imbalances. "Case" has been created by a Being in the first place. Originally just to have some interesting experiences. Down the road, the Being became victim of the imbalances that it used to bring about creations.

A balanced environment results in an absence of signals.

To some, absence of signals means "heavenly peace", to others "no game-no fun".

In either case, there shouldn't be cause for complaints.

A Being has the option to bring about a balance of its emanations—an action which eliminates any unwanted signals in the process.

Someone who likes games should consider that excitement is relative to suffering. Neither one can exist without the other and the potential intensity of pleasure correlates directly to the potential intensity of pain.

Increasing the stakes in the game means exposure to the risks of painful experiences. If this wouldn't be part of the game, the game itself would be of no interest in the first place.

Decreasing the stakes in the game to the point of cashing in one's chips is the way out of this Universe.

Whichever route a person is taking through this maze is ultimately depending on the Being that created the personality as a means of experiencing something.

If one is heading for the exit, one can point out the direction one is going. Attempting to impose a "salvation" onto others, is violating the non-interference rule of love

and free will. This not only doesn't bring about any results other than an opposing reaction, it would also put the brakes on one's own course as well.

In any case, it is of vital importance to be aware of one's options.

DEEPENING THE INSIGHT

### The Four Vectors of So-Called "Creation"

A variety of different polarities related to what most people consider to be "create" have come to light through processing and meditation. Because some of them are so different from each other, it puzzled me and came close to confusing me. But of course the way to avoid confusion is to release all stable data and firmly held perspectives and pervade the entire area. Then look around.

Among the reported polarities related to creation are:

create/uncreate  
create/destroy  
truth/lies  
truth/create

Probably the most common one reported is "create/destroy".

But what does "create/destroy" mean? What do any of them mean? Words are not what they represent. Definitions of these can be slippery, because different people mean different actual polarities when they say these words. "Destroy" for example gives me the impression of being an attempted denial of uncreate, viewing uncreate as a negative pole. When one is resisting uncreation, it can seem like something negative: destruction.

Instead of idiotically reasoning about these further, I decided to know them. I began to directly experience the processes of creation itself without any preconceived ideas or views.

This is what I spotted:

So-called "Creation" and its assigned opposite are actually attempts to describe two different polarities. This is because creating consists of two different activities.

One of these is the polarity ogbe/oyeku.  
The other is the polarity oshe/ofun.

Ogbe/oyeku involve bringing some original, independent creation either into or out of existence as a differential. It could be described as:

to manifest/to unmanifest  
existence/non-existence  
be/not be  
(and more fuzzily...)  
create/uncreate  
create/destroy (Hmm...)

Ogbe/oyeku has been described as "as-isness". To "as-is" makes something appear, but because it is a pure creation not attached to any other reality, or otherwise altered, it vanishes in the same moment in which it is created.

Oshe/ofun involve taking the original, independent creations made in the ogbe/oyeku, and sticking them to each other,

combining them and saying that the result is one thing instead of two (or more) things. This achieves a persistence. This activity can be described as a polarity thusly:

sticking together/unsticking

attaching/detaching

creating/truth

create/destroy (... Aha! Again? Not the same

polarity, the wording of this dichotomy is slippery.)

The latter two are what people sometimes call this activity; the former two are more accurately describing what people actually DO! Applied only to mental activity, sticking two things together becomes the activity of attaching meaning to something. Therefore one also gets:

meaning (significance)/meaningless (no

significance attached) which leads to:

aesthetics/ethics, i.e. assignment of values (an

attachment of significances)

The sticking together has been called "alter-isness", but unfortunately the people who originated these terms also called the unsticking "as-isness". That makes three different things being calling as-isness, but they did not have access to the wisdom of Ifa and failed to pry these activities apart into their proper spheres. The unsticking can also be described as "differentiation". Sticking together and unsticking was indicated fairly plainly in the Pali texts of Buddhism. Makes one wonder how much Gotamo knew directly...

In the physical universe oshe/ofun directly relates to a person's normal perception of time. There is no "time" as we usually think of it. The past does not exist. There is only the present and our creation of a future. With every pulse of the vibration of matter and energy, all matter and energy vanish and are created anew. And I do mean NEW! The new matter and energy are not the old matter and energy, despite the fact that we create slightly altered resemblances of the previous matter and energy.

The huge lie of time is this: we attach the new creations to the old vanished creations, saying they are one continuous creation, enforcing what is not there. One of the brightest things Hubbard ever said is that time states the untruth of consecutive creation. Uncreation of 'dwelling on the past' consists of simply detaching these creations from one another. Yesterday does not exist. Knowing that, using memory becomes seen as recreating images of what is not there. Now we know exactly how the timebreaking technique works. By comparing the two it is simply detaching what IS (the present) from a hallucinatory convenient (and often inconvenient) illusion called the past.

Most processing consists of unattaching things from one another (ofun), with occasional oshe actions of reattaching (such as assigning correct ownership), and also the action of taking something completely out of existence (oyeku). This latter is much rarer in processing than one might believe. Taking something out of existence sends a person's consciousness right out of the universe for a while. But of course it comes back because it has so many untouched polarized existences, the other items of the matrix.

There is a danger to taking something out of existence, and that is when one takes only half of something out, one pole, and leaves the other pole intact. This is the real phenomenon occurring when running a process which is working a dichotomy, and leaving it unfinished. If the processor quits after one half of the dichotomy has been taken to extremely good indicators and much release, without taking its opposite out, then the person feels very very good for a while... and some time later crashes and burns because the opposite pole is still there. This is especially important with what is called Primal process #4 (Sources). If one quits too soon, one gets the end phenomenon and huge release from "Tell me a source", then the negative pole is still there and in full restimulation! This is a sure-fire recipe for ascension/crash, because "no source" is the other half of the truth, is still fully in existence, and because it is no longer balanced by "source", will COME FULLY INTO MANIFESTATION! (ogbe) The person will become a no source and crash and burn spiritually! The missing data in previous processing is the polarity tech being researched in the late 90s and 00s. The basic rules are these:

One can detach bits of case from each other (ofun) safely without having to work both sides of any polarities involved. (It's best to do so, but not necessary.) This is not true however with taking case out of the universe completely (oyeku). When totally uncreating an item of case, both sides of any polarity involved must be taken out of existence, or the untouched pole will not merely persist, but actually increase its manifestation. One pole only went to oyeku, which placed the other pole at ogbe. If it's the positive pole at ogbe the person will exhibit positive gain as a persistence, which is an untruth that will lead to obsessive and excessive positive behavior, manic behavior. If it's the negative pole at ogbe, look out! One is in for a tough time of tragedy and unhappiness.

The preceding four vectors are not the only prime goals (olodus) which get assigned to "creation". there are two more. They are obara and okanran. These two only appear to be "create" when viewed from BELOW the olodus (from within the universe). The four vectors are senior to the universe, but these two are junior. Nevertheless this book would be incomplete if I did not mention them.

Reality is created. And from a viewpoint only viewing from inside a universe this seems to require a Creator or creators. From this perspective:

One only perceives reality because one is putting it there to perceive. This requires two parts: a Self, and the Perceived non-Self which validates self.

It is the polarity obara/okanran.

Pure knowing is awareness without self, and is BEING what is known.

The first is obara, and the second is okanran. Both appear to be "create".

From the view of obara:  
The first is perfect BE.  
The second is perfect HAVE.

From the view of okanran:  
The first is perfect HAVE.  
The second is perfect BE.

Can you, the Reader, taste the activity of duality in this? Can you smell the gunas quality inherent in these peculiar seeming reversals? But why does it run BOTH directions? The next three chapters attempt to explain-if not the "why"-at least the "what"!

The "what" is the Level of Four template.

### Level of Four Structure

Level of four is arranged as a single thing split in half and them converted into a four item structure by making both ends to be "goal", thus splitting a single pair into TWO pairs. This is described in great detail about the eight obaodus in "The Six way Polarization of the Olodus". The 4 pole structure of an obaodu is shaped by the Level of Four template. The level of four is also known as yin-yang. This is the origin of desire or thirst, a split between wanted or unwanted, and also quite a few other dichotomies—all of which are fractals of the level of four. The big "secret" which has been missed for millennia is that fact of both ends of a split being "goal". That's what makes the "thirst" so strong and persistent.

The basic split of the Level of Four is between two things which cannot be described accurately in words. For the purpose of this chapter I would like to call them "yes" and "no". They are the ultimate origin of the olodus ogbe and oyeku, which are also fractals of this split.

When yes is the goal, then the split appears to be the polarity:

positive/negative with a goal of positive.

(The Samkhya philosophy calls this "purusha".) We are calling it "spirit".

When no is the goal, then the split appears to be the polarity:

particle/wave with a goal of particle.

(The Samkhya philosophy calls this "prakriti".) We are calling it "soul".

Out of spirit arises individual spirits, including "God".  
Out of soul arises matter and the darkness of the morphogenetic field.

These two are a polarity and an equal split in two of the Tao.

The four items of this level are:

positive wave

negative wave

positive particle

negative particle

Each resists all of the others.

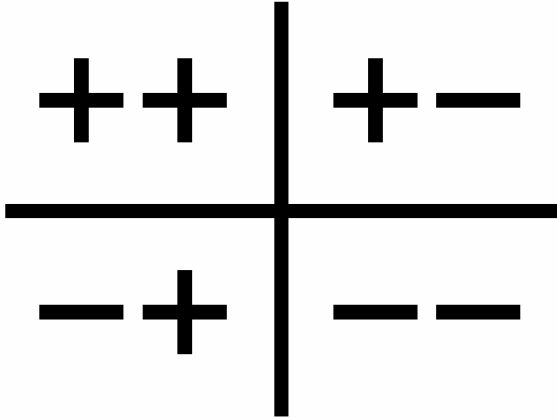
There is one dreadful problem with particle/wave—those are expressed as fractals. I cannot yet find words to describe the realities. Positive/negative are not quite right either, but are closer to accuracy. A Hermetic might say male/female instead of positive/negative, but it's the same thing.



They could also be described as:

yes yes  
no yes  
yes no  
no no

Abstractly they form this symbolic structure (from Rita Zousel):



Fractals of these are the elements used in astrology and magic:

fire  
water  
air  
earth

But the elements are a limited, specialized view, though a very valid one.

Any of the goals of the 16 olodus can be classed by means of the above, because these are also the four positions in the binary code of the olodus. For instance:

Ogbe has all four turned ON (manifesting):

1  
1  
1  
1

And oyeku has all four turned OFF (unmanifesting):

0  
0  
0  
0

Oshe is positively manifesting both particles and waves,  
while refusing to unmanifest them:

1  
0  
1  
0

This strengthens reality, thickens it.

Ofun does the opposite, which takes things to pieces:

0  
1  
0  
1

The other 12 olodus can be analyzed in the same manner.

If this seems to contradict the information in "Further Investigation into the Structure of the Structure" then you are enforcing the logic of ofun and do not see the multiple and apparently illogical fractalization which reality exhibits.

Contrary to popular belief as promoted by modern science, reality is extremely non-linear and illogical. If I express this data in a reasonably orderly fashion please understand that I do so for your comfort, as an act of kindness.

Further Investigation into the  
Structure of the Structure

"The sole meaning of the cross is this,  
that life is never other than at right angles to itself."  
—Geoffrey Filbert

Reality is mathematical. There is a program which takes One and expands it in this sequence: 1, 4, 16, 256. It takes any single goal and divides it in half in two directions, producing 4 things. I call that program the Level of Four Template. The Level of Four Template is the structure of the structure, which acts as a template for shaping all reality lower than itself, including the odus.

