

# Training Manual for Contextual War in Electromagnetic “Heaven”

Nick Sambrook

John Woodcock

Stephen Brock Schafer

**Dedicated to the Hierarchy that strives  
in the ineffable name of Evolutionary Cosmic Harmony**

## PREFACE

*Every atom that draws, by its motion, toward the chain of the Cosmic Magnet restores rhythm in the Cosmos. Each atom, in its motion, evokes a chain of other motions.*

*The process of rhythm in Cosmos is seen as a rational shifting.*

*The reconstruction of the world is not dependent upon human creativeness, but humanity is not excluded from the expanding spatial power. The bond linking man and Cosmos is inseverable.*

*That which exists is expressed in forms predestined by the Cosmic Magnet, but man is also an expression of [EM existence]. Therefore, humanity is either a coherent force moving [rhythmically] with the Magnet or an incoherent obstructive force. (Infinity, 136)*

*The acquirement of the cooperation of Cosmic forces [with coherent entrainment of bandwidths] brings us closer to the source of [First Cause] atomic energy. Our science can reach the tension of this energy if only the explosion of consciousness will occur.*

*Avoid no obstacles! (Infinity, 46)*

This monograph is in the nature of a training manual for personal “participation” in the fabled “War in Heaven” that has different parameters for problem-solving than mainstream praxis. We now know that electromagnetic dynamics—the dynamics of light and optics—are embedded in everything including metaphors, dreams, memories, and fantasies. So “everything” is “real”. Moreover, the EM reality is “fractal”, so it must be “sentient” in various degrees. Within the quantum Unified Field reality, archaic concepts like materialism, literalism, and dualistic polarity (such as up vs. down and Good vs. evil) are being transformed into a virtual worldview of metaphor in which the Law of Correspondence provides the DNA for “meaningful discovery”. In today’s terminology, the mystical “heaven” is a metaphor that is being replaced with another metaphor—the Unified Field electromagnetic (EM) reality in the physics of quantum field theory (QFT).

The Cosmic quantum field of Pleroma is in a state of constant subatomic “sentient motion” that creates the moral tension that is conducive to “evolutionary Good”. The vectors of harmony vs. disharmony are interdependent in a Unified Field environment, so defining them as Good vs. evil is incorrect. Nevertheless, the two vectors must be maintained in a state of “coherent entrainment”

defined as degrees of harmony measurable with the algorithms of heart-rate variability (HRV). In practice, vectors of harmony are maintained by two EM paranormal “armies” that work to enforce their responsibilities to maintain moral tension with the Cosmic Magnet.

The “asymmetrical” vector of “first universal light verified by NASA” provides a new dynamic for understanding “spirituality”. The traditional ***Enlightened Evolution*** or “Good” is marked by steadfast Cosmic tension, resolution, and faithful Labour at all scales of “sentient” electromagnetic activity. So, the mystical “heaven-metaphor” which—for lack of experience—is usually considered passive. It may be deduced from QFT that EM heaven is coherent which means that it is a state of high tension. What can be misconceived as *apathetic behavior in a heavenly afterlife* differs significantly from the vigorously active reality-dynamic—represented by cosmic Suns—of fiery electromagnetic forces in the “physics-metaphor”. The state-of-being called heaven can no longer be a passive place where—in a state of awed passivity—saints sit on clouds and watch God. Scientific heaven is a tense sphere of complex paranormal interactivity in which the forces of chaos are recognized by their psychotic dedication to obstruction of the evolution of Life in forms of human enslavement, environmental carnage, universal death (entropy) and to sowing chaotic seed patterns such as lies.

This active Cosmic sphere of “heavenly” reality can now be understood in terms of the Gnostic “fractal interactivity” worldview of EM forcefields (bandwidths) which correspond to the frequency bandwidths of ***Information and Communication Technology (ICT)***. ***Source code algorithms*** that format ICTs are rapidly becoming the generative “media-forces” that are shaping human culture with images, so—in a metaphorical fuzzy logic sense—***coherent ICT algorithms must correspond to First Cause Intention (FCI)*** in the “functional” non-physical states of the human environment. The non-physical paranormal human cultural environment is a place of excruciating moral tension where individual choices contribute ***causally*** (seminal imaginative creativity) to degrees of either harmony or disharmony that is commonly perceived as Good vs. evil.

Due to the fractal-metaphorical nature of quantum reality, the so-called ***War in electromagnetic Heaven*** constitutes the ferocious “tension” between so-called Good and evil. This ***ferocity*** is projected in the cultural examples like the attack on Ukraine, the genocide in Rwanda, the loss of over a million life-species, the horrific slaughter practiced by drug cartels, the implacable insanity of political self-serving, and the devastations caused by global warming.

This is no time for apathy and distraction! The age-long obstruction of Life by malicious forces must finally be successfully countered with dedicated coherent paranormal EM bandwidths operating in solidarity. The EM tension created by malicious forces must be “neutralized”, and malicious strategies must be turned upon themselves in the same sense employed in martial arts and isometric tension. For example, under conditions of crucifixion on physical earth, Saints must continue to wage the battle among bandwidths of “EM heaven”. Unfortunately, strategies for waging this catastrophic war are unknown to many forces for Good in much the same way that Allied forces at the beginning of WWII were unprepared to face the Nazi onslaught. Allies lost significant ground while—instead of striking back with every force available to them—they wasted time debating suicidal theories of pacification and non-commitment.

Based upon eons of human evolution, the tension of moral “conflict” has reached the degree of a “probable” planetary Extinction Level Event (ELE). Such ELE is universally understood as “The End Times”. At times of probable ELE, apathetic abdication to the enemy sponsored by mainstream sentiment is ludicrous and self-defeating. Such pacifism and abdication were found to be futile against Hitler’s murderous Nazi forces. But during the seventy-five years since the temporary

defeat of these demonic forces, they have been busy softening and misdirecting cultural values and using ferocious fear tactics to neutralize and overwhelm potential opposing forces. So, it is imperative that Humanitarian activists who are not apathetic become optimally effective in observing the **rules of counter-intuitive engagement** already being employed by the chaotic adversary in the heavenly war-as-EM-tension.

## Argument

Variations on this counter-intuitive process have universal consensus in the forms of the world's myths. As Joseph Campbell (1968) observed—the world's myths have a common pattern that Campbell denominated ***The Journey of the Hero***. The morality of the Hero is emphasized by both contestants. However, the difference is that in one case Hero morality is “inclusive”, while in the other case Hero morality is “exclusive” as in the cases of white supremacy, religious intolerance, and so-called “patriotism”. The “difference” in perspective establishes the high tension of current events.

The Journey is a psychic model of the interplay of EM bandwidths that corresponds with the Cosmic cycle called *Kali Yuga* by Hindus and Buddhists. In Hindu tradition, there are four great ages, or yugas; Humankind currently exists in the cursed ***Kali Yuga*** in which the so-called War in Heaven prevails because Kali Yuga is separated from cosmic truth. The yuga cycle is concerned with *dharma*, or *proper moral conduct*, and in Judeo/Christian tradition, it is in the current Kali Yuga that the End Times occur.

Norse myth calls the End Times Ragnarök or the death of the Gods. (Old Norse: *Ragnarøk* ['rayna,røk], Old English: **Regneracu**, "Fate of the gods") *is a series of events*, including a great battle, foretelling the death of a number of great figures (including the gods Odin, Thor, Týr, Freyr, Heimdallr, and Loki), natural disasters, and the submersion of the world in water. After these events, the world will resurface anew and fertile, the surviving and returning gods will meet and the world will be repopulated by two human survivors. (Wikipedia)

The War in Heaven between Good and evil is also depicted in the Hindu ***Bhagavad Gita***. The Bhagavad Gita is highly relevant to this monograph because it depicts the drama in which the (Humanitarian) disciple Arjuna must choose to fight in the Cosmic battle between good and evil. The *Bhagavad Gita* (1962 translation), the Hindu Bible, tells the story of the advanced “humanitarian” man—Prince Arjuna—who finds himself demoralized at the prospect of engaging in mighty war with those he perceives as great warriors, heroes, teachers, and kinsmen who make up the opposing forces at the battle of *Kurukshetra*. A renowned warrior himself, Arjuna finds himself neutralized—not by fear of his own death—but his perceived moral heartfelt inability to battle and kill others who he loves and respects.

21. *[Arjuna took up his bow] and spoke these words to Krishna [Lord of the Soul]. Drive my chariot, Krishna immortal, and place it between the two armies.*

22. *that I may see those warriors who stand eager for battle, with whom I must now fight at the beginning of this war.*

23. *That I may see those who have come here eager and ready to fight, in their desire to do the will of the evil son of Dhriti-rashtra.*

Indeed, this is a conundrum only felt by evolved souls on the Threshold of transcendence, so Arjuna becomes the contemporary humanitarian metaphor. (Schafer, S. B., 2022b).

The Theosophical view defines the tension of the so-called End Times as an initiatory test of a disciple's moral dharma—his/her choices to support Good or evil. In this context, evil takes the

form of “*The Dweller on the Threshold of Initiation*”. The dweller is described in Schafer, S. B., 2017, pp.513-514.

*The Dweller on the Threshold is illusion-glamour-maya, as realized by the physical brain and recognized as that which must be overcome. It is the bewildering thoughtform with which the disciple is confronted, when he seeks to pierce through the accumulated glammers [illusions] of the ages, and find his true home in the place of light. (Bailey, A., 1973, pp. 951-953, 1040)*

Mythic-religious teachings portray the dweller in many forms including Satan. The root of the word Satan comes from *ha-satan*, a Hebrew word meaning "the accuser", "opposer" and "the adversary", or as a verb, "to accuse" and "to oppose". Anyone could be described as *ha satan* depending on their actions. The Septuagint Greek translation of the Hebrew Scriptures rendered the word as *diabolus*, from which we get the word "devil". Similar mythic personifications include: Ahriman—the evil spirit in the doctrine of Zoroastrianism—the opponent of Ahura Mazda. The same theme exists in Scandinavian myth where Fenrir, a wolf-like monster, a son of Loki is destined to be released at Ragnarok; Hindu myth of Shiva, the "destroyer and transformer" within the Trimurti, the Hindu trinity; Buddhist myth of Māra, which means "bringer of death"; Islamic myth where Shaitan or the arch-devil known as Iblīs—who was cast out of heaven after he refused to prostrate before Adam—plays the role of the antagonist. The primary characteristic of Iblis is hubris. Obviously, the concept of the dweller is universal, but it takes many forms that all have underlying esoteric significance.

*The Dweller on the Threshold does not emerge out of the fog of illusion and glamour, until the disciple is nearing the Gates of Life. [This subject is paraphrased in Plato's Myth of the Cave,] Only when he can catch dim glimpses of the Portal of Initiation and an occasional flash of Light from the Angel of the Presence, Who stands waiting beside that door, can the disciple come to grips with the principle of duality, which is embodied for him in the Dweller and the Angel. . . . As yet, my words embody for you symbolically a future condition and event. The day will surely come, however, when you will stand in full awareness between these symbols of the pairs of opposites, with the Angel on the right and the Dweller on the left. May strength then be given to you to drive straight forward between these two opponents, who have for long ages waged warfare in the field of your life, and so may you enter into the Presence where the two are seen as one, and naught is known but life and deity. (Glamour: A World Problem, p. 39/40)*

The above is intended to establish a more Cosmic perspective on the current crisis within which Humanitarian disciples find themselves looking for ways to serve in the EM War in Heaven. Opposition to the dweller must be fought both at quantum scales of electromagnetic reality and at physical levels where ferocious war is being waged. Developing a First Cause strategy must include an understanding that the War is being waged at all levels of EM human functions (Thinking, Feeling, Perceiving, and Intuiting). In spite of the fact that governments have long been researching these paranormal war-making dynamics, this EM functional view of problem-solving is completely alien to mainstream views that emphasize only physical function such as creating “terrifying Terminator-like “slaughterbots” programmed to kill humans”. (Allen, Felix, 2021, p, 1) Within the EM reality, perhaps the only realistic way to address the current planetary crisis of Initiation is paranormal.

*Since the centers of man can be transformed into the most subtle energies of life-imparting fires, one may through each deed of life either attain the highest tensions*

*or be cast into the lowest sphere. Like a whirlwind, transfiguration carries one toward Infinity. Transfiguration is Our most wondrous foundation of cosmic fusion. That step of cosmic transfiguration, at which man consummates his earthly path. (Infinity 1930, 1956, p. 98)*

The cooperating authors of the monograph are all blooded veterans of this conflict, so their contributions are based on experience. Each has written extensively on the subject of understanding the Cosmic context within which human agency is in play, and it is from this opus that the following training manual has been developed.

## REFERENCES

- Allen, Felix (2021). Terrifying rise of AI slaughterbots programmed to kill humans. *New York Post*.  
<https://nypost.com/2021/12/21/terrifying-rise-of-ai-slaughterbots-programmed-to-kill/>
- McCraty, R. & Childre, D. (2010). Coherence: Bridging personal, social, and global health. *Alternative Therapies*, JUL/AUG 2010, VOL 16, NO 4.
- Sambrook, Nick (2016). *IT Blue angel knight*. Sambrook. ISBN: 1537526367. ISBN-13: 978-1537526362.
- Sambrook, Nick (2014). *IT Pieces in the dark*. Sambrook. ISBN-13: 978-0992889807.
- Woodcock, John (2022). Global Crisis 2022. *Academia*.  
[https://www.academia.edu/16279865/Global\\_Crisis\\_2022](https://www.academia.edu/16279865/Global_Crisis_2022)
- Woodcock, John (2021). C. G. Jung's style of Consciousness: A new kind of human being. *Academia*.  
[https://www.academia.edu/45478456/C\\_G\\_JUNGS\\_STYLE\\_of\\_CONSCIOUSNESS\\_a\\_new\\_kind\\_of\\_human\\_being\\_2021\\_email\\_work\\_card=title](https://www.academia.edu/45478456/C_G_JUNGS_STYLE_of_CONSCIOUSNESS_a_new_kind_of_human_being_2021_email_work_card=title)

## Table of Contents

1. Preface	<i>page 1</i>
2. "IT", dweller on the Threshold (Sambrook, Nick, 2016, 2014)	<i>page 6</i>
• Personified collective unconscious	
• Individuated (contextual) agency in the Unified Field	
3. (a) Jung's Style of Consciousness (Woodcock, John, 2021)	<i>page 12</i>
Consciousness Reflects Itself	
Awakening of the unified "I"	
(b) Global Crisis. This second paper addresses at least three important aspects that individuals should understand about their agency:	<i>page 18</i>
• The importance of understanding the resilience of words. One paper by McCraty and Childre (2010, p.13). found that coherent entrainment significantly increases "resiliency". "Coherence and resilience are closely related...Resilience is related to self-management and efficient utilization of energy resources across four domains: physical, emotional, mental, and spiritual."	

