

Monograph Twenty-four:

Thought (3)

Sense of Self

Taking our cue from a reality dictated by malevolent forces and agendas will always result in the most limiting thoughts of them all – those we hold about ourselves personally. The wounds of inadequacy and insecurity we all carry deep within make us very vulnerable to the hold of the illusional reality because we use it to cover and mask those same wounds. This is the dynamic the biblical Garden of Eden story alludes to when it tells us Adam and Eve covered their nakedness and hid themselves from God. So who are we really underneath all the clothes we wear? And, do we possess the courage to shed them and, once again, stand naked before God and each other?

Getting Personal

Exploring the limitations on thought collectively, must, I think, continue with a deeper exploration of the limitations on thought at the grass roots of our existence – with us on a personal, individual level. I cannot stop at the collective, even though I thought I would, and despite the fact that doing so is by far the easier, and safer, option.

Delving into the personalised psychology of us as individuals is a complicated process, one that is absolutely guaranteed to cause discomfort. The very last thing I want to do is cause discomfort, but if we are to face the Truth* of the limitations we're placing on ourselves, this cannot be helped or, for that matter, circumvented. Nothing is guaranteed to cause more discomfort than looking in the mirror, but looking in the mirror does and must form an essential component of every healing Process*.

Obviously, given the fact there are seven billion people currently incarnate on this planet, an exploration of every individual psyche is not possible. Nor is this my mandate, my Purpose*. As a Guardian, I am not mandated to Work* at the level of the individual. I cannot. I have already told you we make terrible counsellors for a number of reasons, not least of which is the Truth that Free Will* is an alien thing to us.

Birthing the New Out of the Ashes of the Old

I simply cannot comprehend the choices humans make at times, and yet, allowing people to make those choices is still imperative for us as Guardians. Likewise, allowing people to walk straight into the full experience of the consequences of those same choices is equally as imperative. We will *never* circumvent this Process in, or for, any soul.

This is why we cannot and will not save the current iteration of this human experience. This iteration is dying, and, yet again, humanity is self destructing, and we, as Guardians, must let it happen, as painful as that will be for so many people. What we *can* do is birth the new iteration out of the ashes of the old, and so we are.

As a Guardian, too, I would *never* help or be the cause of any individual circumventing the Work they themselves must do. Never. I would heal every willing soul if I could, but a better, far more beneficial option is to do exactly what I am doing – show others *that* they can heal, show them what they need to heal *of*, and then show them the way to do so.

Working With One Psyche

As part of the Process of healing, there is no greater salve than Knowledge*, generally, yes, but even more so for self Knowledge. This, I *can* gift to anyone thus inclined to partake of it, to absorb and assimilate it and make it part of their own healing Process.

To this end, there is one psyche on this planet I *am* very familiar with – a psyche that has suffered from so many of the very great wounds most individuals hold and contend with in their own psyches – a psyche I am absolutely mandated to heal. My own.

This is what my writing is. *Lady of the Lake* and *The Messiah Perspective*, especially, are the Work I've done on my own psyche. If I am urging anyone to have the courage to stand naked before God (Atum) and the rest of humanity, then I had to do so first of all.

The Source of the World's Ills

I must confess, I am surprised that I am writing about our wounded psychologies at the individual level and, in the process, referencing the Work I've done on my own psyche. I didn't think I would. But now that I know this is the mandate of this monograph, taking my exploration on thought, and, in particular, the limitations on it, down to this level makes perfect sense. As I said, I think it's actually unavoidable.

If we are to heal the human experience in its entirety then this *has* to start with each one of us individually, and we cannot let ourselves off the hook. *The ills of this world have their source within each one of us, and so it is within each one of us that the source of the world's ills must be dealt with*¹.

The very great wound of Perpetual Separation* that characterises the collective consciousness has to be healed within each individual consciousness, and *this is the only place it can be healed*. Likewise, for any of its symptoms, like anaesthetisation, chronic ignorance, or the addictive hold of and on the illusionary reality, addressing and resolving these must occur within each one of us individually.

The Final Battle of Armageddon

It hardly seems fair, does it? We're born into this human experience and it teaches us to become addicts. Extreme ones, too. But then it's us who has to put in the hard yards, do the rather arduous and painful Work to break the habit and heal ourselves.

Well, this *is* the True battle of Armageddon – another of the True mythologies we've inherited from the ancients and distorted. Typically, the myth has been physicalised. Rather than being fought in or at a physical location on this earth, Armageddon is the battle waged *by* each one of us *within*, on the battle ground of our *own* consciousness.

Are you in, or are you out? If you're out, don't bother reading any more. There's no point, so you might as well save yourself the trouble.

Complicated Thought Psychologies

The more I have delved into my own psychology, the more complex it has become, the more I've realised just how much of a cocktail of different thought patterns we are. Nor are we a cocktail comprising a few key ingredients. Quite the opposite, in fact. We are a synthesis of a whole gamut of thought patterns, many of which clash, collide with and contradict each other so that they don't actually fuse well at all.

Often, where there is one, others cannot be, and we unconsciously move in and out of these mutually exclusive thought patterns. Often, too, we are triggered by something in our reality to move out of one thought pattern and into another as our fears and shadows are stirred up, aroused. I refer to this as the 'Jekyll and Hyde mentality'¹. This is why people can appear to have such differing and conflicting aspects to their personality, and sometimes this is so extreme, the aspects can be likened to multiple personalities.

Psychological Illness

Contrary to some of the misguided mindsets we hold, psychological illness is not a simple black and white matter – either we're ill or we're not. We're just not that nicely polarised in our psychologies, nor are we so easily categorised. Consequently, there are, from white – wellness – to black – illness – so many different shades of grey in between they are innumerable. We could even say there are as many shades of black, grey and white as there are people to experience, or exhibit, them.

Psychology, from health to illness, is a continuum, and often the point at which illness becomes diagnosable is simply down to the individuals involved, both patient and treating physician. This inherently means we all suffer, in varying degrees, from milder wounded psychologies that manifest in their more extreme forms in some individuals as obvious, diagnosable mental illness.

Am I saying we're all ill? Well, yes, actually, I am. Any shadowed thought we hold, as a discordance, *is* illness, even if only very mildly so. And Perpetual Separation itself *is* a grave and very deep psychological wound. These are Truths we have to come to terms with and acknowledge if we are to heal. Our one consolation is that of all being in the same boat.

But this is, too, why I say insanity has become normal. It *really* has, or, it has in Truth, and if you don't agree with me now, looking out at the world we live in, I will be very interested to know if you still disagree once you've read this monograph in entirety.

The Usual Qualifications

I apologise, in advance, if anything I say in this monograph causes you unease and discomfort, but I need to be clear. I'm not apologising for what I say. I will never apologise for that. Nor will I apologise for the effects on consciousness, either yours or anyone else's, that ripple out from what I've written in this and the other monographs. I'm apologising

for the states of being that accompany these ripple effects because I know from personal experience what these feel like, and I don't like being the cause of that.