There seems to be a crossways set of the Level of Four impinging twice to create each olodu, giving a structure like that found in the Court cards of the tarot. The Court cards are arranged thus using the four elements: fiery part of fire, watery part of fire, air of fire, earth of fire, fire of water, water of water, air of water, etc.—you get the idea.

It seems the western magicians have the olodus in a distorted form inside the Tarot deck.

The parts of the Level of Four correspond to the four elements:

Fire

Water

Air

Earth

Please keep in mind that the elements are not the Level of Four either, but rather merely another level of reality which the Level of Four has structured.

For all intents and purposes the Level of Four acts like a simple computer program which is a base of the operating system of reality itself. The application programs are the olodus. All 16 are running simultaneously in parallel.

For me the key to unraveling all this came from that mathematically oriented depiction of the Level of Four which Rita Zousel drew for me one night. Instead of using the elements it is better to use the simple paired pluses and/or minuses to represent the Level of Four, Rita Zousel style:

```
++ plus modified by plus
+- plus modified by minus
-+ minus modified by minus
-- minus modified by minus
```

Crossways, that is to say multiply this times itself ( $4 \times 4 = 16$ ) and one gets the olodus:

Ogbe = +++, which is ++ modified by ++, equivalent to fire of fire

Oyeku = ---, which is -- modified by --, equivalent to earth of earth

Oshe = +-+, which is +- modified by +-, equivalent to water of water

Ofun = -+-, which is -- modified by --, equivalent to air of air

Iwori = -+-, which is +- modified by +-, equivalent to the watery part of air

Odi = +---, which is +- modified by --, equivalent to the airy part of water

Irosun = +---, which is ++ modified by --, equivalent to the earthy part of fire

Owonrin = --+, which is -- modified by ++, equivalent to the fiery part of earth

Obara = +---, which is +- modified by --, equivalent to earth of water

Okanran = ---+, which is -- modified by --, equivalent to the airy part of earth

Osa = +---, which is -- modified by ++, equivalent to the fiery part of air

Ogunda = +++-, which is ++ modified by +-, equivalent to the watery part of fire

Otura = +-+, which is +- modified by ++, equivalent to the fiery part of water

Irete = +-+, which is ++ modified by --, equivalent to the airy part of fire

Ika = -+-, which is -- modified by --, equivalent to the earthy part of air

Oturupon = ---+, which is -- modified by +-, equivalent to the watery part of earth

The Level of Four Template is an ubiquitous program, spawning subprograms, and subs of subs, ad infinitum. For example here is another aspect:

1. The four vectors of so-called creation gives a group of four olodus:

ogbe-oyeku

oshe-ofun

which are involved with the process of manifestation in the universe.

2. Another four act to set a field of play which is the universe itself:

iwori-odi

irosun-owonrin

3. Another four act to set parameters for individual spirits and their minds:

obara-okanran

osa-ogunda

4. Another four act to set parameters for physical lifeforms and their feelings:

otura-irete

ika-oturupon

The sequence in which I listed the 16 olodus above in 4 numbered groups shouldn't be given too much significance, other than its starting and ending points. Laid out in this way it appears to be the span between two poles of heaven and earth. Ogbe is the highest and purest good and whiteness. From there a descent occurs through the olodus, with ika the realm of life and the world, and oturupon focusing spirit against matter in such a way that an underworld is created (negative pole of oturupon).

Ogbe-oyeku is an easy ascension. Even christians do it all the time (ogbe = God is everything). On the other end, ika-oturupon is a difficult ascension, and possibly the crucial one in terms of stability. In order to be stable, ascension must span the entirety of reality, from top to bottom, from heaven to hell. The truly powerful spiritual leaders in history seem to have been people who faced personal annihilation (ika-oturupon, often via Iku [Death] or Eshu [seen as the Devil]). These people have gone into deserts for months, starved themselves on one grain of food a day, put their bodies through terrible stresses, dangled on the brink of death in many ways—always just prior to receiving some great revelation of truth. Please notice that they had prior ascensions in many cases which didn't become fully realized until after they faced death.

These four numbered sets show one of the many aspects of reality as established by the Level of Four. I covered #1 in detail in "The Four Vectors of So-Called 'Creation'". Oshe provides reality with the forward march of time. Ofun is a negative vector of time, going backward.

The four olodus of #2 act to open out space into infinity, bunch it up into solidities, give it motion and shape.

The four olodus of #3 act to establish consciousness, specific locations in space for consciousness, and the interplay among these.

The four olodus of #4 act to bring all of the other manifestations into play with and as physical matter. A spirit with no contact with matter has no need or use for ika, oturupon, otura or irete. Without matter these four are irrelevant.

These numbered 1,2,3,4 are not the Level of Four, but rather a fractal application of it. The above four groups of olodus are structure, but they are not the structure of the structure. Notice that otura (emotions and feelings) is normally associated with the element of Water, even though it is here in group #4. But also notice that it is the fiery part of water! There are multiple layers of the impingement of the Level of Four on reality. It is an all-pervasive pattern laid over everything. It operates in a fractal manner, repeating itself everywhere.

## Six Way Polarization of the Olodus

I have seem to have discovered why it is that all magicians keep a layer of gods between themselves and the primal forces known in Ifa as the olodus. The reason a babalawo does so is that direct contact with the olodu energies can be suicidal, particularly direct contact with ika and oturupon. The potential energy and force in each olodu is for all intents and purposes infinite. And to work with one directly means allowing that force to download into oneself. Madness and illness are one result of getting too close. It is much safer to use an orisha as a go-between, and let the orisha deal with the raw power of the primal forces.

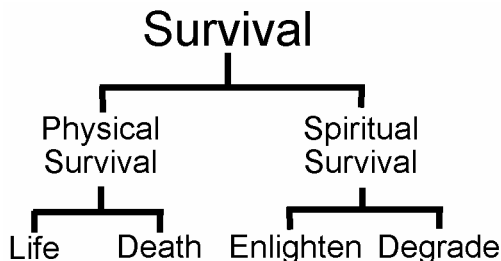
But why are the olodus so dangerous? It turns out that they are dangerous because they are polarized, each is in conflict with itself within a person. A while back Max sent out an email with the olodus arranged in pairs, and showing the span of each. I immediately spotted that each olodu could polarize, making 32 extremes out of the 16. An example of this is that ika polarizes into life and death. I've seen Ifa text where ika is described as only the positive pole. Here's the full span of ika:

Life(birth) <--(process of living)--• Death

But a little later I noticed that his arrangement of the olodus in pairs indicated that each of the 16 olodus were merely one pole, and that the pairs unified upward into eight "oba" odus. Here's one of those, ika/oturupon:

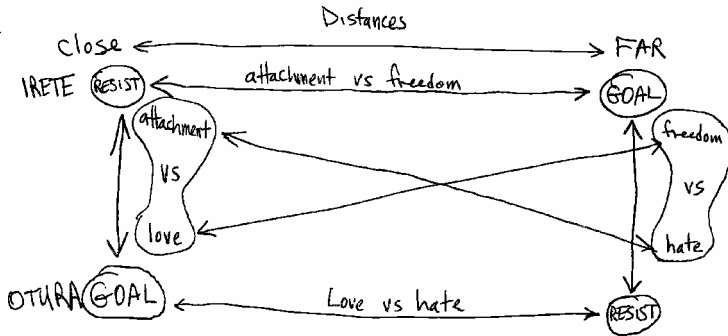
Physical life <--(living)--• Spiritual life  
(ika) (oturupon)

These are part of a binary tree wherein each quality splits into two beneath it, and each of those in turn splits in two. It can be depicted in this manner:



This produced two pairs under the primal urge to survive.

I found that the two pairs opposed each other, building up resistance between all four items. Oddly enough I first noticed it in a different obaodu than the one which had given me trouble. I found that DISTANCE! (otura/irete) was a six way polarized structure. (scan of the original sketch done on a restaurant napkin at Mi Casita Restaurant in Sunland, California)



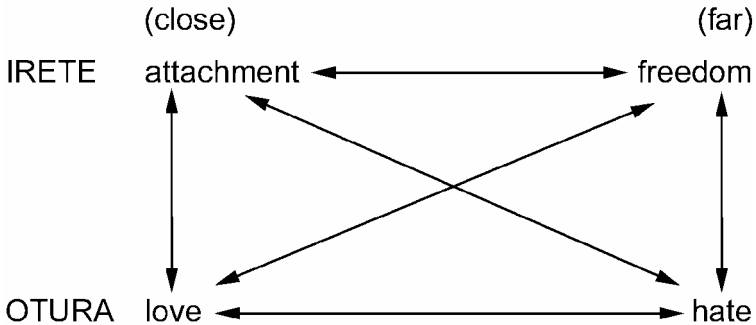
The other seven oba-odus follow the same pattern—each of the eight contains within it a SIX WAY POLARIZATION. Some of these are not perfect oppositions, but they do resist one another and build up charge between six pairs.

The otura/irete structure is this:



## DISTANCE!

(obaodu otura-irete)



Irete's goal is freedom. Otura's goal is love. Otura and irete are really the same thing, but with their desired goals on opposite ends. If the goal is to be close, then the olodu is otura. If the goal is to be far away, the olodu is irete. This sets up such a powerful fundamental internal conflict—made worse by the fact that one is unaware of it—that all corners involved in both olodus are usually fighting each other inside the mind of an individual, and creating unhappy circumstances for that individual in the physical world. All four corners resist one another. Not only does each olodu resist itself, but the two olodus resist each other through their extremes, which is what causes the vertical and crossways polarizations. What an amazing booby trap!

Six way polarization of obaodu otura'rete:

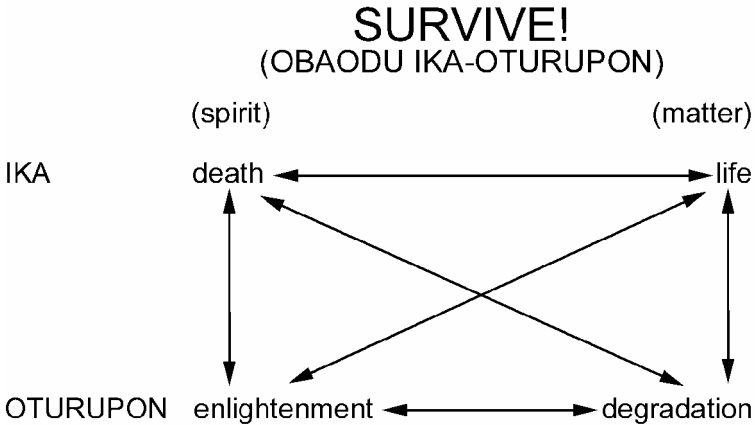
- attachment/freedom
- attachment/love
- freedom/hate
- love/freedom
- hate/attachment
- love/hate

Ascensions:

- Irete = total freedom
- Otura = infinite love

The otura ascension is a commonly reported religious experience, often expressed in the West as "God is love." The irete ascension is one of several commonly reported in Buddhism. In the Pali language texts of Buddhism it is reported that Buddha spoke often of both love and non-attachment (freedom). Please note that to overcome the conflict within the mind caused by this structure, it is best to work both ends of any obaodu.

Ika/oturupon forms this structure:



Yes... to attempt spiritual liberation (goal of oturupon) is to invoke resistance to doing so because it means death to the body! But living an animal life (goal of ika) equals an unwanted spiritual degradation!