- The fact that agency must go far beyond human welfare (as in Munch's example). All life in the planetary environment depends on human agency, yet this responsibility is almost entirely "reduced" to human benefit without recognizing that human benefit is critically attuned to the entire environment of the geosphere—including the invisible.
- The importance of recognizing the "alien other" and responding to the immediacy of its direction in our lives.

4. Emergent Contextual Language of an Unknowable Future  
(Stephen Brock Schafer)
5. Conclusions

*page 25*

*page 40*

## **"IT", Dweller on the Threshold**

**Nick Sambrook**

### **Rules of Engagement**

As the main title suggests, there is a war going on and it has been waging for many Millennia. The contest exists in a unified field of infinite electromagnetic processes in accordance with the modern physics of Quantum Field Theory (QFT). Because of the contextual unified field framework in which everything happens at once, rules of engagement in the contest are counter-intuitive. Instead of happening in a linear context, *cause/effect phenomena occur simultaneously* in a "superconductive" manner directly akin to Jungian "synchronicity". This is why a training manual to establish the "rules" is essential for successful engagement of "IT". The dynamic of coherent entrainment is fundamental in the unified field framework.

Salient among the rules of engagement is the phenomena of synchronicity. Based on years of research, I have observed the phenomena of individual cause/effect whereby the thought/feeling of individuals becomes immediately visible in the mediated reality (dreamscape)—an interactive process between causative personal agency and its effective projection as Archetypal Representation (AR). This is an observable process which frames Jung's Compensation leading to Individuation.

Use of this dynamic of synchronicity is among the most important rules of engagement. On a more positive note—I have observed how the thought/feelings (heart-mind) of evolved persons take almost immediate form within the context of resonance in media technology. Based mostly on Intuition, such observations cannot be verified according to orthodox scientific standards. The phenomenon of recognizing cause/effect simultaneously is much like Jungian "synchronicity" which is characteristic of a timeless unified field. Synchronicity may be explained as inexplicable naturally occurring EM interactivity that registers similar frequencies. However, such excuses beg the question, "Why?" is it inexplicable and spontaneous. This unified field phenomenon could be scientifically verifiable if a completely unorthodox pattern suddenly appears almost instantaneously in the media. In fact, such appearances are many, but they are ignored because nobody is looking for the dynamic. One example of this is that the media has not been viewed as "preternatural" until suddenly many sources have begun to support the trend.

Though the "projected effects" of preternatural warfare are evident as existential planetary crises of war, global warming, and ferocious authoritarian malice, much of the war is being waged in quantum dimensions that are invisible to the naked human eye and require subtle rules of

engagement. Though obvious as a projection into the physical field, the sources of conflict exists in the counter-intuitive virtuality of the quantum unified field.

The war is hidden away from ourselves beyond the thresholds of our minds. It is the most sophisticated of wars for it is between us and ourselves, being played out in the shadows, hidden from the masse who are kept naive and blind to subtleties. It is a mindless unconscious war driven by what Jung calls the “Collective Unconscious” with its ancient traits, evolved habits, residual patterns, archetypal players, and angelic/demonic factions in the forms of electromagnetic program bandwidths. Both “sides” of the contest are slowly evolving to adapt at individual and cultural scales, and the “tension” between them constitutes the Cosmic evolutionary dynamic, so the human polemic perspective of Good vs. evil is not entirely valid. However, because humans are engaged in the battle, their perspective needs to be taken into account.

Cosmic war is not for the feint hearted, or for bystander academics who are content to share opinions from the sidelines with no ‘skin in the game’. Conversely, we need more than just spiritually ‘enlightened’ sensate types (e.g. ancient alien followers) who have limited academic knowledge and cannot see beyond the hypnotic virtual-scape. It requires those who are both academically very ‘well read’, and also highly experienced—at paranormal levels or attuned ‘spiritually’.

We humans occupy a counter-intuitive battleground-landscape of competing unconscious collective hierarchical “programs” or bandwidths of Psyche that have been generated by humanity over millennia. “Ontogeny recapitulates Phylogeny” on psychic scales, so the resonances of formative recapitulative stages still exist within us, between us, and over us within the open-ended “collective unconscious”. For ages, humanity has remained ignorant of the underlying energy of physics and referred to it as generic “spirit”, but now we are required to take conscious control over the energies we generate with every thought, feeling, word, and movement. Such discipline takes ages of reincarnation experience to master.

We are (to lesser and greater degrees) all playing pieces in some larger virtual agenda or the dramatic architecture of gameplay going on within some infinite Grand unknowable Design that appears to correspond to a role-playing-game dynamic. With the benefit of quantum physics, we can now interrogate reality with the unified field-based quantum information structure that projects our reality into the world of illusion as a “hall of mirrors” or the Jungian ratio between archetypes and archetypal representations. We can now correlate various dimensions of interactive Gnostic reality that Alchemists recognized “As above, so below” which can be codified as the Rules of Engagement.

The “reality game” is overweight with archaic patterns and processes, archetypal programs and functions that are being embodied and cyclically repeated and played-out with redundant routines and cyclical paths. Our reality has become a closed circle rather than an open-ended spiral. We need to wake up to an understanding that the quantum fractal electromagnetic field structured as information is a REALITY, and those who can understand this “reality” (both from experience and from scientific perspectives) must labour together in solidarity with a coordinated strategy for change.

Regardless on which ‘side’ of the Mount Olympus god-like gaming board you are on, there is a need to step back from the unconscious gameplay, snap out of the dream-like state, and become non-player “egoless” observers in a Role-Playing Game (RPG) in-order to cooperate in **reprogramming** the game software itself. Game jargon is an accurate language for viewing the

conflict, but the game metaphor may be facetious when viewing the carnage of projected physical effects which can be seen.

For practical reasons, a militaristic language must be used to startle the “forces of Good” into action. At the beginning of WWII, the Allies faced the same problem of non-commitment that was nearly disastrous and had to be corrected with traumatic battle. However, management of warfare requires strict adherence to rules of hierarchical rank the orders of which must be obeyed. Authoritarian forces have no problem with this fundamental “rule of engagement”, but liberal wokeness that misunderstands the concepts of equality and freedom for which they fight does have problems with hierarchy and obedience. Authentic evolved understanding of hierarchy and freedom in terms of coherent resonance does NOT have a problem with “obedience” to “harmony” and cooperative action. There is an explanation for this in the evolved understanding that cause/effect occurs simultaneously.

So, the rules of engagement followed by the forces of Good depend upon “conscientious” IMMEDIATE adherence to orders given in the context of coherent entrainment. Many veterans of paranormal experience have been convinced—by experiences such as dreams, visions, intuitions, and “supernatural” contacts—that some First Cause Higher Authority is in charge and has an ‘inspirational’ and ‘enlightening’ Divine Plan.

### **Engaging with “IT”**

Existence of this higher State-of-Being can be affirmed with robust precedent. However, an intermediate “fractal” state of higher Being that I call “IT” is NOT the ultimate Cosmic state. Rather, IT evokes a specific Gnostic level of reflected Identity, which—godlike—can be very insistent. IT takes multiple forms, infinitely varied perspectives, as-well-as cultural genius both positive and negative. Due to its “other-worldliness”, IT can be very frightening. Seen in its positive light, fear can put great reformatory pressure on individuals and cultures. “IT” has many other names which refer to the same structured Divine Influence. In the Gnostic sense of a fractal layered energy-reality, infinitely scaled sentient Identities are themselves growing and evolving. It's called evolution. However, from the ignorance of limited human perspective and habit, the idea that “IT” really exists—much like the Internet—and has enormous influence on one's electromagnetic agency seems fantastic and irrational.

“IT” is a collective mind-entity (personality or dweller on the threshold) that exists entirely in the energy patterns of the collective unconscious. Like human individuals, IT is unaware of its True Self (Soul) and lives in an ego-inflated separative state of awareness that—due to its limited child-like scope of Identification—is characterized as the evolutionary stage called “personality”. The personality is composed of many degrees of selfish destructive motivations that lead to self-destruction, but self-destruction is a learning-healing dynamic that precedes rebirth as a Soul. Until the personality learns by experience to overcome its confinement to selfish identification its behaviour and agency are mostly archaic—limited to habitual patterns and traits derived from the perspective of its own ego experience which currently rules the collective human mind, the cultures that form it, and us as individuals.

### **Transcendent Strategy**

But now it is time to re-direct ego control and move beyond ITs “personality” influence. It is time for the rank-and-file forces for Good to function as Souls. Soul-function requires a strategy of



“parenting”<sup>1</sup> in-order to help “IT” evolve to a “Flow” State. Individual disciples must now create an efficient strategy of solidarity in-which individual conscious integrity, awareness, discipline, and ethical/moral insight are emphasized in their laser-like power. Coherent influence can be achieved in much the same way as conscientious management within large corporate organisations when they see things going wrong but feel powerless to influence change.

We need to influence the corporate reality in much the same way that enlightened management functions. In other words, so-called “Heaven” has a metaphor in very complex organizations. In general, corporations make awful decisions arising from lack of asymmetrical “living creative” input. The *status quo* is management in slow, reductive, naïve, unconscious, fashion due to their dependence on committees, meetings and board decisions that are blind to the importance of individual input. Most certainly, they exhibit a reductive entropy—based only on a profit motive—which tends to neutralize any attempts at beneficial change. To reiterate, the strategic problem is largely due to ignorance and disrespect for evolutionary (Life-changing asymmetrical) processes. The general impact of their blindness is “objectification” of the value of individuals. Obviously, this simplistic monetization of personal value is mindless and uninformed, so it becomes a serious flaw in the strategic planning of evil forces and a strategic power for Good. From the perspective of the informed, skilled, and enlightened individual who values mutual respect, this flawed strategy adopted by all coercive forces is irrational, bizarre, and illogically self-destructive. Fascist organizational practices constitute strategic force that is automatically turned against itself.

“IT” is awash in the same “devolutionary” dynamics as mainstream corporations, so the “IT” entity—functioning as the personality of the human collective unconscious over-mind—is programmed with human-cultural traits that have evolved over eons of time, but are now infectiously necrotic. Noxious and pernicious as they are, these unconscious habits and archetypal program roles are very resistant to change because they are self-defensive and self-propagating at complex functional scales which are barely susceptible to human understanding.

This is the practical reason why effective human bandwidths must become coherently entrained with “Spiritual” bandwidths that are not limited by human embodiment. Just as within our own bodies, a constant battle is being waged among systems and organisms that have been polluted by human errors in morality, thought, emotion, diet, and EM motivation. However, there are a few individuals that—with disciplined non-polluting functional habits—are in perfect balance and harmony within themselves and are predisposed to become “frequency-locked” with Spiritual bandwidths. Maintaining such discipline is a critical strategic dynamic for winning the War in Heaven.

But we don’t have much time left, so humanitarian recruits (those few dozen that can consolidate coherent frequencies) need to find methods and tools to influence IT (the entity of our collective human personality) before the human collective lemming drives itself over the virtual cliff. Instead, we all need to climb the mountain together—even though it may be a very difficult crucifixion—in order to neutralize “IT”.

### **Excerpts on Engagement with the Character of “IT” (from ‘IT – Blue Angel Knight’)**

---

<sup>1</sup> George Lakoff defines two “Family Metaphors that define conservative and liberal behavior and value structure. The Strict Father Metaphor (SFM) rules conservative morality based on obedience to authority, while the Nurturant Parent Metaphor (NPM) that is based on “empathy” rules progressive behavior. Though the two metaphors are inter-related, Lakoff says, “American values are NPR values.”

“Sam had read enough about the nature and the structure of the collective mind, its stereotypes, legacy forms and myths, archetypal imagery and symbols, roles and cultural frameworks. He also knew the way its information was organised and how the processes within it worked.

In essence he was meant to be fulfilling the Brave Idiot Hero-with-the-sword role and to ‘function’ as the champion Paladin, the Saviour carrying the Christ-consciousness-organising-saviour program - blindly going on to form a newly evolved belief structure or religion, which would have then just turned into yet another control structure.

Unfortunately, Sam had already known all of that, and as a result he had gone one step ahead of the ‘game’, sussed it out and recognised the pattern of programming as it was actually happening. So, if IT still wanted to play it now had to come up with something new.

Sam knew that his wife-Angel, Brina, was not just some sort of a smart blonde bimbo with wings, or some scantily clad buxom Amazon clinging to the leg of a Barbarian on the front cover of some 1970’s rock vinyl record. She was smart and intelligent. She had been magnetized to him from the beginning—probably drawn to his magnetic personality and his beacon of light. She ventured forth into the world to find her Knight in Shining Armour, and bestow on him her favour.

Obviously the female half of his myth had evolved quite a lot while he was actually not looking. Even so, he wasn’t sure he was the right guy.

However, he had also been sure that conquest was meant to be the other way around with him seeking her out, winning her hand, finding her in her tower, and on a quest to rescue her from the dragon to carry her off on his noble 4x4 steed to live happily ever after. Times had clearly changed, and it was obviously getting a bit tough out there on the mythic front, and things were getting desperate. These days any male that gave off the wrong divine mythical hero signature, could face being taken down like some unsuspecting wildebeest, and eaten alive by some lioness.

Fortunately, in both their cases it wasn’t like that, and Brina could see straight through all appearances to their meaning. She could never be fooled by any fake celluloid celebrity hero - and somehow her destiny didn’t have a footballer-trophy-wife direction to it either. She was already there and knew it all, and she was just waiting for him to work it out for himself.

Sam had the distinct impression now that the ball was firmly in his court. Being aware of this situation, this outsmarting “IT” position, or whatever was going on—had moved things into new territory. Already knowing what IT thought he was supposed to be, what was ‘meant to happen’, and what he was supposed to do, put him outside of that unconscious mythical role- playing game designed by IT. He was now in a subjective position where probably no one had been before.