I cannot let this stop me, though. As much as I hate ruffling feathers, stirring up dust, or upsetting apple carts, I cannot stop speaking my Truth, and nor will I.

I apologise, too, for any sweeping generalisations I will make in this monograph. Not *everything* I say is applicable to *everyone*, so whether or not all or parts thereof are applicable to you is for you to decide for yourself. And so you must.

Also, my intention is *not* to diagnose, individually or even collectively, but, rather, to equip others with the Knowledge they need to diagnose themselves, because we are capable of this. Even more significantly, my intention is, as always, to nudge thought out of its trapped state, to get our thoughts about ourselves moving and flowing as they should.

I should warn you, too (not apologise), this monograph is going to be long. How can it not be? We're talking about wounded human psychology. The discipline for me will be staying true to the overall theme of the limitation on thought, not running off on tangents, because there is much I could say.

Direct Personal Experience

Untangling the complicated web of my own psychology has been no easy feat (another understatement). After two decades of solid Work, I'm still doing it. The amount of time I've taken to unravel my wounded thought patterns really means one of two things. Either I'm not that good at it or there's been much to unravel. Or perhaps both. Well, I'm good at it, so what does that tell you?

The Work I've done to become familiar with and to resolve my own shadowed thought patterns is the very means by which I am able to talk about our wounded psychology, not as an 'expert', but as one who knows, from direct personal experience, how profoundly we are affected, what the effects and ramifications are, how much Work is involved in healing, and the type of Work we need to undertake *to* heal.

The Layers of Our Thought Psychologies

That our wounded psychology is so complex is partly, not entirely, due to the fact that it exists within us in layers.

I say 'not entirely' because there are other factors at play, too, in the thought dynamics that comprise our overall psychologies, like the necessity for resolving karmic bonds and obligations, and like the programming instilled in us by this culture of Atlantis within which we've all developed. There are, too, fearful and shadowed thought patterns generated directly by the mechanisms of manipulation.

This is the reason why one of the steps involved in our healing Processes must be the elimination of the torrential flood of 'white noise' around us because doing so will facilitate the process of determining which of our shadowed thoughts are truly our own and which are being generated within manipulatively by malevolent agendas.

Thoughts Residing in the Shallowest Layers of our Psyches

The discordant, or shadowed, thoughts in the shallowest layers of our psyches, those closest to the surface of our conscious awareness, are relatively easy to identify and resolve. In being relatively easy to Work with, these shallower fears and discordances provide us a good starting point in beginning to Work on our overall psychology.

My fear of being controlled (referenced in the second series) is a good example of a discordant thought psychology that resided in the shallower layers of my psyche. The quite extensive Work required to resolve it was due, in part, to the fact that I was a novice, finding my feet with the Work itself. But also, this fear dynamic spans multiple layers of my psyche, so it is both shallow and deeper, which means it has multiple manifestations. Despite this, it has still been relatively easy to Work with. Not pleasant, but easy.

Perhaps the most significant aspect of the ease with which we can Work with these shallower wounded thoughts is the fact that our emotions shine a proverbial spotlight on them.

So, for example, my fear of being controlled is always associated with my anger, to the extent that if I ever get angry now I know instantly what's going on within me. My anger doesn't just point to fear within me generally, it points to a *specific* fear within me. Likewise, resentment, too, points to a specific aspect of this same fear.

These shallower wounded thought psychologies and their associated emotional expressions can provide valuable opportunities for us not just to begin to learn and Work with our own psychology but also to learn about the Work itself.

That is, potentially, shallower fear thoughts can become the means by which we are able to put into practice the concepts and principles of the Work, learning and developing as novices, learning about ourselves in the process, and then moving beyond the novice stage. As I did.

Beyond the Novice

Moving beyond the novice stage of the Work is mandatory if we are to go beyond the shallower layers of ourselves. We simply don't progress beyond these shallower layers if the fears and shadows and discordances in them remain intact. And if we don't progress then we remain trapped in these shallower layers of ourselves.

This is exactly why the collective human experience is in the shape it's in. As a collective, we exist in the shallow layers of consciousness with all the fears, shadow dynamics and discordant thoughts absolutely intact and expressing themselves in our collective reality.

Perhaps more significantly, however, is the fact that once we do progress into the deeper layers of ourselves, we can't be mere novices. As novices, we cannot navigate the deeper layers of the psyche and the fears and shadows that reside in them. We'll flounder, and getting lost and/or trapped in these deeper layers is not just painful, it's dangerous.

We don't necessarily have to become experts, but we definitely cannot be novices. The dangers of becoming horribly lost and, worse, trapped, must be acknowledged and catered for. This is why alchemy is dangerous. There is a very real potential of not surviving it.

This is, too, yet another reason why taking drugs to attain enlightenment is so dangerous. Drugs potentially open doors in our minds to these deeper layers (and beyond) before we're ready, when we're unprepared and not equipped to handle this territory.

Thoughts Residing in the Deeper Layers of our Psyches

The shadowed thoughts that reside in the deeper and, especially, the deepest layers of our psyches are a whole lot harder to identify, and they are also a whole lot harder to Work with. Yet, it is these deeper thoughts that most powerfully source, or generate, our realities. Thus, if we are to change our realities, we do have to progress into these deeper and deepest layers.

In the deepest layers of ourselves, the shadow dynamics are, very often, beyond emotion, which means the language of our emotions can no longer assist us. These fear dynamics are invariably complex, too, like tangled webs of different shadowed thoughts.

Furthermore, just as black holes themselves emit highly dangerous streams of radiation, so, too, do the powerful black hole fears in the depths of us send out streams of dangerous fear thoughts – thoughts that often bear no seeming or obvious resemblance to the core fear. Or, more aptly, these fears are so powerful they swallow everything, including light, so they cannot be 'seen'. The gravitational pull of them – the way they affect our mindsets, behaviours and our reality – and the streams of toxic thoughts they emit are the means by which we *are* able to identify and Work with them.

As such, in this territory of our deepest layers, self Knowledge is crucial – another reason why starting with the shadows in our shallower layers is so vital. So, too, is that most powerful of our senses – intuition – supremely vital. Without these two – self Knowledge and intuition – I really would not recommend venturing into the innermost territory within to wage battles with the shadowed thoughts that reside there.

Processes of Transformation and Transcendence

Untangling the very tangled web of our shadowed thought psychologies – becoming aware of our different thoughts, sorting through them, sorting them out, understanding and recognising the behaviours that are generated by them – *is* the Purpose of Processes of Transformation* and Transcendence*.

The whole Process can be likened to sorting through a mountainous pile of pieces of a jigsaw puzzle, but not all the pieces belong to the puzzle we're assembling. Some have to be discarded because they're pure black and so don't fit the overall picture. To begin a large jigsaw comprising thousands of pieces, you find the corners and the outside pieces first, don't you, and then work your way in, one piece at a time?

Or, if you prefer a different analogy, attacking a garden that's overgrown with weeds is too daunting to tackle as a whole, so you start with one patch, or one section of the garden,

and then work from that one cleared patch, one weed at a time.