Polarizations of obaodu ika'turupon:

life/death  
 enlightenment/degradation (both  
 spiritual)  
 death/enlightenment  
 life/degradation  
 death/degradation  
 life/enlightenment

Ascensions:

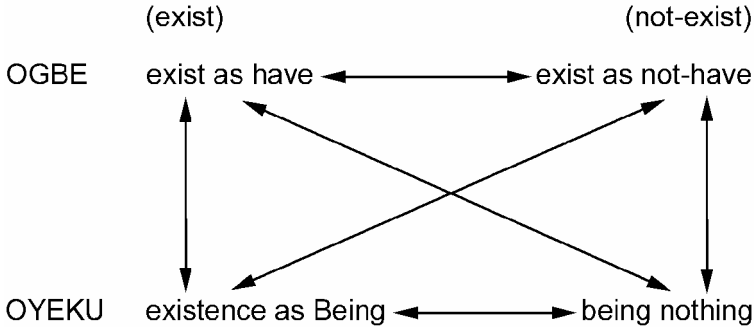
Ika = vision of eternal life

Oturupon = total liberation from physical existence by enlightenment

Ogbe/oyeku forms this pattern:

# MANIFESTATION!

(obaodu ogbe-oyeku)



Ogbe's goal is existence. Oyeku's goal is nothingness. Be as a having (have) is the positive pole of ogbe. Static (nothingness) is the positive pole of oyeku. The resistance between ogbe's "have" and oyeku's "be" is the difference between having (be) and have to become (existence). The crisscross between having and being nothing is one of the major stumbling blocks of enlightenment. The crisscross in the other direction is a major spiritual horror: to be and not have anything. Note that ogbe's "have" includes having a self, which is as much a creation as everything else. Oyeku's static is also Buddha's "anatta" because self is merely a manifestation.

Polarizations of obaodu ogbe'yeku:

have/not-have  
be/not be  
have/be  
not-have/not being  
be/not-have  
have/being nothing

Ascensions:

Ogbe = absolute havingness as One with everything  
(partial: God is everything)

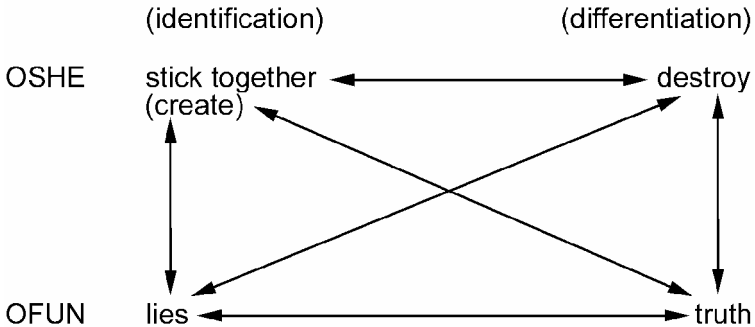
Oyeku = total nothingness, experience of "Static"  
(absolute nothingness)

As an ascension, oyeku is reported to have been experienced by Gotamo in the Pali texts (nothingness), and is probably the favorite ascension in modern Zen Buddhism.

Oshe/ofun forms this pattern:

# COMPILATION!

(obaodu oshe-ofun)



Oshe's goal is to create things by sticking together individual manifestations. Ofun's goal is to take creation apart (into pieces) to get at the truth. Artists commonly manifest oshe in their lives, in ways both positive and negative. Philosophers manifest ofun. Some individuals can do both easily, and exhibit a great deal of power.

Polarizations of obaodu oshe'fun:

create/destroy  
truth/lies  
create/lies  
destroy/truth  
create/truth  
destroy/lies

Ascensions:

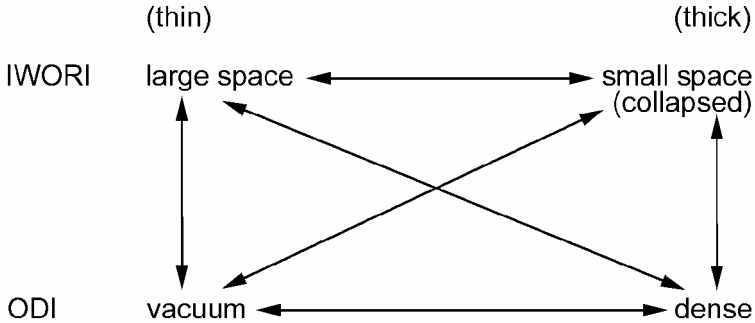
Oshe = the richness of all creation  
Ofun = supreme truth

Oshe can be experienced easily: go to bed and dream. As an ascension I would like to report that it is an awesome vision of infinite creations. Humorously I call this ascension "the avalanche" because there is much of it.

Iwori/odi forms this pattern:

# SPACE!

(obaodu iworì-odi)



Iwori's goal is a large space. Odi's goal is density.

Polarizations of obaodu iworì'di:

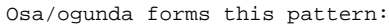
large/small  
vacuum/dense  
large/vacuum  
collapsed/dense  
large/dense  
vacuum/collapsed

Ascensions:

Iwori = infinite space  
Odi = infinite solidity

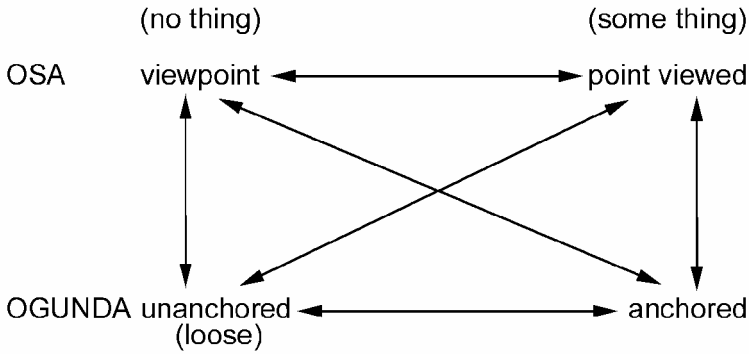
Infinite space is one of the ascensions reported by Buddha. Infinite solidity is one of the effects I experienced when doing the osa'di process (see "Havingness"). The Osa'di process collapses viewpoints into each other and thereby collapsing one's awareness of space itself between them, to produce ascension via odi. The sense of infinite density I felt during that ascension was too awesome for words.

Obara/okanran forms this pattern:



# LOCATE!

(obaodu osa-ogunda)



Osa's goal is a viewpoint. Ogunda's goal is an anchor location.

Polarizations of obaodu osa'gunda:

view/dimension  
 anchored/unanchored  
 view/unanchored  
 dimension/anchor  
 view/anchor  
 unanchored/dimension

Ascensions:

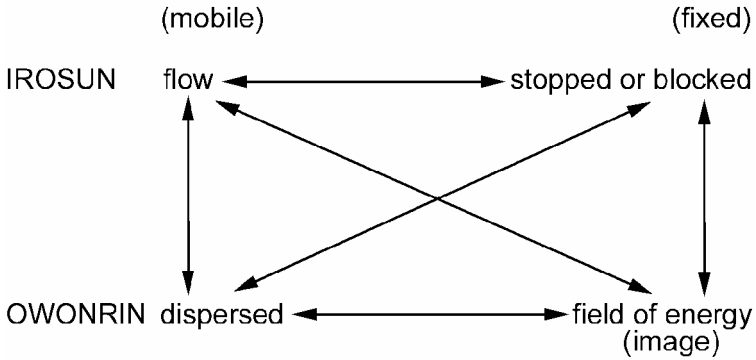
Osa = pervasion of view

Ogunda = infinite leverage power in the universe

Irosun/owonrin forms this pattern:

# ENERGIES!

(obaodu irosun-owonrin)



Irosun's goal is flow. Owonrin's goal is image.

Polarizations of obaodu irosun'wonrin:

flow/stopped  
 dispersed/shape (image)  
 flow/dispersed  
 blocked/image  
 flow/image  
 dispersed/blocked

Ascensions:

Irosun = boundless energy

Owonrin = perfect form or ideal image



### More on Selves and Viewpoints (obara & osa)

This subject is one of the most crucial in spiritual work, and it is probably the most hair-raising. First allow me to give you the basic background structure (numbered for clarity of sequence and ranking):

1. The ultimate of obara is the existence of one single infinite Self which possesses all-knowingness and all beingness (obaodu obara'kanran).

2. This one infinite self has fragmented into aware Individuals.

3. Individuals have taken bits of themselves and placed them at locations all over space-time. These bits are called thoughtforms, entities, little spirits and viewpoints.

Expanding on this:

1. The ultimate obara Self (usually called "God" in Christianity, Brahma in Hinduism, Allah in Islam, or Olodumare in Ifa) occupies both all of space-time, and is beyond all spaces and times. This ultimate Self has no limits whatsoever.

2. Individuals began by considering themselves separate from the ultimate obara self. This began as a separate consciousness, and later inside the universe of space-time devolved into awareness in separate spaces. This tended to degenerate further as the space of each Individual contracted. This tended to turn an individual into an aware single location in space, i.e. a viewpoint. This is obara becoming osa. (A viewpoint [osa] is not the same thing as a self [obara], though most of us mistake them for each other because we normally only experience selves at locations.)

3. Individual selves (you and I) create thoughts, emotions, sensations, efforts, images and the black or invisible condensation called unconsciousness. These are created at locations in space, and because the act of manifesting is a division or splitting of the person doing the manifesting, then each thought, emotion, sensation, effort, image and unconsciousness is a bit of the person. I determined this experimentally for myself many years ago when I began observing "spirit" in thoughts, created thoughtforms which could function independently of my direct control, and later began to notice independent awareness as an element of any emotion.

#3 is the hair-raising item. Doesn't look very awful yet, but I haven't told the details yet. Here are the details I'm aware of:

Every time you think a thought, that thought contains a bit of yourself. Just the slightest bit of stress is enough to fragment it from you. It will then hang around, perhaps making copies of itself. It will robotically do whatever it

was doing the moment it split away from you. If there was music playing, it might play a few bars of the song back to you--endlessly or until you take attention off it enough for it to go unconscious. Remember: it is a bit of you.

Emotions began as specific automatic responses to situations. These multiplied themselves by making multiple copies of themselves. A person is burdened with literally tens of thousands of these. They appear to be little persons at one level, as attitudes at another level and as robotic emotional responses at yet another level.

Nearly everyone has a habit of placing bits of themselves onto other people. These are tiny remote viewpoints. Many of these are control entities there to enforce some sort of behavior onto another person, some are merely observers. These also make copies of themselves. They are often organized into groups of like entities, sometimes with a control entity to run the group to tell you what to do or think. This latter is the person losing control at the center, with peripheral fragments taking over. If this sounds like multiple personality disorder that's because it is. A normal person has this to a small degree, but usually not enough to be considered "crazy". A normal person is burdened with 100s or 1000s of these entities also. They accumulate on the body because a body is a desirable object by spirits of all sorts. These can range from a husband putting little control points onto his pretty wife, to entities which act as policemen and command you to be good. Spot your parents doing that...

A variation of this is commonly done by magicians. They are trained to create entities at will. In Ifa a powerful twist on this practice is performed, where an object is made to act as a house for a part of the ultimate obara self which is operating at a higher level of reality than a normal individual -- in other words an orisha--thereby giving the orisha an anchored viewpoint in space through which to work.

People also place remote viewpoints into locations not occupied by any person. This is just another bunch of viewpoints, mostly harmless ones, cluttering up the landscape. I use them to check out the window when my eyes are on the computer in front of me, or feel around corners, and silly stuff like that. I prefer to make these as a sort of cloud of sensation, in a space rather than a point. Other people use a surrogate sight focused in a point in space, despite no physical eyeballs being involved.

The result of all this is a mess of tens of thousands of little bits of people in a cloud around each person, and vast numbers stuck on the body. The only thing really wrong with them is that the person's consciousness has withdrawn from them. Some of the bits belong to oneself, some belong

to other people. Add into this the fact that the body itself has a spark of life spirit inside each cell, and that aggregates of these form little beings inside the body, the whole commanded by an animal spirit which is the sum total of all those body-based pieces—and you get a "normal" person.