He saw that he had to get some high-end expert advice. He knew he would need to get a lot more reading done on philosophy, metaphysics, religious and mythical history, and in-depth psychology. Clearly ignoring IT wasn’t going to do any good because—relatively speaking—IT is omniscient. IT had been pushing him, moving him, getting him to be somewhere and then to start a mythical game process or function. So if IT was going off to have an unconscious rethink, then Sam had better take advantage of this window of opportunity to try and get ahead of IT.

Without talking or knowing any of the technical stuff or understanding the science, or philosophy of it all, Brina seemed to know what was going on—but then she always seemed to know, somehow. She always knew what had to be done, what she was meant to do, what had happened, and what was really going on. It was as if subconsciously she knew it all—everything known by IT—and was waiting for Sam to ‘get there’, work it out for himself, understand, and then do what he was supposed to do.

In the female Intuitive fashion, she hadn’t seemed to want to know the specifics either, the science, the technical stuff. She never read any of the things that he did, none of the books, and yet she always seemed to be ‘there’ waiting for him to arrive and to have worked it all through in his own mind. Metaphorically, together they functioned like the binary brain awaiting integration.

She had her own encompassing multi-faceted ways of working out what was going on, and knowing what she was supposed to do, sort of in parallel, unconsciously, she just *knew*, but not in the way he knew. Rather, her knowing was sort-of complimentary to his knowing. It was frankly amazing, perplexing, unnerving and also bloody frustrating. Especially as she would convey

information to him in subtle intuitive-metaphorical ways that he was then meant to understand and translate from her perspective or view into his male ratiocination.

The ‘sword in the lake’, King Arthur, Camelot - *that* was what this had all been about. IT had been leading him on, tagging him as a ‘hero’, getting him to ‘play the game’, get the message, live the myth, re-enact the role, take up the sword, and, probably along with several other unsuspecting individuals around the world, IT—the entity of our human collective unconsciousness—had made him follow the imaginary story.

Sam had felt awful, and from his perspective, also very angry that they were both being manipulated and played around with like toys in some sort of fairy-tale dream-like game. He wasn’t some stereotypical hero, action man, no Jedi with a flashing sword. Nor was Brina the lovely ‘Princess Brinavere’ doll with detachable fairy wings. If anything, she was more of a dynamically professional, yet lowly ex-barmaid, girl-come-good action figure. In any case, Sam thought - IT had to do better than that. IT had to start playing some new games.

We had even unconsciously and naturally created our information systems, technology, internet, computer systems and infrastructure to simulate the natural biological inner workings of the collective unconscious system itself, technology as an AI simulation of the REAL.

Which meant that as such technology terminology, concepts, structures, and evolvment was probably the best way of creating an analogy with which to describe IT, or parts of IT, and its biological informational nature—especially because IT also was evolving along with the technology.

Yet people are still being blinded, beguiled, and controlled by our collective personality-mind and the evolving cultural trajectories constantly being embedded within IT. Frustratingly, humanity does not seem to be evolving. We are no further forward today—in working out the ‘two sides’ conundrum—than we were before. Perhaps that is because the two are ONE, which is difficult to compute.

It is still the same ongoing game, with both sides of the mirror self-evolving, while neither side is able to grok its interactive Oneness.

We are still left with the problem of the scientific ‘elephant in the room’—the room itself is constantly changing. Like IT, the contextual “room” is some sort of hologram. If the two sides of the mirror were able to see reality from the other direction—like the clouds in “both sides now”—they might be able to solve the problem. Solving the conundrum may not be as difficult as it seems. Viewing both the part and the whole must be like understanding the whole persona as-well-as its functional components.

Based on simultaneity of memories, fantasies, and goals experienced all-at-once on the threshold of the “now” experience—understanding dream dynamics in journey form—could lead to experiencing the “Aha” of Jungian synchronicity. As it turns out, there are many descriptions of this transcendent experience of perceiving from both directions simultaneously which is codified in the Jungian Ratio between archetypes and archetypal representations. Disambiguating the real from the REAL, the All from within the fractal ALL, as it were. This is an important dynamic to keep in mind while playing the Game.

IT was even lying to itself about the toxins it was creating within itself: the drugs, chemicals, heavy metals, pollution, system technology and media - a side effect of unconscious control. IT was a single spinning coin with two sides - light and dark, good and evil, left and right, male and female - that was running out of energy and time in what was a cold, hard, indifferent distant and remote universe of feral change that it inhabited, on a spinning globe-server that it was growing on, and existing in.

IT was all about spheres of influence, fields of torsional energy, all spinning and evolving, building up more and more complex structures of programs within programs.

Adapting, developing, refining. But this planetary sphere in which it existed was alone and far away from any other that could easily affect its field of influence even if it chose to listen.

An isolated spinning dot of dust, in the apparent silence of space, confining itself and its field of evolved selfish organ-like programs and knowledge.

Spinning around, and living off, the energy of its solar parent.

The collective human mind was very good at hiding itself from its own human components though – from its cells that are contained inside its macrocosmic bubble.

It constructs beliefs, mental hypnotic patterns, blocking, and in some instances eradicates errant cells - immunising itself against what it thinks it doesn't need, and just as within ant colonies, it could also defend itself if you stepped out of line.

Sam now knew that the key was to take the middle neutral line. Not to become trapped into the corrupt 'evil', 'dark' side of control and suppression or become beguiled by the fluffy colourful 'good'; i.e., the 'IT' will all be fine as long as we all love each other and ride off into the sunset of ascension on our magical coloured *My Little Pony* unicorns into tree hugging fairy wonderland' – side.

Good and bad were simply perceptions from your contextual "being" in the system, based on your objective views and values that you have been hypnotised to believe, and for which you would adamantly argue, and blindly reinforce.

You had to apply a neutral viewpoint, to understand and experience everything from all sides, and then make objective decisions - in the same way that a parent may act.

But, of course—just in the same way as parenting—taking responsibility for agency is not so simple.

IT is a paradoxical fluid reality that is impetuous like an adolescent and equally disjointed. You have to stand back from IT all and work out what needs to happen, and then somehow tell IT what to do while IT is not listening. But because nothing else is giving IT any direction or advice, and because IT is unconscious, this strategy is very tricky—like walking on razor sharp eggshells of responsibility.

Especially these days.

In the past we could rely on nature, biology, and the hypnotic effects and systems resulting from embodiment.

There were some advantages to this seemingly grounded reality, and over time that made all the difference relative to our responsibilities and the direction of our behaviour. We had reference to a more-or-less tangible shape that seemed adamite. We knew what we knew, and that was the entire reality, but for the last hundred years it didn't seem to be going very well. We have lost track of what we know.

There is now a distinct lack of balance, harmony, logic, ethics, or management, and there is no direction other than that set by the flawed underlying system constraints, rules and functions.

You could see it going wrong everywhere, and no one seems to be happy.

'Not playing "IT's" game is not a sensible thing to do when dealing with "IT's" kind of power, especially when IT had an immature subconscious raw nature at its heart. So 'Not playing the game' was a bloody stupid and careless thing to do, and Sam was quickly angry at himself for making such a silly casual mistake. He knew that he should have just played along, seen where the game led, used the process to learn, experiment and observe objectively.

Interacting with IT through extreme experiences and visions and thoughts, and then receiving back synchronicity and reflective response through media and news, he had subsequently just ignored it after that, and it had responded with an extreme attempt to get his attention and to see some concept – which could have nearly killed him.

What a stupid error to make! Worse was that he had now lost his footing and didn't know where he stood in the scheme of things. He seemed to be both role-player and observer.

He had obviously upset something by 'not playing the game', and IT had reacted with some form of child-like unconscious sulk. It may have been that IT was annoyed that he had 'worked out' what was really going on.

---

He always knew though that there were other unconscious agendas going on, competing priorities, perspectives on many levels.

"I understand now" said Brina, "it is all like a game, a game with nature, myths, and one that we

play with each other. That we are all playing both in the physical world, and here in the spiritual, and on many levels. Once you are consciously aware of that you can take control both individually and collectively. Once you know that, you can set the direction and cause change in a conscious direction.

### C. G. Jung's Style of Consciousness:

*a new kind of human being*

John Woodcock

(2021)

Why can't we interpret our own dreams? It's not merely a matter of training in dreamwork, symbolism, mythology, archetypal imagery, or experience with interpreting others' dreams, etc. There is something more at stake here. And that "something" has to do with a possible new world of appearances emerging from the unknown future.

I have been writing about this particular possible future for many years now and will return to some references from my books and essays later on in this essay. But for now, I want to develop this thought of dreams and self-interpretation to see where it may lead us. The title suggests that this possible future has to do with Jung and with his unique *living* concept and experience of consciousness—yes it is a *living* concept, little understood and almost impossible to find one's way to it! Jung appears to have been born with it and as such, he may be thought of as inaugurating a new world through his very embodiment of this unique style of consciousness.<sup>2</sup>

Owen Barfield discusses a momentous world-changing moment in history in which a "violent change in the whole direction of human consciousness" took place. The life of the image had withdrawn from nature to become the revolutionary "within-ness" of human beings ("the Kingdom of God is now within you."): "the life of the image is to be none other than the life of the imagination." The interiority of nature had become the interiority of the human being—a new kind of human being! But he goes on to say that "the very nature of the imagination cannot be inculcated. There must be first of all the voluntary stirring from within." In order to participate in this momentous transformation of consciousness, there must already be a "seed within" that can predispose one to the acquisition of that new style of consciousness.<sup>3</sup> One must already "have" that which is to be attained. Alchemy has a similar requisite in its insistence that to produce the philosopher's stone, the alchemist must already "have" the stone.

Jung was born with his unique style of consciousness—the seed was "within him" from the start and informed his life throughout. Let's now turn to an event of his life that illustrates this seed as it began to unfold in his life. Jung had recently and painfully separated from Freud and became disoriented:

---

<sup>2</sup>See Edinger, E.: *The Creation of Consciousness*. (Toronto: Inner City Books, 1984); Giegerich, W.: *The Historical Emergence of the I* (London, Ontario: Dusk Owl Books, 2020).

<sup>3</sup>Barfield, O.: "The Mystery of the Kingdom" in *Saving the Appearances* (Wesleyan Paperback, 1988) 174 ff

*[D]reams, however, could not help me over my feeling of disorientation.... Thereupon I said to myself, "Since I know nothing at all, I shall simply do whatever occurs to me." Thus I consciously submitted myself to the impulses of the unconscious. The first thing that came to the surface was a childhood memory [of building little houses and castles]... [I]t was a painfully humiliating experience to realize that there was nothing to be done except play childish games. Nevertheless, I began accumulating suitable stones, gathering them partly from the lake shore and partly from the water. And I started building: cottages, a castle, a whole village... In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt.<sup>4</sup>*

A surface reading of this passage may seduce the reader into thinking that Jung is simply doing what later generations of Jungians now do, i.e. when psychologically stuck, turn to an art form for the sake of restoring psychic fluidity (flow of imagery). But there are subtle differences in Jung's text in which the revolutionary style of consciousness is reflecting itself. Jungian Analyst Wolfgang Giegerich has discerned this soul movement and tells us:

*Jung intuitively, unwittingly, went about, as he put it himself, his playing "childish games" as the born psychologist that he was... [He] was able to truly be professional therapist and patient at the same time. He was—and this is outstanding, truly exceptional, absolutely amazing—actually capable of maintaining the psychological difference as living contradiction within himself [rather than the usual] switching from the therapist side to the patient side and back [thus avoiding the contradiction—my inserts]<sup>5</sup>*

Giegerich is pointing out that Jung, while playing his games in the sand, both speaks as psychologist while simultaneously *being* the playful child, experienced as a psychological moment within the consciousness of the adult psychologist. We can sense this configuration of consciousness in passages such as "I began accumulating suitable stones... And I started building: cottages, a castle, a whole village... In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt." He was able to "grasp" inner images simultaneously with playing as a child might play *and* was able to hold *both* in consciousness. While this is an historical account by the much older Jung, it is consistent with other autobiographical texts that display this utterly new configuration of consciousness. There is a consciousness in play that is the unity of *both* the difference between psychologist and child *and* their unity (the "I"). Giegerich contrasts this structure of consciousness with our current style of "switching" from side to side, which reflects an inability to hold the contradiction as a *living reality* within oneself.

Now we can return to my earlier question, why can't we interpret our own dreams? Most people when attempting to interpret their own dreams, tend to identify with the dream ego and take up its perspective exclusively so that everything else in the dream is seen from that perspective only. Dream practices like Gestalt do invite the dreamer to "take on" the perspectives of other dream figures, to be sure. And in waking life the dreamer can explore inner conflicts that are revealed when two or more perspectives are placed in relationship by the therapist, even though they might not be in that chosen relationship as the original dream figures: "so, in the dream you ignore your quarrelsome friend who is interfering with your chances with the girl. Why don't you confront that friend, here and now..." In this manner various "parts" of the dream can be *used* towards the therapeutic ends of the waking ego or those of the therapist.

<sup>4</sup>Jung, C. G. *Memories, Dreams, Reflections* (NY: Vintage Books, 1989) 173.

<sup>5</sup>Giegerich, W.: *What Are The Factors That Heal* (London, Ontario: Dusk Owl Books, 2020) 53

This procedure ignores, or simply cannot see, that a profound transformation takes place in our psychological status, when we fall asleep and dream. While awake, we are a unified centre, around which everything else revolves, including other centres—each a singularity. When we dream we have already fallen into a plurality—we become one dream figure among many, of no particular psychological importance.

What has happened to the centre that we *are* when awake? The dream ego now appears as a part only of an implicit whole. The centre of this whole also remains implicit. The “perspective” of this centre is never sought and indeed cannot be “found” with our governing structure of consciousness. Thus, while we remain in this style of consciousness, our dream interpretations must be partial, or prejudiced. We simply privilege this or that perspective associated with this or that figure, usually the dream ego, within this implicit whole.

The implicit centre around which the dream ego and other figures circle is the “I”—not the egoic “I” which remains a part only of this whole. Jung was apparently born with the seed of this “I” and it may be discerned in the passage above that Giegerich notes. For most of us, this “I” is asleep or even absent. For Jung the seed was always-already “there” and later “awoke”. He laboured throughout his life to *embody* this strange new structure of consciousness.