The Process invariably starts with those same shallower fears and discordant, shadowed thoughts first, clearing the patch of that layer, and then it will Work inward from there. This is how Processes of Transformation do their wonderful, powerful Work.

It's important to know this now because a Process of Transformation has begun for us collectively, which automatically affects us individually.

Whether or not a transformational Process has begun for you individually is up to you. I believe individual transformation is yet to come, but the preparation for it is occurring right now, in mid-2021. You know what they say? Forewarned is forearmed. I certainly wish someone had told me about these Processes as I was going through mine, and so I would spare others the bewilderment and confusion of not understanding what is transpiring within them.

Collective Wounded Psychology

Although so many of our fears and wounded thoughts and the interplay of them with the language of our emotions are unique to each of us individually, there are some fears and shadowed thought dynamics, existing at shallow and deeper layers of us, that are common to us all. As are the behaviours generated by them.

Because these are individual and collective psychological wounds, we are not just affected by the wounds themselves, we are also affected by the interplay of them as we interact with each other, and this interplay manifests at every level of our existence – individual, group, cultural, and collective.

It is *these* wounded psychologies I will address in this monograph because it is *these* wounded psychologies that render us so vulnerable and susceptible to the manipulation, the programming and the controls of the Dark* agenda. It is *these* wounds that are being perpetuated *and* used by that agenda, which inherently means to break free of the Dark manipulation and controls, we really do have to heal these wounds within ourselves, individually first and then collectively.

The Shadow of Ordinariness

Keeping us small and ordinary *is* one of the specific agendas of the mechanisms of manipulation the Dark priests and those who serve them have implemented here so ubiquitously. The reason why is not hard to fathom. In our smallness and ordinariness we are easy to manipulate and control. Worse, we are damned easy to seduce.

I know very well what ordinariness feels like. I have hidden in it, pulled it around me to shroud and disguise myself. Unfortunately, in pulling it around me, I have believed it, and in believing it, I have Created* it within and around me as my internal and external reality, as is the intent of the Dark agenda.

This is what I meant when I wrote in *Lady of the Lake*:

*You are shrouded, cloaked, disguised,
And your disguise has been complete
Because even you have believed it,
Been deceived by it⁴.*

When I wrote this, I was talking to myself, but I was also talking to us as a collective . . . or most of us. There are some people here who are, indeed, very ordinary because they have no wish to be any other way.

Juxtaposition

I have waged a very long and arduous battle with the ordinariness, not just because I have believed it about myself so deeply, and not just because I've had to transform my mindsets about what is ordinary and what is not in this reality, but also because, in confronting it, I feared it. Another fear added to the rather large pile I was forced to confront and resolve . . . !

Specifically, I was afraid that being ordinary was *what* I was, and it was *all* I was, and it was all I'd ever be. For so many years, as this battle raged within me, I felt as if I'd developed an allergy to the ordinariness, and, as with any allergy, it had become poisonous to me. And, yet, I couldn't free myself of it or from it. I couldn't get beyond it.

Prior to the onset of my Process of Transformation, I wasn't aware of the ordinariness. Everything around me was just 'normal', and I didn't think there was or could be any other way of being. But my Process changed my awareness, and my perspective, shining a spotlight on the ordinariness by opening up, introducing me to, and connecting me with the extraordinariness within me. Showing me a different way of being, in other words.

The juxtaposition of the ordinariness around me, especially in my external reality, and the extraordinariness of my inner world was more than I could bear at times and put incredible strain on my psyche. But the juxtaposition persisted because *mindsets, thoughts and beliefs about ordinariness and the Truth of extraordinariness do not mix*. It is one or the other, never both. They are absolutely and irrevocably mutually exclusive.

But once awakened, neither does the extraordinariness go away. It remains and it endures, and in doing so it exacerbates the battle with the shadow of the ordinariness. And rightly so, I must say at this point, because the ordinariness is not, in any way, the Truth of who we are.

Belief in the Ordinariness

Unlike my fear of being controlled, which I learnt to identify, Work with and resolve pretty easily and quickly, the ordinariness and my fear of it have not been easy to identify and Work with, hence the persistent juxtaposition. Even though the extraordinariness was opening up within me, and I loved what I was seeing and experiencing internally, I didn't really believe it for many, many years, for one very profound, powerful reason.

This reason is well worth emphasising because we are bound by it collectively which automatically means we are also bound by it individually, to differing extents maybe,

although I've not yet encountered an exception.

While I connected with the extraordinariness within, and could even write about it, my external reality neither expressed it nor reflected it back to me. On the contrary, the fabric of my reality was weaved, completely, out of threads of ordinariness. So much was this the case that the essence of the fabric, the different threads that comprised it, and the pattern formed of those threads were all ordinary. I saw no evidence of the extraordinariness, at all, in my reality.

And which was I more likely to believe – the extraordinariness of an inner world no one else could see and, therefore, could very well have been pure fantasy, or the evidence all around me in and of my outer reality?

What was it that was informing my perceptions about myself over and above the internal revelations of my Process, as extraordinary as they were? Like everyone else here, now, in this Separated* lower dimension, I was suffering from an addictive hold on the illusional reality, and it was *this* that dominated, ruled and controlled my perceptions of myself. And this regardless of how much I Worked on the fear of the ordinariness.

So why could I so easily disempower other fears and shadowed thoughts but continued, sometimes in vain, to struggle with the shadow of ordinariness? Because in waging a battle with the shadow of ordinariness, I wasn't *just* battling the ordinariness. I was, at the same time, without realising, butting up against my addictive hold on the illusional reality.

I was never going to heal and resolve the shadow of ordinariness within me unless and until I healed my addictive hold on Separated physicality.

The Interrelationship Between Ordinariness and the Illusional Reality

Am I alone in my struggle with ordinariness, do you think? Do we, as a collective, like being ordinary, because so we are? Does being ordinary sit well with us?

No, I don't think so, especially for those of us who *know* otherwise deep, deep within ourselves. This is, I believe, why we've become just a little bit obsessed with superheroes, especially in our movies. We can't seem to get enough of them. They are not ordinary, like us. They symbolise the extraordinariness that is the polar opposite of what we are.

So why do we so easily and apathetically settle for the ordinariness when we could be so much more?

Because *ordinariness forms the very fabric of the illusional reality, so as addicts we cannot and we do not see or know any other way of being*. In other words, addicted to the illusional reality, as we are, we are addicted to ordinariness because the two go hand in hand. They are, in fact, intrinsically entwined.

As Perpetually Separated beings, ordinariness is *what* we are and it's *who* we are because it's all we know. What else is there? Fame and fortune? These are *not* extraordinary. On the contrary, these are merely and simply physical constructs that we use to hide the ordinariness of ourselves, or, rather, to hide from the ordinariness within.

The Fabricated, Manipulated Illusional Reality

Whilst ever we remain addicted to the illusional reality, we will remain addicted to the ordinariness, and whilst ever we remain addicted to the ordinariness, we cannot and will not set free the extraordinariness of and within ourselves.