But wait! I haven't told the worst part yet, get this. A person starts out as individuated from the One Big Guy (commonly called "God") which is the ultimate or infinity of obara. This begins as merely a separate consciousness, devolves into a separate space as it descends into the physical universe, which in turn devolves into awareness at a small location... but the person is still that separate space, just not aware of or in control of it. So what happened to the larger space the person retreated from? It became a swarm of entities who don't know who they are. A "normal" person is literally falling to pieces like a terminal case of dandruff. Each of these pieces has its own, limited, fixed idea (singular) and focus which it provides to the central consciousness upon stimulus. Consciousness has become drowned in a sea of robotic stimulus-response.

Just as a normal person exhibits a mix of clean and unclean intentions, so also do these entities exhibit intentions ranging from nice and silly things like playing your favorite song for you (endlessly), to intentions to kill you (for your own good), enslave you (you "must" obey \_\_\_\_\_), or make you miserable in any of an almost unlimited variety of manners. The degree of hate and evil encountered at times is astonishing.

The "normal" person is an identity / personality which consists of thousands of these loose cannons plaguing the semi-conscious central awareness. The more of them there are, the more unconscious does the central person become. Eventually a person just becomes so tiny and solid as to disappear from view (and unable to reincarnate...).

It is interesting to note that it is in the best interests of the body to accumulate and collect bits of spirit, welding them into a system; while it is detrimental to the individual self to fragment into all these bits. This is part of the ika/oturupon split, that the interests and goals of individual self and body (solid matter) are opposing vectors. From the perspective of spirit the horror of ika/oturupon is that matter is eating spirit!

Processes going into further detail on the techniques given in "Thoughtform Handling (Tibetan Style)":

The fundamental action of entity processing is to get an entity to depart, remerge with its source, or simply dissolve. There are two basic techniques. Of limited use is

to disrupt the flow of time and existence (oshe) and allow the entity to drop into the "pre-cycle (of action) gap" or "post cycle (of action) gap". This is done by placing a short unmanifestation (oyeku) into the flow of its existence and letting the entity fall into the gap. This is done with finger snaps and other disruptive noises which break the "flow of reality" (oshe) combined with an intention to discreate (oyeku). This is a shamanic technique. The other and more effective technique is to get an entity to wake up. This consists of various strategies for nudging an entity viewpoint (osa) into finding the exact self (obara) which created it. Most of the process commands below are designed to do that.

One of the difficulties observed with processing these entities, is they must be dealt with in these three classes and manners in regards to "ownership":

A. Find out which ones are bits of oneself, and get them to remerge with oneself.

B. Find out which ones belong to someone else (a different individual), and get those to "return to sender".

C. Notice which ones belong to the body itself, perhaps clean them up if they are unhappy, and carefully leave those in place.

(Note: it is necessary to be able to be aware in a 3-dimensional space, and to be able to locate these in 3-dimensional space, in order to do the following processes.)

The first thing to ask (this is all done telepathically) is:

"What are you?" and "What is your function?" (same question, really)

If the answer is "I am your liver. I clean your blood." then leave it in place. If you have been having physical problems with the liver then you can ask what the matter is and deal with the problem by asking for when it happened and what happened. Always give body parts lots of love, and yet do so from a senior position. You (the individual self) is their god. If it's unhappy because you have been pouring too much alcohol through the liver, well, then promise to lighten up. Do keep your promise.

If the answer is some weird symbol, and/or a function such as "reporting when you are bad" which makes it obvious it is not a bit of body consciousness, then ask the second question:

"Who are you?"

Be persistent. Get an answer. (This is the command used by Jesus to "cast out unclean spirits", usually translated in the Bible as "What is your name?" Same question.) The correct answer is "me".

You can also ask:

"What is your title?" (It may be part of a group hierarchy if it is a bit of mindstuff, especially acquired mindstuff.)

Then:

"How many copies of you are there?" You can use the word clones instead of copies. Then, take that number, say it's "42", and command them to count off. You have them add a zero to the front end for the base entity, and an extra number+ (plus) to the back end, and tell them:

"Count off, 0, 1, 2, 3, 4... 42, 43+." Make them say it.

At this point they should have woke up enough to realize who they are bits of, and remerged with that person. It might be you. It might be some other individual.

Another wake up call is:

"Are you a copy?" This gets the entity to look around in surprise to see if there is another copy of around, which wakes it up as to who it is.

Another occasionally useful action is to tell an entity to:

"Be where you are." ("Where" is another key question to get an entity awake. Almost all processing uses ofun, separating a smushed together existence into its component parts. So: who, what, when, where.)

If they are still there despite doing this, check to see if another entity is holding it in place.

"Who is holding you there?"

Keep asking until you get an answer. Then run the full procedure again, on the one who is holding them there. You may encounter multiple layers of these occasionally. Patience. Keep going.

To facilitate their awakening, at any point after obtaining the number of copies try this command:

"Point to the being you divided from." This will usually make any loose entity remerge with its creator self.

If all else fails use the primal source process on the stuck entity (repetitively):

- (a) Tell me a source.
- (b) Tell me about it.

Alternated with:

- (c) Tell me a no source.
- (d) Tell me about it.

This is run until the entity leaves because it has recognized its source self, the source of life. There will be a brightening of space and positive changes in perception when this happens.

And most of all, it is important that you do all the commands in the following processes firmly and with love. Lower emotions and extreme displays of feeling are not appropriate for the processor who is helping another person. The processor should be calm. Don't be sad. Don't be

sympathetic. Don't be coldly unsympathetic either. Don't placate them or be fearful. Don't get angry or hostile or rigidly forceful. Don't be antagonistic. Instead be calm, loving and firmly commanding.

These processes address the same area of case as Max's ogunda'sa process, but from a different perspective on case. The ogunda'sa process treats them as things one has (ogunda), whereas this treats them as persons (obara). We could call these "obara'sa processes" I suppose. Above when asking for "who is holding you there" one is actually asking for the same viewpoint which is holding them as anchor points in ogunda'sa. A really adept, flexible person should be able to easily switch back and forth between these entity commands, and ogunda'sa, as needed.

#### Notes:

Mindstuff ("chitta" in yoga) is sometimes yours and sometimes was acquired from another individual, or even a group of individuals. Always spot which it is in every case. Certain types of mindstuff are also being called "memes" these days. Memes are contagious, because they use everyone's mental machinery to copy themselves. Memes lead to group mind phenomena and to the creation of group existence. Spot that memes are entities as commonalities. There will be further discussion of group minds in Polar Dynamics II.

Entities are sometimes held in place by other entities which appear to be at higher levels than where you consider yourself to be. Do not be intimidated. As an individual split off of the ultimate obara self, you are really the whole Self, not actually only a part. If something is keeping an entity on you then it is not clean and you can run the procedure above. But...

Occasionally you may encounter a real person at a higher level. These commands do not work on another individual self (except the Sources process), only on stuck, spatially located fragments of them. Be polite and loving. Explain that you are removing fossilized mindstuff off yourself, and may have made an error of perception. Ask "Do we have an incomplete or otherwise stuck transaction or relationship between us to release?" Talk it over. Simple two way communication between people willing to listen to one another often works wonders. Just for the record, it has been the personal experience of Edward that communication with entities is done using thoughts, but communication between spirits (selves) is instant mutual understanding, done without needing thoughts or images. The first may lead to the second so be awake to it.

Another way to switch processes is to get an entity to tell the circumstances of its formation. Ask: "What are you stuck in?" or "What are you looking at?" Or simply ask it to:

locate the date of its incident, tell the incident's duration, move to the beginning of the incident, tell you what it sees, and then relive the incident by moving through it from beginning to end. That should unstick it. This also works with body parts, such as the aforementioned liver.

He who loves his life loses it,  
and he who hates his life in this world  
will keep it for eternal life.  
—Jesus the Nazarene

## Viewpoints &amp; Points Viewed

The main subject of this chapter are the olodus ogunda and osa.

Ogunda and osa seem to have been formed out of odi. Odi manifests in the universe as a one dimensional point of infinite density... or as close to that condition as possible. The singularity known as a "black hole" comes so close to that condition that one must suppose that any black hole can be used to exit the physical universe (absolutes or infinities of any olodu are paths out of the universe).

As is mentioned in the next chapter "Havingness", odi is the polar opposite of iwori. Where odi is small and dense, iwori is large and empty (infinite space).

Iwori is related to consciousness itself, to obara and okanran. But that should be the proper subject of an entire other article, so I only touch on it here.

Odi takes that consciousness and places it in a small location in space, which instantly becomes both osa and ogunda. Osa is the location from which consciousness views the universe—the viewpoint. This can be called an identity, or a perspective, and also it can be called an opinion—depending on which level of reality in which it is manifested.

Ogunda is the location or locations which are being viewed. It manifests as the things one is conscious "of". Since many such locations in space are commonly held firmly in one's consciousness in order to achieve orientation, orderliness and leverage, these points of ogunda are sometimes called "anchor points". They are locations to which consciousness anchors. The "stable datum" used to order a confusion is an anchor point in one's mental space. One's home, with its familiar bed, TV, books and family members are each another sort of anchors.

These things can be processed. Because the olodus are the basic building blocks of all reality, they are therefore also the building blocks of each of us. Processing and meditation unblock these olodus within a person, making life easier and more enjoyable.

Viewpoints (osa) and anchor points (ogunda) are interchangeable. In fact there is only a practical, utile difference between the two olodus—where "self" is placed—because any point in any space can not only be used as either one, but IS used as both constantly. Below you will find processes for becoming fully aware of this.



Ogunda can be processed in space by holding the corners of a room in one's consciousness, without thinking or fidgeting. At first most people can only hold a few corners. Begin with two. Sit in a chair comfortably (or lotus/perfect/tailor on the floor if you are well practiced in hatha yoga). Close your eyes. "See" the two upper corners of the room behind you. Hold those points in space for at least 30 seconds at a time, without thinking. As you get practice at this, you can hold the corners for several minutes at a time, and also add more corners, the other two behind you first, and gradually working your way up to holding all eight corners of a square or rectangular room. Once you can do eight, you are on the edge of processing iwori because you are holding a space.

Slightly more advanced, do the above exercise with eight corners, then switch your consciousness to one of those corners, holding your previous location as an anchor instead of a viewpoint. Switch your consciousness to each corner one at a time.

Drilling space like this can expand one's consciousness so that one becomes aware in the entire space (it "feels" like the entire room is your "head" so to speak), and at this point one is done with this particular drill.

Viewpoint/Anchorpoint process (ogunda'sa):

For the points in one's mental space there is an excellent process authored by Max. He realized that any viewpoint of his in the universe was merely an anchor point being held by another viewpoint of his "somewhere" else. So he came up with a process where one finds those. This process can run at a number of levels. Most people seem to run it on "opinions" at first, but it runs higher too. It is done like this:

Take a viewpoint of yours. Consider it an anchor being viewed from a "higher" viewpoint. Locate that viewpoint in some sort of space. (Many people find old viewpoints of theirs from "the past" which is fine, this will process out old, stuck opinions. Some people run this at a higher plane and locate a Beingness which is their self at a higher level of reality. In either case, the process is run the same.) Take that higher viewpoint and consider IT to be an anchor, the same way you did with your original viewpoint. locate the viewpoint which it is an anchor of. In this manner follow the chain of views/anchors until you find a viewpoint which is not an anchor. You will know it is not an anchor from the simple fact that it is either not in space at all, or in an infinite empty space. Then from that viewpoint, view the entire chain of locations one at a time, examining the characteristics of each, until you get back to your original viewpoint.