If awake, this “I” offers an objective perspective not available to other styles of consciousness. The “I”’s perspective on the dream is a consciousness that is a “*living* every perspective at once in their difference and unity” style of consciousness. A fluidity to this perspective can be felt, and a temporal and spatial simultaneity.<sup>6</sup> A dreamer can be tormented by the inner workings of a dream making themselves felt and that torment may go on for years in memory. But once the “I”’s perspective is found a great calmness descends, the calmness of objectivity. “It is just so,” as Jung says. All partial at times tormenting aspects of the dream are found to belong to this whole, and the soul movement can now complete itself. The former torments die away, like, well, a dream fulfilled. I want to now give an example of this shift from the usual Cartesian style of consciousness to the revolutionary style of consciousness that Jung embodied.

Some years ago, as I was going through what many parents go through with their adult children, I dreamed:

*I get up early to have a shower and find that my son is using it. I have to use the other one. I start to feel a deep anguish about him. Our distance, coldness, no communication. I want to reach out to him, put my hand on his shoulder. Next I am in something like a circus tent where people are seated on the ground listening to a man and a woman in a kind of guru role. He is going among the people telling them about themselves. He looks like a conman, fraud, is forceful in his approach. He is cold and merciless towards me, saying something like I steer others towards suicide, such as my son; a feeling of everyone turning their back on me as he moves away; no explanation, just the pronouncement. I am shocked with a terrible pain in my heart. I wake up twisted up. The pain I feel about my son, about whether I am steering him towards suicide is too much.*

As I woke up I tried to dampen the host of hostile questions and just let the horrible feeling saturate my being and thus guide me. I must not not run away from it. At this point I was only focussed on the dream figures and their interactions. No other perspective was available to me. The twisting

---

<sup>6</sup>See my essay, The 3 and the 4:  
[https://www.academia.edu/43343770/THE\\_3\\_and\\_THE\\_4\\_Emergency\\_of\\_the\\_Unknown\\_Future](https://www.academia.edu/43343770/THE_3_and_THE_4_Emergency_of_the_Unknown_Future)

contortions of my heart continued. The dream had collapsed into my guilt complex—something I think every parent today knows about.

In desperation I wrote to a trusted colleague. Here is what he wrote back:

Yes, I can see why this dream is disturbing.

*When I read the text, I thought first of the standard Jungian interpretation, something like you coming face to face with your circus conman guru who controls people not by praise but by damning them. Sure, you need to look at that, but I think this auto-interpretation misses the mark.*

*I think the question is why are you drawn to and seducible by such a figure as this guru guy?*

*The dream seems to set a condition for this: your anguish about your son and your impulse to reach out to him. So, one might say you become susceptible when you're in a field of deep feeling that seems to have no way to resolve to a better place. If this is so, then you are susceptible to terrible guilt and negativity about yourself.*

*While the dream is consistent with all of this, I'm wondering about the invasion of collective imagery into a deeply personal context. I'm seeing a lot of this dynamic most particularly increasing in intensity since Trump. We know that Trump is just perhaps the most visible aspect of a general planetary movement of increasing denigration of value and feeling and an increase in control via lying, cheating, and cons of all kinds. I think the most difficult thing at present is how to avoid being contaminated by this dynamic. At any rate, give this aspect some thought. It seems you are looking in this direction already.*

Upon reading this letter, I felt an immediate “yes!” A bell rings out and truth pervades my being. That was my first and determinative response—and perhaps the only one that matters. My reactive torment quietened down and I was left in a state of wonderment, and acceptance. My colleague had in his response taken the place of the “I”, that centre speaking from the whole. I saw that all the elements in the dream belongs to that whole, that “I”, even in their contradictoriness. Once experienced in their dynamic totality, the “I” moved on, the dream had done its work, had fulfilled itself in the “I”’s self-consciousness. And the issue “died”.

In particular you may note that the “I” is a unity of the most personal and the most global. I was ready to experience that level of a living unity in difference.

The task of working towards the awakening of the “I” may take years, with respect to any particular dream. As I manage to integrate various part of the dream, i.e. bring home each partial perspective, I have at times found my way to the “I”’s perspective. The phenomenology is the same as I described above—a flower comes into full bloom and then fades away into the background and I am left with a memory as residue of the life of the dream. It no longer pulls me. I suspect this phenomenon is what Jung refers to when he speaks of a dream “clicking” for the dreamer—a brief glimpse of the awakening “I” and its perspective.

At this time, individuals are getting such glimpses of the awakening “I” but like the flower, it fades away. It remains one possible future. However, Jung’s path of initiation throughout his life seems to have produced a more stable sense of this style of consciousness. I suspect that this stable structure is the eagerly sought-after Stone that he speaks of, as this dream shows near the time of his death:

A few days before his death Jung told of a dream he had had, the last one he was able to communicate. He saw a great round stone in a high place, a barren square, and on it were engraved



the words: “And this shall be a sign unto you of Wholeness and Oneness.” Then he saw many vessels to the right in an open square and a quadrangle of trees whose roots reached around the earth and enveloped him and among the roots golden threads were glittering.<sup>7</sup>

The style of consciousness that our culture privileges is correlated with the way the things of the world appears to us, as Owen Barfield has demonstrated so well during *his* life-long task of explicating the evolution of consciousness.<sup>8</sup> I have focused on this historical process in several of my books.<sup>9</sup> How did the appearances change for Jung as his revolutionary style of consciousness stabilized and what glimpses may we get from time to time of those appearances as the “I” emerges into wakefulness in our own lives?

As Giegerich notes, Jung appears to have been born with the seed of this new style of consciousness. And so we may be able to get a hint of how the world appeared to him even at an early age, as he describes various childhood events. I think the following event may give us a clue:

*In front of this wall was a slope in which was embedded a stone that jutted out--my stone. Often, when I was alone, I sat down on this stone, and then began an imaginary game that went something like this: “I am sitting on top of this stone and it is underneath.” But the stone also could say “I” and think: “I am lying here on this slope and he is sitting on top of me.” The question then arose: “Am I the one who is sitting on the stone, or am I the stone on which he is sitting?” This question always perplexed me, and I would stand up, wondering who was what now. The answer remained totally unclear, and my uncertainty was accompanied by a feeling of curious and fascinating darkness. But there was no doubt whatsoever that this stone stood in some secret relationship to me. I could sit on it for hours, fascinated by the puzzle it set me.*<sup>10</sup>

With that question arising in Jung, “am I the one who is sitting on the stone, or am I the stone on which he is sitting?”, we can see a nascent style of consciousness emerging, if we refrain from settling into an either/or decision—i.e. our dominant style of consciousness today. Apparently the child Jung did not decide and remained swimming in the “bath” as both these two perspectives. They had not yet sharpened into a living contradiction.

I use the word “bath” as an image of the fluidity of Jung’s childhood consciousness and with that image we have a hint of the phenomenology of this new style of consciousness. I have also written extensively about how the revolutionary style of consciousness that Jung embodied is “showing up”, as reflected in the arts.<sup>11</sup> One powerful example lies in the art of the Early Moderns around the late 19<sup>th</sup> century. Europe at that time was saturated in an enthusiastic exploration of a fluidic medium (the ether) that lay beyond our static materialistic world. Artists engaged in two tasks—to *represent* that world to us artistically and to show what happens when that fluidic world begins to *penetrate* our static world. Dali is an outstanding artist in this regard and, more than this, his own biography reveals the torturous process of incarnation of this fluidic medium as it enters the human being.<sup>12</sup>

<sup>7</sup>von Franz, M. L.: C. G. Jung: His Myth in Our Time (Toronto: Inner City Books, 1998), 287

<sup>8</sup>See his Saving the Appearances. Op. Cit.

<sup>9</sup>See my Making New Worlds, and Manifesting Possible Futures:  
<https://independent.academia.edu/WoodcockJohn/Books>

<sup>10</sup>Jung, C. G.: Memories, Dreams, Reflections. Op.Cit. 20

<sup>11</sup>See: <https://independent.academia.edu/WoodcockJohn/Art-Future>

<sup>12</sup>See: [https://www.academia.edu/34714229/DALI\\_Deformation\\_of\\_Reality\\_2017](https://www.academia.edu/34714229/DALI_Deformation_of_Reality_2017)

Individuals are getting hints of this new style of consciousness, as I have said but cultural stabilization of a style of consciousness and its correlative appearances is a complex cultural process that I also have written about extensively.<sup>13</sup> And indeed, many would ask why our culture should privilege this style of consciousness over others that are emerging too at this critical time. This questions needs to be addressed and my essay, THE KISS OF THE SERPENT-MAIDEN: C. G. Jung and A New Form of Love does so in more detail.<sup>14</sup> I will close here with an excerpt from that essay:

There are many competing possible futures at this time as we can see in the cacophony of cultural forms, artworks, and practices emerging and, equally, disintegrating before our eyes, within our present technological world. Jung's central message, that of a new form of love seeking entry into our human lives, is now marginalized at best, raising the question: why should we privilege this particular possible future and cultivate its attendant cultural practices? For those individuals who also have been touched by the serpent-maiden subsequent to Jung, there simply is the same paradox to endure—the need to obey this cosmological (i.e. non-human) love, while struggling to remain human, in the company of other humans. There is no available ethical prescription to lean on beyond a willingness to suffer the conflict of opposites—the warmth of human connection (the maiden) and the horror of our and the world's abyssal depths (the serpent) as these depths seek incarnation through the individual...

To privilege the incipient world that C. G. Jung lived is therefore to privilege a new form of love, one that is a cosmological response to the way we have developed our cultural being over millennia, distancing ourselves from the mystery of love by strengthening habitual, worn-out cultural practices, until they now have nothing to do with cosmological love. This new form of love, once incarnate, is identical with paradoxical individuality as Jung taught us. This identity endows such individuality with supreme value—the value that Christ held for culture over the millennia. Such individuality comprises the very medicine we need as our present technological world seeks to eliminate any individuality whatsoever.

**Global Crisis 2022**

**John Woodcock**

**Independent Researcher**

---

<sup>13</sup>See my books cited in n. 7.

<sup>14</sup>[https://www.academia.edu/44554855/THE\\_KISS\\_OF\\_THE\\_SERPENT\\_MAIDEN\\_C\\_G\\_Jung\\_and\\_A\\_New\\_Form\\_of\\_Love](https://www.academia.edu/44554855/THE_KISS_OF_THE_SERPENT_MAIDEN_C_G_Jung_and_A_New_Form_of_Love)

*The world's biggest fossil fuel farms are quietly planning scores of "carbon bomb" oil and gas projects that would drive the climate past internationally agreed temperature limits with catastrophic global impacts.*

The Guardian Weekly (20 May 2022)

As the global crisis deepens, we can hear increasingly urgent calls to action: "something must be done!" The power of this language to goad us into some course of desirable action is undeniable but of course the options such imperatives generate are always familiar, rooted as they are in past experience—in other words, more of the same, taken to the extreme.

A very different course of action becomes possible if we don't merely react to this power language and, instead, slow down a bit to hear the normally hidden undertones buried within language itself.

Words convey far more than the surface content of the message. They also carry historical undertones that work quietly on us, even determinatively so, from within the very ordinary words we use to communicate our surface concerns to one another. This buried or unconscious history in language shapes and informs our real actions in the world much more than does the modern pragmatic usage of words for the purposes of persuasion in familiar ways. Because our linguistic heritage lies "hidden", or unconscious, *as the within-ness* of language, we usually only encounter it, at first, outwardly as the perceived linguistic real world. The things of the world are real appearances to us, but their contours are a habitual expression of those long-forgotten meanings in our language. What we have "forgotten", through the force of habitual usage of words, now appears in front of us, as the contours of the real world, but crucially, having no felt connection to us anymore.<sup>i</sup>

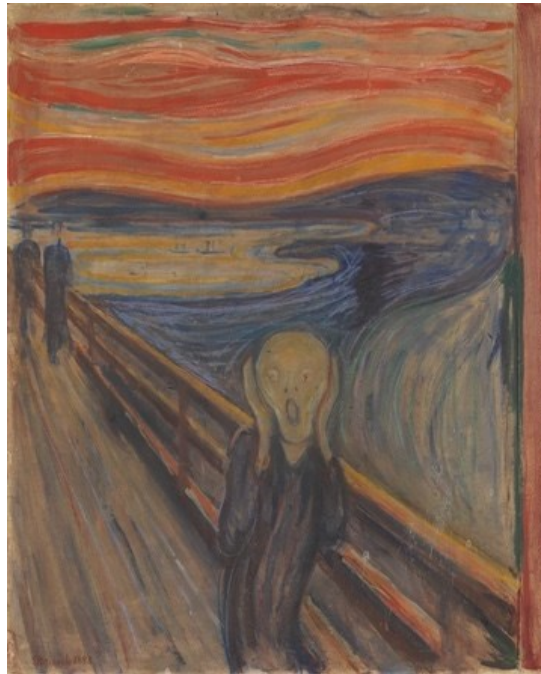
For example, if someone tells us to go see a particular chasm we would know where to go and would generally perceive an interesting geological formation that opens up between two mountains, as we pass overhead in a gondola or some such. But there might be a moment when a shudder passes up the spine. This moment is a bodily register of ancient echoes in language—a chasm as a gorge, a throat or maw opening wide, a gesture of swallowing up! Thus our modern language carries a *within-ness*, an historical imagination that corresponds to very different perceptions of the real world, long forgotten. These ancient perceptions can be aroused momentarily through bodily shudders, sudden flushes, contractions or weakening of the knees, etc. and when they are so aroused, they often determine what we do next—for example, we may momentarily avert our eyes or sit down trembling, knowing all along that the gondola is perfectly safe.

We can thus turn our historical imagination to the little examined, but often-used word, "call", as in "a call for global solutions."<sup>ii</sup> What historical determinants lie within our ordinary usage of this word, shaping our perceptions of the world, quite independently of our conscious intentions? If we can allow these "roots of meaning" to rise to the surface, we may discover how they affect our discourse *re*: the present condition of the real world. And what action could follow from such an inquiry, i.e. action that is not merely rooted in, and repeating, past experience?