The most troubling aspect of this for us is that ordinariness, as a collective shadowed thought, is dictated and determined for us by the Dark agenda that manipulates us and the illusional reality in a revolving, self-regulating, self-perpetuating cycle.

That is, they use the illusional reality to manipulate us, engendering the belief within us of ourselves *as* ordinary, and they manipulate us into Creating the ordinary illusional reality, which then perpetuates the belief in a never-ending cycle. In other words, we've been tricked into taking our cue from the illusional reality, using it to define ourselves, and to assess and measure our acceptability, our worth, our value, and our success or failure as individuals.

The shadow of ordinariness as defined by the illusional reality is the reason I write and speak about the Recipe of Life* (job-marriage-mortgage-kids). It's a trap of ordinariness, like a web designed to ensnare insects, and it has a decided tendency to swallow the soul, like a devouring spider. We can't break free of it. The rich and famous also get swallowed up by it. Fame and wealth don't provide immunity from it, at all.

Masking Ourselves with Illusional Ordinariness

I really do understand why we turn to the illusional reality to define and, therefore, mask ourselves, to present an acceptable face to the world, one that fits in, sometimes blending in, sometimes standing out, depending on our own shadowed psychology.

I am one of those who needs to blend in, so I've pulled the fabric of the illusional reality around me in such a way as to guarantee me an avoidance of any kind of spotlight. Other people have an opposite dynamic operating within them. They need to stand out, to draw attention to themselves one way or another, celebrity being the rather obvious example.

Wearing a mask is one thing, possibly not so dangerous as long as you remember the truth of who you are, like Superman¹⁰ wearing the Clark Kent mask. He could wear it because the Clark Kent persona never caused him to forget he was Superman. The tragedy of human existence, as I know from very personal experience, is that *we become the mask as if it is who we really are and as if it is all we are.*

We can't help ourselves because we're addicts, so not only do we only know how to take our cue from the illusional reality but we hold onto it and our masks with the grip of death, and God help anyone who tries to prise *us* away from *it*, or take *it* away from *us*.

What Lies Beneath

My Process removed the cloak of ordinariness – my mask – from around me in big bits, not little bits, and, like any addict, all I could do, at least initially, was struggle and strive to replace it with something else, something different, preferably a better cloak, or a less

ordinary one as defined by illusion itself. I desperately tried to re-clothe myself, in other words – the addict's fix. But all and any attempts I made to re-cover myself, or re-mask myself, were implacably blocked.

I was, and remained, unmasked, as my Process intended all along, and in being unmasked I was forced to confront the god-awful truth of what lies behind and underneath the masks we all wear – the exact reason why I completely understand our desperate need to turn to the illusional reality to mask ourselves.

To truly look in the mirror – that most vital of steps in our healing Process – we have to go beyond the mask, but when we do so, we are confronted with the same terrible truth I confronted. *We don't know who we are without the mask of the illusional reality, but, worse, we fear we are nothing without the mask.*

Not only do we fear we *are* nothing, but we also greatly fear the nothingness itself.

The Shadow of Insecurity

The nothingness can be conceptualised another way. Or, rather, it spawns the shadows of insecurity and inadequacy – the very great wounds that collectively lie at the core of the human experience now, and, therefore, the very great wounds we're all suffering from individually, each of us in our own way and to differing extents. Some people have begun to confront and, therefore, resolve these wounds within themselves, to their very great benefit.

Have you ever felt deep insecurity, or, rather, have you ever felt deeply insecure? If you say no I probably won't believe you.

The shadow of insecurity and inadequacy, as psychological wounds, and their associated dynamics of the lack of self worth, self value, self esteem, and self confidence, are as crippling as anything can be in my experience.

Insecurity causes us to flounder. It's a horrible feeling and, also, a horrible experience. Rather than confront and address it, however, most of us just learn to live with it, like living with any disability, learning to recognise the limitations of it, and, more importantly, where, when and how it's aroused – the triggers for it, in other words, so we can avoid them.

This is where context becomes important. We can find our feet in one context, feel secure and think we are secure, but then when we're transplanted into a different context, or a new context supplants the old, familiar one, the insecurity within can rise to the surface and, like magma spewing out of a volcano, it can be unstoppable and devastating.

The Shadow of Inadequacy

Insecurity, as awful as it is, is actually relatively easy to identify if you're thus inclined because it's impossible to ignore. When you're insecure, you know it. A sense of inadequacy is a whole lot harder to identify because it lurks insidiously underneath everything, festering without us necessarily being aware of it.

Yet, it is this shadow, most of all, that we mask. And it is the nakedness of this shadow, most of all, that causes us to turn away from God (Atum).

As god-awful as these shadowed wounds are, it's no wonder we armour ourselves against them. The real problem, though, is not necessarily that we hold these wounds in the deepest layers of ourselves but, rather, that we *keep* holding them in our deepest layers.

Instead of facing, confronting and healing these shadows, we pull the constructs of physicality around us to be adequate, thereby masking the wounds *within us from us* – a 'bandaid solution' if ever there was one. But we do the best we can, don't we, and we have to function in society, so what choice do we have?

Thus does fear – pure, potent, profound, and powerful – form the very core of our addiction to the illusional reality. We use it to cover the nakedness of our inadequacy, and then we measure our adequacy or not by how impressive, or not, our own clothes are.

Such is the nature of our addiction.

True descent, with the guidance of Nephthys, takes us down into these shadows, but to do so, the Process must peel back our disguises.

Meaningless Pursuits

The tendency to cover the nothingness instead of healing and resolving it means it and our very great fear of it are seeping through, infiltrating our thoughts, our mindsets, expressing themselves in our individual and collective realities. And in seeping through, we continue to feel the sting of inadequacy, sometimes extremely so.

In direct response, we are seeking escape in addictions not just *to* physicality and its constructs but *in* physicality. The masks we wear are not successfully containing either the nothingness or our fear of it, and nor are they offering us any kind of an antidote, let alone a cure. Underneath our masks, these wounds – ordinariness, insecurity, inadequacy, nothingness – are festering, suppurating.

It's a precarious situation for us because if our masks start to crack or slip even just a little these wounds are exposed. And then *we* are exposed, and vulnerable.

As if this isn't enough, courtesy of our addiction to the illusional reality and the pursuit of its constructs that comprise our masks, we're mourning the lack of real meaning, or Purpose. Our lives have become *meaningless*. So where do we turn or what do we turn to for meaning? Some are seeking it and finding it in right pursuits but most of us are just opting for the escape of addiction.

The Problem *with* Addiction

Addiction is a dangerous symptom of psychological illness, one that cannot and must not be underestimated or ignored. Even though it is a symptom of a deeper illness, addiction in and of itself can be the death of us, figuratively and literally.

The dangers of substance addiction to our physical health are, typically, only scratching the surface, too. The real danger of addiction, whether substance or any other, including our addiction to the illusionary reality, concerns consciousness itself, the soul, for all the reasons I have already outlined, not least of which is the violation of the Law of Movement.