The above process unsticks a person's views. The normal tendency of a person is to enforce their own viewpoint, making it (and their self) right. Unfortunately doing this makes others wrong! And by making others wrong one becomes wrong! This enforcement of one's own viewpoint, is an anchoring to the viewpoint, and in fact is what makes one's viewpoint an anchor point. At a level of opinions, an enforced viewpoint operates as a fixed solution—used to make right/wrong, or to survive, to dominate or to escape domination. It is a copy of a viewpoint and mental image. It has a small mass and a location in space, and that located mass is the anchor point aspect of one's viewpoint.

Max also has an easier, entry level process using the odu Òkànràn Àdìsá:

Viewpoint Processing for Ascension Work Using Òkànràn Àdìsá:

1. In front of you, put the feeling of 'knowing'.
2. Behind you, find the viewpoint from which you are seeing the 'feeling of knowing',
3. Once you have this viewpoint, look at yourself being at this viewpoint. To do this, sidestep backwards (ginga!!) and to 'higher' viewpoint..
4. Keep watching ALL previous viewpoints on this chain.
5. Repeat 3. until ascension or an 'undefined' viewpoint (floating) seemingly outside the Universe.

"Anyone, no matter how wrong,  
can indicate the truth by means of their wrongness."  
—Ouranos Kakodaemonos

Here are an older, more mechanical set of processes to get viewpoints unstuck. These are "fixed solution" processes. A fixed solution is a mental image of something which is used and enforced. Each question is done repetitively until one feels a sense of relief and well being:

"Tell me something you use?" (if doing this solo, ask these of yourself)

"Tell me something another uses?"

"Tell me something others use?"

"Tell me something you use to make yourself right?"

"Tell me something another uses to make themselves right?"

"Tell me something others use to make themselves right?"

"Tell me something you use to make yourself wrong?"

"Tell me something another uses to make themselves wrong?"

"Tell me something others use to make themselves wrong?"

"Tell me something you use to make dominate?"

"Tell me something another uses to dominate?"

"Tell me something others use to dominate?"

"Tell me something you use to survive?"  
 "Tell me something another uses to survive?"  
 "Tell me something others use to survive?"

After each asking of any of the above questions ask "Tell me about it." if there is anything "on" the subject which the person needs to get off their chest. Listen to it patiently, acknowledge whatever they say until it is all off (even if the person is screaming with rage, and if so they must get it all off before proceeding further), and then ask the original question again. Be prepared to hear a lot of upset! These questions are hot. I am of the opinion that Max's process is superior to these, because it doesn't seem to trigger any defensiveness. If great difficulty is encountered doing one of these, and you cannot proceed, then repair it by taking the viewpoint which is so upset, and treating it as an anchor point, finding the viewpoint which is creating it... and do Max's process to either nothing or infinity. If you are especially ambitious, you could even do these processes until something hot shows up, then switch to Max's process to unravel the item found.

The above "Tell me..." questions are the bare bones of a much more involved procedure, which to be honest, is complex only because it fails to get to the root of the problem. The things being "used", known as fixed solutions, are actually nothing more than an image of one or more lifeless points (ogunda) being held by a viewpoint (osa). (The "apparent" exception is THE fixed solution on the person, which is actually the person's own viewpoint (identity) location being held as an anchor—which is dreadfully invisible to the person and has all the identity's goal (GPM) charge on it.) Instead of getting too involved chasing these and using a set of rote questions to reduce each one, the proper thing to do is to follow each in both of two directions. One direction is to follow the chain of one's own and other people's views which originated the enforced "correct" idea (make right/wrong, make dominate/submit, and make survive/succumb), noting who what when and where. This is done by memory and involves the time track. The other, higher direction DOES NOT INVOLVE IMAGES OR TIME, and is the cleanest resolution—and that is Max's method of finding the viewpoint which is holding the view (fixed solution), then finding another viewpoint which is holding the first as an anchor point. Then take the second viewpoint and find a third, higher viewpoint which is holding the second, etc, etc until, like I said above, a view is found which is not being held as an anchor. This will be outside of normal space/time, and is a way of finding the ultimate, infinite or absolute viewpoint (osa).

This is a way to do the fixed solution processes at the level above opinions. When running them, run deep into who you are being, what you do, and what you attempt to have.

The fixed solution processes run long enough should achieve this... eventually. If you can locate the actual location in spiritual space which is where YOU manifest, then you can run these to take THE major fixed solution off yourself. It will be the "shadow" or dark side of WHO YOU ARE BEING. It will be your primary viewpoint in the universe, which is the only place you cannot look; and it will be that location and beingness AS AN ENFORCED ANCHOR POINT. Really get that one and your consciousness can expand beyond the universe. Let me repeat this important datum: the absolute or infinity of any olodu is a door out of the universe. There are no absolutes or infinities inside a universe. Achieve one and you are out, for at least an instant before being pulled back in by the other olodus which were not taken to infinity. Gotamo Siddhartha (the Buddha), prince of the Sakya clan did this with a whole series of absolutes. Here are some of them we are certain of:

- infinite love (otura)
- infinite empathy or self sameness (obara)
- infinite consciousness (okanran)
- infinite space (iwori)

And yes, all of them are olodu. Did he do all 16 of them? I don't know, but notice, he DID come back to this universe! But I digress...

At some time during processing and meditating on ogunda/osa, one may achieve an awareness of a space without boundaries which contains a network of separate points all interlocked and influencing each other. This is the vision of the level of ogunda/osa. If you are seeing flat pictures, you are not there. This will be a 3 dimensional space. It will be empty except for the points and the perceived connections between them. The points are one's views and anchors. Once you can see this space and its contents, then you will be able to process the higher range of ogunda/osa using Max's viewpoint/anchorpoint process.

Any one of those points can be singled out and examined. Usually these are used as mental anchors (ogunda), but upon examination will be seen to have originated as viewpoints (anchor points are abandoned viewpoints). Upon close examination each will be found to be an opinion about something, like for example: "Red haired women are tramps" (yes this is a fixed solution). Connected to "Red haired women are tramps" will be the time and place one acquired that opinion, its circumstances, and who said or thought it, earlier times someone else may have said it, and times others agreed or said something similar. Sometimes these opinions will be old views of one's own, old opinions which were only correct in their original time and place. Many will be the viewpoints of others, which one adopted, often without any critical analysis. These act as "implants" into one's consciousness. To be free of them, they each should be viewed clearly and calmly, and the correct origin and

"owner" of each noticed. This will bring up the images of the past and the identities of the others involved.

When that is done one is free of them. Some of these will have apparently multiple ownership, belonging properly to some group (such as a religion), or even to society as a whole. These are known in some circles as "memes". Collections of memes can be grouped around an authority who commands obedience to the memes (for one's own good of course), and who in turn claims to get that authority from a "higher source" who acts as a sort of "god". This is the "White Knight" phenomenon, which I've only seen processed when it comes up during Skywork sessions. If interested contact Max for a schedule of Skywork sessions.

### "Havingness"

Havingness is at root an habitual need for manifestation, which is something a person finds comforting. As such it is based in ogbe; and therefore oyeku destroys havingness. No havingness or little havingness is often characterized by a sense of emptiness and loss. The emotional breakdowns, hallucinations and psychological vulnerability often experienced in sensory deprivation tanks, and isolation such as what Patty Hearst experienced when a captive of the SLA, are examples of low havingness taken to an extreme.

The constant forward march of time is necessary to satisfy the need to Have, and therefore via oshe's action identifying "what is now" with "what was in the past"—insures a sense of continuity and no sense of loss. Oshe connects things together into a seamless whole, taking originally separate manifestations and identifying them with one another into one thing. Just as a car is a collection of parts which have been assembled into a whole, likewise each person HAS reality which is a compiled assemblage of gazillions of small individual manifestations. Images of the past are also compiled so that every moment of time seems connected to the ones "previous" and "following". They are not really, which can be a bit of a shock; the only time is "now".

These fundamentals behind havingness understood, havingness operates in daily life through iwori and odi. One cannot have things without a space in which for them to manifest; and the manifestation must have density in order to satisfy. Havingness is a "craving", using the word in its Buddhist sense, and that craving is twofold. One craves density; and one craves space. In operation, havingness can be returned to a person by experiencing either a vast space (iwori), or by solid density (odi). If one is feeling a loss of havingness with symptoms of loss, emptiness, spinny & sick at pit of the stomach, and woozy, then havingness drills which work iwori and/or odi can solve these conditions. They are also excellent for cheering oneself up.

For the average student:

For iwori: if indoors go outside and look around. Look at distant objects, as far way as possible. Keep shifting attention from place to place, up and down, front and back, do not fixate on any one thing. Results are better if one can get up high where one can see farther. Best results can be obtained by standing on the top of a mountain and gazing out into vast spaces of atmosphere. A mountain is an access to Obatala and therefore gives reinforcement from ogbe (an orisha is a high level aware beingness through which the olodus are channeled). A mountain is also something very solid, so this works odi as well.

For odi: walk around and touch solid objects, one at a time. Really feel them by gripping them hard with the hands. Pick up small solid, heavy objects and squeeze them hard, getting a good feel for their mass and solidity.

Slightly more advanced odi work: close your eyes and visualize a simple three dimensional object. Nothing complex or threatening or otherwise entertaining, please. A simple geometric shape such as a ball or cube is best. To do this, the visualization MUST be in three dimensional space, NOT a flat-screen image representing a 3-D object. Once the object is created make it as dense as possible. Then pull the visualized object into wherever your consciousness is located in space (with most people, this means pull it into your head). It will vanish as it disappears into you. (If it does not vanish, then you did not pull it into where you are in space.) Do this many, many times. If the loss of havingness was brought about by real loss of something, do this drill using a visualized 3-D creation of the thing lost. If you encounter resistance against pulling in, reverse the flow and throw the things away from you so that they vanish into the distance. Do this many times, then test pulling one into you. Eventually the one direction will break loose the other.

Because iwori and odi are themselves a high level polarity, it is not uncommon for a person to be more in tune with one or the other, but not both. Because of this, many people get no results from havingness processes which work one of those olodu, while processing the other olodu works great for them. Be not disturbed by this phenomenon if it occurs. Simply use the set which works for you, either iwori or odi.

If you decide to take the path of enlightenment, then my advice is to do the reverse of the previous paragraph: work the olodu which DOES NOT easily return havingness. I for example got havingness from solid objects, and had difficulty holding spaces. So I drilled space... for YEARS. This practice led me directly to a great increase in spiritual awareness and ability. However, do not overdo it. Spiritual progress is advanced best by alternating practices of expansion with ones of concentration. One balances these precisely by doing as I advised a few lines above. If expansion is easy, then do more concentration to balance it. If concentration is easy, then do more expansion. (This rule holds true with positive [drills] and negative [trauma reduction] processes also.)

For experienced spiritual students who are accustomed to deep meditation:

For both iwori and odi together as a polarity: create a single microscopic point of infinite density. Take this dimensionless point and expand it outward in all directions to infinity, like blowing up a balloon. Do this quickly and

explosively many times. Next take the point and SLOWLY inflate it, just a little at a time, keeping the attention fully pervading it. Do this several times. If no changes in your perceptions occurs, then slow it down even more, until it is a snail's pace. Next create a space of a size you find comfortable to handle, and slowly collapse it to a single dense point (warning: this action may destroy your havingness, if so, start from the beginning of these drills again). Last take a point and explosively expand it to infinity, then take infinity and rapidly implode it into a single dense point, then take that point and expand it out to infinity again. Yo-yo this drill back and forth until you are completely comfortable with creating and destroying space and density (iwori/odi) by converting them into each other. Do this long enough and a certain extraordinary thing should happen. If it does not occur then I suggest you are either allowing a copy of yourself to do the drill; or you are doing it only in your personal mental space, OR only in the physical universe. By this point in meditation there should be no difference between the two—and this drill should take your consciousness beyond all limitations...