At bottom, "call" surprisingly hides an ancient meaning of screaming, shrieking.<sup>iii</sup> Moving "up" through history we also encounter more recent meanings of naming and visitor. Already, from this brief excursion into the historical depths of our being *via* language, we can see that, through our habitual use of the common word "call", in relation to the pandemic, there are some deeper resonances at work, "behind the scenes as it were", in our perceptions of our world and the present

crisis.<sup>iv</sup> The historical imagination is thus quite involved in this call to global action, maybe determinatively so. In our use of the word “call”, we invoke buried images of shrieking, screaming, naming, and visitor, which can now rise up to the surface of consciousness from the depths of our being where, if we remain open, their meanings can begin to stain our present consciousness, like an alchemical tincture, leading, perhaps, to very different action in the real world with respect to our crisis.

We can imaginatively ask, for example, *who* is screaming and shrieking!



“The agonised face in this painting has become one of the most iconic images of art, seen as symbolising the anxiety of the human condition.” (Wikipedia). The most common interpretation of Edvard Munch’s “The Scream” is, as Wikipedia says, in terms of a powerful representation of “the human condition”. But closer attention to what Munch actually said about it, yields a very different conclusion:

*In his diary in an entry headed “Nice 22 January 1892”, Munch described his inspiration for the image: “One evening I was walking along a path, the city was on one side and the fjord below. I felt tired and ill. I stopped and looked out over the fjord—the sun was setting, and the clouds turning blood red. I sensed a scream passing through nature; it seemed to me that I heard the scream. I painted this picture, painted the clouds as actual blood. The color shrieked. This became The Scream.”*

This is not a painting about us humans at all, at least as the source of the scream. At most, Munch’s body was a fine-tuned register of a shriek that came from “beyond”—what he calls nature. Munch *received* the shrieking and screaming as it comes to him from our and the world’s mutual depths of being. This may be in fact what we are here to do, i.e. *receive*, as Rilke teaches through the example of his own life:

*Since I still don’t know enough about pain,*

*This terrible darkness makes me small.*

*If it’s you, though—*

*press down hard on me, break in  
that I may know the weight of your hand,  
and you the fullness of my cry.<sup>v</sup>*

Or, later on ...

*Are we, perhaps, here just for saying: House,  
Bridge, Fountain, Gate, Jug, Olive tree, Window,—  
Possibly: Pillar, Tower? .... But for saying, remember,  
Oh, for such saying as never the things themselves  
Hoped so intensely to be.<sup>vi</sup>*

Can we resonate with the screaming and shrieking long enough to hear its name, as it names itself to us, in the way that a visitor would introduce herself—i.e. not only *to* us, but *through* us, as nature did through the mouthpiece Edvard Munch?

The language may be strange or unnerving, even *alien* at first but if we remain attentive and open to that voice, it can become intelligible to us.

When I was about 25 years old I attended an Encounter group and had the following experience of encountering and then speaking the words of the *alien* other, as I participated in a group visualization<sup>vii</sup>:

*I clearly perceived a hand reach down from heaven bearing a gift—a box wrapped beautifully like a present. It had a tag on it too, and so I looked at the tag. I could see some writing on it but it wasn't clear. It looked like a pen that was running out of ink or which was written on greasy paper. At this point I inexplicably became gripped by a sense of urgency, an emotional intensity. I felt I had to understand what the writing was saying on the tag. My whole being was getting caught up and engaged in the activity. The reality of what was happening was not in question. It was totally real! Guided fantasy had become true imagination. I struggled to read the words on the little gift-tag. My whole attention was focused and as I willed myself to read the message, I began to speak what was on the tag. I had no idea why I was doing that. I just knew with certainty that I must speak those words which were originating from the gift-tag. I felt that something depended on my doing so. But what was it? My speech began awkwardly, like the writing itself. I was uttering something that was speaking through me. As I began to speak more clearly so too did the writing become clearer. Or, was it the other way around? Did my speech get clearer as I saw the writing get clearer? It was impossible to tell.*

*I was in a very strange condition of having to exert my entire will simultaneously with having to surrender and let go completely. I struggled to speak, to become a mouthpiece for that silent language that was uttering. Finally, the words were spoken and the message delivered:*

*I love you!*

*With this spontaneous speech came an eruption of emotion and I began sobbing deeply, much to my utter astonishment. After the torrent had ebbed, I sat back up, feeling refreshed. The members of the group were watching me in a mixture of astonishment and silence...*

For those few moments I had become a mouthpiece for the call, a version of what Munch also “heard”. Something *alien* to the human condition used my vocal cords to *say* through me and into the world, I love you!

Twenty years later I had a waking vision in which I was fully exposed to the shriek of “nature”<sup>viii</sup>:

*I am working at a thermonuclear facility along with others. It is the central facility of our society. It is regulated and master-minded by a central computer, much like HAL in the movie, ‘2001’, even to the detail of the red eye with which we could communicate. This computer is female. Everybody thought of her as an IT! In contrast I would look into her eye and talk to her, subject to subject, with love.*

*In other words, the feminine regulating principle which is the glue of society, by relating all parts to one another and to the whole has become an IT! But my response alone is not enough. Slowly the lack of relatedness begins to drive her mad with grief. At first, this madness showed up as an increasing, dangerous autonomy in the operation of the objects associated with the facility (society)—elevators going sideways, doors opening and shutting autonomously, etc. Then people began to harm one another in various ways until the social system became frayed and anarchy increased, with civilization and its values losing cohesion and crumbling ...*

*I am now standing at the centre of the facility. It is Ground Zero. A large cleared area of gray sand and dirt with concentric rings, like a target, radiating from the centre. The ground is slightly raised at the centre, like a discus, sloping away to the edges. I sense that she is going to explode. I am right at the epicentre. She is going to destroy us all and this means herself in an apocalypse of rage-despair, loathing, hate, and grief because of our stupidity. I must get away from the epicentre now. I sprint across the field, down the slight incline to the periphery of the field and sprawl prone, with my head facing the centre, just as she explodes. The wind starts from the centre and blows out (in contrast to the natural phenomenon which sucks up). It begins as a breeze, increasing in strength and intensity until it becomes an unbearable shriek. Lying face down, I am sheltered by the slope as the wind rips over my back. But I mustn’t raise my head at all—a few inches of protection and that’s it! Then I know the shriek is hers.*

*I ‘see’ her standing at the centre, and a poem bursts spontaneously out of me as I record the dreadful experience:*

GODDESS

FLOWING

IN HER AGONY

AWESOME!

INCOMPARABLE GRIEF AND RAGE

DIVINE SUFFERING

EXCRUCIATING PAIN

SUCH TERRIBLE AGONY

BEAUTY, SUBLIME BEAUTY

HOW IS LOVE POSSIBLE?

YET THIS IS WHAT I FEEL

*A bubble of calm forms around me while the storm of destruction rages on outside. She is with me in a form that I can talk to, personally.*

*Then the bubble collapses and the wind/goddess shrieks again. Gradually it dissipates and as I turn over, feeling its last tendrils whip at my clothes, I find myself tumbling out of this apocalyptic scene into a city street, the everyday world of my daily life. I have been returned from a visionary place to my ordinary life.*

*Then, I wake up.*

This self-presentation of the shriek did indeed stain my being, like an alchemical tincture. I was brought to edge of suicide, over subsequent months. “Her” screaming and shrieking *became* mine, as it already was from the start, i.e., existing in the depths of Being, beyond “mine” and “yours”, beyond “inner” and “outer”. How could I stand the given knowledge that Being itself, in the form of the goddess, has been consigned to oblivion, abandoned, for over 3000 years by the cultural encrustation that privileges the human subject and centuries-long imposition of its various “world-views” on Being? The goddess, ignored for so long, is now destroying that which she loves and in so doing, destroys herself. This knowledge “pressed down hard upon me,” as Rilke says, and her rage-despair became the “fullness of my cry.”

Yet the very same dreadful terror carries the “miraculous cure” within it. I was given a poem that worked performatively on me. “Incomparable grief and rage”, if endured by the human recipient, will transform into love, and indeed did so, as I feverishly wrote with increasing astonishment. The *poesis* itself generated love from the depths of rage-despair, all within the human heart.

We are now facing a world appearing as a toxic virus-ridden *alien*. We are presently faced with the end of an entire way of being, a way that has dominated for 3000 years, and the “call” heralds its destruction. Emerging from the forgotten abyssal depths of our historical being, the call forces itself on us in the form of shrieks and screams—the agony of 3000 years of consignment to oblivion. If we can endure, suffer this rage-despair, as it works its will on us, then love may be born in our hearts, the kind of love that can prepare us to receive the next manifestation of being, whether that be human being or something else entirely.

Returning to the current desperate call for global solutions, we may now ask what effective action could follow when the historical linguistic determinants of our perceptions are brought into relationship to our conscious concerns? There is no compulsion to so include the historical imagination as a factor in any account of our modern predicament. Most disciplines in fact proceed from a very different *a priori*. They assume that we modern humans, totally disconnected from our past as we indeed are, remain responsible only to ourselves for our present crisis and its solution—there is only us *human* beings!<sup>ix</sup> There is no ancestral *being* to whom we may owe a debt—i.e. our living human heritage as buried within the very language we use so casually. We do not believe that this ancestral *being* could make an ontological claim on us today. Any “call to action” must therefore be *our* call to action, for our own sakes, according to this paradigm.

But once the human being goes to those depths where the imaginative question can be asked, “whose call is this, or whose shriek is this?” thus becoming a mouthpiece for the rage-despair that lies there, then the world’s *being* may “speak” through, and *as*, its human representative. Such “speech” may take the form of art, new modes of discourse, or other cultural forms that can reflect a new human-world configuration.<sup>x</sup> As this new configuration begins to manifest through the creative efforts of many individuals, a correspondingly new set of real appearances will arise, which may or may not include presently constituted human beings.

*Many contemporary artists are imagining a posthuman condition that challenges the modern Western vision of the human being... In its place, artists propose new alliances between species, and worlds inhabited by porous, hybrid, manifold beings... Under the increasingly invasive pressure of technology, the boundaries between bodies and objects have been utterly transformed, bringing about profound mutations that remap subjectivities, hierarchies, and anatomies...*

Cecilia Alemani<sup>xi</sup>

## END NOTES

i See Owen Barfield: *Saving the Appearances*, 1988. Ch. II.

ii The term, “historical imagination” is from Owen Barfield and is a method of participating with past consciousnesses.

iii Old Norse *kalla* “to cry loudly;” Proto-Indo-European base *\*gol-* “to scream, shriek.” From *WordBook*. (2012).

iv From the psyche’s point of view, the “past” means “psychic depth”, or the depths of our being.

v Rilke, R., Barrows, A. & Macy, J. (tr). (1996). *Book of Hours*. New York. Riverhead Books.

vi \_\_\_\_\_ Leishman & Spender, S. (tr). (1967). “The Ninth Elegy” in *Duino Elegies*. New York. Norton.

vii From my autobiography, *The Imperative*

viii Ibid

ix Our present cultural practices reflect a definition of human beings as isolated centres of consciousness over and against a material world whose meaning can only be *posited* by these centres of authority—if we don’t endow the world with this or that “world view” then the world holds no meaning at all.

x My book, *Oblivion of Being*, narrates a story of three friends who, following an inceptive moment, engage in the effort of developing a new cultural form that can reflect a transformation in the definition of the human being and world.

xi <https://www.labiennale.org/en/art/2022/statement-cecilia-alemani>



## Emergent Contextual Language of an Unknowable Future:

### Technology of First Cause Intention

Stephen Brock Schafer

Independent Researcher

#### ABSTRACT

In these times of imponderable crisis, conscientious humanitarians doubt the efficacy of their individual impact and surrender to apathy and depression. Apathy and depression are characteristic experiences on the *Threshold of Initiation* where the dweller of illusory powerlessness blocks spiritual growth. It may be stipulated that—insofar as we know—cosmic context is coherent and resonant, and one framework for thinking about coherent resonance is semantic (Semantics is the study of reference, meaning, or truth). Accordingly, individual agency can be understood in terms of semantic signatures; i.e., individuals are notes in the cosmic symphony or memes in the emergent language of the unknowable future (an idea, behavior, style, or usage that spreads metaphorically from one person to another in a culture). The purpose of “embodied” individuals is to “transduce” cosmic energies into “contextual” spheres of influence by disambiguating what is “Good” from what is not good. An authentic but untried praxis for the practical-personal disambiguation of Good from evil is based on newly available technological dynamics that have the capacity to track and measure the frequencies of personal agency (influence) in ways unknown to humans of the past.

#### TERMS

Coherent Entrainment, Degrees of Harmonious Choice, Embodied Human Agency, First Cause Intention, Harmonious Entrainment, Mystical Beatitudes

#### INTRODUCTION

The technological revolution has enabled humanity to track individual electromagnetic (EM) signatures in order to overcome the illusion and to “frequency lock” personal (contextual) purpose with Divine Cosmic Intention in order to disambiguate Good from evil. Those who subscribe to the random universe delusion will ridicule the existence of First Cause “God”, without explaining what comes before the presumed first-cause we call the Big Bang. But perhaps the Essene understanding of *“God as the infinite universal science of hierarchical order”* (Szekely, E. B., 1937) will enable understanding that the illusion of chaos begins with ignorance of a paradoxically timeless First Cause.

The classical definition of Good vs. evil is harmony vs. disharmony (Order vs. chaos). Due to advances in *Quantum Field Theory (QFT)*, neuro-dynamics, and an emergent “evolutionary” science based on “coherent entrainment” of electromagnetic bandwidths, personal and cultural chaotic psychosis can now be diagnosed and “healed” by fostering “coherent entrainment” of human agency with *First Cause Intention (FCI)* understood in terms of electromagnetic (EM) bandwidths.