Extreme drug or alcohol addicts often overdose, one way or another, to set free the soul, because in their extremely addicted state there is no more Work to be done, nothing more the soul can learn or experience. The addiction itself precludes the soul gaining any more of value from the incarnation.

These addictions are easy to recognise and acknowledge, but I think one of the dangers for us right now is the fact that, on the whole, we think of addiction only in this extreme form.

As such, not only are we not acknowledging addiction as a symptom of illness, collectively and individually, we're also not recognising the prevalence of it, and so we're not acknowledging its hold on and in our individual lives. Nor are we realising that addiction applies to so much more than just the physical substances we've long associated it with.

Thus, not only are we failing to recognise our *need* to heal, we're *not* healing, not just of the addictions themselves but, more crucially, of the wounded psychologies that always form the core of addiction itself and addictive behaviours. Addiction is a symptom, after all. Dealing with the addiction will never be enough.

The Problem of Addiction

As extreme as it is in its hold, drug addiction is, as I said, easy to spot, and so, too, does this hold true for most other extreme substance and behavioural addictions. One of the problems with addiction for us now is less extreme addiction has become so normalised we simply don't recognise it for what it is, especially given the fact that there is a very precariously-thin line between extreme and less extreme addiction.

This is where our frog and his boiling water, as an analogy, becomes so relevant. Addiction as a normal way of being has crept up on us. Just because we're all engaging in addictive behaviours, doesn't mean we're all normal and healthy. On the contrary, it means we're all addicts. The ubiquitous nature of addiction is screaming at us that something is horribly wrong with our existence, individually and collectively, but we are ignoring the truth of this.

Furthermore, addictions to physical substances are just the beginning for us. The harder addictions to identify are those that lie below the surface of our awareness, below the veneer of the masks we present to the world. And because they're harder to identify, they're also automatically rendered harder to overcome.

Despite all its obvious and not-so-obvious dangers, the real tragedy of addiction lies in its tendency to absolutely erode our personal power, our sovereignty. When we are addicted we are at the mercy of it, completely controlled by it, and this is being used against us by that very same Dark agenda.

The Four Cornerstones

In *The Messiah Perspective*¹ we (me and those with whom I Work) used St Paul's Cathedral as a metaphor to describe the edifice of modern existence, and we were not complimentary, of both the cathedral and of modern existence. It was a clever analogy, actually, if I do say so myself, not to mention accurate.

The question was put to me in that dialogue of what, in my opinion, forms the four cornerstones of the edifice of modern existence. Given the fact that we established the foundation of this edifice is fear driven straight down into the bedrock of chronic ignorance, especially self ignorance, and I have just touched on what that fear actually is, the cornerstones are, in and of themselves, a sad and unflattering indictment on our modern society.

In fact, our darkly-shadowed, wounded psychology and, with it, our toxic choices, actions, intents, focusses, and behaviours, are coalesced into the cornerstones, especially as they pertain to addiction.

So instead of representing our search for meaning, the four cornerstones represent our escape from the *lack* of meaning that characterises our existence. And, rather than form a springboard to greater potentiality, the cornerstones epitomise the worst we can be, pulling us down further into the muck and mud of the quagmire of materiality. They are, therefore, the means by which we are *devolving* and perpetuating the wounds of our existence.

In other words, as symptoms of the disease of Perpetual Separation, nothing else screams more loudly at us that something is horribly wrong.

My own answer to the question of what the four are still hasn't changed, many years later. You might not agree, and that's okay. You might come up with four different cornerstones. If you do, I'd be interested to know what your reasoning is.

As far as I'm concerned, the four cornerstones are money, God, power, and Love, or, rather, the lack of Love, specifically *self* Love and self worth, that lies at the heart of our addictions. So, really, I could equally have said money, God, power, and addiction.

As cornerstones, each of these four are so inherently weaved into the fabric of modern society they have become *the drivers and shapers, the movers and shakers*¹ of the collective and, therefore, our individual scripts, or stories, forming the core motivations, goals, aims, ambitions, pursuits and focusses *that tug and pull at, ignore and negate the script*¹ of our souls.

If we are to heal as a collective, or if we are to heal the human experience as a whole and individually, then each of these cornerstones will have to be resolved or restored or removed, depending on our individual Processes. Removing them will go a long way toward bringing down the edifice as a whole – the destruction of the old to make ready for the construction of the new – the Tower in the Tarot.

The Vampire Mythology

I have watched, fascinated, over the last couple of decades or so, as we have transformed the Vampire mythology from the evil monster it is into a creature of romance, or a romantic creature. Really . . . ?

I capitalise 'Vampire' because it is an archetypal energy that is real, which means Vampires are real. My fantasy novella, *The Silver Wolf*, was born out of my intention and desire to restore the mythology to its monstrous state, to put the Vampire back into the place he belongs. Transcending the Vampire energy, for any individual who holds it in his or her DNA, is possible, but, transcended or not, the Vampire is still a Vampire. You could say the Vampire is the ultimate addict, so it would take a rare individual indeed to transcend the energy of the archetype.

The mythology portrays the Vampire sucking blood from its victims through fangs in its mouth. Blood is powerful in its symbolic meaning, so the mythology is letting us know that in feeding on its victim's blood, the Vampire is draining more than just blood. The very act of feeding is reminiscent of blood sacrifice, for good reason.

The Vampiric Ego

Because, the truth is, Vampires feed on energy in all its different manifestations. Unfortunately, the ego, especially if even slightly bloated, is vampiric, so, as much as we'd love to be able to say the mythology doesn't concern us because we're nice people, the Vampire is relevant to all of us unless and until we disempower the ego.

Vampires primarily feed on energy through the lower three energy centres, or *chakras*, in the energy system. In Atlantis – the Vampire's playground – particular emphasis is placed on the second energy centre, which brings us right back to the four cornerstones.

The second energy centre is the centre within which and with which we navigate and process the dynamics that comprise each of the four cornerstones. This is the energy centre through which our personal power, our sovereignty, is either maintained and preserved or drained, which very effectively yields the Vampire much fodder, or much to feed on, especially when we find ourselves, once again, back in Atlantis – that soul-less state within which the Vampire thrives.

Vampiric Games: Money, Sex, Power

Since I believe I have well and truly covered 'God' as a cornerstone in previous monographs, including the vampiric nature of his institutionalised religions, I won't explore that particular one here. If you don't agree that I have covered this cornerstone then I recommend you read *The Messiah Perspective*¹ because we do discuss 'God' as a cornerstone in the dialogue I referenced.

As for the remaining three, they are far too powerful in their hold on the collective consciousness not to address them by delving more deeply into the dynamics of each one.

These four cornerstones, as both foundation and by product of the toxicity of our

modern world, are pulling this current iteration of our existence down towards death and destruction, and, as I said at the beginning, there is nothing in heaven or on earth that can stop or prevent this Process, now. There have been too many warnings, all ignored, so the path before humanity is set.

As we birth the new human experience out of the ashes of the old, each of these cornerstones must be confronted, addressed, and restored or removed within each of us as part of our own battle of Armageddon (confronting the Darkness).