## Triads Associated With Olodus

A triad or triangle is a three part representation of a cycle or process of gradual change which occurs inside a universe. It is still unclear whether a triangle is purely derived from single olodus, or as we have been suspecting lately, is a process occurring between two olodus.

Regardless, the following triads and olodus are known to be associated with one another:

be-do-have (BDH):

Definitely ogbe, and probably also its reverse twin oyeku.

affinity-communication-reality (ARC):

Definitely otura, and apparently also ogunda. This powerful triad of Understanding seems to be a path between otura and ogunda.

create-survive [persist]-destroy:

(Personified by the Upanishad era Hindus as: Brahma-Visnu-Siva.)

This seems to involve ogbe and ika. It is one of several processes of change involving creation. When applied to creating lifeforms this triad is called born-live-die.

know-control-responsible (KRC):

Should operate between okanran and ogunda. Another creation triad. Like all spiritual triads it can be run in either of two directions. In this case either up toward godhood (KCR), or down into slavery and robotism (RCK). The latter version operates circularly by ogunda.

as is-alter is-not is [un is]:

Oshe and ofun. Another creation triad. Oshe is a vector of creation forward in time to not-is. Ofun is a vector of truth backward in time to un-is.

start-change-stop (SCS):

This triad is a generalization (abstract) which can be applied to several different processes of change. When applied to motion it involves irosun.

observer-energy-matter (Heisenburg triangle):

This is the process of the Heisenburg Uncertainty Principle. It seems to run between the positive and negative poles of irosun, and perhaps also its reverse twin owonrin. One of the fundamental splits is between particle and wave (to say it in physics terms). This split is at the level of four. The HUP declares that reality can be experienced as particles, or as waves, but not both fully at the same time. What Heisenburg failed to mention is that energy is a process of change between cause and matter. Matter is

stopped energy, and vice versa, energy is matter in motion. In terms of motion, spirit (observer) is infinite motion, which is in effect motionless. Einstein's famous equation (Which really wasn't original to him, all he did was replace velocity with velocity of light squared [c-squared] and he still didn't see what his replacement c-squared really implied: infinity.) works this process.

## Compiled/Separated Creations

When we strive after the good or the beautiful, we thereby forget our own nature, which is distinctiveness, and we are delivered over to the qualities of the pleroma, which are pairs of opposites. We labor to attain the good and the beautiful, yet at the same time we also lay hold of the evil and the ugly, since in the pleroma these are one with the good and the beautiful.

—Carl Jung, The First Sermon to the Dead

The main subject of this article are the *olodus oshe* and *ofun*.

*Oshe* is the action of compiling together multiple manifestations (*ogbe*) and unmanifestations (*oyeku*) into a grouped reality. This is the action most people call "creation" (see "The 4 Vectors of So-Called 'Creation'") It attaches individual manifestations to one another by the simple means of declaring them to be One. In the mind this same activity is called "identification", where two or more things are said to be the same thing. Unfortunately, while this activity is wonderful when done at the highest level of *obara* (the universal self or God), it is self destructive when done by an individual in their own mind. It operates directly into creating the conditions found in *ika* and *oturupon*, wherein compiling physical matter is good for life, but compiling mental items is bad for spirit.

This accounts for the self destructive behavior of many creative people. This is seen commonly in the lives of people who use *oshe* constantly in their lives. Artists and musicians use the action of *oshe* to create paintings and music, but unfortunately they also often use the action of *oshe* on the contents of their own minds. This harmful "thickening" of the mind is most effectively accomplished by the use of drugs. Drugs act to identify various items in the mind with one another, causing the whole mind to gradually go solid as "one thing". The brilliant founder of general semantics, Alfred Korzybski, referred to this action in the mind as " $A=A=A$ " activity, where anything equaled anything. This self destruction can be dealt with using processing, because the common condition is for both *oshe* and *ofun* to be polarized, and for *oshe* and *ofun* to be resistant against each other.

*Ofun* is the action of separating multiple manifestations and unmanifestations from one another and regaining their distinct individuality. This is the action most people think of as "uncreation" or "discreation". In the mind this action is called such things as differentiation, discrimination and "distinguishing between".

Oshe manifests in the universe as art, lies and aesthetics, the poles of which latter are beauty and ugliness. Ofun manifests in the universe as reason, logic, truth, and when applied to the realm of ika/oturunpon, ethics.

Oshe and ofun are the poles of a higher polarity at the level of eight, and are really just extremes or different aspects of one thing. In the mind they form a span of "associations" -- with differentiation on one extreme and identification on the other.

Oshe can be processed using the "other pole" technique given in "Polarity Processes".

Processes:

Making the Ugly Look Gorgeous:

Variation 1:

A person sits alone near a beautiful scenery in nature and as comfortable as possible. (2,500 years ago, in lack of remote-controlled recliners with built-in shiatsu back massager, this has been the 'lotus' seat.)

The person now begins to perceive the scenery as exceedingly beautiful as long and as intensive as possible.

This was the good part!

Now the person proceeds to turn the picture of the beautiful scenery into the perception of the most ugly and disgusting piece of landscape ever to disgrace the surface of Mother Earth. Here it shows what a real guy can do!

The worse it gets, the better it works (as a process, of course)!

Now, at this point, certain people stop. Even worse, they now go around and tell everybody, whether they want to hear it or not, how terrible and horrifying life, Universe, and Everything would be.

But I trust that the reader will not get overwhelmed by their own thoughts so easily, and will get on to either repeat step one or, even better, will end the session by step 3 and a basic 'havingness' process.

Step 3 consists of looking at the same scenery as a bunch of atoms that are structured in a way as to form a scenery in nature.

A basic 'havingness' process (described elsewhere) could be touching the ground with the hands, breathing deeply, rubbing one's face and similar movements that are bringing

the person back into 'reality' and making the person feel it has a body.

Having mastered the above process, several variations are possible. For example, one can try to change perceptions of past viewpoints in a similar way (and to the better, I hope!!!) It is also possible to increase the speed (or frequency) of switching between 'ugly' and 'beautiful' perceptions of the same thing.

At a certain point the person may also get aware of HOW exactly the person is doing the switching. A facilitator or practitioner may want to induce this question (and be surprised by the variety of answers).

Now, this wasn't too bad, after all!

Here's the heavy stuff:

(Again, don't try this in today's civilization! There is enough other nasty stuff around—pick something else for Heaven's sake!)

A person sits down alone comfortably near a body of a person who has just kicked the bucket.

(In ancient India where credit cards were unknown at the time, deceased people with no money were not buried but put on a rack outside the village where 'nature' did the rest.)

The person now observes as many 'submodalities' as possible, such as colors, smell, etc, very carefully. Then, any perception of 'ugly' will be turned into 'beautiful' (and 'neutral'), similar to Variation 1.

As the person comes by once every day, it soon becomes REALLY ugly.

The skin turns blue, the smell makes one puke... Well, better not go into details here...

After a week, the birds, rats, and worms will have had a couple of picnicks (no pun intended), and the skeleton is a somewhat easier item to confront, hmmm...

Obviously, this exercise is not for everybody...

Variation 2 using music:

Play a CD of something light and gorgeous, perhaps classical music, but even better, use something which has been deliberately emasculated into innocuous pap. You know: elevator Muzak. Perceive it as beautiful, the more the

better. Then play it again and switch poles. Make the music seem as ugly as the sound of an extended car wreck.

When done with that phase, proceed to play the harshest music available, such as bad industrial or really brutal hardcore punk rock. Experience its ugliness. Next play the same harsh CD again, only this time listen to the steady rhythms, the perfect chord progressions, and the simple melodies of the vocals and especially how they all work together to form a whole. Come to a peaceful appreciation of the CD's great beauty.

Oshe and ofun can both be worked using the beauty/ugly process in this manner:

When appreciating something's beauty (making the ugly look gorgeous) concentrate on blending all the elements into a oneness. This is the action of oshe.

When depreciating something's ugliness (making the beautiful look ugly) concentrate on noticing each individual element and separating it from the others in your mind, seeing how they are different and really do not blend into a single thing, but are instead merely a collection of ill-fitting parts. This is the action of ofun.

More Processing,  
the "Nameless" technique:

I use a technique I evolved out of a combination of several disciplines, among which are buddhism and raja yoga. For the longest time I did not have a name for it, then one day I described it as being "nameless" to someone... and realized I had finally given it a name.

Basically it boils down to a precise awareness of how the mind works. Here's the sequence:

1) A thought/idea or mental image will be the triggering factor.

This could be a thought like "What if some terrorist spreads anthrax through the subway when I'm on it tomorrow?" Or it could simply be a mental image such as the picture of that woman's fingers who had skin anthrax. Any thought or image has an exact size and location in space, noticing this size/location will usually reduce their power to make a person unhappy.

2) The thought or image will trigger a feeling or sensation in the body (not an emotion, see #3).

This is the mechanism by which the primitive mind/hindbrain obtains obedience from the organism as a whole by forcing

unpleasant sensations onto it. This feeling or sensation will normally be in or somewhere between the head down through the abdomen and anywhere in line between. This feeling or sensation will have a specific location in the body, and the size and edges of it can be located precisely.

3) The feeling or sensation in the body will trigger an emotion.

An emotion can be a positive emotion, but we are not dealing with those here (such are dealt with in higher meditation however). In this case we are dealing with a negative emotion, such as anger, grief, fear, hopelessness, resentment and all forms of hostility. An emotion can be distinguished from a feeling or sensation by the fact that an emotion is pervasive. It occupies a whole space rather than having an exact location, the way a feeling or sensation does (though sometimes a person can have a feeling or sensation dominate the entire body, so that they seem pervasive).

4) The emotion will have a specific mental attitude connected to it. This consists of fixed ways to be right, and in the case of negative emotions, fixed ways of making oneself right by making others wrong. This attitude contains narrow assumptions and views about the world which attach to the emotion.

The technique:

When one is flooded by a negative emotion (such as fear), close your eyes and locate the feeling or sensation in the body which triggered it. Next spot the thought or mental image which triggered the feeling or sensation. Locate the attitude and inherent make-wrongs (fixed solutions) which ride on the emotion. Once you have found all the parts spot the attachments of each to the others. Simultaneously spot the emotion and the fact that it is originating in the body's feeling or sensation, and at the same time spot the thought or image which is placing the feeling/sensation in the body. Get as precise a location as possible. Look for other images or thoughts, but especially images, which have become attached to the original thought or image. These are sometimes in multiple layers. Take any images from the past and timebreak them by holding the image in the mind while simultaneously holding the image of present time reality in front of you. Compare them to one another. Notice how and in what ways they are different from one another.

Note on theory: The mind works by attaching/associating things to one another. This is necessary to think and reason, but it also is how the mind oppresses the spirit. The way to free oneself from unwanted or negative emotional/sensational oppression is to notice the attachments, doing which almost automatically detaches them

(unless the person is in extreme spiritual/emotional/physical pain or is heavily drugged, in which case DO NOT DO THIS TECHNIQUE). A reading of the Pali language texts of Buddhism will show that Gotamo spoke often of attachment and clinging. The old master knew what he was talking about...