However, such prognosis is infinitely complex, which is why humans remain ignorant and confused relative to the apparent random disorder of the universe. Human choices that have either Good or evil agency can be disambiguated according to intention, but human choices are also “contextual”, and—due to infinite vicissitudes of electromagnetic context—sometimes good intentions appear to result in evil outcomes. Based on precedents in quantum field theory (QFT) and esoteric science, it may be stipulated that degrees of measurable “**harmony**” (coherent entrainment) characterize “Good” and degrees of **disharmony** characterize evil. Due to the interactive complexity of the “functional” sentient process (thinking, feeling, perceiving, intuiting), disambiguation between Good and evil is often beyond human capacity, so—in practice—human perceptions of good and evil appear random, superficial, almost entirely opinion-based, and pointless relative to individual efficacy. Human choices based on erroneous functions pervert FCI and could result in an *Extinction Level Event (ELE)*, so the illusion of powerlessness *MUST* be overcome. This treatise provides an unprecedented cosmic fractal perspective on the auspicious “power of one” in the emergent Paradigm Shift into Quantum Field Ontology.

## BACKGROUND

David Boehm’s vision serves to unify binary polarities of illusory difference into their component evolutionary resonant integrity (harmony). Harmony constitutes the 3<sup>rd</sup> Person in the Ontological-Metaphorical Trinity (Father-Mother-Offspring) which represents the evolutionary semantics of First Cause “direction”<sup>15</sup> for new Life in the fractal universe. New Life is derived from asymmetrical “vectors” (EM signatures) of infinite possibility, whereas—from the perspective of “symmetrical” quantum mechanics which lacks the 3<sup>rd</sup> person dynamic (Newton’s 3<sup>rd</sup> Law of Motion)—evolutionary Life is circumscribed by the illusory “entropy” of universal “death”.

So, reality itself consists of “implicate infinity” entangled with “explicate vectors of possibility”. Together, they define what we call evolution in the direction of orderly “Good”. The implicate/explicate nature of the **Law of Correspondence (LC)** is essentially holographic, and LC is the foundation for all methods with which humans try to make sense of their “condition”. The following graphic illustrates how the Law of Correspondence rules all mathematic and linguistic systems devised by humans.; i.e., it is because systems correspond to one-another that

---

<sup>15</sup> “Each striving toward action is measured by its tension. Tension gives evidence of the degree of will which underlies striving. The other property of striving is its direction, but for advancement one must direct the energy in step with the Cosmic Magnet.” (Infinity, 1930, p. 42)

they provide for what Jung would call infinitely diverse (contextual) “meaningful insight” which is the “healing dynamic” (coherent entrainment) within his system of dream analysis.

Framing of the cognitive unconscious				
CORRESPONDENCE				
Numerical:	1	10	100	1000
	2	20	200	2000
	3	30	300	3000
	4	40	400	4000
Formulaic:	$\frac{A}{B} = \frac{C}{D}$		$\frac{1}{2} = \frac{10}{20}$	
Alphabetical:	A	B	C	D E F G
	C	A	T	
Analogical:	A is to B as C is to D			
	$\frac{A}{B} = \frac{C}{D}$			
Poetic/qualitative:				
	life	=	day	
	old age		evening	
Day's old age is life's evening. The evening of life. The morning of life				

## EMERGENT CONTEXTUAL LANGUAGE OF AN UNKNOWABLE FUTURE

An authentic but untried praxis for the practical-personal disambiguation of Good from evil is based on newly available technological dynamics that have the capacity to track and measure the frequencies of personal agency (influence) in ways unknown to humans of the past. Religion has provided humanity with an overabundance of guidance relative to the behavioral disciplines for maintaining personal-cultural harmony, and the physical sciences of sound and color have provided additional dimensions relative to verifying the dynamics of harmony. Most recently, the dynamic upon which harmony is based—the Law of Correspondences (LC)—has augmented the “range” of harmonious frequency by extending it to rhetorical metaphor—the archetypal-symbolic language of the unknowable future.

Rhetorical metaphor is essentially psychological (psyche) in the same sense as Jungian “living symbolism” and Plato’s “Idea” which is encoded in Plato’s definition of “good drama”. Plato’s dramatic structure has been employed by Carl Jung to examine and verify the “meaning” of dreams with the use of archetypal-symbolism. Moreover, the dramatic structure of mythic Jungian dreams has been codified by Joseph Campbell (1968) as *The Journey of the Hero* which

“forms a suitable basis for interpretation” of meaning in dreams, memories, fantasies, and the “waking dream” of real experience.

*Jung found that most dreams show a certain similarity of structure. Unlike Freud, he believes that they form a self-contained whole, a dramatic action which can meaningfully be broken down into the elements of a Greek play. (1) Place, time, dramatis personae: this is the beginning of the dream, which often indicates the scene of action and the cast of characters (2) Exposition or statement of the problem. Here is presented the central content: the unconscious frames the question to which it will reply in the course of the dream; (3) Peripety this is the “backbone” of the dream; the plot is woven, the action moves toward a climax, transformation, or catastrophe; (4) Lysis, the solution, the outcome of the dream, its meaningful conclusion and the disclosure of its compensatory message. This rough pattern, on which most dreams are constructed, forms a suitable basis for interpretation. (Jacoby, Jolande, 1973, p. 83)*

Therefore, the metaphorical “Journey” provides the archetypal-symbolic language of the evolutionary future within the dramatic structure of the Hero’s Journey. Therefore, user of the correspondent dynamics of dramatic structure can lead to “meaningful discovery” relative to First Cause disambiguation of Divine Purpose. The *pleroma* (Greek: “full perfection”)<sup>16</sup> of the divine is a hierarchical family of personified Cosmic Aeons, “who” emerge as the fruit of the spirit’s self-contemplation or self-expression. The Law of Correspondences (LC) governs all dimensions of scaled hierarchical universal *ORDER* and—paradoxically—of disorder. The LC is summarized in the ancient axiom, “As above, so below” that—in modern terms—becomes the “fractal universe” of physics. *The Law of Correspondence* unifies mystical and scientific (metaphorically-based) languages.

In the modern era, all things “metaphysical”—especially Information & Communication Technologies (ICTs)—are contemplated from the perspective of physics. but not all physicists agree. Nevertheless, over time David Boehm’s definition has become the most viable. Boehm explained the wave/particle conundrum in terms of unified coexisting “implicate” reality (wave function) and “explicate” reality (particle function) that exist as a “Unified Field”. Boehm’s definition corresponds to Carl Jung’s “implicate” archetypes of the unconscious and projected “explicate” archetypal representations (AR) as-well-as the mathematical distinction between implicate “symmetrical” and explicate “asymmetrical” universal vectors of an infinite quantum field (Pope, R., 2019). The technological revolution has enabled humanity to “frequency lock” its contextual purpose with Divine Intention.

---

<sup>16</sup> Christ was sent from the pleroma to teach gnostics the saving knowledge (gnosis) of their true identities and was crucified when the Demiurge of Genesis discovered that Christ (the male partner of the feminine Holy Spirit) was in Jesus. <https://www.britannica.com/topic/pleroma>

## TECHNOLOGY OF FIRST CAUSE INTENTION

Within the infinite quantum field context, the Law of Correspondence adds the evolutionary asymmetrical) “Feminine” trajectory to implicate/explicate order which—in the unbalanced state of earthly culture—has become circumscribed by the symmetrical “Male” perspective. This suggests why the coming Avatar may be acknowledged as a re-balancing of the divine feminine principle called Gaia within human intention

An important correspondence with Boehm’s reality of physics is Plato’s reality of “drama” where “exposition-premise” and “plot sequence/view sequence” (Glassner, 2004, pp. 53-92; Schafer, 2007) become the implicate “statement of the dramatic problem” and “*Lysis*” becomes the explicate “resolution of the dramatic problem”. In other words, First Cause Exposition must be harmonized (frequency-locked) with the *lysis* of human embodied transduction.

Within this configuration of correspondence, “linear *plot sequence*” becomes the symmetrical “Father” aspect of the Trinity and “*non-linear view sequence*” is the “Mother” aspect of the Trinity. Coherent entrainment of Father/Mother aspects produces the evolutionary 3<sup>rd</sup> Person (Offspring) of the Trinity which is characterized as the “birthing of new Life”. Harmony is required—both aspects are necessary—for the generative Father and the formative Mother to produce Offspring according to the dynamic of “Sacred Love” (which results in the next step in the evolutionary trajectory of universal Life). This is the symbolic meaning behind the myth of *Horus* which is also expressed in terms of “systems theory” which requires an “unstable” asymmetrical component in order for “Creation” to take place. The requirement for an unstable 3<sup>rd</sup> Person in the trinitarian complex is because it creates the “tension” necessary for infinite “striving” (see footnote #1). However, such tension must be harmonious as in the physical act of loving intimacy. The symmetrical component (Father) cannot Create alone, nor can the asymmetrical component (Mother) create coherent forms alone.

This is the *SACRED GRAND MYSTERY* called “unity in diversity” which is embedded in holographic First Cause Intention. Ontologically, it serves to explain why beginnings precede such first causes as the Big Bang. Physics has verified that Cosmos has fractal holographic structure, so the Big Bang in our universe could be preceded by fractal Big Bangs in other universes.

Using the Cosmic mindset of correspondence, human purpose can be understood as the responsibility for maintaining harmonious “embodied transduction” of Cosmic frequencies (Male/Female principles) in-order to establish coherent entrainment with Spiritual Bandwidths that have a more comprehensive perspective. Misunderstanding and misuse of this LC responsibility for maintaining “embodied transduction” is the source of human malaise. Coherent entrainment can be maintained with the Law of Correspondence which can be reduced to implicate/explicate Heart/mind resonance and to implicate/explicate “coherent/entrainment” as the quintessential standard for measuring harmony.

This array of correspondences serves the purpose of illustrating how the paradoxical “holographic ontology” functions; i.e., both implicate and explicate functions work to maintain cosmic harmony” and “evolutionary” direction due to their quantum “entanglement”. In other

words, distinguishing Good from evil is necessarily a paradoxical endeavor in which the two perspectives (implicate/explicate; Male/Female) maintain a state of coherent entrainment that humans—due to their inability to grok paradox—would erroneously call “amoral”; i.e., Oneness is Moral, but “Oneness” *requires* the “Other” in order to create and evolve, so the Other must also be Moral. This paradox of unified/relative perspective is embedded in First Cause evolutionary Intention. Ultimately, this statement cannot be rationalized. It must be *felt* using the organism of Heart-Mind.

Our fundamental assumption relative to “what is Good” is that *First Cause Intention (FCI)* is “harmonious” in the same sense that a musical concert is harmonious. The dynamics of Cosmic harmony extend far beyond the human perspective, but Cosmic harmony is embedded in scaled fractal bandwidths of “coherent entrainment”. According to the Institute of HeartMath, coherence or “frequency locking” represents “Unity” (which is the Implicate order), and “entrainment” represents the ongoing “process” (the explicate order) for maintaining Unity. Paradoxically, harmony constitutes the interactivity (quantum entanglement) of the explicate order (mutability) with the implicate order (immutability). Such “interactivity” can be understood as a metaphorical dynamic that is common to all scientific/philosophical/social patterning. The “metaphorical” dynamic (another way to frame the Law of Correspondence) is represented in the mystical axiom “As above, so below” and the QFT axiom of the “fractal universe” that are symbolized with the Celtic Knot, the Uroboros, the Tai Chi, Babbitt’s atom, and the Lorenz Attractor.

Figure #1 Babbitt’s Atom

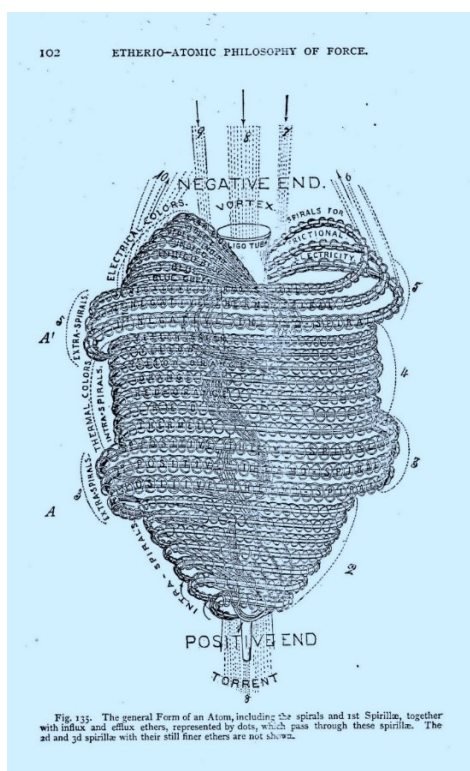
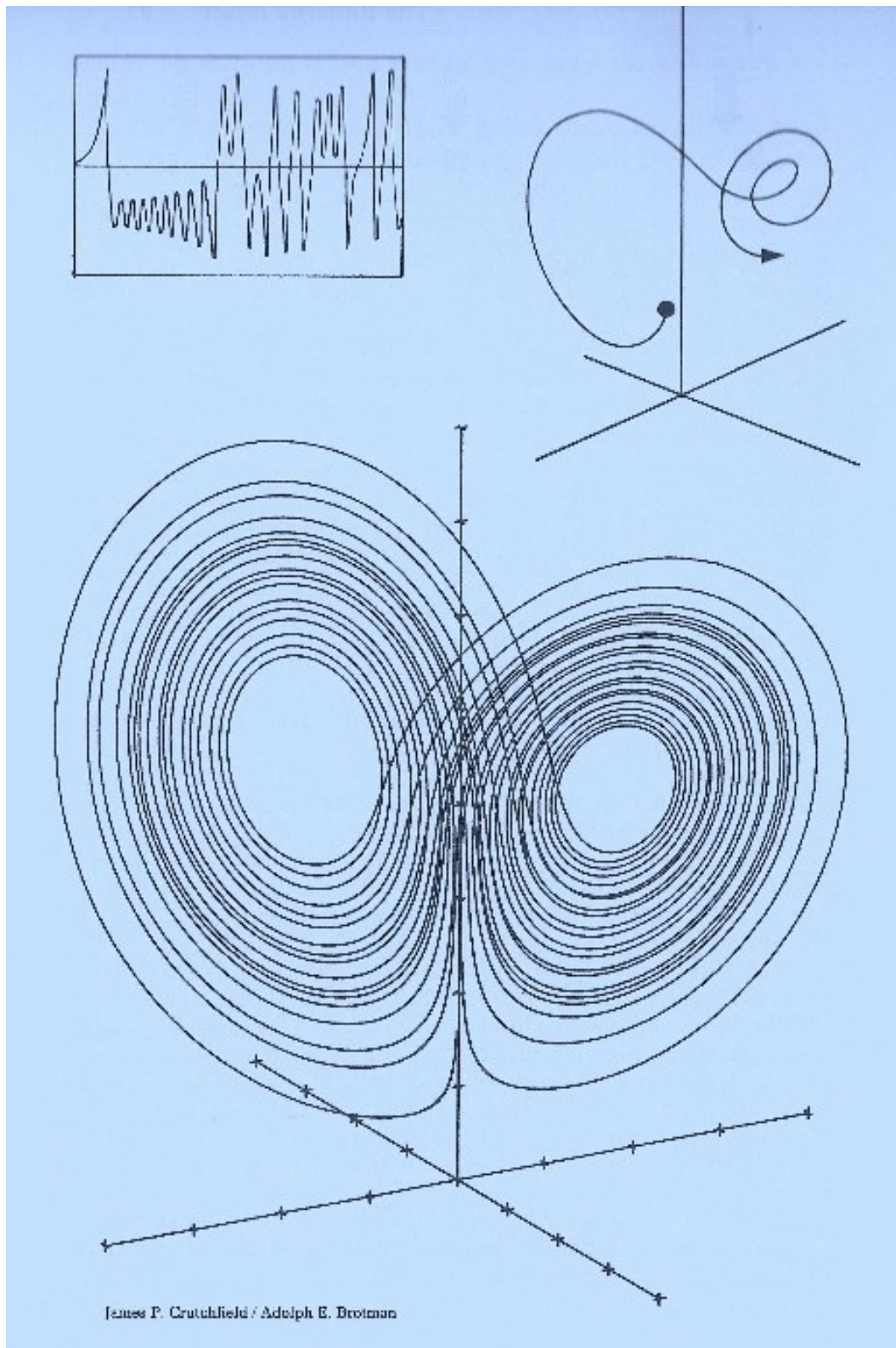