With respect to the fourth cornerstone – the lack of self Love – given the ubiquity of addiction and its myriad and variant forms and expressions, I will look at just one, although I could explore any number of them. But the one I will explore just happens to be, in my opinion, one of the most toxic and damaging addictions of them all.

Money

So great a hold does money have on our mindsets, focusses, intents, beliefs, pursuits, drives and perspectives that it has become an extreme addiction in and of itself. Many of us will have to confront this hold within ourselves one way or another, and, if the Process is anything like mine, it will be lengthy and damned hard Work.

If only it was as easy as extracting a splinter from flesh, but as a collective thought manifestation, so entrenched is money in the collective psyche that the Process of confronting the hold of it is anything but easy. You might be one of the fortunate souls who can change their thoughts, beliefs and mindsets just by being introduced to other possibilities, but for me, a confrontation with money was inevitable and unavoidable.

My leaps of faith:

I have said numerous times that I have my own version of Neo's leap of faith off the skyscraper³ and Peter's brave step out of the boat. Well, mine involves money, starting with the leap I took to leave the career I had built for myself. And there have been many leaps since, including a very significant one recently, because it has taken far more than just one leap of faith to dissolve the mindsets and confront the hold of money within me. Nothing else has symbolised, represented and expressed the addictive hold of the illusional reality for me as has money.

The root of all evil:

I don't really think I need to outline the details of the hold money has on our mindsets, our focusses, our pursuits and our perspectives, although I have elsewhere¹, but I will touch on it because the whole construction of our society and, therefore, our individual lives is based on it and revolves around it.

And, as a cornerstone, this one is truly soul destroying because it is the root cause of our ugliest behaviours and our most harmful choices. My grandmother used to say money is the root of all evil. I don't agree. I think the evil is within us, but money certainly brings that evil out in us, far too easily, effectively and effortlessly.

The great facilitator:

As a construct of physicality, money has become our sole measure of success or failure, and, as such, it consumes our focus and locks up our perspectives. We see nothing else, which doesn't leave a whole lot of room for other potentialities and possibilities. So money forms the purpose, the aim, the goal, and the focus for just about everything we engage in and produce and create.

Money is also a parameter of existence, so it is, now, the great facilitator, the means by which we have or don't have, and the means by which we can do or we can't do. Parameters are not rules we abide by, they just form insurmountable barriers around our thoughts, beliefs and mindsets that we do not and cannot cross or violate. Parameters form the bones of the dot programming of the illusional reality (see Monograph Eleven).

But in being the great facilitator, money has also become an implacable and insurmountable blockage. So, as a construct, we believe we *are* nothing without money, and, as a parameter, we believe we *have* nothing without money, and we believe we can *do* nothing without money.

The defining nature of money:

Money and the lack of it carves up our societies into lower, middle and upper classes, and these don't mix all that well because the elite, those with lots of money, think themselves superior and so usually like to keep themselves apart, as if they will be stained or, worse, become infected if they rub shoulders with the less fortunate.

Even the movement of money is constantly reported to us, and when this movement ceases, as with that most-dreaded word 'recession', we become very afraid. Recession is just a word that denotes a slowing down of economic growth over two successive quarters, and yet we fear it so because we've been taught to believe this potentially puts us at risk of not having enough money.

The power of money:

And so we have imbued money with a power that is utterly damaging us, even destroying us. The emphasis we place on it and the power we believe it holds are robbing us of our own power to change our thoughts, yes, and to transcend the need for money, but also, most damaging of all, *money smothers our alchemical ability to Create*.

Furthermore, our erroneous belief in the power of money means that money sucks the soul out of anything and everything it touches, which means it also sucks the soul out of us. Where there is no soul, there is invariably abuse and exploitation.

And, as a thought manifestation in this reality, money powerfully Separates us, because, while *we* obsess over it, the soul, and the soul's script, are rarely concerned with it. As such, nothing sets us against ourselves as does money and the obsessive pursuit of it.

In a very real sense, money is the dangerous stream of thought radiation emitted by the black hole of fear at the centre of the collective consciousness – nothingness, inadequacy,

ordinariness, insecurity. It is the means by which we make ourselves adequate when we believe, deep down, that we are not.

Sold, bought, owned:

In the nascent stage of my writing, I met another writer whose first book had been picked up by a publisher. At the same time, the publisher contracted her to write a sequel, which she did. Exciting, right? It should have been, yes. But when she submitted the manuscript for the sequel, the publisher excised eighty thousand words – a large chunk of the story – because they didn't like the direction it took. And because she was contracted, she had no choice but to rewrite it. The story was no longer in her hands, no longer hers to tell. She'd sold it. *She was owned*. It was a bloody valuable lesson for me – one I'm damned glad I didn't have to learn from personal experience.

With how much and how many things in our reality does this happen?

Why, with the abundance of sunlight that bathes this planet in warmth and light, and wind-generated energy, and the abundance of energy in the universe, do we pay exorbitant amounts of money for energy? Shouldn't energy be free?? It could be, and it should be, and there are no buts to that Truth!

The fabric of reality with the thread of money removed:

What would the fabric of this human reality look like if money, as a thread, or a thought manifestation, was removed . . . completely? You can't imagine it, can you? Those money-generated thoughts start infusing your conscious awareness. But how would we . . . ? And what would we do . . . ?

Money has to become merely a thread in the fabric of our reality, no more or less important than any other thread, but how this occurs and how it expresses itself in our Process is up to each one of us individually. Many of us will, I suspect, have to go 'cold turkey' as I did.

Sex

If Free Will is an alien thing to me, and it is, then so, too, is the expression of sexuality and the experience of sex in this very modern world. It's horrifying, actually, truly spine-chillingly horrifying.

Consequently, in my own battle with the fourth cornerstone, this is one addiction I *haven't* battled, which is probably just as well because my battles with others, namely, my addiction to the illusional reality and the other cornerstones were arduous enough and so have consumed my focus and taken their toll. I can't abide the misuse and abuse of sex and so I simply have not engaged in the behaviours associated with that abuse.

I find it impossible to comprehend the behaviours with respect to sex generally, but never more so than for women. Shows like *Sex and the City* have made it trendy for women to have sex like men. But women are not designed to have sex like men. For men, sex *can* be purely physical, because this does, at least in part, perpetuate the species. But

not so women. That women allow themselves to be so disrespected is something I confess I struggle to handle.

The ramifications of the abuse and misuse of sex:

Casual sex is a paradox with no possibility of resolution. It is, in fact, an absolute contradiction in terms, if only humans knew it. The abuse, misuse and exploitation of sex has turned it into one of our more dangerously-toxic addictions. This is why, as Louise Hay warned us many years ago⁵, sexually transmitted diseases are so prevalent. And because we've continued on the path of devolution with respect to our abuse of sex, these diseases are now resisting our treatments.

The sacredness of sex:

Yes, okay, we've all heard it before. Sex is supposed to be so sacred it creates life. Well, I will add my voice to those others. Sex is a gift, like the language of emotion, and it is, like emotion, designed for the soul, our higher consciousness. As such, *it is so sacred it creates life*.