## Self Knowledge

The obaodu whose extremes are the olodus obara and okanran is a major path of enlightenment. It is the highest level which a person can reach and still exist as a conscious self. This is because obara manifests as self and okanran as consciousness within a person. You could also refer to them as awareness (okanran) and that which is aware (obara). Also Knower and known. Knowing does not really involve thinking. It is much closer to seeing and experiencing, and which can be experienced as a certainty of creation. Thinking comes much later, when sorting out what is known into something which can be communicated.

Obara often manifests as a span between the extremes of self and not-self.

Okanran often manifests as a span between the extremes of know and not-know.

Please notice that because the two olodus are themselves a primal polarity, there is not-know located at self, and that there is not-self located at know. Though I express olodus and their parts as nouns for convenience, they really are closest to verbs when they manifest inside the universe. Notice it.

I experienced an ascension during the mid-90's which enabled me to go anywhere in order to know anything I wished to know. Anything I want to know will appear before me, sometimes immediately, sometimes after a delay. The ascension was obara, which immediately opened okanran fully to my use. I want to stress that when working with the polarities caused by the olodus and obaodus, when something is done to one pole, it reacts on the other pole. In my case I experienced being everyone. I knew (and know) that I am one with all life. This ascension to the infinity of obara cleaned the other pole, which is okanran. It is interesting to note that it has been my lifelong goal to know truth, while at the same time this okanran goal was reacting against obara, making me excessively individuated and isolated from others. This polarized condition built up over time, and would have become a serious problem if I had not been doing processing and meditation. Eventually it all broke loose, the quest for knowing (okanran) reacting on obara, with the ascension as the result. Fascinating that efforts directed to one pole resulted in the ascension of the pole opposite the focus of attention. Each of the olodu pairs which when united form an obaodu can exhibit this phenomenon.

This obaodu of obara/okanran can be used to know Ifa and oneself.

Each olodu exists in what appears to be four different positions or relations. An olodu appears to be:

1. outside and "above" the space and time of this universe
2. outside and "below" the space and time of this universe
3. manifesting throughout the physical universe, concentrated or attenuated in various locations
4. manifesting throughout the human mind in varying degrees on various subjects

Quite a few different religions and individual masters have observed that a person consists of a higher self, a middle self (the conscious mind), and a lower self. Add the objective physical universe to those three and you get the above four numbered items. (Please notice that though there are many words used in different religions to describe the realities of existence, the words are irrelevant. The realities are what they are. Words can never perfectly describe them, and different words can be used when expressing through different frames of reference. Like Count Korzybski said many years ago, the word is not the thing. Therefore never argue over words—instead look past the words to see the realities at which the words are pointing.) A normal person is only conscious in the middle self. As a person wakes up, a connection is made between middle self and higher self. Once that is fully and stably established then the person can wake up in the lower self. (Let me caution against going directly from middle to lower self without having woken in the higher self first—it is a formula for spiritual collapse, black magic, insanity and other extreme disorders of the self.)

Nos 1 and 4 are aspects of one another. Above the universe is the source of the conscious middle self. (Source Self) Nos 2 and 3 are aspects of one another. Below the universe is the source of the physical universe (The Deep). Above and below are ultimately the polarization of a single thing, but this is a level well beyond where most of you reading this will be working. For advanced babalawos and other masters however, this knowledge points to the Unity, also called Tao. Advanced people please notice that what I am telling you is yet another look at the level of four, through a different frame of reference than I used before. It will generate what seems to be (in the universe) a bright self above, which we shall call spirit, and a dark self below, which we shall call soul. These usually fight each other because they have opposing goals. Each obaodu is two olodus. The spirit will pursue one of each pair and the soul the other. As Max pointed out:

The spirit will pursue freedom (irete) and the soul will pursue love (otura).

Additionally:

The spirit will pursue density (odi) and the soul will pursue large open spaces (iwori).

The spirit will pursue memory (owonrin).and the soul will pursue free flowing motion (irosun)

The spirit will pursue self (obara) and the soul will pursue knowing (okanran).

The spirit will pursue stable security (ogunda) and the soul will pursue loose multiple views (osa).

The spirit will pursue life (ika) and the soul will pursue enlightenment (oturupon).

The spirit will pursue creation (oshe) and the soul will pursue truth (ofun).

Each already is or has what the other wants.

Processes:

"Know Thyself"

The real process for relieving obara/okanran is obara/okanran itself. Since the positive aspect of obara is self, and the positive aspect of okanran is knowing, then the ultimate process is KNOWING SELF while BEING KNOWING.

Knowing self is a difficult proposition--and a worthy one. Running down a list of everything you think you are, scratch them out, one by one. Do this as thinking and you fail. Do this as experiencing and you move beyond "becoming", into being in a state of non-being. This might sound contradictory, but the more a person is being things (matter and energy) the less the person is being self. The less a person is being things, the more the person manifests as their pure spiritual self. It is impossible to place one's attention on oneself; knowing and self are opposites. But attempting to do exactly that has vast rewards, because it peels away the things one thinks one is, but actually is not really. This converts all false BE into HAVE, and separates self from all subjective reality, with an end result that all reality is experienced as objective reality by a self which is an aware nothingness.

Being knowing is a certainty of creation, and total awareness of both being and not being the thing created. That pure knowing is essentially outside of the physical universe. Inside the universe and mechanically, being knowing is done by pervasion, that is, occupying the space and becoming the thing to be known. Slightly below "being there" is knowing by visualizing (mocking up) in three dimensions, also known as approximation. Both of these are inside the universe and can be done by anyone. Both of these are far superior to knowing by computation: using mental machinery to manipulate facsimilies, flat (2-D) image pictures of the past, acquired information, learned knowledge, others' opinions, and other semi-solid mental anchors which one is enforcing on oneself.

The above general remarks contain no mechanical processes. It is written for those who are ready to blaze their own

trails and invent their own processes on the spot. For those who require mechanical processes:

Remote Viewpoint Process:

(This is done with eyes either closed or ignored, this is a spiritual drill, so ignore the body.)

From your viewpoint in space, locate (PLACE!), as in put it there, a point in space a comfortable distance from you.

(This will be merely an anchorpoint until the next step)

While still remaining at your viewpoint (i.e. your center of consciousness remains at the original viewpoint), convert that second point (anchor) into a secondary viewpoint, and look around from it. This converts the anchor into a "remote viewpoint". You are now aware in two locations instead of one.

While looking at the remote from your main viewpoint, have the remote viewpoint look at the main viewpoint. Both should place attention on one another simultaneously. If nothing extraordinary happens, then you are either not doing the drill (perhaps by making pictures instead of doing it in real space), or there is a layer of "beingness via" (a valence or a shadow-self) doing the drill instead of you.

Using the "Primal" approach of McMaster, the four commands of this next process are done in numerical sequence 1,2,3,4 over and over again:

Okanran

1. "Tell me something known." 2. "Tell me about it."
3. "Tell me something unknown." 4. "Tell me about it."

Listen patiently to the other person, acknowledge when they are finished with each command. This can be done until the person brightens up noticeably on one of the pair (either known or unknown), then take a 5 minute break and continue using only the pair which the person did not brighten up on, and do only it until the person brightens on it too. The Primal approach can be used on all major polarities, not just okanran.

Obara

1. "Tell me something which is yourself." 2. "Tell me about it."
3. "Tell me something which is not yourself." 4. "Tell me about it."

Then finish with the primal Sources process:

1. "Tell me a source." 2. "Tell me about it."
3. "Tell me a not source." 4. "Tell me about it."

Notes:

1. A babalawo is a person who has been placed in contact with the 16 olodus outside and above this universe. This

would have to be so, because such an ascension is necessary in order to do the things a babalawo does. Any ascension, even a fleeting microsecond one, places a person in contact with their source and origin which is above the universe. Call it God or Orunmila or whatever—the name is irrelevant. An ascension can be of the character of a single olodu, or in the case of the initiation of a babalawo, it would I believe have to be contact with the full set.

2. I assume there is an initiation for advanced babalawos which places the babalawo in contact with what is below the universe. It's probably so secret that most babalawos don't know about it, and the ones who do might be expected to not advertise its existence. This initiation would among other things confer ability to directly affect the physical universe and perform visible "magic". Such dramatic abilities would not be the real purpose of the initiation. If such an initiation does not exist in the Ifa system, then it must have been lost, because the techniques of magic used in Ifa directly indicate that such a state of initiation must have existed in the religion's founders. Ifa connects to what is below the universe in many of the practices I have observed.

3. The Ifa stories (patakis) illustrate how the olodus function, often through the orishas, in life and the world. The orishas and olodus both can be "felt" in their locations of manifestation. For example facing a mountain (obatala) feels nothing like standing on the edge of an ocean (yemanya). Likewise the unconditional love (otura) in the gaze of a baby feels quite different from standing on the edge of a high cliff and experiencing in front of oneself a large empty space (iwori). The patakis can be read and meditated upon, and the olodus and orishas can be directly experienced. Do so. This requires no prior initiation or ascension. Once you have a feel for an olodu or orisha, then you should practice placing that feeling into specific spatial locations.

4. The olodus manifesting in the human mind can be used as the keys to alleviate unwanted psychological conditions. This can be done through a combination of spiritual therapy (processing) done by another person and/or by oneself on oneself, and also direct meditation of the style which we know from ancient India, and which is still often practiced in Yoga and Buddhism. This requires quite a bit of work, but the benefits are well worth the effort. I highly recommend that all babalawos do processing and meditation in order to clean their minds (the middle self). This is to enable a purer and more positive manifestation of orishas and olodus, and also to prevent any bad psychological and psychosomatic reactions to olodus. It would certainly make working with the lower four olodus (otura, irete, ika, oturupon) a lot easier on the body.

## Energies

Energies will be observed in three basic states: they will flow, or they will be stopped and frozen in place, or they will be dispersed or unfocused.

Irosun is often observed in the universe as a range of motion from freely flowing to stuck or stopped. Flow is normally viewed as the positive manifestation, and stuck as the negative. As a flow or stopped phenomenon, irosun is exhibiting the "particle" side of reality (as explained in The level of Four Structure), because flows move between discrete locations. This is the "particle" version of energy, just as owonrin exhibits the "wave" version of energy, as explained in the next paragraph.

Stopped energy is a positive manifestation of owonrin, irosun's twin. In owonrin a stopped energy often takes a shape or holds an image within its field. An energy field is yet another aspect of owonrin. Memory consists of mental images, so memory is also a manifestation of owonrin. Any visualization is also owonrin. As an image or dispersed phenomenon, owonrin is exhibiting the "wave" side of reality, because an image and a dispersed field are both occupying spaces rather than discrete locations. Simple physics experiments such as the two slit interference pattern show that energy as "wave" is behaving as though it occupies a whole space as a single field.

In addition to the polarization inside each of those olodus, irosun and owonrin are themselves a high prime polarity and are a basic cause of distress. A person will be flowing along through life freely (positive of irosun) while taking mental pictures of life all the time in order to have a memory (positive of owonrin), then something bad happens, perhaps a car accident accompanied by impact, pain and injury. The accident stops the flow of life (negative of irosun) and disperses the attention used to make positive images (negative of owonrin). The result is a mental image of many negatives, including negatives of harm (ika), stopped (irosun), dispersed (owonrin), aversion (otura), unconsciousness (okanran), stuck to (irete), and collapsed space (iwori). Such an experience has been called a trauma by Freud, or an engram by Hubbard.

The above information suggests a wide range of possible processes to deal with the negative effects of these two olodus within an individual.

For traumatic incidents the basic process is regression therapy. This can be hypnotic regression, or not—it's usually easier to get a person into a past incident using hypnotic technique, but that plus is offset by the fact that the hypnotic state interferes with resolution of the problem

to a certain extent. Early dianetics was hypnotic regression with a few changes and using a different theoretical basis. Whichever style is used the focus should be on re-experiencing the trauma so that the images unstick and the person is once again flowing freely in that area of life and the mind.