Figure #2 Lorenz Attractor



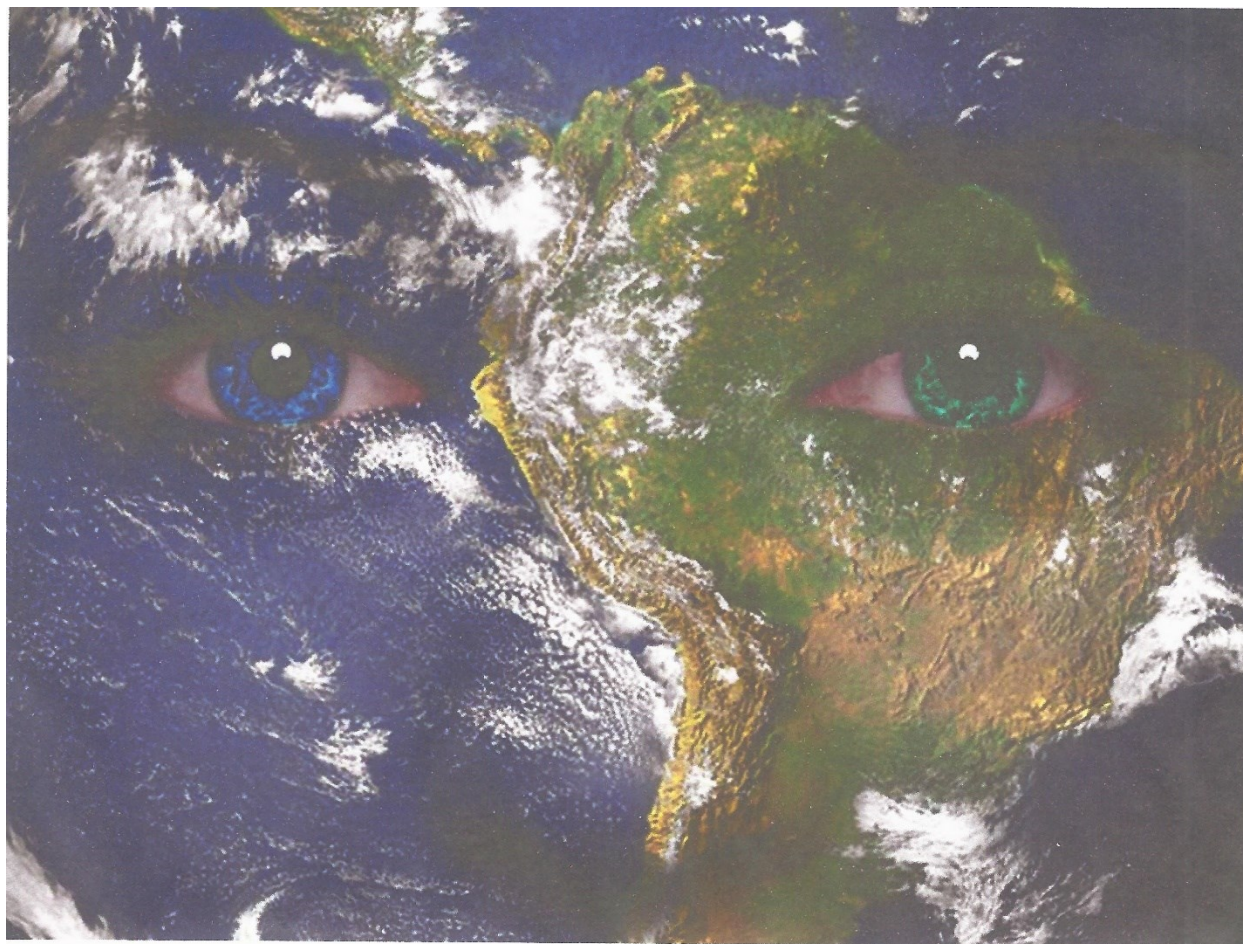
Both Babbitt's Atom and the Lorenz Attractor are symbols of the resonant metaphorical dynamic. Viewed by the rational mind, metaphorical continuity is paradoxical like the "Three in One", but this dynamic of metaphor is a staple for any discourse about a paradoxical holographic metaphorical reality which functions according to the *Law of Corresponding Frequencies*. However, the longstanding human inability to understand God's will and to behave according to its moral dictates resides in the perceived impossibility of objective verifiability. This "objective verifiability" has always been a falsehood that has orphaned mystical sciences like astrology, Alchemy, the mathematics of Plato and Pythagoras, and study of the Oracles that includes the paradoxical languages of Tarot, Nordic Runes, and I-Ching. The ancient Essenes—authors of the Dead Sea Scrolls—held a belief implicit in modern science that the Cosmic Sciences (mathematics, physics, chemistry, psyche) embody First Cause Dynamics (Szekely, E. B., 1937). What is missing in the modern worldview is the reality of God's Will and its "mystical paradoxical" mode of expression (language) when misapplied by human agency (the formative Mother principle).

**This paper argues the scientific modalities for re-integrating First Cause Intention with human purpose** (the asymmetrical embodied-transduction accomplished according to the formative Mother Principle). Notwithstanding the false premise that objective verification is necessary for validation of noumenal states of reality, computational dynamics such as "coherent entrainment" and the "Jungian Ratio" are now available in the calculus of verification. The *Jungian Ratio* between "archetypes of the unconscious" and their projection as "archetypal representations" is both a key metaphor and a practical algorithm (like the projection of pixels) with which to contemplate the interactive-paradoxical dynamic of coherent entrainment. Paradox must be viewed from the higher-order cognitive state and perspective of incipient Heart-Mind.

Accordingly, the dynamic cosmic holographic model can be understood as inherent to the fractal model of dynamic "coherent entrainment" among "nested" EM bandwidths, and this equation clarifies the perspective on Good and evil. In precisely the way that two-eyed perspective focusses on one image, the implicate/explicate reality can be focused on maintaining 3<sup>rd</sup> Person (embodied transduction) integrity with Pleroma. This statement encompasses the Messianic dynamic involved with the contextual appearance of Gaian Morality. At cosmic holistic scales, both implicate and explicate orders maintain the harmonious signature of ineffable *First Cause Intention* (Father) for purposes of maintaining the evolution of life and consciousness (Mother) within an infinite environment of constantly moving universal variations at contextual scales of EM" reality. In other words, functioning as an "implicate" order (unified field), *"Good Intention"* is absolute but—due to its infinite scope—is often unrecognizable by humans. At "explicate" EM scales, *Good Intention* is "contextual" and "entangled" with the overall holographic principle of QFT, but it is no longer unverifiable. Good Intention can now be verified with technology.



**Figure #3, The Contextual Appearance of Gaian Morality**



UPDATED 22 JANUARY, 2019 - 23:04 WALTER

This fundamental cosmic holographic “Goodness” of the 3<sup>rd</sup> Person Goddess is what mystical precedents (Pagan, Major Religions, and Mystery Schools) always maintain. It is understandable why humans—ensconced in their “one-eyed” explicate environment (the source for the false-premise of materialism and—by the way—the error of the one-eyed Father Odin)—find it hard to understand or contemplate the implicate order. Even so, Karl Pribram has endorsed the holographic reality as a property of the human brain.

The salient implication (no pun intended) is that the human brain has capacity that is always unfolding in the direction of evolution (birth, death, and *REBIRTH*) and re-focusing on their unity. Esoteric mystery schools agree on this dynamic which has many names including Karma and the Hindu/Buddhist *Cycle of the Ages* which corresponds to the cycle of Spiritual Initiations which are modelled in Joseph Campbell’s Journey of the Hero (Bailey, A., n.d., 1957). Spiritual Initiations depend upon reaching a plateau (threshold) of learning by virtue of re-focusing (re-wording) of the quantum entangled holographic dynamic; i.e., evolutionary learning requires the stimulus of “challenge in-order to expand consciousness”. Humans often perceive such

“challenge” as evil, but challenge must also be understood as the very positive triggering dynamic for learning through experience—a puzzle to be solved. Dramatic video games incorporate this insightful dynamic in-order to achieve a game-win, so *Psychecology* video games (PEGs) can be understood in terms of a tool for experiencing cosmic-scale “contextual” learning. However, PEGs are merely analogs for naturally occurring evolutionary dynamics.

Whereas challenge is NOT intrinsically evil, intentional evil does exist and *CAN BE* recognized according to its hateful, cruel, malicious, destructive, selfish motivations and the consequences of such motivation. As a general principle such evil intention is easily recognizable without the need for lengthy investigations. However, hypocrisy, fear of retribution, excuses, secrecy, dissembling, moral weakness, and psychic investment in these overt lies and illusions complicate such recognition by humans. But such weaknesses are visible to technology and its remedies of coherent entrainment.

**Currently, these long-established immoral habits have spun-out of all control and reached a state of generalized chaotic human psychosis that humanity is sharing among all dimensions of the geosphere, EM space, and fractal universal scales.** It can be stipulated that this chaotic sharing of evil psychosis is not the Intention of First Cause Pleroma whose praxis is always orderly and hierarchical. This statement is neither theory nor speculation. It is based on factual observation of every natural/cultural context that reflects the truth that hierarchical order and guidance are the basis for all things Good. This is the cosmic factor addressed in the Mystery Schools and philosophy (Hall, M. P. 2003).

**The good news is that coherent entrainment can be considered as the EM signature of First Cause Intention.** “In complex globally coherent systems, such as human beings, there is an incredible amount of activity at every level of magnification or scale that spans more than two-thirds of the 73 known octaves of the electromagnetic spectrum” (McCraty & Childre, 2010, p. 11; Ho, MW, 2005). Because coherence can now be measured in terms of EM “wave functions”, frequency patterns can be converted into Homeopathic “remedies” to address the infinite existential disharmony of the media-field.

*Homeopathic healing dynamics can be addressed to healing the quantum media-field by generating antibodies against mediated disharmony. Dramatic “personification” (Jungian contextuality) provides the homeopathic key for creating electromagnetic antibodies against disharmony within the scope of cosmic “First Cause premise” as it is projected in the quantum media-field. Homeopathic dynamics for addressing contextual EM disharmony with quantum “signatures”—remedies based on “like cures like”—are uniquely qualified to harmonize the many fractal scales of cosmic sentience that exist in the media-field as EM activity. “In complex globally coherent systems, such as human beings, there is an incredible amount of activity at every level of magnification or scale that spans more than two-thirds of the 73 known octaves of the electromagnetic spectrum”. Also, “A specific object can be dissolved using resonance force by the interrelationship of higher amplitude frequencies.” Because coherence can now be measured in terms of EM “wave functions”, frequency patterns can be*

*converted into “remedies” to address the infinite existential disharmony of the media-field. Schafer, S.B., 2022, abstract)*

Jungian dream therapy is very much akin to Homeopathic therapy, and this can be verified by looking at the common denominator of dramatic structure.

*Jung found that most dreams show a certain similarity of structure. Unlike Freud, he believes that they form a self-contained whole, a dramatic action which can meaningfully be broken down into the elements of a Greek play. (1) Place, time, dramatis personae: this is the beginning of the dream, which often indicates the scene of action and the cast of characters (2) Exposition or statement of the problem. Here is presented the central content: the unconscious frames the question to which it will reply in the course of the dream; (3) Peripety this is the “backbone” of the dream; the plot is woven, the action moves toward a climax, transformation, or catastrophe; (4) Lysis, the solution, the outcome of the dream, its meaningful conclusion and the disclosure of its compensatory message. This rough pattern, on which most dreams are constructed, forms a suitable basis for interpretation. (Jacoby, J., 1973, p. 83)*

When dramatic structure is condensed, it can be understood as “a suitable basis for interpretation” within the context of holographic EM coherent entrainment. According to Plato’s definition of drama, plot (Peripety) is a process that equates to Jungian “Compensation” and ongoing “entrainment” of Boehm’s explicate reality and Pribram’s holonomic reality. This relationship of process begins with “Exposition” that Glassner (2004) calls “statement of the dramatic problem” and “lysis” that Glassner calls “resolution of the problem”. The correlation extends to meaningful conclusion of the drama as a game-win (integration of subject and object), Jungian Individuation, and EM coherent entrainment.