Have you ever watched animals? They don't 'have sex', and nor do they 'make love'. They mate. It's an act of instinct for them, usually undertaken at the same time every year, and there's not a whole lot more to it than that. For us, it's vastly different . . . potentially. For us, sex *can* be an act of making love. But for that to be so, there's a crucial ingredient that must be present in both partners. And if you think I'm referring to 'love' or 'being in love' then think again, because I'm not.

Sacred sex *is* the true nature and the rightful practice of sex, the safest context for sexual expression, which means that, far from pandering to the whims and fancies of the conscious awareness, or feeding the addictions of the ego, sex is designed to be a release for the soul *and* a connection for the soul.

Physicalising sex:

One of the truly great ironies, to me, is the pleasure experienced when sex degenerates into nothing more than physical stimulation simply cannot be compared to the pleasure experienced during sacred sex when every part of us participates (body, mind, heart *and* soul).

To use one of those baseball euphemisms, physicalised sex and sacred sex are polar-opposite experiences that are not in the same ballpark. As with so many things, humans do themselves no favours by physicalising sex.

The abuse and misuse of physicalised sex has infiltrated every aspect of society, so much so that as an addiction, like alcoholism, it has become so normalised it just simply forms the fabric of society now. But this is supremely damaging to us.

The energetic nature of sex:

The exchange of bodily fluids during sex is symbolic of a greater, more profound

exchange – the exchange of energy. Sex pulls energy down through the whole energy system, powerfully, which is why it's used in magic rituals, black and white. I cannot think of any other experience that compares with or rivals the power of this energetic surge through our energy system.

Women, especially, are powerful conduits for higher-dimensional energy normally but never more so than through the practice of sacred sex, which is the primary reason why women have been suppressed for the last two thousand years. The real target of this aspect of the Dark agenda is feminine sexuality.

This is also the reason why women are targeted through the ridiculously-unrealistic and unattainable, manipulated images used in advertising. These images affect the way we feel about ourselves because this has direct ramifications on our experience of and the expression of our own sexuality.

Feminine sexuality is at its healthiest when it expresses feminine power and beauty. Disempower women and you negate the power of feminine sexuality. And I can tell you, in being deprived of the value and power of feminine sexuality, we have suffered greatly.

The sensitivity of sex to wounded psychology:

The expression of sexuality and the experience of sex is extremely sensitive to Imbalance*. Meaning, with sex and sexuality, the Law of Balance is all-too-easily violated. This makes sense when you *think about it*. The energetic exchange is so powerful that if both partners are not in sync, or, put another way, *if the energy systems of both partners do not resonate sympathetically*, then one partner is likely to suffer vampiric draining and the other will overfeed.

Because of its sensitivity, sex, or sexuality, is extremely susceptible to the corruption of our wounded psychologies. Often, when individuals rigorously maintain an image they are presenting to the world, as so many are now doing, they bust out, or break free, in their sexual experiences. In the same way individuals are escaping into identities (personas) they're creating in online games, so, too, do individuals disappear, or escape, into personas underpinned by sexual fetish. And I use the word 'fetish' deliberately, as distinct from fantasy.

This is a fascinating subject, but if you were to study or research it in any depth, you would need to suit up, like wearing a hazard suit, gloves, boots and mask, because you would find yourself neck deep in the filth and excrement of all the unresolved, darkly-shadowed wounded human psychologies.

I was channel hopping again recently and stumbled across an exposé on sex in New York city⁶. One of the individuals profiled was a girl who makes a living feeding the masochistic psycho-sexual addictions of her clientele online, although she's allowing this to spill into her reality by meeting some of them face to face. I was gobsmacked watching her, walking towards the camera, arrogantly telling us about her six-figure salary and informing us it's all about the money and the flashy lifestyle.

I predict this silly, ignorant little girl will end up paying the ultimate price. She'll be

dead within three to five years, especially if she suddenly decides she's sick of it all and tries to walk away. It might be a game to her, but it's a bloody dangerous game she's playing, dealing with powerful and deeply-wounded psychologies she knows nothing about, let alone how to handle. What's worse, in my opinion, is that even as one of her 'clients' has his hands around her throat, choking the life out of her, *she won't know why*.

The restoration of sex:

So, what does restored, healed sexual expression and experience look like? I'll leave that for you to think about for yourself. One thing I can tell you with absolute certainty. Women will not have to fake orgasms. Ever.

Power

The games of political power and intrigue that have played out in our history and that we can see playing out in the global political landscape of today are manifestations of power plays at the level of the collective, and, as such, they're easy to identify, if one's eyes are opened well enough *to* see them for what they are.

These types of power plays are boringly predictable, albeit highly destructive and dangerous, with the Vampiric over-bloated egos who crave power at all and any cost at the helm. That they crave power to the extent they do is in direct proportion to the wounds of inadequacy at the centre of their souls from which they are haemorrhaging energy.

I'm not going to bother exploring these in this monograph because what concerns me most when I look out at the world is the loss of power for us as individuals and the consequent power plays that occur a lot closer to home, so to speak.

The erosion of personal power:

Addiction itself greatly erodes personal power, so the very fact of us being addicted to the fabricated, illusional reality is erosive and corrosive. In taking our cue from Separated physicality, using it to define ourselves, to mask ourselves, to try and be adequate, we surrender our power, our sovereignty. Completely.

And then, *powerless* as we are, we pursue those things in this physical reality, like money, that utterly prevent us reclaiming our power. Those individuals who command great wealth still get cancer. They still have heart attacks and they still die. They also still grow old. Money does not bestow upon anyone the gift of immortality or even longevity, such is its powerlessness.

Have you ever heard the legend of the Danish-English king, Canute? He tried to hold back the tide, some say in an attempt to prove his power. Really, what he was trying to demonstrate to his fawning courtiers was the *limitation* of his power. Trying to buy immortality or stave off old age always reminds me of this story.

Masters of our domain:

Lana Del Rey urges us, in one of her songs, like a kind of anthem for this monograph,

*take off, take off, take off all your clothes*². Just be who you are. In the same song, she also sings, *'cause we're the masters of our own fate, we're the captains of our own souls*.

If only this *was* our Truth. Unfortunately, it's not.

In *The Messiah Perspective* I likened this dynamic to the puppet who has wrested his strings from his puppet master, foolishly and mistakenly believing he can control those strings and, with them, his own story, his own environment, his own reality. But in wresting his strings from his master he has unwittingly placed them in the hands of those who care not one whit about him.

We are not masters of our own fate, and we are not the masters of our own domain. A Dark, malevolent agenda rules here in the Devil's playground of our existence, and it rules us. The Darkness, and those who serve it, are depicted as the machines in *The Matrix*³ for good reason. They set the terms, and they are feeding off us vampirically.

But nor are we the captains of our own souls because we're not ever meant to be the captains of our own souls. This should be the other way around.