One of the most basic processes for using irosun is to flow energy deliberately. There is an old yoga exercise where one sits in lotus, perfect or tailor position and visualizes the torso and limbs as hollow, then white or golden light is flowed down through the body from the head or just above the head. When doing this dark areas might be "seen". Push, pull, or do whatever it takes to turn these light (white or gold) again. Dark areas are blockages in the flow within the body's energy field. This process as an advanced drill can also be done within the spirit's field to great benefit. Find a white or light area within the field and turn it whiter and make it bigger. Dark areas in the spirit's field are often stuck images of past existences, so do not be alarmed if you see pictures from past lives or past bodiless states. Simply continue the process and turn your field white, expanding outward gradually.

Some east asian martial arts, particularly aikido, take this one step further by practicing flowing the energy out through the limbs and out into the space beyond the body.

The body has its own energy channels, often called meridians, built into it. These are used to great benefit by a number of therapies: old ones such as Chinese acupuncture and prehistoric meridian tattooing, and new ones such as EFT and PEAT.

Permit me to add a sidebar at this time about the fine structures of a person, because it includes a number of energy fields. A "normal" person consists of a small space an inch or two in diameter which is the location of the viewpoint used by the conscious self. This usually sits in the head nowadays—though in the past it was different, with big beings existing outside the body and smaller people who were advanced animal minds sitting inside the torso area anywhere from the heart to the gut. Around the body is its energy field, often called an aura. This permeates the entire body and extends a short distance beyond the skin in every direction. Within it are a number of meridian channels and also a series of power sources called chakras. Much larger than the body's energy field is another field which is generated by the immortal spirit. This extends many yards beyond the body, which could be said to be imbedded in the field. This spirit field is of much higher wavelength than the body's field and has a rather different "feel" to it, less thick and sensational, and more aesthetic. In addition to these two fields there is also a glow emanating from the

location of the self's viewpoint normally inside the head, sometimes called a halo. There are finer structures within these three basics I named, but I see no point to confusing people by enumerating them all in this text. These can be studied separately by anyone interested in such things.

Feng Shui is another energy practice which deals with more external flows and blockages of the irosun manifestations.

Ultimately it is not really possible to pry any olodu apart from its twin within the mind's functions. So processes which address irosun often do so via owonrin, and vice versa. And cleaning up one usually cleans up the other to a degree.

For owonrin simple visualization drills are best. Eyes open or closed, "see" a simple three dimensional object such as a pyramid or ball or cube. See it in three dimensions—do not visualize a flat image of a three dimensional object. Some people will have difficulty doing this in three dimensions. Such people should do the drill with extremely small images at very close distance from their viewpoint. A viewpoint always occupies a little bit of 3-D space. Place the image in the edge of that space. This could be literally inside your head with you.

The next step is done as in the havingness drill of this type. Create a 3-D object and pull it into your head. Do this many times. Create a 3-D object and throw it away from you so that it vanishes into the distance. Do this many times. If either of these makes you uncomfortable then do the other one. They can be alternated in sets of four or five. Next make an object, then a second one next to it. Practice moving the two of them around in various ways. Then as you get comfortable with this, do it with three, then four, then five, etc.

There is a slight danger that these simple objects will be memories rather than new creations. To ensure their newness, simply change the color of them. If you see a red cube, make it a green cube. Practice changing the color, shape, size and apparent density of these simple objects. Practice making them dissolve by expansion into fuzzy nothingness. Practice making them explode. Practice making them condense slowly out of nothing. Practice making them appear suddenly with sharply defined surfaces.



POSTFACE

### The Ultimate Process

The ultimate process to use is the process which is perfectly appropriate at the moment and for which a specific situation calls. This will be different processes at different times and places, tailored by a complete knowledge of everything pertinent.

The ability to do this requires that the person cleans their polarities, gets familiar with their own mind, the minds of others, the physical universe, their own personal spaces, the odus and imoles, how odu combinations create imoles, how the odus and imoles interact with each other in universes and minds, the Level of Four template, and the feel of higher/lower selves and universes both above and below this physical one. A person who is very intent on this material will reach a point where they will be able invent processes as needed. Both authors of this book can do this to a degree. The ability improves as awareness and practice grows. You can do this too.

Cleaning one's own polarities is done by receiving processing from another person, and also by self processing. Knowing one's own mind usually requires additional meditation.

Knowing the minds of others is aided by processing others as a therapist and counselor.

Knowing the physical universe can be accomplished by studying physics, and then going around actually observing the physical universe.

Knowing one's own personal spaces is also done by meditation.

The odus and imoles can be known directly by the study of Ifa and by initiation into Ifa.

How odu combinations create imoles can be known by doing Ifa divination.

How odus and imoles interact can be known by all these means.

The Level of Four structure can be known by processing the eight obaodu structures, and inferring their cause.

Levels and selves above and below us can be known and experienced through a variety of divinations, meditations, processing and initiation.

At some point a person has to stop depending on others for information, knowledge, help and specific processes to run. Progress will stall unless a person takes full responsibility in all ways.

Don't look to us for your processes and insights. Find your own and they will be of infinitely greater value to you.

The ultimate process is you having full knowledge, control and responsibility in all ways.

Final Steps:  
Walkabout and Pabbajjaa

Beings go about their games in a way that both transcends and alienates the human body from the surrounding nature.

Thus, when a Being loses its compulsion to play games, it seems natural that the body it grabbed to satisfy this compulsion is given back to nature. This does not mean to dump it someplace but to reunite it with its original environment, thus restoring the 'natural' game environment of the body.

One example of playing out the body in its original game environment has been practiced since thousands of years by the Australian aborigines. Their spiritual quest, too, comprises the unconditional march back into nature, the 'walkabout'.

To 'modern man', this approach seems strange: he is so far alienated from the body's game scenario that he is viewing the normal' life style of aborigines as that of 'savages' who live already in nature, void of 'technology'.

Gotamo considered it impossible to end playing games at large without the body's return to nature: the last stage of liberation, if it is to happen in the current body the Being, seemed only possible to him in the natural habitat of the body itself: in nature.

Going back to nature involves giving up the context of human 'homes', 'living outside (human) homes' - pabbajjaa in Pali, a direct parallel to the Australian 'walkabout'. There is a significant difference between walkabout and pabbajjaa, however: the liberated Being does not engage in the prototypical hunter/prey game anymore and restricts itself by nourishing the body as a 'gatherer' rather than a 'hunter' who is killing for a living.

This is only feasible if the person gives up 'everything' that is commonly associated with civilization: the name it had been given at birth, all possession except a basic dress and all agreements with any groups of any kind that the person ever entered in the course of its lifetimes.

Such a person (quote) "lives amongst the lions at the hillsides, under the open sky, led by no one, the entire planet is his home". Again, this radical approach is a prerequisite only and only for the very last stage of liberation: the realization of 'nirvaana' while the human body is still alive and kicking.

A body, living in 'harmony' with nature, will literally synchronize its attitude or 'tone level' with that of

nature, a frequency that is considerably higher than that of the bodies of 'modern' man.

All this is quite difficult, if not impossible, in our times. A person like this would likely to be arrested and put into an asylum. Even if there would be nation that would allow such an 'a-social' behavior, the clima of the land must be right, too, and its inhabitants must be inclined to support the liberating person, or 'bhikkhu' ('wandering monk') as he was called by Gotamo, if there is no sufficient food readily available from Earth.

An exception was therefore made during the rainy season at which the 'bhikkhu' was allowed to interrupt the ultimate quest for liberation by staying under roofs. Another exception was that the 'bhikkhu' was allowed to accept food from 'normal' people living in households. A further exception was made to review progress and to answer questions: the assembly ('sa.ngha') of Gotamo's 'bhikkhus' interrupted their voluntary (spiritual) solitude and gathered twice per month for this purpose.

The human body itself is never in solitude except in a confined 'room', whether this is a prison cell or a suite in a 'modern' apartment building.

The 'grown' ('cultivated') adult does not allow the body to be happy in the elements of nature—only a child is sometimes allowed to let the body come up on the scale of attitudes, for example by splashing in the water of a pool or the ocean.

The ultimate liberation of a Being thus ends in releasing the body as well and on all levels it now becomes true:  
 "Total Happiness has been achieved through happiness!"

## Postface

This book

was not written for those who want to escape  
from the dream called World.

It was written for those who started to recognize  
that this World is but a dream.

There may be many ways to return to one's origin,  
many ways to come home:  
but all of them lead through the world  
and none of them straight out.

Before transcension, there must be embracement.

Before embracement, there is surrender.

But one cannot surrender to something one doesn't know.

Before cognition still, there is surprise.

Surprise that arises the moment one tries to  
perceive the world as it really is—not as it appears.

"Reality is that what you see!"  
says the blind man  
and asks for a dime  
from the wanderer  
who doesn't have a name for his goal.

Looking back,  
this traveller feels betrayed by himself.

Looking forward,  
he sees the mountain in between.

Looking to the left,  
he sees the bold man drowned in his pride.

To the right,  
the shy ones are falling down.

Stepping forward  
he sees no ground.

Stepping back,  
he freezes again.

"Am I the only one?"  
he asks in despair.

And, suddenly, as the dreams fall apart,

he is in need of a friend.

What seemed to make sense,  
now looks like madness.

Where nothing was,  
there is everything now.

And where everything was,  
nothing is left.

Good becomes Bad,  
what seemed Ugly rejoices his heart.

New worlds appear  
while the old ones are fading away.

"What ocean?"  
asks the frog in the pond.  
"Don't you know, wanderer,  
that there is no Beyond?"

"Whom shall I trust?"  
wonders the traveler,  
looking around:

"Those who are not wise  
are yelling the loudest.

"But the wise ones never come  
since they already left.

"Those who claim that only they know,  
they all want my money and also my soul.

"For those who agree to everyone's truth,  
it's more than likely that they will lose.

"Is it called this, is it called that?  
What is its shape? How much does it cost?"

And seeing the wanderer stumbling around,  
God Brahma Sahampati approached someone  
who had just woken up.

To him he will say, once again:

"There are a few Beings  
that are born nearly clear,  
If they do not hear you,  
they will tumble again.  
These few, they possibly will understand."

Then, sometimes,

despite all the noise and all the  
nuisance,

someone who went all the way  
may agree:

"OK, then, let us now turn the wheel!"

And so it comes about, that every once a while someone who  
just woke up but didn't quite leave yet, starts putting out  
the word to the very few that may be able to understand this  
matter.

And that someone may be old or he may be a child.

He may be a man or he may be a woman.

He may be rich or he may be poor, from this corner of the  
world or from another.

That someone may talk Hebrew or he may speak Sanskrit.

But whatever words he will be using, he will say that these  
words are just pointers and that they mean nothing by  
themselves.

He will say to the wanderer "Come and see!".

He will urge him to not believe anything.

He will tell him that he must rely only and only on himself  
if he wants to find his way home.

He will say "This was my way - now find your own!"

This, then, is called since ancient Eons:

"the turning of the wheel".

This picture symbolizes the help with entering the  
irreversible pathway to Source.

And this is what this book is all about.

It is not there to promote the "one and only path". It is  
not there as a guide to become rich and famous. It is not  
there to gain power over others or over nature. It is not  
there to just add some new theories to some old ones. It is  
not there to build a community-sorry! And it is not there to  
produce money.

It is there only to help "turning the wheel" for the few who  
dare to look at the world as it is and as it is not.

Whichever way you may be going, dear Reader, may you arrive!

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