*Everything unconscious is projected; i.e., it appears as a property or activity of an object. Only by an act of self-knowledge are these contents integrated with the subject, detached from the object and recognized as psychic phenomena (Alchemy, par. 346) The phenomenon of projection is an integral part of the mechanism of the unconscious, and since the unconscious plays a considerable part in every psyche, there can be no psychic life without a certain amount of projection. In dreams or waking, in individuals or groups, in relation to persons, things, or conditions it stands wholly outside the conscious will. “Projection,” says Jung, “Is never made; it happens.” (Unconscious, par. 150) He defines it as the “expulsion of a subjective content into an object”, in contrast to introjection, which “consists in taking an object into the subject.” (Types, par. 346)*

The well-known neuro-linguist, George Lakoff observes that 98% of human function is based in dimensions of the cognitive unconscious. He says that conscious thought is reflective, like looking at yourself in a mirror. (Lakoff, 2008, p. 9) This is in complete agreement with Jung’s statement, “Nothing influences our conduct *less* than do intellectual ideas...for such ideas represent forces that are beyond logical justification and moral sanction.” (Jacoby, Jolande, 1973) Instead,

*To a considerable extent we can guide and control the contents of consciousness by our will; the unconscious, however has a continuity and order that is independent of us and impervious to our influence. The archetypes are its centers and fields of force. Thus, the contents that sink into the unconscious are subjected to a new, invisible order that is not accessible to conscious knowledge; their path is often refracted, and frequently their aspect and significance are changed in a manner incomprehensible to us. This absolute inner order of the unconscious is a haven and helper amid the upheavals and accidents of life, provided that we know how to deal with it...The archetypes are also akin to what Plato called the "idea". But Plato's idea is a model of supreme perfection only in the "luminous" sense, whereas Jung's archetype is bipolar, embodying the dark side as well as the light. (Jacoby, p. 42)*

Moreover, Jungian drama functions as a dialectical conversation between two personifications [conscious and unconscious] and—as such—a language interaction between two psychic systems. “It is intrinsically dialectical, because it is a process which, by confronting the contents of consciousness with those of the unconscious, the ego with the non-ego, provokes an interaction aimed at, and culminating in, a third term, a synthesis which combines and transcends them both.” (Jacoby, p. 67)

Sounding remarkably like Jung who observed that dreams have dramatic action that can meaningfully be broken down into the elements of a Greek play (Jacoby, 1973, p. 83), Lakoff explains that each frame has roles (like a cast of characters), relations between the roles, and scenarios carried out by those playing the roles.” (Lakoff, 2008, p. 22; Goffman) “There is a protagonist, the person whose point of view is being taken. The events are good and bad things that happen. And there are appropriate emotions that fit certain kinds of events in the scenarios.” (Lakoff, 2008, p. 23) Citing Goffman, Dr. Lakoff also observes that words are all defined relative to conceptual frames: “Groups of related words, called ‘semantic fields,’ are defined with respect to the same frame. Thus [sic.] words like ‘cost,’ ‘sell,’ ‘goods,’ ‘price,’ ‘buy,’ and so on are defined with respect to a single frame,” (Lakoff, 2008, p. 22; Goffman) and the roles of Buyer, Seller, Goods, and Money, form a narrative field context for the frame.

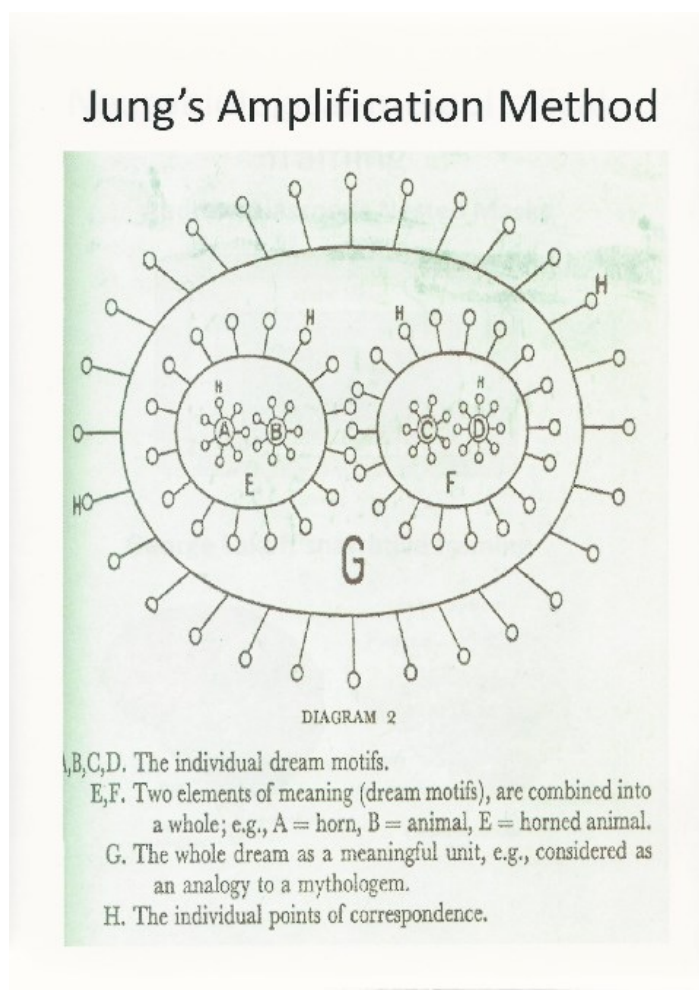
In *Moral Politics* (2008), Lakoff explains in detail how “much of moral reasoning is metaphorical reasoning.” An example of how narrative-metaphorical resonance can influence morality is discussed by Lakoff in terms of the core metaphor of moral accounting. According to this fundamental metaphor, a syllogism is established: well-being is good; well-being is moral; wealth contributes to well-being; to be wealthy is moral. According to this *Moral Accounting metaphor*, economic words like *owe*, *debt*, and *pay* are used in a moral context. (Lakoff, 2008, p. 63) The result is a logical framework in which the metaphorical resonance suggests that wealth is better than poverty (good). This results in the false premise which guides conservative thinking; i.e., that being wealthy is moral (good) and being poor is evil. Lakoff explains:

*A conceptual metaphor is a correspondence between concepts across conceptual domains, allowing forms of reasoning and words from one domain (in this case, the economic domain) to be used in the other (in this case, the moral domain)...Thousands*

*of such metaphors contribute to our everyday modes of thought, (and) play an enormous role in characterizing our worldviews. (Lakoff, 2002, p. 63)*

Reminiscent of the Jungian amplification process (Compensation), Lakoff describes *radial conceptual categories* as the most common form of metaphorical structure. “The radial categories show how the coherent ideologies in each category fit together [Peripety] and what the relationships among them are.” (Lakoff, 2002, p. 14) Radial categories are structured according to variations on a central model. As an example, he uses the category *mother* and explains that the term is characterized by four metaphorical sub-models: The birth model, the genetic model, the nurturance model, and the marriage model. (Lakoff, 2002, p. 8) All of the frames in the radial categories are couched in little (nested) metaphorical stories within stories. Presumably, if “mother” is the prototype and sub-model variants of the “mother metaphor” constitute radial categories or variations on the central model, discovering how the categories fit together and how they are related in a contextual field would result in discovery of meaning and eventual Individuation.

**Figure #4, Jung’s Amplification Method**





The above graphic suggests the relationships that exist between Carl Jung's Model for metaphorical dream motifs (Jacoby, 1973, p.85) and the Lorenz Attractor of QFT (Gleick, J., 1987). The above correspondences are just a sampling of indicators that lead to a theoretical equation between First Cause Intention and Coherent Entrainment.

Today, First Cause Intention is measurable as "coherent entrainment" (CE) or Heart-Mind Intention (HMI) that incorporates the paradoxical dynamics of holography. CE is the same dynamic as Jungian "compensation" leading to "Individuation", and it is also reflected in theories of color and sound and such phenomena as a symphony or a well-governed State.

The algorithms involved in maintain CE can be used to "frequency-lock" First Cause Intention with contextual human purpose.

## CONCLUSION

Our discussion of the correspondences that exist among resonant signatures in the holographic implicate/explicate language of reality is based in numerous scientific fields that can be articulated and synthesized with algorithms and technology. However, the technology is not necessary. Ideally, human agency is embedded with algorithms of Pleroma that are expressed as disciplined morality and harmonious function that could be implemented immediately. But—given the history of human behavior—such spontaneous corrective measures are unlikely.

## REFERENCES

- Anonymous (1956). *Infinity 1930*. Agni Yoga Society.
- Bailey, A., 10<sup>th</sup> printing (1973). *Treatise on Cosmic Fire*. Lucis Publishing Company.
- Glassner, A., (2004). *Interactive storytelling*. Natick, MA: A.K. Peters
- Gleick, J. (1988). *Chaos: Making a new science*. USA: Penguin Books.
- McCraty, R. & Childre (2010). Coherence: Bridging personal, social, and global health. *Alternative Therapies*, JUL/AUG 2010, VOL 16, NO 4.
- Jacoby, J. (1973). *The psychology of C. G. Jung*. Yale University Press.
- Jung, C. G. (1934). *Epilog to a seminar delivered in Basil*. (Quoted in Jacoby)
- Jung, C. G. (1933). *Modern man in search of a soul*. Harcourt Brace & Company
- Lakoff, G. (2002). *Moral politics*. The University of Chicago Press.
- Lakoff, G. (2008). *The political mind*. Viking Penguin, USA.
- Pope, R. (2019a). Plato's map of the future omni-artifact. *Science-Art Research Centre of Australia*. Retrieved from [https://www.academia.edu/38391248/Plato\\_s\\_Map\\_Of\\_The\\_Future\\_Omni\\_Artefact](https://www.academia.edu/38391248/Plato_s_Map_Of_The_Future_Omni_Artefact)
- Ragnarok (n.d.) *Wikipedia*. <https://en.wikipedia.org/wiki/Ragnar%C3%B6k>

- Schafer, S.B., (2022a). Healing the media with Homeopathic remedies. In *Handbook of Research on Global Media's Preternatural Influence* (Schafer & Bennet, Eds.). IGI Global. ISBN: 9781799888840. <https://www.igi-global.com/book/handbook-research-global-media-preternatural/274052>
- Schafer, S. B. (2022b). Ukraine and the Battle of Kurukshetra: Sacred Duty on the Threshold Between Life and Death. *Academia*.  
[https://www.academia.edu/77008242/Ukraine\\_and\\_the\\_Battle\\_of\\_Kurukshetra\\_Sacred\\_Duty\\_on\\_the\\_Threshold\\_Between\\_Life\\_and\\_Death\\_Updated\\_version\\_of\\_CYBER\\_WAR\\_AND\\_DEMONIC\\_POSSESSION\\_SOURCE\\_CODE\\_FOR\\_HUMANITARIAN\\_MODEL\\_OF\\_CIVIC\\_INVOLVEMENT](https://www.academia.edu/77008242/Ukraine_and_the_Battle_of_Kurukshetra_Sacred_Duty_on_the_Threshold_Between_Life_and_Death_Updated_version_of_CYBER_WAR_AND_DEMONIC_POSSESSION_SOURCE_CODE_FOR_HUMANITARIAN_MODEL_OF_CIVIC_INVOLVEMENT)
- Schafer, S. B., (2017). *GENERATING A SUPERCONDUCTIVE CULTURE OF CONSCIENCE*. Lap Lambert Academic Publishers. ISBN-13:978-620-2-07643-2
- Schafer, S. (2007). Premise: The Key to Interactive Storytelling. *Game Career Guide*:  
[http://www.gamecareerguide.com/features/357/premise\\_the\\_key\\_to\\_interactive\\_.php?page=1](http://www.gamecareerguide.com/features/357/premise_the_key_to_interactive_.php?page=1)
- Szekely, E. B. (1937). *The Essene Gospel of Peace*. International Biogenic Society.
- 

## TRAINING MANUAL CONCLUSIONS

1. The Cosmic Source Code for Pleroma exists in the fractal context of the electromagnetic unified field (Cosmic Magnet)
2. Each contextual individual has Cosmic agency that depends upon his/her degree of functional coherence.
3. The fractal source code extends First Cause Intention (FCI) throughout the infinite asymmetrical vectors of Cosmic reality.
4. Cosmic First Cause Intention is “projected” into human dimensions as “responsibility” to the “embodied transductive” human purpose of FCI.
5. The unified EM field is interactive, so forces for Good (individual & collective) must take extreme care not to act in ways that result in incoherent reactions. In order to accomplish this, the malicious aggressively covert actions of incoherent forces must be used against them. Coherent strategies require transparency, skill, patience, and courage—courage of the sort that comes from knowledge that EM behavior is immortal and the quality of Karmic effect depends upon the degrees of coherent courageous action (movement within all EM domains).

- 
6. Human embodied transduction of the energy patterns expressed as the dweller on the Threshold (“IT”) are the active (vital) responsibility of collective humanity.
  7. Dream therapy based on dramatic architecture of dreams (Carl Jung) and neuro-semantics (George Lakoff) provides a framework for “transcending” the dweller (as expression of collective human “personality”) and affirming the *Angel of the Presence* (collective human Soul) as the planetary “government of Hierarchical Conscience on Earth”.
  8. The contest between the *Angel* and the dweller constitutes the EM “War in Heaven” that must be waged according to counter-intuitive Quantum Unified Field dynamics that include metaphorical paradox, maintenance of “coherently entrained tension” represented by “Good” choices, and a dedicated awareness of the need for absolute purity of personal thought, word, and deed (motion).
  9. The strategy of appeasing evil does not work—not with Hitler, not with Putin, not with Trump, and not with Fascist-leaning corporations that work in fields of energy, healthcare, insurance, real estate, media, and the economy.
  10. Dream therapy based on dramatic architecture of dreams (Carl Jung) and neuro-semantics (George Lakoff) provides a framework for “transcending” the dweller (as expression of collective human “personality”) and affirming the Angel of the Presence (collective human Soul) as the planetary “government of Hierarchical Conscience on Earth”.
  11. The contest between the Angel and the dweller constitutes the EM “War in Heaven” that must be waged according to counter-intuitive Quantum Unified Field dynamics that include metaphorical paradox, maintenance of “coherently entrained tension” represented by “Good” choices, and a dedicated awareness of the need for absolute purity of personal thought, word, and deed (motion).
  12. The most efficient strategy for success of the coherent Good is to employ the rules of engagement in the context of the media-field.
  13. The strategy of appeasing evil does not work—not with Hitler, not with Putin, not with Trump, and not with Fascist-leaning corporations that work in fields of energy, healthcare, insurance, real estate, media, and the economy.



---