The power vacuum within:

In this state of Separation from our master, our soul, we have lost our connection with our real story, and, in its place, we are at the mercy of a story dictated by the illusional reality and the Dark agenda behind it. In surrendering our power, there is a power vacuum at the very heart of our existence, and this plays out in our individual and collective realities. We are haemorrhaging and so we steal power from each other. This is why familial and neighbourhood conflicts are so prevalent. This is also why men abuse women.

Real power:

What does real power look like?

Real power affects, stirs, shifts, changes thought, mindset and belief, and with these, shapes reality, and I mean really shapes it rather than just influencing or tweaking it.

Ironically, there's far more power in *accepting* old age than there is in resisting and fighting it where it cannot actually be fought, in one's external reality without reference to one's inner being. We believe old age is an inherent function of human life, so we grow old. We watch everyone else do it, learn to fear it, and so think it's inevitable we, too, will have to suffer it. So, when it comes to aging, we are not the masters of our domain.

But what if we could change this belief? What if we could master our thoughts, mindsets and beliefs to the extent that we could stop the aging process in our own bodies? Now wouldn't that be real power?

Knowledge is power:

Knowledge is power, but not just any knowledge, although all knowledge is powerful. Higher Knowledge is powerful beyond the ability of humans to fully comprehend it at the

moment.

Self Knowledge, however, is, perhaps, the most powerful Knowledge of all because *it is the means by which we can and do reclaim our own personal power*. It is the means by which we can begin to reverse the power vacuum at the centre of us.

Tragically, ignorance, too, is a powerful thing, especially the chronic ignorance that currently underpins human reality. And there are just too many things perpetuating that ignorance at the moment. It's wrapped around the human soul the way bandages are wrapped around an Egyptian mummy. Very little can penetrate it.

Humans have no idea what real power is. Nor do we have any idea of where it really resides. Ironically, far from becoming powerful when we wrest our strings from our master and supposedly take our fate into our own hands, we render ourselves *powerless*, at the mercy of forces we cannot see and do not understand. But this inherently means to become powerful, once again, we have to find a way to put our strings back into the hands of our master, our soul, where they belong.

The Grey Void of the Nothingness

The grey void of the nothingness – the very great wound at the heart of the human experience – should never be underestimated, disregarded as a fabrication, or discounted as myth. There are beings who are trapped in and by it, and I'm not just referring to 'ghosts'.

There are whole cultures trapped in the nothingness, fearing it greatly, and, in their fear, they are panicking to try and get themselves out of it (cultures not of or on this Earth). They're going about it the wrong way, of course, trying to orchestrate their release from the nothingness with physical effort and manipulation, rather than going within and facing the Truth of the wound at the core of their culture.

The fear of the nothingness is very real and is extremely powerful. There is only one antidote, but that antidote is not and will never be found *in* the illusional reality or by holding on to the illusional reality or by using it to mask the nothingness, to make us feel like we are not nothing.

When my Process unmasked me and implacably prevented me from becoming re-masked, I was forced to walk right through the nothingness within me. There were times when it brought me to my knees and I struggled to get back up and keep going. What I now know awaits us on the other side of it is . . . well, extraordinary.

The Garden of Eden

The dynamic of using the illusional reality to mask ourselves is the very dynamic alluded to in the myth of Adam and Eve⁷, although, like all the beautiful mythologies we've inherited from the ancients it has been distorted, *physicalised*.

The real Garden of Eden is the Truth of our originally-Created experience, and that Truth, and the True Nature of it, is now beginning to come to light. Or, rather, is now

finding its way into the Light of our awareness, because it left traces that we are in the process of rediscovering and identifying, and we hold the memory of it in our collective unconscious.

We were not banished from the Garden of Eden. In Truth, no one and nothing holds the power *to* banish us from our rightful heritage. We took ourselves out of it and then we systematically destroyed it. Just as we are now systematically destroying ourselves and the very thing that sustains us, once again.

In its distortion, the myth has been significantly, manipulatively redacted (sliced, diced and edited). Adam and Eve fell out of paradisaical union with God (Atum) not because they ate of the fruit of Knowledge but because, like our puppet, *they looked at the illusional reality and wanted, and in doing so they lost their sense of Self*^{*}.

If anything, they partook of the fruit of ignorance, especially self ignorance, and the inner sense of nothingness opened up a yawning gulf within them, replacing that beautiful communion and connection with Atum (God) that should have been at the very centre of their being. In falling out of communion with Atum (God), they fell out of a place of innocence and into a place of fear.

Innocence and Fear

Innocence is one of those words that has taken on a whole lot of connotations, accruing multiple meanings in different contexts in the process. The innocence we associate with children is that place of an existence *free from moral wrong and corruption*⁸ – a place of existence without fear.

In disconnecting from Atum (God), losing our innocence and our sense of Self, we took on deep, deep wounds of fear that caused us to believe in our unworthiness. So we clothed ourselves in the clothes of the illusional reality to hide from that Truth.

And now we've been doing it for so long we can't remember a time when we were any other way, and nor can we remember who we are without the clothes of the Separated lower dimension. Now, if we start to be stripped bare of our lower-dimensional coverings (constructs), we shrink away, we hide, we panic.

Sense of Self

We are *not* small and ordinary. We are extraordinary. This *is* our Truth.

But to know this, to experience this, to set free the extraordinariness within us, unfortunately, we have to, first of all, walk through a desolate landscape within. Such is an existence in Atlantis.

This morning, I experienced an earthquake, literally, not figuratively. It was a big one, too, the biggest on record for us here in Melbourne. And it was scary because it went on for a good twenty or thirty seconds, maybe even more. All day, I've felt the significance of it, and I know the lie of the land has shifted, so I looked up 'earthquake' in a book I use to help me Work with the symbolism of my dream language. 'Earthquake' wasn't there, but

'earth' was. So appropriate is the explanation that I feel compelled to include it:

“We cannot always define exactly what it is that is missing in our lives, but there is a hollowness in the heart of twenty-first century humanity, and it is this hollowness that drives much of our escapism through shopping (consumerism – my word), video games, and other life-style fads⁹”.

We know, now, where to find what is missing, and we know, now, how to put our strings back where they belong. We know, now, how to become masters of our domain once again, reclaiming our own power in the Process.

This is the Master Game*, or, the Game of Mastery*, and the very first move is becoming aware of the puppet's master – the higher-dimensional Self – paying this aspect of us heed and honouring it.

Who are we beyond the illusional reality, behind the clothes of the Separated lower dimension? We are Transcendent Beings, beyond anything we can conceptualise or imagine at the moment. That's all about to change, though.

So what are you waiting for?

* Author's Note: I deliberately use capital letters to denote higher-dimensional concepts and to distinguish these from the common, lower-dimensional use and definition of the words.

1. *The Messiah Perspective*, Jennifer Wherrett, 2015, Xlibris.
2. *Lust for Life*, from the album *Lust for Life*, Lana Del Rey, Rick Nowels, Abel 'The Weekend' Tesfaye, Max Martin, 2017, Polydor Ltd. (UK), Interscope Records (USA).
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